The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

THE WORK TO BE DONE—NO. 1.

Ezekiel 21: 27—"I will overturn, overturn, overturn it, and it *shall* be no more, until He come whose right it is, and I will give it him."

The prince here spoken of is Hezekiah, the last king of the nation of Israel; and in this prophecy his destruction and the final termination of a kingly government, in him or in his descendants, is foretold. This destruction he evidently brought upon himself; he had turned away from the counsel of God, and in his movements were governed by human oracles, believing that his fate would be determined accordingly. God by the prophet gives him to understand that the sword raised against him by the king of Babylon would come, and he would then learn, to his own sorrow, that his divinations were false. There had been a succession of kings in Israel, from the days of Saul down to this wicked prince, it being about six hundred years. This was not the system of government that God had established; it was given to the people while in a state of rebellion. They were not satisfied with the national code given them from God by the hand of Moses. They said, "Give us a king." Under the reign of some of those kings, they lived prosperous and happy; others cruelly oppressed them, "putting on them burdens that they nor their fathers had never been able to bear."

Various efforts were made, after the death of Hezekiah, to restore the kingdom, and again establish a king. All efforts made against the determined purpose of God proved unavailing. The passage quoted is evidently a confirmation of those literal judgments that were to come upon Israel, and of the final triumph and universal reign of Jesus Christ. Zedekiah had no successor to fill his place as king of the ten tribes, who at his death were dispersed all over the world, and continue so to this day. His successor, that God promised to raise up, was evidently the Prince of Peace, the Lord of our righteousness. And we have no doubt that He will bring about this great work of restoring Israel, and gathering in the Gentiles, by a succession of remarkable revolutions among the people and nations of the earth.

The crown, the diadem, and every mark of royalty, should be taken from Hezekiah, and given to one who would have a right to wear it, and in justice rule all the nations. Such a king God has promised should sit on his holy hill of Zion. The Apostle has this in view when he says, in Hebrews 1: 2—"Hath in these last days spoken unto us by his son." And to Matthew Christ says, "All honor is given unto me, both in heaven and in earth." God will bring about the glorious reign of Christ, by overturning and destroying all things that stand in the way of it.

We may inquire, what these things are?

I. Every species of tyranny stands in the way of Christ's reign. As soon as he commenced his labors in the flesh, all of the then existing governments were united in opposing him. Pilate and Herod, who had long been enemies, were made friends to oppose the work of Christ. And the strongest accusation that was brought against him was, that "he was a friend to Cæsar." Fears were entertained that he would take away their place and nation. Wherever religion has been established by law, it has in it a species of tyranny that the gospel will never tolerate. God has given a law by which religion is to be regulated, and he will not sacrifice his own honor by giving it into the hands of men to regulate by any human legislation. Ecclesiastical tyranny is equally opposed to the government of Christ. The church has been delegated by Jesus Christ to administer the gospel discipline by which her members are to be governed. This is and must be confined to its own members. "If thy brother trespass against thee," &c. This government cannot reach those who are not connected with the church; and the authority thus given is limited; no punishment can be inflicted upon them, but, "let him be unto thee as an heathen man," &c. No being but a God would have extended such benevolence to the trangressor. To establish a set of officers to administer discipline, and to make laws for the government of the church, is a species of dangerous tyranny. Jesus Christ has invested the church with authority to do its own business, and it has no right to attempt to invest others with it.

Idolatry is a species of tyranny. With what fervency and zeal do idolaters cling to their favorite deities. The largest proportion of the human family are idolaters, and their religion is interwoven with their civil government, which makes them formidable enemies of the religion of the Bible. The Mahomedans are a church of idolaters, ascribing that to a pretended prophet which belongs to GOD, and exercising authority which the church of God never possessed. The Greek church are blinded by the delusions of idolatry. That numerous people occupy the most of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cicilia, Palestine, the Russian Empire, and some smaller kingdoms. They practice the invocation of saints, and worship images, thus adapting their religion to the natural passions of men; and this species of corruption has banished true religion from those countries where it once flourished, and it will not be restored until idolatry is destroyed from their midst.

Infidelity and deism are species of tyranny, that oppose the best interests of man. Though there are different shades of them, yet they have all been manufactured to accomplish the same end. What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? Infidelity has been greatly emboldened, in that some of the learned have been and are still its advocates. German divines, while in heart deists, have corrupted all Germany with this pernicious poison; and in this country hundreds of baptized infidels in the orthodox churches, by reason of their pernicious ways, have brought upon us leanness and poverty. And as long as any part of God's requirements are treated with neglect, so long there will be a species of infidelity among us, that will oppose the gospel and the reign of Christ on the earth. Some of the learned sciences of the age are used to propagate this pernicious system. And a large proportion of the floating literature in the form of tracts, newspapers, and books, with handsome covers, beautiful without, are but the advocates of deism and infidelity.

Heresy or corrupt doctrines are a species of tyranny, and opposed to the spread of truth. We are all governed in our acts by the principles we embrace; hence no one can disbelieve the fundamental principles of the gospel, and be a Christian. To disbelieve any of the fundamental principles of the gospel will seriously affect us; it will reduce the zeal, alienate the affections, direct the attention, and weaken the hands of those who are trying to build the Zion of God on the earth. To be more anxious for numbers than for graces—to be satisfied to live, and to live only, while we are doing nothing in the vineyard—to have the name and the form, and not to be a working people—is to be satisfied with some corrupted heresy, and to cling to that abominable thing which God hates. The many millions who are now without the gospel, are trusting to a delusion. The Jew, with the Pentateuch and the Talmud, and the millions under popish rule and the dogmas of the Greek church, with all the followers of Mahomet, and the many nominal Protestants, with those in pagan darkness; and we have before us a work, in "turning the world upside down," that cannot be done without the help of a God.

II. By what means God will overturn or remove all these things, which stand in the way of the glorious reign of Christ. These evils are numerous, and we may suppose that God will employ various means to prepare the way for the latter day glory.

We learn by the Prophets that public calamities and national judgments will be a powerful means of bringing about this event. Isaiah—"Who is this that cometh from Edon with dyed garments from Bozra, this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel and thy garments like him that treadeth in the wine vat? I have trodden the wine press alone, and of the people there was none with me, for I will tread them in mine anger and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment."

Some of the prophetic threatenings in the Old Testament have been fearfully fulfilled against God's ancient people, the Jews. We as a nation boast of our liberty and of our prosperity, and of the rapid increase of our numbers, wealth, and popularity; but this great confederacy at an unexpected time may be completely overturned. The famine, the pestilence, and the sword that has laid waste large countries and mighty empires, may spread a similar destruction among us. Wickedness, infidelity, and rebellion cannot be tolerated here as in other countries, "where much is given, much is required." And we as a people have enjoyed great and uninterrupted privileges from its earlist history, and under these circumstances to be wicked and irreligious would be aggravated dishonesty. Then we may inquire, Does religion and piety increase in proportion to our numbers? If not, we should raise the alarm, "Cry aloud and spare not."

The sciences and literature of the age will do much in breaking down tyranny and oppression. Ignorance is the mother af superstition, and this will never be destroyed, except by imparting proper instruction. While nations are chained in ignorance, there is no hope in their case. The people must be taught, the church of God must furnish teachers of the right kind; they must learn and practice the principle of universal brotherhood—that God is our father, and that no man is our master. Steamboats, railroads, and telegraphs, are so many connecting chords to unite the different nations of the earth. Those who but a few years ago were strangers, have become our neighbors; they are now in speaking distance; and if they are not used to benefit and bless the nations, they will be among the many instruments by which the judgments of God will be sent upon us. Human learning is one of the handmaids of religion, and every minister knows that more dependence may be put in the reading, intelligent family, than in those who are satisfied with the knowledge already obtained. Ignorance is one of the greatest barriers to every benevolent enterprise. The ignorant are governed more by feeling than by sound judgment, and their movements are all spasmodic; while the man properly taught, goes up to the work expecting to accomplish it, not as a work for the present hour only, but as a work for life, which will only be done when he has done with earth. As such men increase in our churches and in the world, in the same proportion, we expect to see tyranny, infidelity, and heresy disappear. For this we will wait, and for this we will pray. May the Lord hasten it in his time. W. B. G.

SHILOH, N. J.

STANZAS.

There are three lessons I would write—
Three words—as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope! Though clouds environ now,
And gladness hides her face with scorn,
Put thou the shadows from thy brow—
No night but hath its morn.

Have Faith! Where'er thy bark is driven—
The calm's disport—the tempest's mirth—
Know this—God rules the hosts of heaven,
The inhabitants of earth.

Have Love! Not love alone for one,
But man, as man, thy brother call—
And scatter like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength, when life's surges wildest roll—
Light, when thou else wert blind!

From the American Messenger.

THE GAMBLER'S WIFE.

In the village where I am a pastor is a gambling-house, to which multitudes resort to play billiards and cards. It was kept a few years since by a Mr. ——, whose wife, a most interesting and amiable young woman, who was in the habit of attending my church, became hopefully converted, and made a public profession of religion. He *never* visited the sanctuary, and studiously avoided all means of grace, devoting himself entirely to his miserable business. Indeed, he had been trained to it from his childhood, having from early years been employed as a rider at horse-races, and always mingled in the society of the profligate.

From the moment the Spirit touched her heart, the Lord poured out upon her the spirit of grace and supplication for him; and she pleaded earnestly and fainted not, that he might be brought to see his sins and flee from the wrath to come. Often would she await his return from the billiard-room at midnight, upon her knees; sometimes expecting when he opened the door to see him under conviction of sin, and disappointed when she found it otherwise.

Month after month rolled by, and no cloud of mercy seemed to gather about her habitation, and yet, like the prophet Elijah's, her eye of faith saw the rain descending.

Much to my surprise, I was summoned one morning to the house of Mr. ——, to converse with him on the subject of his salvation. I found him in the deepest agony under the pressure of his guilt, and earnestly inquiring, "What must I do to be saved?" His sense of sin was very vivid, and his apprehension of the perfect justice of God in his perdition very clear. Among the burdens which crushed him, was that of having taken money from others which did not belong to him. I advised him to make immediate confession and restitution, and at the same time abandon his ruinous business. I then prayed with him, and left him weeping bitterly.

He instantly set about the work of repentance in good earnest. Going to his partner, he said, "I shall never enter that billiard-room again." To those whom he had wronged, he made a full confession and offer of restitution. That evening for the first time I found him at our weekly prayer-meeting, when he requested the people of God to pray for him. From that day he has been a burning and shining light among us. His trials have been very great, but his faith has never failed, nor has he lost his first love, although five or six years have elapsed since he gave his heart to Christ.

But it may be asked how, under his peculiarly unfavorable circumstances, was he awakened? The answer will add another testimony to the truth of the sovereign grace of God, as conclusive as that which the conversion of Saul of Tarsus furnishes. Mr. —— was awakened at the *billiard-room* and at the *card-table*. Two men had been playing, and one, by false shuffling of the cards, plundered of his last cent. Filled with despair, he rose, caught a chair, and dashed it in his agony through the window. *A sight of his countenance was the sermon which the Holy Spirit blessed to the conviction of Mr.* ——. He resolved that hour to seek the Lord, and he sought him with his whole heart.

How naturally do reflections such as the following arise in view of such a fact:

1. Never despair of the salvation of any man, so long as he is spared by God to live in the world of mercy.

2. All things are possible to him that believeth, and who prays in faith.

3. Let wives who have ungodly husbands who will not attend the sanctuary, hope in God and pray on.

4. How rich is the distinguishing grace of God! What would have become of Paul, or Mr. ——, or you, or me, or anybody else, were it not true that God "hath mercy on whom he will have mercy, and compassion on whom he will have compassion?"

CRITICISM.

It ought to be a sacred rule of conscience with every man, not to carry a spirit of literary censorship into the Sabbath. If it cleaves to you in going to the house of God, shake it off, as Paul did the viper. The dignity and sanctity of the place forbid its intrusion. If you have no other way to subdue this spirit, which is so hostile to the ends of religious worship, adopt the precaution of avoiding altogether remarks on the preaching, till the Sabbath is past. Then limit your observations to those things which cleaved to your memory at that time, without any effort of attention as a critic.

These suggestions result from experience. For many years. I have not allowed myself, in the regular worship of God, to hear sermons as a critic; but have aimed to avoid, on the Sabbath, all conversation respecting preaching, that could promote in myself or in others a criticising spirit. In a congregation of students, and even of Christian students, there are probably some special tendencies to the indulgence of this spirit; but still, the *habit* of freely discussing the merits or defects of a sermon, so soon as we have ceased to listen to it from the pulpit, is so adapted to frustrate the proper influence of the Sabbath, that Christian theological students, and ministers especially, should guard against such a sacrifice as to spirituality of feeling.

This habit of criticising the preacher is injustice to him. It assumes that he sets himself up to act a part for the amusement of others; and that every time he preaches, even the *first* time, he ought to be so faultless that a critic can perceive no defect in the performance.

It is injustice to the critic himself. Why does he go to the house of God? Professedly to hear the gospel, to unite in religious worship, to have fellowship with angels, to get ready for heaven. When Moses came down the mount, his face shone; but this critic comes from the sanctuary like worldly people from a tea-party or a theater. His conversation shows that his mind has been occupied by a literary or vagrant curiosity. The house of God and the gate of heaven have only furnished him with subjects of religious small-talk. Many seem to think that it must be a good employment to talk about *sermons;* while they do this in such a way as, in fact, to profane the Sabbath, offend God, and harden their own hearts. [Dr. E. Porter.

GREATNESS OF SOUL.

We have met, in the course of our reading, with the following instance of true greatness of soul, which has towered before our mind like a mountain, not unattended with sublime emotions. Louis De Leon was a Spanish scholar of much celebrity, and a lecturer on sacred literature in the college of Salamanca. At the request of a friend he made a version of the "Song of Solomon," explaining that book as a pastoral eclogue. It was entirely a private affair, and the Professor had taken pains to have his version known only to the individual for whose benefit it had been made. But by the treachery of a servant his manuscript was copied and circulated. It constituted a grave offense against the Catholic church, and in 1812 the author was brought before the Inquisition of Valladolid. For five years he was imprisoned, "in a way," says Ticknor, in his history of Spanish literature, whose words we now quote, "that seriously impaired his health, and broke down his spirits. But the University remained faithful to him. He was reinstated in all his offices, with marks of the sincerest regard, on the 30th of December, 1576; and it is a beautiful circumstance attending his restoration, that, when for the first time he rose before a crowded audience, eager to hear what allusion he would make to his persecutions, he began by simply saying—'*As we remarked when last we met,*' and then went on as if the five bitter years of his imprisonment had been a blank in his memory, bearing no record of the cruel treatment he had suffered."

THE UNWELCOME PASSENGER.

Some years ago, in traveling one evening towards London, I happened to be the only passenger inside the mail. There are seasons when we would not willingly travel without company, but being at the time in a reflective mood, I hoped that no one would disturb me. For some miles I had my wish; suddenly, however, the mail stopped near the gate of a farm-house, and a man of unusual size soon clambered up the steps into the coach. From the glance I had of him, assisted by the bright lamp on that side the mail coach, I concluded at once that he was some honest famer, would talk of nothing the whole of the way, but of turnips, clover seed, barley, pigs, sheep and cattle. I speak not of these things disparagingly; they are each, and all of them interesting and important, but I was no farmer, and besides, my head was full of other things.

To defend myself as well as I could from so unwelcome a trespass on my reflections, I affected to be sleepy, and leaned back my head in the corner of the mail; but my fellow traveler was not to be so easily defrauded of a friendly chat; he began at once, just as I had anticipated, to speak of the effect of the late rain on the turnips.

To all he said, I replied yes, or no, as the case required, and hoped that he would soon relapse into silence, but in this I was quite mistaken. Finding it impossible to evade his conversation, I tried to submit with a good face, and endure patiently what I could not avoid. But here it will be well honestly to confess, that I thought very little of the farmer, and plumed myself highly on my superior knowledge. In short I felt, in talking to my companion, like a man who confers a favor by his condescension. Such is the weakness, the folly, the pride of the human heart.

After speaking of the produce of the ground, of cattle, and of the high prices of some things, and the low prices of others, my companion ran into other topics, and so completely astonished me by the extent of his practical information, that I began to wonder whenever and however he had contrived to pick up so much knowledge.

He spoke of the value of human labor as compared to machinery, of the population and resources of the country, of its mines, its manufactures, and its commerce, of the poor laws, of capital, and of the influence of paper money. In short, he got so far beyond me, that I felt like a school-boy in the presence of his master. Yes, the very man whom I had estimated so low as to think myself greatly his superior, was as a giant on practical subjects, and I as a dwarf.

On inquiry, I ascertained that he was a man largely interested in mines, that the workmen employed by him amounted to several thousands, that the advantage of his practical knowledge was sought for by his Majesty's Ministers, that at the time when he traveled with me, he was on his way, with calculations of an important nature, to the first lord of the treasury, the Prime Minister of England.

I felt little in my own eyes. O, it does us good, when puffed up with an undue notion of our own importance, to meet with a reprimand like this. It was a rap on the knuckles that I shall not soon forget, nor do I think that, from that time, I have ever undervalued a man on account of his appearance. What my companion thought of me I cannot tell, but I know well what I thought of myself. It was altogether an humbling affair, and taught me to prize more highly than I did before, the injunction of holy writ—"Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Rom. 8: 16. [Old Humphrey.

WOLF SCALP—SPECIAL PROVIDENCE.

The old log meeting-house in which a Presbyterian congregation in Western Pennsylvania had long worshipped, had fallen so much into decay, that a meeting of the church was called, to consider the propriety of taking measures for the erection of a new house. Moved with a zeal for the honor of God's house, and with a spirit of self-denying liberality, not too common in these more prosperous days, the meeting resolved at once to commence a subscription for the purpose. A paper was properly headed, and handed to the ruling elders of the church first, as it was naturally expected that they should set an example of liberality to the people. One of them was a poor man in this world's goods, but rich in faith, who walked with God, and acknowledged him in all his ways. He felt constrained to set down his name for *eight dollars*, a large sum for a man in his circumstances, and in those days—more than a half a century before California had begun to pour her golden treasures into the land. He hoped, by industry and economy, with the blessing of God, to raise the sum before the time of payment should arrive, which was many months ahead; but everything seemed to go against him. With all his exertions, he had not been able to save a dollar, after defraying his most frugal household expenses. To add to his perplexity, he owed a bill of two dollars for taxes, which was to be paid at the same time. With a heavy heart, he started on foot to the place of meeting, which was at the county town, several miles distant, with his rifle on his shoulder—the back woodsman's inseperable companion in those days, when a hostile Indian or a wild beast might be expected at any moment to cross his path. As he proceeded on his solitary way through the woods, he was permitted to talk familiarly with the Lord on the subject of his painful dilemma; and we may suppose that he plead with him somewhat in this manner:

"Lord, thou knowest that it was not in any spirit of vain boasting that I took on me this obligation, but in humble reliance on thy providence, and with a single eye to thy glory. Wilt thou not, then, graciously interfere to save thy servant from the disgrace of a broken pledge, and thy holy cause, which is dearer to him than life, from discredit and reproach? Thou hast all power in heaven and earth. The silver and the gold are thine. I ask not for my righteousness' sake, but for thine own name's sake. I believe; Lord, help mine unbelief!"

While thus pleading, all his burden was removed, and he felt an assurance that all would be well; but how, he could not imagine. He had nearly reached his destination, when he perceived a large wolf standing right across his path, as if spell-bound, and awaiting his fate. Raising his trusty rifle, and taking an unerring aim, he brought the animal to the ground with a ball through the heart. In a few minutes he had its bleeding scalp removed, and deposited safely in his pocket, and went on his way rejoicing in the Lord. But what was the ground of his exultation and gratitude? Was it deliverance from danger? No; he was too true a backwoodsman to fear any monster of the forest while he had his rifle in his hand. Wait, reader, and you shall learn. When he reached the town, he proceeded straight to the office of the county treasurer, and handed him his wolf scalp, and at the sume time his bill for taxes. The farmers had suffered so much in their flocks from the depredations of wolves, that a reward had been offered for the scalp of every wolf killed within the county. The treasurer taking it, said, "I need not put you to your oath that the wolf to which this belonged was killed within the county; I find it is still warm."

Putting a receipt on his bill for two dollars, he handed him eight dollars, the balance of the premium. Thence the good man proceeded to the church meeting, and, with feelings of delight, which may be more easily conceived than expressed, he paid his subscription to the new meeting-house.

Let the skeptic talk of a lucky accident, and laugh at the credulity which can see the finger of God in this; I envy him not. To me, it is a most rational, as well as consoling truth, that not a sparrow falls to the ground without our Heavenly Father; and while I believe that Elijah was literally fed by "ravens," and not by "merchants," or "Arabians," or by the "inhabitants of Arbo," as some neological commentators would translate the word, in order to ignore a special providence, I am prepared to believe any well authenticated fact of Divine interposition in behalf of God's afflicted and believing people. [Presbyterian.

NAMES OF DAYS AND MONTHS.

They are derived from certain objects of worship, as Sunday from the sun; Monday from the moon; Tusico, the same with the Roman Mars, gave name to Tuesday; Wednesday from Woden their god of battle; Thursday from Furanes, the same with the Danish Thor, the god of winds and weather; Friday fron Friga, otherwise called Venus, who was sometimes worshipped as the goddess of peace and plenty; Saturday from Seator, the god of freedom, or from the planet Saturn.

The Romans named nearly all the months from some of their divinities or emperors, viz: January from Janus, who was represented with two faces, one looked towards the new year, the other towards the old; February named by Romulus from Februa, the mother of Mars; March from Mars, the god of war; April from Aperio, a Latin word, signifying to open the year or blossom; May from Maia, the mother of Mercury; June from Juno, the wife of Jupiter; July was named by Marc Anthony, in honor of Julius Cæsar, a celebrated Roman; August from Augustus Cæsar, a Roman Emperor; September from Septem, the seventh month of the Roman year; October from Octo, the eighth month; November from Novem, the ninth month; December from Decem, the tenth month of the Roman year.

The Romans commenced their year in March, and consequently December would be the tenth month; but we commence the year in January, and then December will be the twelfth, or last month in the year. September, October, and November, instead of being the seventh, eighth, and ninth months, will become the ninth, tenth and eleventh.

THE DEATH OF INFANTS.

Those who have never lost a child, are unable to understand how great a void the death of one little one can make. There is, we think, nothing on earth that can cast so long and wide and black a shadow as a small coffin. It is emphatically the shadow of death which freezes the parent's heart.

Small as is an infant's tomb, it sometimes is capacious enough to hold all the brightest hopes and dearest joys of a whole family circle. The little child is often the bright focus, where all the rays of gladness of a household center, and from which they are reflected again over happy hearts; and when this central light is eclipsed, great darkness falls upon all.

How many there must be in heaven, gathered up from all climes, even from heathen shores, who have died so young as to retain no memory of earth, and to whom that world of glory seems as their native land; whose souls were washed and regenerated so early, that no stain of this world was ever visible upon the soul.

Whatever wound of sin there may have been, has healed without a scar; their every thought has been moulded by the society and scenery of heaven, and they stand continually before the face of the Father. In how large a sense may we say, "Of such is the Kingdom of Heaven?" [Christian Press.

A LECTURE FOR RICH MEN.

Col. Cummings, of the *Evening Bulletin*, read the following brief discourse touching the indebtedness of rich men:—

"I can pay my way, and am obliged to nobody," is a frequent expression of the selfish rich man. We fancy we can see him, while he utters it, with *his* purse-proud, defiant look, buttoning up his pockets as if he thought you a thief.

You can pay your own way, can you? You are obliged to nobody? Good sir, we don't believe you know what you say. That you can pay your pecuniary debts we have no doubt, but those, it seems to us, are the least part of your obligation.s You owe duties to society as a man, a citizen, and a millionaire, of which, perhaps, you have never thought; certainly not as debts to be paid, in your own person, and by an expenditure of your own time, and thought, and money. My dear sir, consider this well. Do not live and die in the false belief that because you owe this debt to society in the abstract, Heaven will never require its payment at your hands. Do not imagine either that you can delegate its liquidation to others. No well-salaried minister, no sleek visitor of the poor, can become your middleman in this matter, doing your work for you. Monopolize your time in mere money-making, and suffer your heart to grow hard as steel, as all hearts will that never come into contact with human misery.

"I can pay my way," you say, "I am obliged to nobody." Perhaps, as you utter these words, you look rebukingly at some poor debtor who has failed to meet his engagements. Beware. O, rich man! "judge not lest ye be judged." You know not what defects of early training, what disasters of fortune, what treachery on the part of others, may have led to his bankruptcy. With all his errors, and even faults, for probably he has not been entirely free from either, he may yet be a better man, taken all in all, than you, with your bank stock, your mortgages, your ships, and your real estate. He may not neglect his children, as you, absorbed in your speculations, probably do, leaving their moral training to others, instead of superintending it yourself. He may be a truer husband, not acting as you perhaps do, as if a wife was either a slave or a plaything, and not a companion. He may be a kinder friend, a more conscientious citizen, a man better imbued with the thousand sympathies of humanity. Believe us, there are more crimes than being in debt, though, where debt comes from imprudence or a reckless spirit of speculation, it is, heaven knows, bad enough.

"I can pay my way," you say, "I am obliged to nobody." You are obliged, on the contrary, to every fellow-creature with whom you are thrown into contact, either in social life or in business. Without their courtesy, their attention, their kindness, their society, you would be the most miserable creature alive. Every hour you live you are indebted to some fellow-being for some attention or other, and it is only because they are so *freely* and commonly given, like the air of heaven, that you do not realize their value. The time will come, if it has not come already, when some great family affliction shall teach you that, with all your riches, you are but a frail, helpless, human creature; and in that hour of grief and heart-wringing agony, you will recognize at last, even if but for a moment, the precious boon of common sympathy; you will feel how much you owe, after all, to your fellows.

Thank Heaven! all rich men are not like you. There have been many, in every generation, who acknowledge that they owe other debts than pecuniary ones, and who strive faithfully to liquidate them. Their number is increasing, morover, with each successive generation. When the day arrives, as we believe most firmly it will, when all rich men shall recognize the obligations they owe to society, the millennium, in one sense at least, will have come. Then may the rich man truly say, "I can pay my way; I am obliged to nobody."

The Sabbath Recorder.

New York, June 16, 1853.

REGENERATION.

Reply to D. E. M.—continued from last week.

Your position, distinctly stated, is this: that "the office of the Holy Spirit is, not to *regenerate*, but to teach the truth, that men may have no excuse for their unholiness"—"to awaken and convince the sinner, by applying the truth to his intelligence." And, (if I apprehend your meaning,) this teaching of the Holy Spirit, no matter to what extent it may be carried, does not make sure the sinner's regeneration. The Spirit may have done his utmost—all that he can do—and the sinner yet remain unreconciled to God. "He [the sinner] often resists the Holy Spirit, and dies unregenerate, after God has most faithfully done all that belongs to him to do in the work of regeneration." "God's work is performed, and *all* performed, when he sends the Holy Spirit to hold and urge the truth to the sinner's mind." "A clear perception of *truth*, though a necessary antecedent of regeneration, is no part of it. Something yet remains to be done, and that something is a change of the will from an attitude of opposition to truth into an attitude of acquiescence with the truth." This change of the will is "entirely the work of the subject." You exclude God from all participation in it; for (you say) "God, in the exercise of his function as *moral governor* of mankind, could not regenerate the sinner, or turn his will, without destroying the glorious attribute of free will, with which he has created him."

But this is not the whole of your holding. You maintain, that all this teaching of the Holy Spirit—this holding and urging of the truth to the sinner's mind, that he may have a clear perception of it—is granted to all men universally. "Upon every unregenerate sinner on the earth, who has the light of the gospel, God has performed his share in the work of regeneration, and now calls upon the sinner to do his share also." Thus, if I understand you, between those who are actually converted to God, and those who live and die in their sins, there is no difference, as it respects the "necessary antecedent of regeneration;" the one class is favored with as clear a perception of divine truth as the other.

My position is different from this. I hold that, by the reading of the Scriptures, or by hearing the truth as it is presented in a powerful sermon, a man may be enlightened to such an extent as to know that the wrath of God lies against him. Thus Felix was enlightened, and made to tremble, when Paul reasoned of righteousness, temperance, and judgment to come. Acts 24 : 25. This kind of illumination is very general, where the light of the gospel shines; and, so far as the argument between us is concerned, I am willing to admit that it is universal. I will admit, that the clear perception of divine truth which it supposes—and, in some cases, it is quite clear—though a necessary antecedent of regeneration, is no part of it. But I cannot admit, that this is all that the Holy Spirit does, by way of enlightening the minds of those who become truly converted. Even admitting that the office of the Spirit is only to instruct, or convince of sin, I must still contend, that he carries his instruction to a point which you seem not to recognize. I contend that he carries it to the point of regeneration, the very *light* which he communicates being "the light of LIFE." His instruction is so thoroughly, and all-pervadingly, communicated to the soul, that the spiritual death which was upon it is destroyed.

The passage which I would cite, as bearing upon this point, you yourself have quoted, without being aware of its full import. "When he (the Spirit of truth) is come, he will convince the world of sin, of righteousness, and of judgment." John 16 : 8. You employ the passage, as if it were a promise of divine instruction to the world at large, so as to secure to "every unregenerate sinner on the earth, who has the light of the gospel," all the conviction in regard to sin, righteousness and judgment, which it is necessary for him to have that he may be saved; relying (as I suppose) upon the term "world," and interpreting the passage upon the same principles as Universalists do those texts which set forth Christ as the Saviour of the world. But I feel quite confident that you are in error here. For, though all the world has, and ought to feel, a deep interest in Christ and his salvation, yet you yourself will admit, that multitudes live, notwithstanding, in a state of condemnation. Just so all the world has an interest in the teachings of the Spirit of truth, nevertheless the great majority walk in darkness, and have no such conviction as that which is promised in this text.

The nature of the conviction promised in this remarkable passage is described in the following verse: "*Of sin, because they believe not on me.*" Showing that the office of the Holy Spirit is to work such conviction as will make the sinner feel his need of Christ; such as will make him see, not only that he is a sinner, but that he must forever remain under sin's power, and perish eternally, unless he believes on Christ; such as will make him see, not only his sins, but his sinfulness—not only his actual transgressions, but the deep, damning corruption of his heart—not only his defects of character, but his lost state. Such conviction as this is not felt by "every unregenerate sinner on earth, who has the light of the gospel." It is felt only by those who certainly come to Christ; for those who feel it, will no more refuse to rest on Christ for salvation, than a person tormented with burning thirst will refuse a draught of cold water when it is offered to him. Under such conviction the sinner says, 'Give me Christ, or else I die.'

This conviction not only gives the sinner a clear perception of divine truth, but of the truth as it relates to him personally. He sees it, so as to make a self-application of it. Those who remain unregenerate may have very clear perceptions of the truth, but it is of the truth as it relates to the conduct of others, rather than as it relates to themselves. They say that a man should not steal, yet steal themselves. They declaim against adultery in others, yet are guilty themselves. To deliberately plot how he may defile his neighbor's wife, appears a horrible wickedness in any body else; yet in himself, the adulterer imagines it to be quite excusable. He finds a great many extenuating circumstances in the condition in which he is placed. His constitution is ardent, his propensities are strong, his temptation was great; and so, notwithstanding he has a clear perception of the truth, as it relates to his neighbor, he fails to see it in its application to himself. Nay, he actually imagines that the wrath of God does not lie against him so directly as it does against his neighbor. So far as truth relates to himself, he is *blind*. But when the Holy Spirit becomes his instructor, in such a sense as is promised in the passage under consideration, immediately he sees the truth in its application to himself. He sees, and feels, that he has as little excuse for his wickedness as his neighbor, whom he was so ready to condemn. He sees that adultery, or any other form of wickedness, is just as vile when committed by himself, as by any body else. Nay, he considers himself, if possible, a greater sinner than others, and, from his inmost soul, justifies the law which condemns him. "Behold, I am vile," is his language. "Against thee, thee only, have I sinned, and done this evil in thy sight. Behold, I was shapen in iniquity, and in sin did my mother conceive me. God be merciful to me a sinner." Such language is not heard from those for whom (as you say) "God has performed his share in the work of regeneration:" they are too much in the dark, too ignorant of the plague of their own hearts, to use it.

As corroborative of my views, I appeal to universal Christian experience. When a person becomes concerned about his future welfare, he begins to review his life. He condemns himself, at once, for all his flagrant, outbreaking sins—for swearing, lying, stealing, adultery, Sabbath-breaking, and such like; but unbelief, or a rejection of Jesus Christ as the only name under heaven whereby he must be saved, is about the last thing that gives him any concern; and this, for the simple reason, that he is slow to find out that superlatively desperate depravity of his heart, which places him in need of a Saviour. *Slow*, do I say? He does not find it out at all, till the Spirit of God teaches him, as the unregenerate are never taught.

Where a sinner is thus taught, he is "taught of God," as it was declared in prophecy that all Zion's children should be. Isa. 54 : 13. Compare Jer. 31 : 34. And having thus "heard and learned of the Father," his coming to Christ is certain; for this is the way in which the Father "draws him." John 6 : 44, 45. Indeed, this one text is a sufficient refutation of your doctrine, for it declares, that "EVERY man who has heard and learned of the Father, comes to Christ."

It is very certain, however, that the unregenerate are not thus taught. Their *understanding* is darkened; they are alienated from the life of God through the *ignorance* that is in them; they walk in *darkness*, and perish for lack of *knowledge*—expressions which are more literally true than is generally imagined. They know not the Father, because the Son has not revealed him to them. Matt. 11 : 27. They confess not that Jesus is the Christ, because the Father has not made it clear to them. Matt. 16 : 17. They love not the brethren, because they are not taught of God. 1 Thess. 4 : 9. And should any of them, without this necessary, inward, spiritual teaching, make a profession of religion, they are sure to apostatize. (See 1 John 2 : 19, 20, 27. Compare Ps. 119 : 102.) Perseverance in the Christian life, or a complete renunciation of "the old man," is the only thing that dissipates all doubt whether professors have heard Christ, and been *taught* by him. Eph. 4 : 21, &c.

Having thus fulfilled my promise, and shown that the conviction, illumination, or awakening, granted to those who continue unregenerate, is not equal to that enjoyed by the saved, I can the better afford to grant you the benefit of your position, that the office of the Spirit is simply to instruct. For if now you choose to maintain, that instruction, mere instruction, is the mode in which the Holy Spirit accomplishes the New Birth, be it so. I will not aver that there is any *physical* operation. It may be that light in the mind, *provided it be sufficiently clear*, causes all the enmity of the heart to vanish. Such may be the constitution of the soul, that when the truth is distinctly seen, in all its bearings, not only as it relates to others, but as it relates to *one's self*, the sinner can no longer refuse to love God. But this is a question upon which we need not enter; let metaphysicians settle it. The question between you and me is simply this: 'Is there a point in the process of regeneration, where the Holy Spirit drops the work, and leaves the sinner to complete it himself? You affirm, and I deny. Grant it, that the office of the Spirit is simply to instruct, yet this instruction is not suspended, till the enmity of the heart gives way before it. It is a light which shines more and more unto the perfect day.

There is a sense, I admit, in which the Holy Spirit *strives* with all men; and a sense in which the unregenerate *resist* his work. Whenever the Scriptures, which were given by his inspiration, are urged upon the attention of sinners, or whenever a sermon embodying more or less of Scripture truth is preached, the Spirit may be said to *strive* with them; and their refusal to obey the doctrines and precepts thus urged upon them, is their *resistance* of his work. But, in all such cases, the Spirit works upon them remotely and indirectly; whereas, in cases of regeneration, he acts more immediately and directly upon them, rousing up their minds to action, so that they take hold of the truth earnestly, understand it, and apply it to themselves. Gen. 6 : 3, which you have quoted, presents a case where the Spirit strove with sinners, not by a direct action on their hearts, but indirectly through the preaching of Noah. (See 1 Pet. 3 : 19, 20.) Neh. 9 : 20 presents a similar case; the Spirit in the prophets, (see ver. 30,) furnishing them with messages from God to the people, did in this manner instruct, testify against, and strive with, the Jews. And when the Jews mocked the messengers of God, and despised his words, (see 2 Chron. 36 : 16,) they resisted the Holy Ghost, as their children did, where they rejected the preaching of Christ and his Apostles. Acts 7 : 51. In short, there is not a passage within the lids of the Bible, showing that the Holy Spirit ever operates *directly* upon the hearts of those who continue impenitent.

I must invoke the patience of yourself and our readers, while I extend my strictures still farther. The importance of the subject is my apology; but I hope to finish them next week.

T. B. B.

BRITISH CORRESPONDENCE.

Sunday Desecration—College Extension—The Pope and the Emperor of France.

GLASGOW, May 27, 1853.

Last week the Estimates for Civil Service were voted by the House of Commons, and, among others, those for the maintenance of the Kew Botanic Gardens and Grounds. On the vote being proposed, Lord de Stuart called the attention of Sir W. Molesworth, First Commissioner of Works, under whose care and management are the Royal Parks, Pleasure Grounds, &c., to the fact that they were extensively visited during the week, and said it would be of great advantage if they were open on Sundays, when alone the working classes could visit them. Sir W. replied, that he had given orders for this, and that the Gardens had been open the previous Sunday. Lord de Stuart said he was happy to hear it, and hoped that not the Botanic Garden alone, but that part denominated the Pleasure Grounds also, would henceforth be opened on Sundays all the year round. The vote was agreed to, without animadversion. The facts are at the present moment significant of what help the Sunday opening of the Crystal Palace is likely to receive from the Government when that question comes to be considered by the Legislature. The only difference between the two cases is, that at the Crystal Palace the visitors on Sunday would be required to pay for their admittance directly, while for the maintenance of the Kew Gardens and Grounds the nation pays indirectly. The difficulty is not such as to seem insurmountable to people correctly designated as "lovers of pleasure more than lovers of God," were it even the law of the Lord, rather than the tradition of men by which that law is made void, that stood in the way. The influence of the newspaper press is great; and a very small proportion withhold approbation of the contemplated alteration of the law. Little credit is given to the motives of those who strive to stem the progress of Sunday descretion. Without exception, I believe, the metropolitan daily papers, and a decided majority of those published less frequently, have expressed their approval. Some of them, indeed, both in leaders and through correspondents, keep the subject and their views of it continually before their readers. The London *Record*, organ of what is termed the Evangelical Episcopalian party, is one of the most decided of the opposite class. It is strenuous in its efforts for Sunday observance; and this week, it refers to it as one of the sad signs of the times, that a petition has been presented in the House of Commons, from certain members of a Baptist chapel at Hayton "for repeal," as the *Record* states it, "of all enactments for the religious observance of the Sabbath." More and more is the difficulty being felt by the church to maintain her ground in this matter; and in the Assembly of the Free Church, this week, their Committee point to the threatened dangers of their self-adopted day from the Exhibition at London and the proposed steamboats on the Clyde. Some of the members spoke of the necessity of striving to secure for working men a half holiday, that they might not be tempted to neglect the church. In this connection they even quote the law of God, while they propose to spend half the Sabbath in play, in order that they may be the more induced to engage on Sunday in prayer. Meanwhile, however, as the old laws remain in the Statute Book, from time to time they are used to restrain the growing tendency to such desecration. And the proprietors of the Chinese Junk, now being exhibited at Liverpool, were prevented from doing so last Sunday, as they had intended—the authorities having intimated that the infringement of their prohibition would incur a penalty of £100.

Among subjects of interest to the Free Church, discussed this week, at their Assembly in Edinburgh, has been the question of College Extension. Since the Disruption, it has been the aim of this denomination to occupy the place of the Established Church, from which they then seceded. It was therefore designed to have *Colleges* corresponding in number, and, if I mistake not, also in the same cities, with those of the Establishment. Hitherto, however, the principal College has been that of Edinburgh; there being one of much smaller pretension maintained also at Aberdeen. The amount of funds at their disposal has not encouraged them to increase the number of these Institutions, and the chief care of the leaders seems to have been, fully to maintain the efficiency of that in Edinburgh; while the recent death of one of their Professors at Aberdeen, has led to a consideration of the question whether *it* even should not be discontinued. For various reasons, the discussion of the question was anticipated with considerable interest, and the opening speech of Dr. Cunningham, for the suppression of the Aberdeen College, occupied two hours and three quarters. Dr. Candlish was the chief speaker on the opposite side; and a majority of 222 against 147 have decided that they maintain both establishments, and appoint another Professor at Aberdeen in room of the deceased.

Notwithstanding the repeated refusals of the Cardinals at Rome to allow their Pope to crown the French Emperor, it does not appear that the latter altogether despaired of ultimate success. This it is which probably accounts for the numerous petty acts of persecution of Protestants, and the favor shown to the Romish Church, in France. It is at least in this light we are disposed to read the fact that one day this week we are informed that "the Minister of Public Instruction has ordered *a crucifix* to be placed in all the class-rooms in the Governmental Colleges and Lyceums," and *the next day* that "the Emperor has sent a secret messenger to the Pope, hope being still entertained that he may be prevailed upon to come." It is melancholy even to suppose the probability of one ruling over a great nation authorizing the shutting up of Protestant places of worship—which, in numerous instances, has been done of late—for the purpose of currying favor with an apostate, for whom personally he has no respect, only that he may give eclat to a pageant, or even under the expectation that it will in any degree give stability to his throne. But it seems difficult, in regard to the present Emperor of France, to come to any other conclusion. And yet, if the latest telegraphic announcement be correct, such reward he will not attain, for it is affirmed to be again and definitively settled, that the Pope must not leave Rome. At Rome, he and his cardinals continue their old work. Macaulay's History of England has, by a decree dated April 24th, been honored with a place in their Index of *forbidden books*. Even the Scripture Lessons prepared for our Government Irish Schools, published 18 years ago, and from which, at the request of Irish Papal dignitaries, certain portions of the Word of God were excluded, have also, even at this late date, been placed in the same black list. Yet in the face of such facts our Government show a degree of favor to Popery which they do not to a better cause. In their Estimates last week, they had put £1,235 13s. 1d. for repairs of the Irish Popal College of Maynooth—independently of the large sum accorded for the College itself—and struggled hard to get it retained against Mr. Spooner's motion for its exclusion. The Government was defeated; but, in the discussion, Lord John Russell indicated very clearly, that he is quite prepared to endow the whole Irish Papal priesthood.

The duel between Sir R. Peel and Mr. Osborne, announced with so much circumstantiality to have taken place, was an entire fabrication. We are sorry, therefore, to have at all contributed to its circulation.

J. A. BEGG.

OUR HOME AND FOREIGN MISSIONS.

The Board of the Seventh-day Baptist Missionary Society have resolved on a mission to Palestine, the one in comtemplation to Canada being for the present postponed. Two brethren and their wives have been appointed as missionaries, with instructions to sail for that country as soon as practicable. The undersigned is now laboring as an agent of the Board, collecting funds and promoting the general objects of the Society, including the proposed Palestine Mission. Renewed attention is solicited to those interests, so much blessed of God, which we as a people have commenced in the West and in China. The churches are requested to have their usual contributions in the course of collection for the approaching Anniversary at Adams. Special attention is also requested to the Palestine Mission, for which we need $3,000 collected by the first of September. Of this amount, about $1,000 have been pledged, and a portion of it paid.

Next week, I leave this place for Alfred and the Anniversary of the Western Association. After a few weeks spent among those churches, I propose to visit Brookfield and Adams, and perhaps Verona and Petersburg. The churches in Virginia, Ohio, Illinois, and Wisconsin, are respectfully requested to lend us a helping hand. Those to whom I have presented the claims of our Missions, are very much united, and give freely and liberally of their substance to help forward the good work.

WM. M. JONES.

SCOTT, N. Y., June 10, 1853.

THE CENTRAL ASSOCIATION.

The 18th Annual Meeting of the Seventh-day Baptist Central Association was held with the Church in Scott, Cortland Co., N. Y., on the fifth and sixth days of last week, June 9th and 10th. The number of delegates in attendance was not as large as usual, but the meeting was one of more than common interest, and we cannot doubt that its influence upon the brethren present, and through them upon the churches represented, will prove most salutary. The Eastern Association was represented by a delegate, but the delegate appointed by the Western Association did not appear. Bro. Wm. M. Jones, the agent of the Missionary Society, was present, and took an active part in the deliberations of the meeting.

The Introductory Discourse was preached by Eld. James Summerbell, of Adams, from Psalms 122 : 6—"*Pray for the peace of Jerusalem; they shall prosper that love thee.*" We did not hear the whole of the discourse, and therefore will not attempt to give a synopsis of it. Suffice it to say, that it was considered and spoken of as well suited to the occasion.

The Association was organized by electing the following officers: EPHRAIM MAXSON, Moderator; JASON B. WELLS, Rec. Sec.; D. P. CURTIS, Assistant Rec. Sec.

The Letters from the Churches were then read, and indicated a good degree of interest in the Association, and in the cause of Christ generally. The 2d Church in Brookfield reported a pleasant revival within the year, which resulted in the addition of some thirty members. The 1st Church in Verona had also enjoyed a revival, and received seventeen additional members. A small revival in the 1st Brookfield Church was also reported. There are several churches within the bounds of the Association from which no letters were received this year, and from two or three of which no reports had been received for several years. Their case was taken into consideration, and much interest in their welfare was expressed. Brethren James Summerbell and Joshua Clarke were appointed to visit them, inquire into their condition, and report to the Association at its next session. These churches are Pinckney, Diana, Richland, Newport, Preston, and Otselic.

The reading of letters from the churches was followed by reports from the officers of last year.

The Treasurer's Report was read, but we have not before us a copy of it, and can not state the amount of money which passed through his hands.

Reports were made by the delegates to the Eastern and Western Associations. In connection with these reports, and a proposition to appoint delegates for the ensuing year, a discussion arose as to the policy of sending such delegates. The result was, we believe, a general conviction, that if the delegates make full reports of the doings of the Associations they attend, the Association sending them will be amply compensated for the money expended, while the Associations they visit will be effectually aided, and feelings of mutual interest and attachment will be increased. James C. Rogers was appointed delegate to the Western Association, and Wm. B. Maxson to the Eastern Association, James Summerbell being alternate to the Eastern.

The Executive Board of the Association was last year located differently from former years, and so located that meetings were scarcely possible. The consequence was, that nothing had been done by it. Much interest was expressed by the delegates in the condition of the feeble churches, and a Board was appointed for the ensuing year, of persons so located as to meet frequently, and carry out the evident wishes of the churches. The Board consists of Ephraim Maxson, Moderator of the Association; Jason B. Wells and D. P. Curtis, Recording Secretaries; James C. Rogers, Corresponding Secretary; John Maxson of DeRuyter, Treasurer; together with Joshua Clarke, James Summerbell, and John Maxson of Brookfield.

Sixth-day, morning and afternoon, was occupied in receiving and considering the Reports of the several Standing Committees. We give below the Reports of the Committees on the State of Religion, and on Education, and the Resolutions. The Report on Education gave occasion for a full explanation of the present condition of DeRuyter Institute, and drew forth interesting remarks on the subject of Sabbath-Schools. The resolutions on Missions, War, Slavery, Intemperance, Tobacco, &c., furnished themes for interesting remark by a large number of members of the Association. The discussion of them occupied most of the afternoon.

After an uncommonly interesting and pleasant session of two days, the Association adjourned near evening of Sixth-day, to meet again with the 2d Church in Brookfield, on the fifth day of the week before the second Sabbath in June, 1854. James R. Irish was appointed to preach the Introductory Discourse on that occasion; Christopher Chester alternate.

The religious exercises connected with the Association were more numerous than is common on such occasions. A prayer meeting was held at the meeting-house each morning at sunrise. On the evening following Fifth-day, there was preaching by Christopher Chester; evening after Sixth-day, by Joshua Clarke. On Sabbath, Wm. B. Maxson preached in the morning, Joel Greene in the afternoon, and Geo. B. Utter in the evening. On First-day, Wm. M. Jones preached a missionary discourse in the morning, which was followed by a collection for the Seventh-day Baptist Missionary Society. In the afternoon, James Summerbell preached the closing discourse.

Resolutions.

1. *Resolved*, That we commend the precious interests of our China and Western Missions to the earnest prayers and more abundant free-will offerings of the people, and pledge ourselves to do all in our power to enlist our brethren more heartily in the missionary cause.

2. Whereas, we learn that the Board of the Seventh-day Baptist Missionary Society are now taking active measures to establish a Mission in Palestine, therefore *Resolved*, That we regard said enterprise with feelings of joy and devout gratitude to God, and commend its claims to the special attention, the fervent prayers, the liberal and prompt support of the churches of this Association.

3. *Resolved*, That we are fully convinced that aggressive war is incompatible with the principles of the Gospel (the latter being a perfect system of peace and good will to men,) and that it becomes *all* Christians to discountenance war between nations and individuals, and to pray and to labor for the hastening of that blessed time when they shall learn war no more.

4. *Resolved*, That we reiterate our abhorrence of American Slavery and the Fugitive Slave Bill, and pledge ourselves to pray, to labor, and to persevere in our labors, for their complete overthrow.

5. *Resolved*, That the continued and increasing ravages of intemperance, with the numberless evils which follow and attend wherever it prevails—viz: destruction of social happiness, waste of time and property, the commission of crime, and the obstacles thrown in the way of the philanthropist and the Christian, in his efforts to reform and evangelize mankind—call loudly and imperatively on us as a people for renewed diligence, and firm reliance on divine interposition, for the suppression of this monster vice.

6. *Resolved*, That we recommend all the members of our churches to commit themselves—heart, soul, and action—in favor of a law prohibiting the sale of intoxicating drinks as a beverage.

7. *Resolved*, That the use of Tobacco in various ways by people of all ages and classes and of both sexes in this country, is an alarming and rapidly increasing evil, which calls on the patriot, the philanthropist, and the Christian, to unite in an effort to apply a corrective, and arrest a habit which is destructive of health, onerous as to its expensiveness, disgusting as to its filthiness, and revolting as to its tendency to demoralization and intemperance.

8. In view of a growing indifference in community to Sunday sanctification, and quite a general admission on the part of professed Christians that the weight of Sabbath argument is in favor of the seventh day of the week, *Resolved*, that we renew our efforts, in public and private, in our closets, families, and sanctuaries, and among our neighbors, for the restoration of the long-neglected and rejected Sabbath of the Bible.

Report of the Committee on the State of Religion.

Your Committee on the State of Religion, submit to the Association the following Report:

In perusing the letters from the churches which have communicated with the Association, we are gratified in discovering that our churches are, without any exception, enjoying union and harmony, and are at peace among themselves, and appear to be generally contending for the faith once delivered to the saints. And the genial expression from the churches is cheering, and calculated to encourage and strengthen each other's hearts and hands in prosecuting the Christian warfare.

Some of our sister churches have enjoyed precious seasons of refreshing from the presence of the Lord, and have received pleasant accessions to their numbers. We find, also, that God has visited us by death, and some of those with whom we have in time past gone to the house of God, have gone to the spirit world, to receive their reward. There is, however, a small increase in the number of members reported. There appears also to be an encouraging attention to the religious instruction of the youth in our Sabbath-Schools. On the whole, we are in the persuasion that the religious interests of the Association are rising generally. But we have great cause for regret and humiliation, that our movements are so tardy, and that we are still so far behind what we should be, and what our privileges and our God demand of us.

While, in view of God's mercy and kindness and forbearance toward us, we look up with humble gratitude and devout thankfulness, we are led to ask, in view of our backwardness and tardy movements, Is there not a cause? It becomes us to review carefully the past, and ascertain how far we have fulfilled or neglected the duties of our holy profession. Among the items of an investigation so important as the one suggested, we would respectfully call the attention, not only of the churches respectively, but of the members individually, to some of the things which to us seem intimately to belong to our peace. Do our brethren and heads of families live in the habitual practice of family prayer? Are we habitually pleading with God in secret prayer? Attention to these duties, we believe, is essential to our religious prosperity. Do our brethren and sisters, as far as practicable, attend the prayer and conference meetings?—and, if there, are they of one accord in participating in the devotional exercises of these meetings? Are they habitual attendants upon public worship on the Sabbath, and do they carefully enjoin this duty upon their children? Do our brethren and sisters indulge themselves in reading the trifling publications which are constantly flowing from the press and inundating our land, and neglect the sacred word of God? In reference to these important duties, we would most affectionately entreat our brethren of the Association, without exception, to engage in them as the Heaven-appointed means of our religious and spiritual elevation, and as giving the surest promise of our future religious prosperity.

Report on Education.

The Committee on Education take pleasure in reporting the continued prosperity of the Literary Institutions connected with our denomination. DeRuyter Institute has now a complement of teachers, whose competency for their stations can not be questioned. The Trustees, in their anxiety to secure the permanence and highest usefulness of the institution, have recently assumed a larger amount of responsibility than they have heretofore borne. In doing so, they have entitled themselves to the sympathy and coöperation of their brethren. If in return they shall enjoy that measure of patronage which the institution deserves, and the welfare of the rising generation demands, they will doubtless feel themselves amply repaid for the risk they have ran. Alfred Academy, also, has within the past year completed a large Chapel, which will supply the necessary room for lectures, recitations and exhibitions, greatly increasing the facilities of that school. Through the agency of these and kindred institutions, it is believed that the young people connected with our churches and societies are increasing in that knowledge which is power.

But, convinced as they are that knowledge, without moral principle, is of comparatively little use to the would, the Committee would not, from the increase of

IMPERFECT IN ORIGINAL

knowledge alone, augur the prosperity of our cause. They think, however, that there is evidence of a growing interest in the moral and religious education of the young among us, especially through the agency of Sabbath-Schools and Bible Classes. In this they see substantial ground of encouragement and hope. And while the Committee would urge upon the Association and the churches the duty and policy of liberally patronizing our strictly literary institutions, they also urge, as of equal or superior importance, the sustaining of that institution which is one of the most effectual instruments of moral and religious culture—the Sabbath School.

Corresponding Letter.

To our Sister Associations :—

Under the kind auspices of a patient God, we have been permitted to enjoy another annual meeting, and take this method of communicating to you an expression of our sympathy with you in all those religious enterprises and reforms in which you are engaged, and which will ever find a hearty response in the bosom of our Association. Our deliberations have been enlightened, and our resolutions have been strengthened, by the presence and the counsel of the delegate, Bro. Geo. B. Utter, and other brethren, from the Eastern Association; and we gladly reciprocate by appointing Bro. James C. Rogers our delegate to the Western Association, and Bro. Wm. B. Maxson our delegate to the Eastern Association, J. Summerbell alternate.

We think the prospect of our Association for the future looks more encouraging than formerly. Our Churches are well united, and we think they are moving forward in the great work to which they are called. Some of them report gracious visitations of the Spirit of the Highest, accompanied by the converting power of God, so that we begin to hope that the night has passed, and the golden tints of the morning are spreading light and life among us. Brethren, pray for us, that our faith fail not. A few only have fallen from our ranks by the hand of death; and whilst we rejoice in this preserving mercy of our God, we will not forbear expressing our condolence with the Eastern Association in the death of our beloved brother James H. Cochran. May an increase of union and love pervade our beloved Zion, so that, having but one interest in the main, we shall urge forward to new and more glorious conquests the cause committed to our trust.

Laying a Corner-Stone.—The Baptist Church recently worshiping in Hope Chapel, New York, under the pastoral care of Rev. A. D. Gillett, have commenced building a new place of worship on 23d-st., between 5th and 6th-avs., one of the best locations in the city. The corner-stone was laid on the afternoon of the 6th inst., when Rev. Messrs. Gillett, Jackson, Taggart, Magoon, and Wescott took part in the services. The Church will be a handsome specimen of the Perpendicular Gothic, 98 feet in length, and 65 in width, and will cost $40,000.

The Hartford Anti-Bible Convention.—A dispatch from Hartford, Ct., dated Second-day, June 6, says that this Convention broke up in a row, on the previous evening, the Chairman announcing that they should meet again before a great while, in some other part of New England. None of the resolutions introduced were passed, and the whole affair seems to have been a failure.

Desperate Attacks on Father Gavazzi at Quebec and Montreal.—Father Gavazzi delivered his Second Lecture in Quebec on Tuesday night, June 7, at the Free Church. In the course of his remarks, happening to say that the inquisition was extended to Ireland by the agency of Ribbonism, a man in the body of the Church exclaimed, "That's a lie." This appeared to be a signal for a large party of rowdies who were gathered outside the Church. A shower of stones first came rattling through the windows, and then an infuriated crowd, armed with sticks and stones, rushed into the Church and attacked Gavazzi in the pulpit, trying to pull him out. The lecturer defended himself, knocking down several of his assailants. He was at length thrown from the pulpit by one of the assailants. A further struggle ensued on the floor underneath, when the lecturer was finally rescued by his friends. Gavazzi's Secretary was also very badly beaten. Several ladies and gentlemen of the audience were likewise injured. A detachment of soldiers ended the matter. Father G. left the city the same night.

Another riot occurred at Montreal on the evening of Thursday, June 9. As advertised, Signor Gavazzi met a numerous audience in Zion Church, at 6½ o'clock P. M. Many of the most respectable citizens, with their families, were present. At about 7¾ o'clock a band of ruffians attacked and overpowered the police, and proceeded to force their way into the Church, from which a body of fifteen or twenty repulsed them, several shots from guns and pistols being fired from both sides. The assaulting party were effectually routed—two or three of their number were left dead or severely wounded on the ground, but were afterward removed in cars by their friends. A company of military then made its appearance, and all seemed perfectly quiet, and remained so until about 8¼ o'clock, at about which time the Lecture was concluded, and the audience inside the church had begun to leave for home. A good deal of hooting and noise prevailed at this time, and some disturbance with the lowest line of troops occurred, and two or three shots were fired; in other respects, all seemed peaceable, when the troops fired two distinct, running volleys, among the apparently peaceable citizens. According to the latest dispatch, ten or twelve were either slain outright or mortally hurt, and about fifty others were more or less injured. Several attempts at outrage upon solitary way-farers were made on Friday night, and one person was killed, although the streets were patrolled by flying artillery.

The Thirty-seventh Annual Report of the American Deaf and Dumb Asylum at Hartford states that the whole number of pupils during the past year has been two hundred, of whom 1852 were State beneficiaries, 15 were paying scholars, and 3 were supported by the Asylum. The operations of this institution are chiefly confined to beneficiaries from New England.

European News.

The U. S. Mail steamship Pacific, Capt. Nye, from Liverpool June 1, arrived at New York on Sunday last about 2 o'clock.

The yacht of Commodore Vanderbilt arrived at Southampton on the 1st inst.

Committees of inquiry into the Liverpool, Peterborough, Sligo, and Clare Parliamentary Elections had been going on for some days, and had brought to light corruption and bribery impossible under an open ballot.

The Committee of the projected Roman Catholic College at Dublin had received £800 sterling in subscriptions from America.

The Arctic expedition sailed from Queenstown on the 26th for the North.

The celebrated Achilli case—the Queen *vs.* Dr. Newman—had been finally closed by Dr. Newman paying all the costs. Achilli's costs were run up to an immense sum, but were taxed at £1,034. Dr. Newman's own expenses were very large—much larger than Achilli's.

Mrs. Stowe had patronized a private concert given by the Black Swan at Stafford House.

In France, on the 25th ult., the annual funeral ceremoney in memory of the Empress Josephine took place at the church of Rueil. Several officers of the Imperial household were present.

It was stated, that the coronation is fixed for the 10th September.

The French ship Mocha, 400 tuns, laden with rice and jute, was burned at sea on 9th April, near Algoa, supposed from spontaneous combustion of jute.

Austria is in a difficult position just now. If she support Russia, she must give great offense to her German allies. If she resist Russian pretensions in the East, the relations between the two powers must naturally be weakened. It is doubtful what her precise course of action may be in relation to Turkish affairs.

A steamer had arrived at Trieste from Venice, with twenty-three political prisoners from Austrian Italy on board, the majority of them young men of good family. They were to be confined in the fortresses of Layback, Königsgraetz, and Josephstadt.

Troubles are brewing in Turkey, *the Porte having refused to accept the Russian ultimatum.*

In China, the surrender of Nanking into the hands of the Chinese insurgents seems to be put beyond doubt. The rebellion has gained a very important place in taking Nanking; and we see no cause that is likely to arrest its further advance.

Execution of Arthur Spring.

On Thursday night, March 10th, two innocent, helpless women, were brutally murdered in their house, No. 260 Federal-st., Philadelphia. The details of the fearful scene can never be forgotten. It is needless to rehearse the gradual course of justice in tracing the author of the tragedy. The first trial and conviction; the shocking conflict in the statements of Arthur Spring and his son; the plain, convincing story of the latter, and the base effort of the former to fasten the crime upon his offspring; the excitement of the public; the upsetting of the first verdict by the criminal conduct of a false juror; the second trial and conviction; the subsequent conduct of the hardened villian; the shocking contradictions of his statements, and the recent interviews with his son—these are all too fresh to need a new narration.

Friday, June 10, was appointed by the Governor for the execution of the sentence of the Court. It has been looked forward to with pain, but with a satisfied sense of the necessity of the event, and a feeling of relief that the world was to be rid of a monster of crime whose career and character are almost without a parallel in criminal history. All have felt that, although the execution has been commendably prompt—only two months having elapsed since the last conviction—it would have been better if it had taken place ten days after it. Justice would have been better served by an immediate punishment, and the public would have been spared the pain created by the horrible ravings of the criminal monster, which have thus far only increased the popular excitement, while no softening of his feelings has been produced. Throughout the whole of Thursday, Arthur Spring, Sen., maintained the bearing of hardihood that he has almost uniformly exhibited for some time. He was kept as much as possible by himself, only the spiritual advisers appointed to wait on him, and the necessary officers of the prison, being admitted to his cell. There was no token of contritition or of an acknowledgment of his guilt, and his conversation was a shocking tissue of blasphemous allusions to the Saviour, of complaints against the law, and of contradictory assertions in reference to the tragedy for which he was to suffer, all day and night Thursday. Rev. Mr. Alexander, the moral instructor of the prison, was with him, and during most of the time he was accompanied by Rev. John Street and Rev. Mr. Kensil. They were unwearied in their efforts to turn his thoughts into a proper channel, and to induce him to make some sort of confession of the crime which every body feels was committed by him and him alone. Two gentlemen, for whom he had sent, and who had on a former occasion befriended him, also visited him; and as his wish to see them was to assist him again in procuring, if possible, Executive clemency, they were requested to assure him of the hopelessness of his case. They did so, and bade him farewell. Rev. J. Street and Rev. Mr. Kensil remained with him till near midnight. Shortly before their departure, after having gone into a lengthy detail (like that so often told) about his son going down to Mrs. Shaw's and Mrs. Lynch's at midnight, and bringing home the money, he then in positive terms declared he was in bed on the night of the murder; and that, although the son brought home the money and put it in the pocket-book, yet he declared that he believes his son had no hand in the murder of the women, and that he is entirely clear. After having got through this statement, he then commenced to joke and laugh. Although reminded of the necessity of being solemn, he said—"I have got a long journey to take in the morning, but I don't think they will get me off until after dinner, as I want to lay in a good stock of provisions." The prisoner ate a hearty breakfast, and afterward joined in prayer with the reverend gentlemen present. Several appeals were made to him to confess the truth and save the reputation of his son, but all vain. Up to the time of leaving his cell, he declared his own innocence, and intimated the guilt of his son.

At a few minutes before 11 o'clock, the Sheriff entered the cell of the culprit, for the purpose of preparing him for the gallows. His arms were pinioned, and at a few minutes past eleven, he was taken from the north corridor, by the eastern gate, into the avenue. The clergy sang a hymn as they passed along the avenue, in which the prisoner joined. When the scaffold was neared, Rev. Mr. Allen read the service for the dead of the Episcopal Church, commencing with—"I am the Resurrection and the Life," &c. The culprit mounted the scaffold with a firm step, and exhibited little or no emotion. Sheriff Allen, Marshal Keyser, and the reverened gentlemen already named, ascended with him. A dialogue then took place between Mr. Street and the prisoner, in which the latter declared himself innocent of the murder of the two women, and his belief that his son had nothing to do with it. He also declared that he never saw the man Rink, with whose murder he is charged. After this conversation, Rev. Mr. Street delivered a prayer. The white cap was adjusted over the head of the prisoner, the rope was fixed about his neck, and the gentlemen around shook hands with the criminal, who was in a moment after left standing alone in his fearful position. Those who watched him closely at this terrible moment could discover no tremor in his frame, or anything which betokened emotion or fear. The reverend gentlemen then bade the prisoner farewell, by shaking hands with him, and the Sheriff proceeded to the execution. At a given signal the cord was pulled, and in an instant Arthur Spring was dangling between heaven and earth, a lifeless corpse. He died as he lived, a bold, bad man. The execution took place precisely at 13 minutes past 11, and the body hung until 20 minutes of 12, having hung just 27 minutes. It was then taken down and examined. The vertebræ of the neck were found to be broken, and death must have been instantaneous. Thus ended the closing scene of one of the most fearful dramas that has ever been enacted in Philadelphia, or perhaps in the world.

A Highway Robbery and Murder.—Messrs. W. H. Van Tassell and John Secor, of Newcastle, Westchester County, have been traversing the North-eastern portion of our State, in company, in quest of horses, of which Mr. Van Tassell had previously been a purchaser in that quarter, for sale among his neighbors. He is a thrifty farmer, of some 40 years of age. Secor was a younger man—perhaps 25. They were traveling from Fort Covington to Malone, in Franklin Co., on Monday, 6th inst., each on horseback, with two or three led horses which they had purchased, when Mr. Van Tassell was startled by the report of a gun close at hand, and instantly saw his companion reel and fall to the ground, shot through the body. Instantly there emerged from the woods two young men whom the two had freely conversed with respecting horses to be purchased, and who knew the route they were traveling, and that they had considerable money in their possession. Of these Mr. Van Tassell, in some doubt, inquired, "Is this an accident? or what does it mean?" No answer being returned, he wheeled his horse, and fled at the top of his speed to a village a few miles distant, where he gave the alarm, which was immediately spread far and wide, and every one turned out to surround and scour the woods in which the tragedy was enacted. This was done so speedily that the young wretches who committed the deed were caught before they had made their escape, and one of them was seen to throw away something, just before he was arrested, which proved to be the watch and money ($150) of the murdered Secor. They were both secured.

The Chinese Insurrection.—We learn that the British, French, and American naval forces in the Chinese waters have undertaken to protect Shanghae, Nanking, and the mouth of the Great Canal, against the successful insurrection that for some time past has threatened to change the government of those cities, along with that of the rest of the Celestial Empire. The precise terms on which this act of intervention is undertaken are not yet made public. The opening of the entire Empire to foreign trade, the admission of foreign merchants, travelers, and missionaries, to all parts of it, and the complete toleration of the Christian religion and of its various sects, no doubt form prominent concessions in the new treaty between the representatives of France, Great Britain, and America, and the Tartar dynasty which the native rebellion has so nearly expelled. [N. Y. Tribune.

SUMMARY.

The Alleghany Valley Railroad is destined to bring Pittsburgh within eighteen hours of New York City, and the Great Coal Basin of Western Pennsylvania within six hours of Buffalo, Rochester and the Lakes. The Pennsylvania portion of the Road is 175 miles long, and is estimated to cost $5,000,000, of which $3,000,000 have been subscribed as Stock. The Road is all under contract to be finished in 1855, and 800 men are now at work on it, being all that can be obtained at present. The Alleghany Valley is one of the healthiest in the world—fevers being unknown there. Wages $1 per day.

The Committee of the Connecticut Legislature to inquire into the facts of the Norwalk Railroad Massacre, have reported. They state the cause to be, primarily, the carelessness of the Engineer in charge of the train, and the insufficiency of the signals at that dangerous locality. The report is also severe upon the management of this important line, and states that the President is especially negligent in the discharge of the duties devolving upon him

A monument of bronze is about to be erected at Weimar, in honor of the two great poets of Germany, and an appeal is circulating in that country which calls upon all Germans to contribute to the fund for the purpose, sufficient means not having as yet been provided. But the reputation of Goethe and Schiller, and the knowledge and appreciation of their works, are not confined to Germany, and it is very probable that many Americans may desire to participate in this honor to their genius.

A singular act of malice was performed in Wall-st., on Friday. A quantity of strong acid was poured into the locks of a couple of Holmes & Butler's Phenix Burglar-Proof Safes, made for the Marine Bank, and about to be placed in that building. The locks were of course spoiled.

A new mode of Ventilation was recently tried on the Naugatuck Railroad with decided success. The plan is that of Messrs. Atwood & Waterbury—the latter an officer of the Road. Its general outline is this: The passenger cars of a train are all thrown into one long saloon by means of a flexible cloth or rubber platform, and, the windows being kept closed and the train opened at the rear, a strong current of air is received just over the engine, through a pipe or bag as wide as the train, and some six to twelve inches deep, which passes in at the top of the front car, and so along through all the cars, and out at the rear. The exemption from dust was perfect, the sensation of coolness and freshness delightful, while the perfect facility and safety of passing from end to end of the train sensibly enhances the pleasure of the journey.

George Lake, a clock and watch repairer in the town of La Grange, Duchess Co., killed his two children, aged two and four years, and also fatally wounded his wife with an ax on Tuesday, 7th inst. He immediately armed himself with sword, pistol and rifle, and his captors were obliged to shoot him with shot before they could take him. The shot took effect in his breast and shoulders, but did not seriously injure him. He was captured and lodged in the Poughkeepsie jail. The cause of this inhuman butchery is unknown. It is said that he always appeared fond of his family. He had before been arrested on charge of attempting to shoot his brother-in-law, but was acquitted.

William R. McCrary, aged 18 years, left the Suffield Institute, at Suffield, Ct., on the 27th of April, and has not since been heard from. He is the son of Dr. McCrary, of Agawam, West Springfield. It is feared that the young man may be laboring under a slight mental aberration. Papers copying the above will greatly oblige the afflicted parents and friends, and any one having information respecting him, will confer a favor, and be liberally rewarded, by communicating the same to Dr. Edwin McCrary, Springfield, Mass.

A paper was lately read before the Institute of British Architects, setting forth that, contrary to the opinion of the London Board of Health, *soft* water, instead of *hard*, is injurious to animal life. The position is sustained by numerous facts, showing the low tone of the system, and the glandular affections induced by the absence of lime, in any form, in the water, to be as destructive as the excessive development of the sanguine temperament produced by too great a proportion of these substances.

In the N. Y. Court of Common Pleas, last week, the proprietor of Watts' Nervous Antidote was prosecuted for alledged malpractice. It is said the patient was effected with epilepsy; defendant undertook to prescribe for the patient, and recommended Watts' Antidote, offering to return the money if it was not successful. The medicine, it was said, had the effect of throwing the patient into fits, and her life was in great jeopardy. Verdict for plaintiff, $1,100.

The New York and New Haven Railroad Company have settled with one of the passengers by the late catastrophe at Norwalk. Mary Jane Williams, the Irish woman, on her way to Cabotville, who went down in the broken car, and lost her gold, amounting to $250, (not to $750,) had the same restored to her by the Company at New Haven, before it was found, and $500 in addition, for which she gave a receipt in full for all damages.

Enoch Reed, convicted last February by the United States Circuit Court, in Albany, of having rescued a fugitive slave from the Marshall, was awaiting the punishment prescribed by law—a fine of $1,000 and a year's imprisonment. But one day last week he died. Perhaps at that higher Tribunal to which he is summoned, it may not be deemed so gross a crime in him, to have remembered that he was neighbor to "one that fell among thieves."

Brevet Major-General Riley died at Buffalo, Thursday night, aged 66 years. He went to California in 1848, and was ordered to take command of a Regiment on the Rio Grande, but he returned home, and being unable, through ill health, to return to active service, settled in Buffalo. He has been suffering for some time from cancer, and leaves a widow and five children.

Two students of the junior class of Union College, Schenectady, Rev. Ira S. Watkins, of Chester, Va., aged 30, and Ethan Clark, of Ovid, Seneca County, aged 29, were drowned about 4 o'clock on Saturday afternoon, June 4, by the capsizing of a sailboat on the Mohawk River, the wind being very high, and they unskilled in navigation.

The Baltimore and Ohio Railroad Company have determined to reduce the price of passage upon the Washington Branch Road from $1 80 to $1 25; and that for "round tickets," entitling the bearer to go to and fro on the same day, but $1 50 will be charged; this arrangement to have effect from and after the first day of July next.

Abraham Griffin, of Newcastle, Westchester Co., while on a tree, last Thursday, attempting to hive a swarm of bees, fell head foremost some fifteen feet, breaking his neck, and of course killing him instantly. He was a substantial farmer, about 50 years of age, and leaves a family.

The British ship Leander arrived at New York last week, bringing the Earl of Ellesmere and the other British Commissioners to the Wold's Fair. The party were all in good health, and propose to visit Canada immediately, returning (possibly through our western country) before the day of opening.

The property now occupied by the New York Institute for the instruction of the Deaf and Dumb, on Forty-ninth and Fiftieth-sts., New York, between Fourth and Fifth-avs., comprising seventy-five lots, was sold the other day at an aggregate of $213,930, subject to a lease of two years.

Wm. Price, a youth about 20 years of age, plead guilty before the United States Court at Indianapolis, to an indictment for robbing the mail, as a carrier between Terre Haute and Bloomington, and abstracting therefrom $80. The Court sentenced him to confinement in the State Prison for 10 years, being the shortest time fixed by law.

A passenger car on the Macon and Western Road while going into Macon, Georgia, Tuesday evening, June 7, was thrown off the track and down an embankment, by running upon a cow. The car was demolished, the mail guard killed, and five passengers severely injured, among them Hon. A. Stevens.

A dispatch dated Washington, Thursday, June 9, 1853, says: The Woodward murder case was submitted to the Jury this afternoon, and in ten minutes after retiring they brought in a verdict of guilty of murder in the first degree. Motion was made for a new trial and arrest of judgment.

The Albany police arrested a counterfeiter from New York, while attempting to pass a spurious five dollar bill on the Rhode Island Central Bank. He gave his name as George Shaw, and is about 21 years of age. About $60 in bills on this bank were found on him.

From Key West we learn that the brig Cushnoc, from Cardenas for New York, sprung a leak on the 2d of June, when the master ran her ashore off Cape Florida, and she proved a total loss. Part of her cargo was saved by Key West wreckers, and was libeled for salvage.

George Peabody, Esq., the American banker in London, is said to be worth about five millions of dollars. He was born in Danvers, Mass., in 1795, and in 1827 went to Europe to reside. In 1834 he commenced his present business in London.

A Railroad Festival was had at Savannah on Thursday, which was attended by a large number of guests from Columbus and other points. Senator Berrien gave a public dinner and ball on the occasion.

On Sunday last, says *The Ellenville Journal*, the wife of Mr. John Steele, of that village, presented her husband with three daughters at a birth. The mother and daughters are doing well.

Letters have been received at Boston from Australia as late as the 13th March. Gold continued abundant, and things looked well. Flour was selling at $12 per bbl. All kinds of produce realized fair prices.

On and after the 15th inst. the steamer Francis Skiddy is to run both as a day and night boat between New York and Albany, leaving Albany every night and New York every morning, Sundays excepted.

Wm. Dearing, a prominent citizen of Georgia, the proprietor of the first cotton factory establishment, in the State, died at Savannah on Friday, June 3.

The brig Pembroke, which arrived at Boston June 8, from Mobile, had on board 42 Choctaw Indians, on their way to New York, to attend the World's Fair.

New York Market—June 13, 1853.

Ashes—Pots $4 75; Pearls 5 25.

Flour and Meal—Flour, 4 44 a 4 56 for common to straight State, 4 50 a 4 63 for common to good Ohio, 4 81 a 5 00 for Southern. Rye Flour 3 75 for fine. Corn Meal 3 00 for Jersey.

Grain—Wheat, 1 10 for mixed Ohio, 1 22 for choice Ohio, 1 30 for prime Genesee. Rye 91 a 92c. Barley 60c. for four-rowed Western. Oats 43 a 45c. for Jersey. Corn 60 a 66c.

Provisions—Pork, 13 00 for prime, 15 75 for mess. Beef, 5 00 a 6 25 for prime, 8 00 a 10 00 for country mess. Lard 10c. Butter, 12 a 16c. for Ohio, 14 a 18c. for new State. Cheese 8 a 9c.

Hay—68 a 81c. for old, 1 00 for new.

Hops—18 a 20c. for Eastern and Western.

Lumber—13 50 a 14 00 for Eastern Spruce and Pine.

Tallow—9c. for prime.

Wool—Prices are unsettled, and no reliable statement can be made.

MARRIED,

At Scott, N. Y., June 10th, by Eld. James Summerbell, Mr. Alexander C. Crumb, of Brookfield, to Miss Charlotte Larkin, of Scott.

In Darien, N. Y., on the 2d day of June, 1853, by Eld. Rowse Babcock, Mr. Anson P. Saunders to Miss Mary Jane Williams, both of the above place.

DIED,

In Hartsville, N. Y., May 22d, Mrs. Angeline Burdick, wife of Leroy Burdick, in the 32d year of her age. Sister Burdick gave her heart to God at the early age of nine years, and united with the Second Seventh-day Baptist Church of Alfred, with which she continued (with the exception of a few years that she was a member of the Church in Persia) a worthy member to the day of her departure. By her death a husband has been bereft of a kind companion, four children, one of whom is an infant, of an affectionate and tender mother, a large connection a relative, the cause of benevolence a friend, the church a faithful member, and the world a praying Christian. Her last communication with earthly friends was to the effect that she was not afraid to die, but was willing and ready to wing her glad spirit home to rest. J. K.

LETTERS.

A. R. Burdick, Charles West, Stillman Coon, B. F. Bond, O. Stillman, J. D. Ayars, W. B. Greenman, T. P. Merritt, H. Whipple, John Green, Lucretia Bennett, Albert B. Crandall, P. C. Burdick, Christian King, H. W. Stillman, Rowse Babcock, Jarman A. Davis, S. S. Griswold, B. T. Lee, J. Kenyon.

RECEIPTS.

FOR THE SABBATH RECORDER:

J. D. F. Randolph, Scott	$10 00	to vol. 8	No. 26
Benj. S. Burdick "	2 00	9	52
Philander Knight "	2 00	9	52
H. C. Hubbard "	1 00	9	52
Daniel Babcock "	1 00	9	52
J. R. Babcock "	81	9	52
Elias Burdick "	1 00	10	52
Abel G. Lewis "	2 00	10	52
Elias Irish, DeRuyter	6 00	10	26
Henry C. Coon "	3 00	10	52
Elias Rogers "	2 00	9	52
Betsey Crumb "	2 00	10	52
Phineas Burdick "	2 00	11	6
Chris. Langworthy, Brookfield	2 00	9	52
Henry C. Babcock "	2 00	8	52
Albert Clarke "	2 00	10	52
E. G. Curtis "	2 00	10	52
Silas Spencer "	2 00	10	48
E. S. Weaver, Unadilla Forks	4 00	9	52
Isaiah Maxson, Bridgewater	4 00	9	52
Martha Billings, Leonardsville	2 00	10	39
E. Maxson, West Edmeston	1 00	10	52
Joshua Maxson "	2 00	10	52
Jas. Summerbell, Adams Center	5 00	10	52
W. Clarke, Sackett's Harbor	2 00	9	52
Albert B. Crandall, Portville	2 00	10	52
John J. Brown "	2 00	11	26
Nancy Duncan, Angelica	2 00	9	52
Lucretia Bennett, Lowell	2 00	10	52
Jeremiah Barrett, Cowlesville	2 00	9	52
Luke Coon, Albion, Wis.	4 00	10	52
Christian King, Pattonsville, Pa.	2 00	9	52
Weeden Clarke, Westerly, R. I.	2 00	9	52
John Ayars "	2 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

Joshua Clarke, Brookfield $1 00

I. M. Cottrell 30c., E. Maxson 17c., O. A. Babcock 25c. 72

FOR SEVENTH-DAY BAPTIST MEMORIAL:

E. S. Weaver	$1 00	Roswell Saunders	$1 00
Collins Miller	1 00	A. B. Crandall	1 00
O. D. Green	1 00	W. B. Greenman	1 00

Western Association.

THE 18th Annual Meeting of the Seventh-day Baptist Western Association is to be held with the Church in Independence, Allegany Co., N. Y., on the fifth day of the week before the fourth Sabbath in June, 1853, (23d day of the month.)

Western Association—Executive Committee.

THE Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

J. Bailey, Sec.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Decker & Zollver's Dining Saloons,
NO. 57 CORTLANDT-ST.,
FREEMAN D. DECKER, HENRY ZOLLVER, Late with Johnson & Rogers. NEW YORK.
☞ *A Separate Apartment for Families.*

☞ Messrs. Johnson & Rogers having disposed of their interest in the Fulton Hotel, No. 144 Fulton-st., New York, request their correspondents to address them at No. 57 Cortlandt-st.

Clothing Establishment.
THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.
WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.
CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.
An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.
Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

For Albany, Direct.
THE new and magnificent steamer FRANCIS SKIDDY, Capt. Thomas S. Knight, will leave the Steamboat Pier foot of Robinson-st. Tuesdays, Thursdays and Sundays, at 6 o'clock P. M. Fare 50 cents. For freight or passage apply on board, or to JAMES McCULLOUGH, Jr., No. 92 Warren-st.

Hudson River Railroad.
SPRING ARRANGEMENT. Trains leave Chambers-st. daily, for Albany and Troy—
Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo or Montreal at 8 o'clock same evening.
Mail Train 9 A. M. Through Way Trains 11 A. M. and 1 P. M.
Express Train 4 P. M. Accommodation Trains 5.20 and 6.30 P. M.
For Tarrytown at 11 P. M.
For Poughkeepsie at 7 A. M., Way, Freight and Passenger Train, and 4.10 P. M. Passenger Train.
For Peekskill at 10 A. M. and 6 P. M.
The Tarrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations.
Passengers taken at Chambers, Canal, Christopher, 14th, and 31st-sts.
SUNDAY TRAINS from Canal-st. at 7.30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations. E. FRENCH, Supt.

Central Railroad Company of New Jersey.
NEW YORK TO EASTON, PA. Fare, $1 75.—*Spring Arrangements*, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 3.15 P. M. This line connects at Elizabethtown with trains by the N. J. Railroad, foot of Cortlandt-st.
Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3.45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilksbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.
The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

Great Western Mail Line.
SIXTY MILES DISTANCE SAVED by taking the MICHIGAN SOUTHERN and NORTHERN INDIANA RAILROAD.
Through tickets for Chicago, St. Louis, Milwaukie, Racine, Kenosha, Waukegan, and Sheboygan, by New York and Erie Railroad via Dunkirk, and Buffalo and New York City Railroad, People's Line of Steamboats, Hudson River Railroad via Buffalo, connecting at Buffalo with the splendid steamers
EMPIRE STATE, J. Wilson, Commander, Mondays and Thursdays.
SOUTHERN MICHIGAN, D. Perkins, Commander, Wednesdays and Saturdays.
NORTHERN INDIANA, I. T. Pheatt, Commander, Tuesdays and Fridays.
Leaving Buffalo every evening. (Sundays excepted.)
These steamers are low-pressure, built expressly for the Lake trade, and for finish, speed, strength, and safety, have no superiors any where.
The connections with the Express Trains at Toledo and Monroe, for Chicago and St. Louis, are perfect, and can be relied upon.
Forty hours from New York to Chicago. Time and money saved by taking this line.
Passengers preferring it can take the Lake Shore Railroad to Toledo, the Michigan Southern and Northern Indiana Railroad to Chicago, thence by the Rock Island Railroad to La Salle, forming the only continuous Line of Railroad to the Illinois River.
For Through Tickets or Freight apply to
JOHN F. PORTER, Agent, 193 Broadway,
Cor. Dey-st., N. Y.

New York and Erie Railroad.
TRAINS leave pier foot of Duane-st., New York, as follows:
Buffalo Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars.
Chicago Express at 6 A. M. for Dunkirk.
Day Express at 7 A. M. for Dunkirk.
Mail at 9 A. M. for Dunkirk and all intermediate stations.
Way at 3½ P. M. for Delaware and all intermediate stations.
Night Express at 6 P. M. for Dunkirk and Buffalo.
Emigrant at 7.45 P. M. for Dunkirk and all intermediate stations.
☞ The following are the hours at which trains leave the several stations mentioned:—
Hornellsville:
Going East—2.12, 8.18, 9.40 a.m., 3.10, 8.24 p.m.
Going West—6.57, 10.43 a.m., 5.35, 6.54, 10.43 p.m.
Alfred:
Going East—2.48 p.m.
Going West—11.15 a.m., 10.46 p.m.
Friendship:
Going East—3.17 a.m., 1.16, 6.56 p.m.
Going West—1.12, 8.41, 12.50 a.m., 6.56 p.m.
Passengers for Alfred, leaving N. Y. at 6 and 7 a.m., will reach Hornellsville at 5.35 and 6.54 p.m., wait till 10 p.m., and take a train reaching Alfred at 10.46 p.m. Or, taking 6 p.m. train from N. Y., will reach Hornellsville at 6.57 a.m., wait till 10.43 a.m., and reach Alfred at 11.15 a.m.
Passengers for Friendship, (Nile, Richburg, and Little Genesee,) leaving N. Y. at 6 [illegible] p.m. Or, leaving N. Y. at 6 p.[illegible]

Miscellaneous.

From the Baltimore Sun.

My Native Home.

BY JOSEPH MERREFIELD.

I have trod the soil of England—
And the merry fields of France,
And on Scotland's heath-clad mountains
Have cast delighted glance!

I have wandered 'mid the beauties
Of wild, romantic Wales;
'Mid thy crags and purple hill tops,
And thy soft and sunny vales.

And thou, down-trodden Erin—
Fair emerald of the sea—
From Belfast to Killarney,
My steps are traced on thee.

And too in happy Belgium—
Where fields of golden grain
Now gild the field of Waterloo,
And hide its gory stain.

I have mingled with each nation,
I have worshipped at each shrine
From Holyrood to Westminister,
From Paris to the Rhine.

But not in Britain's lordly isle,
Or Erin's emerald mountains,
On happy Belgium's peaceful plains,
In France, at Versailles fountains—

Have I forget that *other* land—
Fair freedom's home on earth!
That opes its arms to the oppressed.
The land that gave me birth!

And wheresoe'er my lot be cast,
Where'er my steps may roam,
My heart will ever turn to thee,
AMERICA!—my home!

Philadelphians—as Viewd by a Western Man.

A western man, now on an eastern tour, writes to the Davenport (Iowa) *Gazette* an account of mercantile and fashionable life in Philadelphia, which will answer well for all other cities. Under date of March 27, he says:—

Here am I in the City of "Brotherly Love;" and, notwithstanding they frequently get up a riot here, and more frequently cut one another's throats, the mass of the citizens appear to be quite as orderly and as intelligent as the citizens of Davenport. But it is evident that the wealthy portion of the population, as well as a majority of the middle-class, consider their principle mission on earth to be to dress fine and promenade before each other, in order to exhibit their good looks and the merchandise they carry on their backs, in the shape of silks, satins, velvets, broadclothe, and various articles of silver, gold, and stone-ware.

I have taken considerable trouble to collect statistical information respecting the actions of, and the manner in which these people live; their ability to keep their families, and the preparations they are making for old age, &c. I have ascertained that the children of the wealthy are most generally brought up in extravagance and idleness, that they receive but little instruction that tends to their future usefulness, and the example of the parents of a majority of the families is rather a discouragement than an advantage to their offspring. These children are taught to consider that music, dancing, and dressing according to the fashion of the day, are the most essential portion of their educations; the consequence is, that the third generation ran through with their grandfathers' estate—that is, provided their fathers did not spend it all before them—and I now find the fourth and fifth generations of the once wealthy families boating oysters from the bay and stitching broadcloth for their now more wealthy neighbors, who are descended from good, honest, hard-fisted blacksmiths and bricklayers.

It may not be uninteresting to you to know how that numerous class, the shopkeepers—big and little—work their way through the world. Dress and extravagance is the support of many of this class—they eat, they drink, they dress and die as they began, with a stock of goods purchased on time and renewed from year to year throughout their lives. But, you may say, are there not a few of this numerous class, who surround with their neat fancy shops one hundered squares of this great city, who better their condition by their business? Yes, there are a few, and but a few. I have, after much inquiry, ascertained that in the wholesale department seventeen out of each hundred fail without paying their debts; that twenty-one out of one hundred fail, but pay their debts; that thirty-eight out of a hundred are able to keep their families and square with the world, but nothing more; nineteen out of one hundred, retire and are classed with the upper ten; three out of a hundred are classed with the one hundred thousand and upward; two out of one hundred class with the half million and upward. In the retail department, twenty-two in a hundred fail; eighteen in a hundred, after paying rent, cannot with every exertion and strict economy, procure a sufficiency of proper food, but sussist by depriving themselves of certain articles, such as butter, fruits, groceries, &c.; nineteen in a hundred are enabled to keep their families respectable, and pay their debts; fourteen in a hundred dress extravagantly, visit the watering places, and live up to their income; seventeen in a hundred leave a stock of goods paid for and a home for their children; nine in a hundred retire with the upper ten; one in a hundred rates with the half million and upward.

"Forty-Six Years Ago."

Under this head, the Brooklyn *Circular* has the following graphic picture of the growth of New York and its chief suburb:—

As we took our seat in one of the boats of the South ferry a few evenings since, an elderly gentleman in a social mood seated himself beside us, and commenced remarking upon the contrast that the present conveniences for crossing the river presented with those of forty or fifty years ago. "Forty-six years ago," he said, "we had to cross this ferry by means of a horse-boat. We were then an hour in crossing, and the fare was twenty-five cents. Now we cross in five minutes, and the fare is one cent." "Brooklyn," he continued, "was then only a little village, and the population of New York was 75,000. Now the City of Brooklyn numbers 100,000, and that of New York about 600,000 inhabitants. Steamboats, railroads, the telegraph, and gas, were things unthought of then." Each of these had come into use and effected a revolution since he was a young man. He witnessed the starting of the first steamboat that ever made a trip up the North River. The foot of Fulton-st., New York, (the present site of the Fulton ferry buildings, but then a sand-bank, with no buildings in its vicinity,) was the point of departure of Fulton's strange little craft on its trial trip. A temporary staging was erected along the sloping shore of sand, upon which was assembled the gazing multitude that both cheered and hooted the advent of steam, as it made its first successful *début* before the people of New York City. Our informant further told us that in a newspaper printed at the time it was stated that as the boat moved up the river, puffing, smoking, and snorting, against the tide, it so frightened some of the sailors on other vessels that they fell on their knees, praying to be delivered from the Evil One!

The first steamboat that was ever applied to any practical purpose was built by Robert Fulton, at New York, in 1807, and was named the North River. Her engine was 18 horse power; and she was 33 hours in making the passage between New York and Albany. The same passage by steamboat is now made in from six to nine hours, and by railroad in 4 hours.

The Seamstresses of London.

A correspondent of *The London Times* gives the following facts with reference to a great mantua-making establishment in that city:—

"Work is commenced every morning at 7 o'clock and continued till 11 at night—a period of 16 hours, the only intervals allowed being about 10 minutes for each meal—viz., breakfast at 8 o'clock, dinner at half-past 1, tea at half-past 5, and supper at half-past 9—the total amount of time allowed for—eating their food, I was going to say, but surely 'bolting' it is the more appropriate phrase—being 40 minutes per day; thus leaving 15 hours and 20 minutes as the period devoted to work. And this, be it remembered, is not merely during the busy season, as at the west end, but for all the year round, from January to December; for you must understand that at the establishment to which I refer the greater part of the sewing is given out to slop-workers in the busy season—the city dames, I suspect, have no notion of the kind of dens their dresses are made in—and all that is done indoors is the original cutting out and ultimate fitting together of the separate parts; but, that when the slack season comes, there is always as much sewing reserved as will keep the girls of the establishment employed up to the full pitch—so that there is, in fact, no 'slack season' at all for them. And yet for this continued and unrelenting pressure of 16 hours' work per day, from year's end to year's end, this firm assume to themselves the greatest possible credit. They thank God that they are not as other firms are at the west end—oppressors and destroyers of young women. They never—not even for a few weeks in the busy season—make their people sit up till 3 or 4 in the morning. Oh no! their gas is always turned off in the workroom by 11 o'clock. Why, sir, the west end system, with its few weeks of severity, followed as it is by months of comparative leisure, is mercy itself when viewed alongside of this unmitigated 'never-ending still beginning' slavery to which I am referring.

"The only day of leisure which the girls of this establishmet have is Sunday. Then they may go where and do what they please; but from from Monday morning to Saturday night they are as complete prisoners as any in Newgate. They know not whether the sun shines or the rain falls all that time. They are not allowed to cross the threshold even to purchase a pair of shoes or a new gown for themselves, and must employ their friends outside to do this for them.

"Nor is the accommodation indoors such as in any way to reconcile them to this close confinement. The workroom in which 10 or 12 of them are employed is only about 12 feet square, and is entirely devoid of arrangements for ventilation, which is the more to be deplored as during the evening they have to encounter the heat and foul air of three flaring gas burners right over their heads, every door and window being shut by which a breath of pure air could possibly enter. The bedrooms are equally uncomfortable, no fewer than six persons being huddled into one, and four into another."

Broadcast Corn.

As a soiling crop there is nothing superior to Indian corn, and it is but fair to hope that our readers will see the propriety of manuring and preparing a few acres to be sown to broadcast corn, with the view of provided forage to feed out to their stock. The lot or lots selected, should be convenient to the barn and stable. It should be manured with at least twenty double horse cart loads of rich animal manure or four hundred pounds guano, one bushel of plaster, and two bushels of salt; or ten bushels of bone dust, ten bushels of ashes, and two bushels of salt per acre.

If the first manure be used, it should be evenly spread over the ground, plowed in to the depth of eight inches; the ground should then be thoroughly harrowed and rolled.

If guano should be used, it must have the lumps broken; and the best way to facilitate this operation, is to thoroughly moisten the lumps with salt brine, throw them into pile, and after remaining so a day, to pulverize them; when pulverized, the guano should be mixed intimately with the plaster and salt, spread equally over the ground, and be plowed in to the above depth, and the ground harrowed and rolled.

If bone dust is used, it should be moistened, and then formed into compost with the ashes and salt, and after remaining in bulk a week or ten days, the ground should be plowed 8 inches deep, and harrowed; then the bone dust compost should be sown, harrowed in and the ground rolled.

The ground being prepared in either way, three or four bushels of Indian corn should be sown on each acre, and harrowed and cross harrowed in; a bushel of plaster per acre should be sown on it, and the ground rolled; and here the labor of cultivation would be at an end.

In six weeks this corn would be fit to cut, to be fed out to the horses, working animals, and stock generally. Three acres, if judiciously managed, would serve to feed twenty or thirty head from June until frost. Whatever quantity of ground may be devoted to this purpose, should be divided into three or four parts, and be seeded at intervals of two weeks apart, in order that the supply of green forage may be kept up continually.

Now suppose the milch cow, instead of being turned out to the woods, roads, and old fields, of nights, were provided with soiling food from June to October, and yarded upon some twelve inches of mould from the woods or mud from the marsh, river or bay shore, during that time; suppose every fortnight, fresh, rough material were spread over the cow yard, and the surface sown over with plaster, we say, suppose farmers and planters were to adopt this course, and we ask, what would be the consequence? Why, five hundred loads of rich manure could be thus made in a season, every load of which would be worth two dollars. [American Farmer.

Life in Oregon.

A gentleman who has taken up his residence on Puget Sound, Oregon, writes to the Pittsburg *Dispatch* in the following strain:—

Should a man take a prairie claim, he can go at once to work putting in crops, only he must possess enough money to keep things moving in the meanwhile, or in the intervals must "hire out," helping some wealthier neighbor to clear his claim, or working at wood chopping, at which even such a town-bred diminutive "atomy" as myself got $3 per day. Should he take a timbered claim he can do as we are doing—get some four or five together, and get out hewn timber, which has always sold heretofore for $10 per 100 feet, costing $3 for delivery by cattle—putting in crops as he can spare time for clearing.

Potatoes are the most profitable, because the least troublesome crop. They now are, and have been ever since my arrival, $2 50 per bushel. The ordinary crop is 300 buhels, realizing $750 per acre. They will doubtless be lower next season, but they will always command a good price, as there are none now shipped, and California will always cause prices to rule high. The farmers here never pay any attention to them after planting, and frequently the second year a crop of "volunteers" spring up, almost as full as the first year. Some of the farmers are planting now, it being their customary time, while others do not plant until the last of June. Onions are $4 per bushel. Turnips here don't sell by the bushel, as you could not get more than one in a measure.

There are splendid openings here for dairies. Cheese sells at Portland at 50 to 75 cents per pound. Here, *it don't sell at all*, for the simplest reason in the world. Butter is scarce here at $1 per pound, and yet, on the broad prairies, any number of cattle could be kept, year after year, with no outlay for feed, save the cutting of one stock of hay, for fear of such a severe winter as the last, the severest known here for seven years. So says the old "Pere Ricarde," at the "Mission," upon referring to his journal. California will always furnish a market for butter and cheese; and in our growing trade with China, there is no telling what a hole these long-queued Celestials may eat into our products. To a man of capital, the milling business offers inducements seldom to be met with. A steam saw-mill upon the Sound is of itself a fortune. The hewn timber we are getting out is taken to California, and sawed into lumber there, because vessels cannot get cargoes here—mills are so few in number. At the falls of De Shute river, above Olympia, is the only saw-mill upon this end of Sound. It runs by water power, and is now rented at $840 per month. The whole concern, built when labor was much higher, cost $5,000—thus paying for itself in six months. Lumber has sold at $50 per M., and never less than $25, with a steady demand much greater than the supply. The lumber is all sawn from white, red and yellow fir, and cedar, which is all the variety of merchantable timber we possess.

Ride and Tie.

In the slow old times when Vermont was the Land of Promise for the hardy sons of Massachusetts and New Hampshire, and the Holland Purchase more remote and inaccessible than Oregon now is, the lads who set out to seek their fortunes in the new settlements used to manage in this fashion: vehicles were neatly out of question, for lack of roads and bridges; making a long journey on foot was not pleasant; and to ride superfluous horses to the West, beside diminishing the scanty outfit, was taking them from a dear market to a relatively cheap one. So two of them would buy or hire a nag jointly and start, No. 1 riding off smartly some ten miles to a point agreed on, where he would see the pony well rubbed, watered and fed and then step off on foot. In due time No. 2, who had stated on foot, would come up, find the pony every way refreshed and ready for work again, jump on his back, ride him off smartly a further ten miles, passing No. 1 on the way, and dismounting at the stipulated spot, to repeat the watering, currying, feeding process, and step briskly on. Thus forty miles per day were easily made, the bipeds traveling twenty each and the quadruped, forty, or just ten miles per leg all around all arriving in due time at their destination in good condition, and with no fatal depletion of pocket money.

Advice to Working Men.

Mrs. Swisshelm, in her *Saturday Visitor*, proffers the following suggestions to Working Men as to the ways and means of commanding a fair reward for their labor:—

"We have long known an unfailing remedy for all the ordinary oppressions of Capital. We have a prescription which, if well shaken and regularly taken, would cure the evil which strikes, as they now occur, do only aggravate. It is, 'In time of peace, prepare for war.'

"If our laboring men, before making war on employers, would only build unto themselves fortifications and lay in stores, they could stand any length of siege. The way to do this is for every man to live on half his wages, or less if possible, until he buys and pays for an acre of ground, fences it, builds on it a house large and close enough to shelter himself and family from a winter storm. This is his fort. Then let him take all the time he now spends in taverns and other lounging places, to lay in stores of ammunition and provisions, in the shape of useful knowledge gleaned from books and papers, and grape-vines, trees, potatoes, and cabbages growing in his enclosure. If he plants every foot of it with something pleasant to the eye and good for food, no tyrannical employer can starve him into any degrading submission. It is extravagance and improvidence, and nothing else, which keeps the laboring classes in the power of Capital. We know very few capitalists who have not become so through a self-denial and perseverance which *poor* men scorn to use.

"We know men who, on the wages of a common laborer—seldom more than 75 cents a day—have lived comfortably and accumulated property, while thousands earning twice that sum live 'from hand to mouth,' and are starving if a week out of employ.

"Our impression is, that the majority of these would not be one bit better off if they got ten dollars a day—that, in fact, they would be more likely to prosper on fifty cents. Those people who need contributions to sustain them when unemployed a month, are generally those who know nothing of the value of money, but calculate to spend *all* they get, be that little or much; consequently, an advance in their wages is sending more money to beer-shops and cigar establishments, or fancy stores. Before any man can be independent, he must learn to live within his income, be that little or much. When he has fixed himself in a home stead, with the cellar well filled, and a bit of ground to raise his cabbage, and some *spare change* in his pocket, he can afford to strike any system of oppression he has a mind to; but as long as he prefers indulgence to self ownership, he ought to be a slave, if anybody who can take care of him will only take the trouble to do it.

"We would live on mush and molasses, and dress in fip calico, all the days of our natural life, rather than live by sufferance, and be in daily danger of starvation, or be compelled to work how and when somebody pleased, whether we liked it or not. 'Make unto yourselves friends of the unrighteous mammon'—save your money, and thereby your independence.

Singular Phenomenon.

A correspondent of *The Tribune*, writing from Dundas, (C. W.,) informs us of a singular obstacle to the progress of work on the Great Western Railroad. The following is his account:—

"At Capetown, five miles from here, as they were digging through a swamp, they came across a stream of quicksand and another substance so fine that you cannot feel the least grit to it, and on putting your hands in it, they become, as it were, greased. The stream is of a pale lilac, and so fine is this substance, which colors the water, that it will not settle to the bottom of the stream as it flows along toward the lake. The result of all this is yet to be seen. As this substance runs out from below, the top of the ground falls in. The track they had laid for drawing the dirt cars on has in many places fallen in, leaving the end of the rails sticking out in some places, while in others they have been swallowed in toto. It is a curiosity to behold the springs at the source of this fluid. It boils up like a pot over a fire, depositing the heavier particles around the mouth of the crater, until it assumes the shape of a mound, the top of which is flat, and in boiling motion. In the center of these mounds or springs yon can feel for the bottom in vain with sticks of 10 or 12 feet, and I am not prepared to say that is it not the bottomless pit. In many places are to be observed sands of various colors boiling up in the center and returning by an exterior course to where they came from, to be again brought to the surface through the center. The sand being of different colors makes the cone seem continually striped, and ever changing those stripes, which make a most beautiful appearance. Some seven miles east of this, where the road runs along the side of the mountain, some annoying slides or avalanches have occurred this spring. I visited one 600 feet in extent, and to a stranger it would appear as though it had been in its present situation for centuries. It bore with it a growth of large forest trees, which stand as erect as formerly. The plank road has already 'caved in,' and the citizens of Capetown are in danger of caving in also, for they have already been obliged to move a blacksmith shop and a carriage house, and one of the citizens has sold his dwelling on account of its dangerous position, the ground already giving way under it.

From the New York Times.

Live Within Your Income.

Few directions are more valuable for success in life than the above. It is applicable alike to all ages, and of paramount importance to all. It is a good starting point for the young man just commencing the race of life. Here the early habit may be so formed of regulating the expenses, crushing all unnecessary desires, and avoiding those temptations that lead beyond the income, that the whole future life of property, inflnence and respectability may depend upon it. A young man commences life with a salary or with wages a little beyond the supply of his ordinary and proper wants. By carefully living within his income, not only will there be laid up a supply for the future, when it will be needed, but a habit of self-control will be acquired, more valuable than the money. Fictitious wants will not become real ones, and the mind will be better prepared for those days of need which will come upon all.

The young man who spends his whole income upon his present wants and pleasures, will be apt to do so when that income increases, and will never be a prosperous man. Wants increase with time, and habit grows with its indulgence. Let the young, then, regard this precept and learn wisdom.

Young married people are too apt to indulge in foolish expenses, because they think they can afford them then. Perhaps they can; but if they live up to the extent of their income, with their present small family, what will they do when that family increases? The habits of expense that they have acquired will adhere to them, and they will soon be beyond their means.

It is a very unhappy condition for a family, who have been brought up to consider certain luxuries as indispensable, and who have not early been learnt to regulate their expenses, to be constantly stepping over the boundary line of their income. How many mean things, how many disreputable things, how many unpleasant things, must be resorted to, to keep up appearances! There is hardly a more pitiable condition. The children are imitating the extravagance of the wealthy, while the father is harrassed with debts and duns, and the mother has often to deny herself the comforts of life. Such children would show at once their energy and their wisdom, by relinquishing at once this foolish contest for fashion, and by their endeavors to earn their own livelihood, exhibit to the world how superior they are to its follies.

He who is spending more than his income is guilty of dishonesty. What he thus spends must be from the pockets of his neighbors. He is incurring debts that he knows he can never pay, and is thus undermining the foundation of moral integrity in his own character, and teaching his children one of the worst lessons that he can spread before them. His situation too is a most uncomfortable one. He cannot look his creditors in the face as an honest man should, but is obliged to resort to supterfuge, false promise, and, eventually, lies, to satisfy those he does not pay. Any man that has any regard for his own happiness, or respect for his own character, will avoid these evils.

But what shall be done? Give up this struggle for appearances. Conform to circumstances, and live poorly and dress poorly, if necessary, until debts are paid. But above all, *go to work*. Work is not dishonorable or disgraceful. In this country, independence is of more value than gentility; and the satisfaction of an honest conscience worth more than the notions and splendors of society. No man or woman degrade themselves by honest labor; but the struggle to keep up appearnces must be a degradation, always in our own eyes, often in the eyes of our neighbors.

TACTICS FOR STYLISH CHURCH-GOERS.—The follwing on "Church Etiquette," is not much of an exaggeration of what sometimes happens, after services have begun, to the edification of the curious in the congregation, and for the comfort of the nerves of the pulpit:—

Let the lady advance on one pace beyond the door of the pew she wishes to enter, halt, about face, and salute. The pew must then be vacated by such gentlemen as are in it, by a flank movement. The squad should rise simultaneously, when the lady presents herself, and face by the right flank, then deploy into the aisle, the head man facing the lady, and the rest passing to his right and rear, the direction of the line being changed by a right countermarch, and forming again in a line, up and down the aisle, still faced by the right flank. The lady, when she sees the coast is clear, completes her salute, and advances to her position in the pew. The gentlemen break off by angles from the rear, and resume their places. Great care should be taken, of course, by other parties, not to enter the aisle, when this evolution is in progress, until it is completed.

COLONIZATION IN AFRICA.—A Washington correspondent of the N. Y. *Tribune* says that Commander Lynch, recently returned from his preliminary expedition of observation for his grand exploring expedition into the interior of Africa, is now in Washington, engaged in preparing for his report. He was on the coast in Liberia and that vicinity from early in January last to late in March, and explored all the rivers of the region. He found none navigable more than twenty-one miles above the mouth. He is possessed of no very exalted idea of the feasibility of white colonization of the West Coast of Africa, even in a temporary way, and for commercial purposes only. Capt. L. intimates that there is but a single Englisman known to have survived the climate of Sierra Leone for five years, at the end of which time the fever carried *him* off. It will be recollected that perhaps forty years since, the Portugese colonized an island in the immediate vicinity of Guinea, sending thither 7,000 souls. At this time there is but a single individual living in whose veins the blood of any of these colonists is believed to course. This is a fact making stubbornly, indeed, against the idea of a much more profitable trade with Africa, as the result of any possible effort of our Government to compass that end.

RAILROAD ACCIDENTS IN ENGLAND.—The following paragraph shows the way they do things in England when an accident happens on a Railroad. We copy from the London *Times*:

"The responsibility of railway companies is commencing in right earnest. On the 5th of this month an engine-driver and a stoker lost their lives by an accident on the York and North Midland. An investigation into the causes of the catastrophe was instituted on the day following, was adjourned for a short period, and was concluded by the verdict of a jury on Tuesday last. This verdict is nothing less than *Manslaughter against the Directors* of the company; so that now, for the first time, the actual managers of a railway are brought to personal account for the casualties of the line under their control."

FATALITY OF FRENCH EMPRESSES.—From the wives of Charlemagne down to the marriage of Louis Napoleon, says the University Magazine, some sixty-seven in all of the royal and imperial consorts, there are but thirteen on whose names there is no dark stain of sorrow and sin. Eleven were divorced, two died by the executioner, seven were very early widowed, three were cruelly traduced, three were exiles, thirteen were bad in different degrees of evil—the prisoners and the heart-broken made up the rest. About twenty were buried at St. Denis who were denied the rest of the grave; their tombs were broken, their coffins opened, their remains exposed to the insults of a revolutionized populace, and then flung into a trench and covered with quick lime.

CURE FOR TOOTHACHE.—We know nothing of the safety or efficacy of the following recipe for toothache, which we find imputed to a practitioner in an Eastern paper: "Gum copal, when dissolved in chloroform, forms an excellent compound for stuffing the holes of decayed teeth. I have used it frequently, and the benefits my patients have derived from it have been truly astonishing. The application is simple and easy: I clean out the hole, and moisten a little piece of cotton with the solution; I introduce this into the decayed part, and in every instance the relief has been almost instantaneous; the chloroform removes the pain, and the gum copal resists the action of the saliva; and as the application is so agreeable, those who labor under the dreadful malady would do well to make a trial of it."

SINGULAR GEOLOGICAL FACT.—At Modena, in Italy, within a circle of four miles around the city, whenever the earth is dug and the workmen arrive at a distance of 63 feet, they come to a bed of chalk, which they bore with an auger, five feet deep. They then withdraw from the pit before the auger is removed, and upon its retraction the water bursts up with great violence, and quickly fills the well thus made—the supply of water being neither affected by rains or drouths. At the depth of fourteen feet are found the ruins of an ancient city, houses, paved streets, and mason work. Below this again is a layer of earth, and at twenty-six feet walnut trees are found entire, with leaves and walnuts upon them. At twenty-eight feet soft chalk is found, and below this vegetables and trees.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

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Published Weekly.

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The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

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The Sabbath Recorder.

For the Sabbath Recorder.

THE BIBLE IN *OUR* COMMON SCHOOLS.

Number Five.

BY C. ROLLIN BURDICK, A. B.

I favor the introduction of the Bible more extensively into our public schools, because I believe its teachings are the only means of elevating the human family. Many means have been tried to find an antidote for the evils which man has been heir to, but all have failed. First, a long life of a thousand years was given to man, to furnish a fair opportunity of trying his own strength in bettering the condition to which his sins had reduced him. But his course was still downward. The light shone upon a few only, that God's holy name might not be utterly forgotten upon the earth. In the morning of man's existence, the hands of a Cain were stained with fraternal blood. The dying groans of a brother called aloud to God for vengeance upon the fratricide. An unnumbered train followed in the footsteps of this wicked man. Long life only added facilities for the commission of crime, and the thoughts of man were only evil continually. Violence was in the earth, and God sent his floods to destroy man. His natural life was shortened tenfold, to curtail, no doubt, his facilities to do evil. But still man degenerated; idols made by hand were worshiped instead of the great and living God, and finally man's sun set in the gloomy night of savagism. Ignorance and superstition held their carnival over a fallen and apostate world.

Again efforts were made to redeem the world. Science shook her golden pinions over man, and shed her glorious light upon him. Poetry attuned her harp and delighted his ear, while eloquence lent her enchaining and enrapturing power to accomplish the work. Painting and sculpture were also brought into requisition, and lent their magic charms. Greece and Rome became in turn the cradle of the arts and sciences, and they carried them to great perfection, so much so that the unsanctified look upon these countries as models of happiness. And it is quite natural that there should be a halo of glory thrown around the land where Leonidas bled —where Demosthenes poured forth in such strains his volumes of eloquence—where Homer sung—where Sophocles froze the blood by his tragic sallies—where Aristides submitted with meekness, and almost Christian fortitude, to the insults of his ungrateful countrymen—where Socrates taught his almost Christian lessons, and submitted with such meekness to the death he had not merited at the hands of his countrymen—and where Plato reasoned so profoundly of the soul's immortality. That city is a consecrated spot, where a Cornelia preferred death to a life of ignominy and shame—which gave birth to a Cincinnatus, who preferred the humble avocation of tilling the soil to the dictatorship of Rome—about whose walls such constancy was manifested as that of Regulus, who preferred death to the betrayal of his country's interests—where Cicero and Virgil flourished, and where a host of bright luminaries have lived and labored, such as have done honor to the human intellect. There is something in genius which instinctively commands the admiration, and we pay a kind of reverence to the countries that have given it birth. Hence it is perfectly natural that the scholar should feel an inspiration in the contemplation of them. But the Christian can see under this covering (I might say) of desirable earthly glory, what was wanting to make these nations happy—to give permanency to their institutions—the seeds of corruption and final disolution. It was the want of a pure system of religion, such a system as is embodied in the Bible. Greece, though polished and highly intellectual, was given to the most blind idolatry. Venus, the voluptuous goddess of love, was one of the divinities worshiped here. At Corinth, once the queen city of Greece, her temples were filled with the hives of lust. The priestesses that ministered in her temples were required to prostitute themselves as acts of worship at her altars. Such a state of things as this system must have introduced cannot be fully imagined. Virtue lay entombed, in the grave of oblivion, and the devotees of unrestrained license held their midnight revels upon the turf beneath which she slept. Bacchus, the god of wine, celebrated in mythology only as a drunken sot, was also adored here. At the feasts in honor of him, nothing less was expected than that his votaries should all be drunk. Young men and women, reeling and staggering under the influence of wine, ran howling through the fields and woods, like so many wild beasts, and were guilty of the most disorderly conduct. The petty states of Greece were almost constantly engaged in intestine wars, when not repelling foreign foes. With all these things working against them, it is not a little wonderful, that the arts and sciences achieved as much as they did. But the meridian glory of Greece was of short duration. It soon began to wane. Things so unfavorable to the elevation of man, were gnawing like a gangrene at her vitals. She could not stand under such a load, and she finally fell back to barbarism.

Rome's history is precisely similar in this respect. The Romans as a nation were not so much given to licentiousness as the Greeks, at least during many centuries of their existence; but their system of religion was imperfect—it was idolatrous, and consequently insufficient to accomplish the elevation of the people. Whatever of good they enjoyed, came from science rather than religion. In fact, their religion operated against science, instead of promoting it. Their gods were generally apotheosized heroes, warriors, and blood-thirsty men. The effect of such a worship can easily be seen. Wars are always hindrances to the promotion of the arts and sciences. Mars, the god of war, was worshiped at Rome. He was represented in statuary as mounted on a war-chariot, and driving home the bolts of death to the hearts of feeling men. They gloried in their origin as having been in a rape committed by this famous god upon a vestal virgin. As a consequence of their worship, they gained their ascendancy by violence and war—they held their power by war and aggression—and their sun finally went down dimmed and ghastly, quenched in a sea of blood. Desolation and ruin chanted their funeral dirge. Where now is the glory of Greece and Rome? Gone as a tale that is told. A few memorials only remain to tell of their once living, and of the blessings that science can give, even when unaccompanied by her handmaid religion. Such has been the fate of every nation which has attempted to build its superstructure upon any thing short of the Bible.

God, foreseeing how all these things would end, had conceived, in his own infinite mind, a plan for the redemption of man—for his elevation to that happy state which he had lost by his sins; but, in the mean time, willing that he should learn how perfectly impotent he was, he permitted all these schemes for happiness and perpetuity to be tested, that he might thus demostrate that there was no other way given under heaven whereby man could be saved, except the way prescribed in the Bible. With such a preparation, the gospel was promulgated in the world. In it the yearnings for immortality found consoling assurances, and from it the healing light of truth shone into the darkened souls of men. The religion of the Greeks and Romans, inculcating as it did the spirit of war, licentiousness, and almost every form of wickedness, stood an impediment in the way of the triumph of the arts and sciences—as indeed all systems of error do, since truth and falsehood cannot harmonize, though in different departments of God's empire. Truth in the moral world goes hand in hand with truth in the physical and intellectual, each being promotive of the other. Hence it is only when we see intellectual and physical truth going hand in hand with moral, that we may expect to see a complete triumph of either science or religion. Science, as we see in the case of the Greeks and Romans, does not necessarily prepare the way for Christianity, but Christianity always opens the way for the triumph of science and art. Wherever the glorious doctrines of the Bible have been disseminated, there has science pitched her tents. In the language of Ruth to Naomi, she says to religion, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." Whatever nation or people has been most thoroughly indoctrinated into the great truths of the Bible, that nation has made the most rapid marches in civilization. It directly or indirectly promotes the progress of every thing useful in the world. Its doctrines abolish war, and establish the reign of peace. This breaks up the fallow ground, and prepares the way for the growth of the arts and sciences. How this is so, is obvious from the following considerations. That nation, which is constantly spending its blood and treasure in war, can find but little time to build railroads and canals—neither is there much encouragement, as the next gale of war that sweeps over the land may carry away every vistige of them. It is so with respect to every thing. If there is no security for property invested in improvements, as a matter of course there will never be any made. Again, in whatever mind religion has established her mild and peaceful reign, that mind is prepared for the reception of all truth. Nay, more, as religion creates a love for God, it will invariably create a love for his works, and a desire to search their hidden mysteries, their beauties and glories; and as it creates a love for man, it stimulates to do all that can be done for his amelioration. Hence the domain of nature is explored to give to him all her secret agencies for helpers in his labors. Religion gives to its possessor patience and perseverence in the pursuit of knowledge. The foundation is therefore laid for all those benefits which civilized man enjoys over his brothers of less favored climes.

It is just, then, for me to claim for the Bible all the blessings we as a nation, or as a member of the family of nations, enjoy. To it we owe all improvements in the science of agriculture, of shipbuilding, and of navigation. It has given us our steamboats, our railroads, our canals, our telegraphs, and our printing presses. It has brought us to a point of civilization, compared to which that of the Greeks and Romans was but a dim and uncertain twilight to the full blaze of the noonday sun. Their civilization was of such a transient nature, that a few incursions of northern barbarians swept away almost every vestige of it. But what power could blot out the civilization of the nineteenth century? We see this state of things resulting from a little leavening principle, introduced in the mass of human society, for as yet but a small proportion of those who live in Christian countries, live up to any thing like the teachings of the Bible. What might we not expect, were all obedient to its precepts? Still more glorious marches into the domain of art and science. I, then, would have the Bible taught in our common schools for what it has done.

WATKINS, N. Y., June 20, 1853.

THE MORNING AIR.

"The breezy call of incense-breathing morn."

The morning air, the morning air!
What is there that we can compare,
For freshness, with the morning?
As rushing upwards from the vale
Its balmy fragrance we inhale,
There's nothing that we can compare,
For sweetness, with the morning air!

From whence it cometh who can tell?
From yonder hills or from the dell,
The darkness of whose inmost cell
Transparent with the light is growing,
That down those hills is gently flowing;
Dispelling, as it spreads so bright,
The shadowy retreat?

It is the breath, as poets say,
Of her, the harbinger of day,
Who on Apollo's brow each ray
Disposes, ere she gives the reins
To guide him o'er the fervid plains—
It is her breath, the heat distending,
All purified whilst with it blending!

No, no! nor comes it from the hills,
Nor whisp'ring groves, where rippling rills
The trembling air with music fills.
From whence it comes, and how its sweetness,
No phantasy can tell with meetness;
It is a mystery, and known
To Him who made the morn, alone!

Then ask not why so fresh, so sweet;
From whence it comes, where its retreat?
Enough that thou with dewy feet
Inhal'st its balm; and if thine heart
Beats loyally in every part,
'T will swell with that divine emotion
That solves all mystery in devotion.

[Church of England Magazine.

BIBLE HOUSES AND BIBLE OPERATIONS.

Abridged from the N. Y. Tribune.

One of the largest, if not the largest, building in New York, is the new Bible House, occupying the square bounded by Third and Fourth-avs. and Eighth and Ninth-sts., recently completed for the use of the American Bible Society. Its construction has been rendered necessary because of the rapid extension of the field of this Society's operations. For some years past much inconvenience has been experienced from the want of greater accommodations for furnishing the increasing demand for its publications—notwithstanding the magnitude of the establishment in Nassau-st., which has, up to this time, been occupied. In January, 1852, the Society secured the lot on which the new building has been erected. Its area is about three-fourths of an acre, comprising between eleven and twelve city lots. The shape of the building is nearly a triangle, with unequal sides. It has a front of 198 feet 8 inches on Fourth-av., 202 feet on Eighth-st., 96 feet 11 inches on Third-av., and 242 feet 6 inches on Ninth-st.—making a total front over 700 feet. The depth of the building is 50 feet. There is a large area in the center. The hight of the building from the sidewalk is over seventy feet, and it is divided into six stories. It is substantially built of brick, with brown stone trimmings, and when ready for occupation will have cost between $250,000 and $300,000. The building is commanding in appearance. Occupying a block by itself, it is safe from exposure to fires, and from damage to books in the process of manufacture, by dust, smoke, or vapor from other buildings, as none are adjoining. It also has every facility of light and air; and from it is had a most commanding view of the surrounding city and country, land and water.

The Bible enterprise had its origin in London. The British and Foreign Bible Society was formed in 1804. It led to the organization of Bible Societies in this country, the first one of which was instituted in Philadelphia in 1808; the second, the Connecticut Bible Society, in May, 1809; and the third in Massachusetts, in June, 1809. Similar Societies sprung up, until, in 1816, they numbered 70. A central organization was deemed expedient. On the second Wednesday of May, 1816, a Convention of sixty delegates, representing twenty-eight local Societies, met in the lecture-room of the Dutch Reformed Church, in Garden-st., organized a Society, adopted a constitution, and issued an address.

The Bible House in Nassau-st. was erected in 1822, fifty feet in front, and one hundred in depth, and five stories high, at a cost of about $22,500, which was paid by the citizens of New York. The printing and binding part of the establishment, afterwards added; six stories in hight, cost about the same amount of money. By the increase in the value of property, this more than doubled in value, and was sold to the Baptists for $105,000, to be occupied as offices for their Bible and Missionary, Foreign and Domestic operations. The Baptists sold the northern part of the property for $50,000, to be converted into stores.

The first President of the American Bible Society was Hon. Elias Boudinot, of New Jersey, who continued in that position from May, 1816, until his death, in October, 1821. His successor, Hon. John Jay, of New York, performed the duties of that office until in 1828, when he resigned on account of his infirmities. The third President was Hon. Richard Varick, of New York, who continued his services until his death, in 1832. The next was Hon. John Cotton Smith, of Connecticut, who continued in the office until his death, in December, 1845. The fifth and present incumbent of the presiding Chair is Hon. Theodore Frelinghuysen, of New Jersey. The receipts of the Society the first year of its operations, 1816–'17, were $37,779 35; and it issued 6,410 Bibles, but no Testaments. Its income has continued to increase, with some fluctuations, but rapidly, until, in the thirty-sixth year of its operations, 1851–'52, its receipts reached the sum of $308,744 81; and its distributions amounted to 221,450 Bibles, and 444,565 Testaments. Since its organization, the Society has received about $4,500,000, and has put into circulation an aggregate of about 9,000,000 Bibles and Testaments. The issue of the current year will reach 700,000. Of the above income it has made grants amounting to $500,000 to aid in the publication of the Scriptures at various missionary stations in foreign lands. It has supplied thousands of seamen with the Scriptures; and sent them by seamen to nearly every part of the world. Criminals in jails and penitentiaries have been supplied; rooms in many of the hotels, and many of the Railroad Station-houses, have been furnished. The inmates of various humane institutions throughout the country have been supplied. The Bible has also been carried into hundreds of thousands of families throughout the country. Depositories for the Bible have been opened in every part of the land. Auxiliary Societies to the number of 1,400, with 2,400 minor branches, extending from Maine to California and Oregon, increase the facilities of the Society in collecting funds and distributing its publications. Thirty traveling agents are constantly employed, forming new and reviving old auxiliaries, collecting funds, &c. At the present time the Scriptures, in whole or in part, are in print in over 200 languages. The American Bible Society has published the Scriptures, or portions of them, in 24 tongues, and aided in issuing them in others. Among the languages in which the Scriptures are now being published by this Society, are the English, French, German, Danish, Swedish, Spanish, Dutch, Welsh, and other European languages; two or three African dialects; and the tongues of the Choctaws, Cherokees and Ojibbewas among the Indians. This general idea of the Society and the extent of its operations, will serve to show the urgent want of such an establishment as has been erected. The corner-stone of the new house was laid on the 24th of June last, in an appropriate manner.

The dimensions and uses of the different parts of the building are as follows: The depth of the cellar is 8½ feet. The first story is 12 feet in hight, and, with the exception of the offices and depository, which are appropriated to the use of the society, has been finished into stores. These are on the Fourth-av., Eighth-st., and Third-av. fronts, and are let for business purposes not incompatible with the general purposes of the building. The second-story is 13 feet in hight, and is mostly divided into offices, that portion of it fronting on Fourth-av. being entirely occupied as offices. The third-story is 11 feet in hight, and that portion of it which fronts on Fourth-av. is finished into offices. The fourth story is 10 feet 4 inches high; the fifth story 10 feet; and the sixth 9 feet four inches high. Access to the offices is mainly had by the entrance on Fouth-av. side. Besides office-rooms used for the purposes of the Society, the following organizations have taken rooms: American Board of Commissioners for Foreign Missions; American Home Missionary Society; Protestant Episcopal Foreign and Domestic Committees, Protestant Episcopal Society for the Promotion of Christian Knowledge; New York State Colonization Society; The Society for the Amelioration of the Condition of the Jews; House of Refuge; Children's Aid Society; Home of the Friendless, and the New York Society Library. The Room of the Managers of the American Bible Society is a chapel-like building, extending into the yard from the Fourth-av. front, from the second story of which access is had. It is fire proof. In the first story of this, under the Managers' room, is the Depository and Library, also fire proof. This part of the structure, in which are the Managers' Room and Library, is thirty feet wide and fifty feet deep. The Managers' Room is twenty-five feet high, and is lighted by high windows and a dome. The remainder of the building is occupied by the Society for its mechanical operations. Its plan comprises many improvements and facilities for the convenient dispatch of work—saving much heavy labor by machinery. On the Ninth-st. side are places where teams can back into the building far enough to discharge stock or receive freight, which is hoisted and lowered by steam power to either story of the building. The different departments of work are so arranged, that the process of manufacture commences in the upper part of the building, and the books descend by a progressive movement from one department to another, as they approach completion, until received, as completed work, in the Depository on the first floor. The stereotype foundry, and store rooms for stock, &c., occupy a portion of the sixth story. In this story, on the Fourth-av. side, is a space about 180 by 50 feet in extent, in which the women employed in the building can take air and exercise at their leisure. From the windows of this play-ground a splendid view is to be had. The fifth story is to be appropriated to the printing department. Here the type setting, wetting of paper, printing, drying and pressing will be done. In this department about 65 persons will be employed, including stereotypers, compositors, pressmen, and those employed in wetting paper, drying sheets, roller-washing, &c. There will be fourteen Adams presses in use. No other kind of printing-presses will be used. The sheets descend to the bindery, which is on the fourth story. Mr. Charles Starr is the Superintendent of this department. There can be accommodated and are to be employed under his supervision about 350 women and 150 men. The sheets are received into the sheet-room from the fifth story, whence they are taken into the folding room on the same floor and folded: thence they go into the gathering and pressing-room, where the work is prepared for the sewers. Next they pass into the sewer's-room on the same floor. Thus the fourth story is occupied entirely by the sheet room and the rooms in which the women work. The tables and seats have been arranged with a view to the comfort and health, as far as possible, of those employed. There are cloakrooms on this floor for the use of each ten of the young ladies. From this story the unbound books descend through a trunk to the third story, which is chiefly used as a bindery. Here the books pass through the series of operations regularly, going through the hands of the rounders, backers, forwarders, gilders and finishers in their turn, and when completed arrive at the trunk through which they descend the depository.

The building is supplied with Croton, lighted by gas, and warmed by steam. The steam boiler room, from which power and steam for warming will be provided, is located in the yard—so that it will not be dangerous. The building is divided into four distinct parts by fire-proof walls and doors. There is to be no fire in any part of the building, except in the stores. Altogether, this immense building has been put up with the best materials, and in the most approved manner, combining all the conveniences desirable.

JERUSALEM, PALESTINE, AND SYRIA.

BY DR. J. V. C. SMITH.

Jerusalem is tolerably clean—from its location on a steep side hill, and not because the inhabitants are disposed to keep it in good condition. Filth appertains to Arabs wherever they are. Deep cisterns abound, cut into the solid rock, in which rain water is carefully collected, which is used for all domestic purposes. Water carriers bring some in skins on donkeys from the pool of Siloam, but only a few are able or desirous of a supply without the walls. A fine stream is conducted to the city from Bethlehem, winding about the mountains, which is exclusively devoted to the purposes of the celebrated mosque of Omar, on the very plot once occupied by the temple of Solomon.

Wood for fuel is always dear—being sold by weight—and is principally roots of olive trees, brought from a distance on camels. If trees were planted, fuel would be abundant and reasonable. No house has a fire-place or chimney. A little charcoal in a copper dish placed in the center of a room, is the extent of an attempt at a social fire. At Bishop Gobat's, and one other house, stoves were noticed. At Dr. Spaulding's Missionary Room at Damascus, a regular Boston stove diffused a comfort that could no where else be found in the town.

Old as Palestine is, as the residence of civilized man, there is not one decent road, five rods long, in the whole territory. Paths are struck out where there are the fewest stones or the least mud, over any one's field, and through any premises the rider chooses to go. If Herod the Great, whose passion for building magnificent cities was equal to Abba Pasha's in Egypt for creating palaces, had made five miles of good road from Jerusalem towards Jaffa, he would have conferred a blessing on his abused and degraded country. I have roamed over the stupendous ruins which mark the ambition of that energetic but wicked wretch, with feelings that were never called into activity in stepping from one fallen column to another in any province. With all his determined ambition to leave enduring monuments in granite, that should withstand the assaults of the elements, or the destructive agencies of conquerors, in after years, the besom of destruction has swept them all, all away, and Cesarea, the magnificent capital of Judea, has not one human being within its boundaries. The only living thing in sight, where there were the finest specimens of architecture—palaces beyond palaces, and an exhibition of wealth and refinement, while he was in the meridian of his glory—was one solitary horse feeding among crushed fragments of sculptured stone, as I passed over the lonely site of a once grand and beautiful residence or splendid court.

From the days of the Jebusites, whose capital was the present rock on which Jerusalem stands, every successive people who have had possession of Palestine have fixed their habitations on the very pinnacles of the mountains. Every town and village, therefore, is up somewhere. No one resides in a valley. From some hill-tops the spectator has an admirable view of many distant places, that appear quite near; but to reach any of them he must descend a mile or so, and cross a horrible ravine or yawning gorge, and subsequently wind up and onward like the gyrations of a corkscrew, for ten or twenty hours, to get at the proposed settlement. Miles are unheard of things in Palestine. Every body speaks of hours who describes a movement. It is seven hours to one place, for example; two to somewhere else; and forty to another. The making of a jaunt through the Holy Land or Syria, is an expensive affair indeed. There must be pack mules for carrying beds, food, and all that may be required from day to day. Three persons could not do well without two; and there must be a cook, a muleteer, a dragoman, who does all the talking and answers all your questions, for the Arabic is difficult to acquire, and, without an interpreter, it is impossible to know where you are, or what you see. Finally, each traveler is mounted on a horse, who is followed by a groom, and he too must have a mule to carry the provender. All this makes a kind of caravan—a long string of animals slowly winding up and down the horrible trails of the land, single file, at the rate of two or three miles only an hour.

In the course of the day, many places of peculiar interest mentioned in the old Testament are distinctly seen, which are not approached. When I stood at Bethel, Ramah was in full sight, and the mosque over the tomb of Samuel the prophet. Both Horan the Upper, and Gibeon also, where Joshua took a position when he said, "Sun, stand thou still upon Gibeon, and thou Moon, in the valley of Ajalon," and other localities of immense interest to the biblical scholar and sacred geographer. At night it is necessary to seek a stopping place in a village, *for* security. Beyond a town or hamlet, there is not a single habitation. All lodge in the same apartment, on the ground or on your own beds, surrounded by armies of insects eager for your blood. Poor things, if it were not for strangers, fleas would soon be extinct, for they seem to despise an Arab, who sleeps sound in defiance of their nippers. Horses, cows, camels, goats, dogs, and the family, are not unfrequently congregated in one room. The night before reaching Damascus, we suffered exceedingly on account of the multitude of lodgers in one room—for the landlord had, in addition to the beasts and creeping things of Noah's ark, three wives, with their restless children.

The reason for taking hills for towns has reference, in the first place, to security—they can discover the approach of visitors, and if they don't like them, keep them at bay with the balls always at hand, great stones, which, once put in motion, would sweep through all opposition. Secondly, when the winter rains set in, the gorges are filled with angry torrents, that gorge out the side hills, so that not a resting place for a house could be found. An air of desolation reigns every where outside the town—and every person you meet is armed to the teeth with pistols, blunderbusses, long guns, dirks, spears, down to a simple club.

Although an advocate for peace, and almost a non-resistant in sentiment, I have been lugging a stout horse pistol all over the country, not knowing what might happen. Had an attack been made upon our train, I am quite sure I should have run instead of giving a shot, for I have a mortal antipathy to powder.

The majority of the inhabitants are idle—time is of no account. A very few do all the drudgery, and the rest smoke. Why, it is the great pursuit of a long life to smoke. The richer the individual, the better is the quality of his tobacco, and the longer the flexible stem of his nargelch. One everlasting cloud of smoke, the product of more pipes than there are virtues in the possession of the twelve tribes, is perpetually rising to the zenith throughout the length and breadth of the Land of Promise.

THE LESSON OF DEATH-BEDS.

Lord Chesterfield said, at the close of his life, "I have recently read Solomon, with a kind of sympathetic feeling. I have been as wicked and as vain, though not as wise, as he; but now I am old enough to feel the truth of his reflection—'all in the world is vanity and vexation of spirit.'" Gœthe, the distinguished German philosopher and poet, declared, at the age of eighty-four, as the lights of time went out, and the great lode-stars of eternity were beginning to open out on his vision, that he had scarcely tasted twenty-four hours solid happiness in the whole course of that protracted career. Lord Byron, the great poet, gifted beyond measure in genius, destitute more than many of grace, wrote his experience in his own beautiful but unhappy strain, when he said, upon the verge of the tomb:

"Though gay companions o'er the bowl
Dispel awhile the sense of ill,
Though pleasure fill the maddening soul,
The heart, the heart is lonely still.

"Ay, but to die, and go, alas!
Where all have gone, and all must go,
To be the nothing that I was
Ere born to life and living wo.

"Count o'er the joys thine hours have seen,
Count o'er thy days from anguish free,
And know, whatever thou hast been,
'Tis something better not to be.

"Nay, for myself, so dark my fate
Through every turn of life hath been,
Man and the world so much I hate,
I care not when I quit the scene."

The bitter sarcasm of the poet contrasts indeed with the glorious pæan of the apostle, "I have fought a good fight; I am ready to be offered up; there is reserved for me a crown of righteousness."

Voltaire, the French atheist, pronounced the world to be full of wretches, and himself the most wretched of them all. Mirabeau, one of the same school, died, calling, in his last moments, for opium to deaden the terrible forebodings of coming wo. Paine died intoxicated, and blaspheming. Hobbes prepared to take a leap in the dark; and Hume died joking and jesting about the boat of Charon, very much, I suspect, in the way which school boys whistle when they walk through a dark and lonely place, just to keep their spirits up, and their terrors down; but Paul, of far different character, breaks forth as he departs, in the euthanasia indicated in the text, "I have fought a good fight."

Why should there be this contrast? Was Paul a fanatic? He was the sobrest of men. Was he a mere mystic dreamer? He was the most logical of reasoners. Was he a novice? He had been in perils by land, in perils by sea, in perils amongst false brethren, arrested, tried, beaten, scourged, imprisoned; and yet, at the close of all, conscious that he had a rock beneath him, and a bright light above him, and a glorious hope before him—he breaks forth in these thrilling—almost inspiring—certainly inspiriting, accents, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which God, the righteous Judge, shall give me at that day." I do indeed believe, that a sober and extensive comparison of the death-beds of those who have repudiated the gospel, with the dying moments of those who have accepted and rejoiced in it, would alone convince mankind that Christianity is true—that infidelity, practical or theoretical, is a deception, a delusion, mischievous in life, and miserable in death.

[Cumming's Voices of the Day.

WITH HANDS AND FEET.—The last days of Andreae, the eminent and pious Chancellor of Tubingen, in the sixteenth century, were occupied in *writing* a book to expose the pernicious *doctrines* and maxims of the Jesuits. It is in *the* form of a dialogue. He seemed *while* writing it to be under a strong and *inexpressible* pressure of spirit. He told his friends that his thoughts came so rapidly, he wanted to write with *hands* and feet at once to put them down. Some one, he said, seemed to stand by his side, and urge him forward, saying, *Press on, make haste!* He completed the work in a fortnight, and the same day on which he finished it, he was taken ill of a sickness of which he died a few days afterwards. Does not some one stand by your side and mine continually, saying, *Press on, make haste!* "Whatsoever thine hand findeth to do, *do it with thy might!*"

To repress a hard answer, to confess a fault, or to stop (right or wrong) in the midst of self-defense, in gentle submission, sometimes requires a struggle almost like life and death; but these three efforts are the golden threads with which domestic happiness is interwoven; once begin the fabric with the woof, and trials shall not break or sorrow tarnish it.

Letter

The Sabbath Recorder.

New York, June 23, 1853.

REGENERATION.

Reply to D. E. M.—Concluded.

One of your positions is, that "a clear perception of truth, though a necessary antecedent of regeneration, is no part of it. Something yet remains to be done, and that something is a change of the will," &c. * * "This change of the attitude of the will is regeneration, and this is *entirely* the work of the subject, and not of God." Thus you boldly avow the sentiment, that regeneration is not of God! I am astonished; perfectly amazed at your rashness! I thought, when you begun your essay, that you intended God should have *part* of the honor of this great work; but it seems that, before you are half through, you become so jealous for "the *glorious* attribute of free will," that you rob him of the whole, and give it all to the creature. But as you, by this, put yourself in direct conflict with the Scriptures, so that even a child can see it, why need I spend any more time with you? Does not an Evangelist say, that the children of God are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God?" John 1: 13. Yet you say, they *are* born of the will of *man*; "this change is *entirely* the work of the creature." Does not an Apostle say that, "even when we were dead in sins, God hath quickened us together with Christ," &c.? Eph. 2: 5. But you say it is not so; "the change is *entirely* the work of the creature."

So then, according to your theory, the children of God are self-begotten! James the Apostle committed quite a mistake in saying, "*Of his own will* begat he us!" He ought to have said, '*By our leave* begat he us!' or rather, '*Of our own will, we begat ourselves!*' Another one says, "Whosoever believeth that Jesus is the Christ, is born of God." 1 John 5: 1. But the amended version would read, 'Whosoever believeth that Jesus is the Christ, *has regenerated himself*.' The remainder of the verse—"every one that loveth him that begat loveth him also that is begotten of him"—would of course be expunged, as making not even tolerable sense. And when Christians say, "Our Father who art in Heaven," they must be considered as meaning that they are the children of God, not by regeneration, but by their first creation. That passage, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," (1 John 3: 1,) must be understood to refer to the love of God as displayed in creation, not in redemption. Or perhaps it is only a modest way in Christians of glorifying themselves, and may be paraphrased thus: 'Behold, how great is the love of God, that he accepts this work of regeneration which we have performed upon ourselves, and for the sake of it calls us his sons.'

I assure you, I intend no caricature of your doctrine. It is your own explicit avowal, that regeneration is *entirely* the work of the subject, not of God. I trust that you did not intend to take such infidel ground, and that you will yet teach the way of the Lord more perfectly.

You talk as if the anathemas of heaven were thundered against the sinner for not being regenerate. "Every unregenerate sinner, when he stands before the Judge of the Universe, will learn that he is *unregenerate* because he *would not* be regenerate." If this is so, there must be, somewhere within the lids of the Bible, a law which requires him to regenerate himself. But you have not produced that law. The only passage which looks anything like it, is that in Ezek. 18: 31. But, properly understood, that passage is not a requisition upon sinners to create for themselves the new man, but rather to manifest the spirit and conduct of renewed persons. It is parallel with Eph. 4: 23, &c., where the Apostle charges it upon Christians to be renewed in the spirit of their mind, and to put on the new man, grounding this charge upon the presumption that they had already learned Christ, heard him, and been taught by him. (See also Rom. 12: 2.) So the persons whom Ezekiel addresses were professors of religion, and his exhortation to them was grounded upon the presumption, that their profession had not been kept up for so many years upon a false foundation, but that they had from the beginning recognized the necessity of being inwardly holy.

The anathemas of heaven are thundered against men for their *sins*, that is, their *transgressions of divine law*. If there is no command to be born again by a special divine influence, there can be no such thing as refusing to be thus born. There is an indispensable *necessity* for the New Birth, in order that men may not continue to sin; but the anathemas of heaven are pronounced against them, simply for their infractions of divine *law*. The truth is, sinners are never consulted whether they will be born again, or not. It is a matter about which God does as he pleases. Sinners are put upon their choice, whether they will keep God's commandments or no; they are required to choose between serving him and not serving him; between exercising faith, and continuing in unbelief; between repenting and persisting in impenitence. But in no instance is it submitted to their choice, whether to be regenerated or not. Matt. 23: 37, which you have quoted, is not at all to your purpose. Our Saviour does not say that he had often tried to *regenerate* the children of Jerusalem, and they refused; but that he had often manifested his willingness to gather them under his *protecting care*, and they [the governing authorities in church and state] "would not."

The distinction between regeneration and conversion you cannot understand. I will refer you to a passage, which may possibly help you a little. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art *converted*, strengthen thy brethren." Luke 22: 31, 32. Now you have said, that "the distinction between regeneration and conversion finds no sanction in the philosophy of the human mind, or the teachings of the Scriptures. The terms are not of frequent use in the Bible, but when used they are of synonymous import." Well, if this be so, Peter was regenerated twice! For it was before this, that he had confessed Jesus to be the Christ, the son of the living God: and whosoever confesseth that Jesus is the Christ, is born of God. 1 John 5: 1. Matt. 16: 17. He was certainly a regenerate man before, and if he afterwards became unregenerate again, Christ's prayer that his faith might not fail, was not answered. I infer, therefore, that there is a distinction between regeneration and conversion, whether you can understand it or not. Perhaps, if you ponder the passage a while, you may discover that conversion means simply a *turning about*, or *change of course*, without necessarily implying any thing as to the state of the heart from which it proceeds: while regeneration refers to the state of the heart, as the *foundation* of all those turnings from wrong actions to right ones, and from error to truth, which are so many conversions. Regeneration is a *passing from death to life*—*a being made alive to God*—a *resurrection*; conversion is that course of conduct, on the part of the creature, which is the *result* of a resurrection to newness of life. The Apostle recognizes the distinction very clearly in Col. 3: 1—"If ye then be risen with Christ, seek those things which are above," &c. The course of conduct to which he exhorts the Collosians is a *conversion* of their affections from earth to heaven; the *principle*, or *foundation* of such a conversion, he finds in their being "*risen with Christ*"—their *regeneration*.

"The comparison of the regeneration of the sinner to the resurrection of Lazarus, proves nothing, for want of analogy in the cases." Why not go a little farther, and say, 'The comparison which the Holy Spirit makes of the restoration of the whole house of Israel to the resurrection of dry bones, proves nothing, for want of analogy in the cases?' Ezek. 37: 1, &c. Was the dead body of Lazarus "under the law of *necessity*?" So were the bones in the valley of vision. Nevertheless, the Holy Spirit seems to have considered their revivification a suitable illustration of the restoration of the Israelites, moral agents though they were. The resurrection of Lazarus proves all that I intended to prove by it; or rather, *illustrates* what I intended, for I did not cite it as *proving* any thing. You, and all of like faith with yourself, maintain that, if it require an exertion of divine power to make the dead sinner alive, like that which was employed in raising Christ from the dead, "there is no necessity of preaching to him. The injunction, 'Turn ye, for why will ye die?' must fall like idle nonsense on his ear." And you follow up this style of reasoning with a pathetic lamentation over the "many poor souls that have stumbled into hell, waiting for God to come, and do what he has never promised to do, but which he most clearly commands the sinner to do himself." I, on the other hand, believe that there is no more absurdity in preaching to sinners thus dead, than there was in calling upon the dead Lazarus to come forth; or than there was in the call of Ezekiel upon the dry bones to hear the word of the Lord. Both would have been absurd to the last degree, had not divine *power* accompanied the *word*. And I am quite ready to admit, nay, to insist upon it as a prime article of my faith, that the preaching of the gospel would be worse than useless, were it not that He who told us to preach it, said, "Lo, I am with you always, even to the end of the world." *He* has promised that the word *shall not return to Him void*. *He* has promised to accompany the preaching of it with the *Spirit*—the *quickening* Spirit. It is this promise which encourages my faith. Without it, I should as soon think of going into a grave yard, and calling upon the dead to rise. I preach, I call upon dead sinners to rise, and walk in newness of life, because I believe that the Life-giving Spirit is present to accompany the *word* with his almighty *power*.

And now about this "*waiting* for God to come"—this *delay* on the part of the sinner, which (you say) is countenanced by the doctrine I advocate, let me offer a word. "To tell him that he must *wait*, and *first* have his constitution re-created, *before* he can possibly do any thing but oppose God, is to tell him the greatest, and most abominable and ruinous of falsehoods." And in this *ad captandum* style you go on, winding up very beautifully with, "O orthodoxy, falsely so called, how false and absurd thou art! What an enemy of God—what a stumbling block to man! What a leaven of unrighteousness and of hell is such a dogma as this!" Were the author of such language a man of cool, dispassionate judgment, I should at once charge him with resorting to sheer, downright, unmitigated misrepresentation. Such insinuations are wholly unsupported by facts. You may have heard it said, that a sinner must first be made alive by the Spirit, before he can do any thing spiritually good; but you never heard any one say that he must *wait*, and do nothing but oppose God, *till* that work had been performed. Neither is it a necessary consequence of the doctrine which you oppose. Man's *duty* to love God, and keep his commandments, is not affected by regenerating grace. It is as clearly the duty of men, who never receive regenerating grace, to love God, as it is of those who receive it. It is as clearly and certainly the duty of devils, who are wholly beyond the reach of grace, as it is of men who enjoy the probation of the gospel. Their relation to God, as the creatures of his hand, makes it their duty; and if God does not choose to do any thing for them in the way of grace, that does not alter their duty in the least. But, aside from this, there is a view of the case which you seem to overlook entirely. It is this; that there is a clear distinction between the order of *nature* and the order of *time*. In the order of nature, God must exist, before he can have a purpose; the sun must exist, before it can shine. But in the order of time, God never existed without a purpose, and the sun never existed when it did not shine. So, according to natural order, man must be possessed of the spiritual nature, before he can do any thing spiritually good. But as his actual performance of spiritual duties is coeval with the work of regeneration upon his soul, following instantaneously, without the interval of any duration of time, so his *waiting* to feel and be conscious of his regeneration *first*, is an absurdity. He must go about his duty at once: and it is the more necessary that he should do so, because it is the only way in which he can ascertain whether he has been made partaker of the new nature, or not. For as the object of regeneration is to bring the faculties into *use* in the service of God, so it is by the *use* of the faculties that the creature discovers whether that work has been performed upon him, or not. So that to *wait*, till he knows whether he is regenerate, before doing his duty, is to reverse the true order of things. You will, therefore, please to bear in mind, hereafter, when you hear any one telling sinners that they must be born again, *before* they can do any thing spiritually good, that such a form of expression always has reference to the order of nature, and not to duration or time.

I wish that time and space permitted me to enlarge on this point, but having written at great length, I must forbear. I will only add that, if your doctrine concerning the nature of regeneration is correct, I do not see that complete regeneration can be affirmed of any body. It is a work that is more or less complete, according as one's progress is greater or less in the divine life. You say it is "simply a passing from a state of *disobedience* to one of *obedience*, and that this transmutation constitutes the *whole of regeneration*." Of course, some are more regenerate than others, being more eminently devoted in their lives; and the same individual is more regenerate at one time than another! Perhaps you can escape this absurdity, but I know not how.

T. B. B.

CALIFORNIA CORRESPONDENCE.

PLACERVILLE, California, April, 26th 1853.

The chill of winter is past; spring has come, with a somewhat balmy atmosphere; and we have a blue sky over our heads, while underneath and around us the valleys and hills are dressed with nature's gayest flowers. The boughs of the trees, and the little bushes, send out sweet music from nature's happy songsters. April here is doubtless one of the pleasantest months of the year. The rainy season is apparently over, the small streams are beginning to run down, while the unusually deep snows upon the adjacent mountains are rapidly disappearing, and only here and there may be seen in the distance one of old Sierra Nevada's whitened peaks.

The California gold-hunters are leaving here in large companies, for the mountains in the north, in hope of finding good summer diggings; but alas for the multitude! if it should rain or snow, they will doubtless suffer in the extreme. A large proportion of the mining country north, say three hundred miles, and about thirty in width, and about 150 miles south, is literally dug up. Seven-tenths of the mining now done is in old diggings. But the fever is *up*, and people will come. Somebody made a *pile*, and I am as smart as he; and not only that, just see what heavy shipments are made to the United States and other portions of the globe. The wise will remember, when they figure up their chances in California, that it is difficult to ascertain the almost innumerable multitude who are engaged in mining. Men of all nations are here; the east, the west, the north, and the south, send here thousands; so also the islands of the sea, and some tribes of Indians are now engaged in mining.

The climate of California I consider rather unfavorable to health and longevity, especially as it regards the male part of the population. Natives living near and east of the coast range, are a dwarfish and feeble race, and usually short-lived. Their average weight is about 100 lbs. The females are usually the largest. The grave-yards of Placerville present a most melancholy and heart-rending sight. One of them I visited last September, and a few days since I made it a second visit. I scarcely recognized it as the same. There were scores of newly-made graves, two of which were just dug to receive the mortal remains of two young men who had fallen victims to the small pox, a disease now prevailing generally throughout the California mines. These men, I was informed, have wives in the Atlantic States, whose hearts are doubtless filled with woman's affection, and who are anxiously waiting the speedy return of their husbands. There are four grave-yards in the immediate vicinity of Placerville, containing the bodies of many whose names even will soon be remembered no more forever, there being no name, in many instances, only a stake or rough stone temporarily placed at the head and foot of the graves. As I gazed upon these newly-made heaps of earth, an almost death-like stillness appeared to pervade nature, while a faint sigh whispered in the passing breeze, They are dead. Yes, cold and silent they sleep, but dream no more of California's glittering dust. The grave-yard never before appeared shrouded in so much gloom. Heretofore I could always see in it something interesting, though solemn. I thought, if it were possible, I should prefer dying twice at home with loved ones, to once in California. As I stood musing, my eyes surveying the pines that clothe the distant hills, and the old spruce that overhangs the mountain crags, I thought, No wonder good old Jacob gave charge concerning his bones.

B. F. BOND.

THE REVOLUTION IN CHINA.

The revolutionary movements now going on in China can not fail to excite a deep and lively interest in every philanthropist and Christian. The Tartar dynasty, which has swayed that vast empire for more than two hundred years, seems to be waning, while the rebellion, headed by native Chinamen, is manifestly gaining strength and importance. Whichever party shall finally triumph, the result must be favorable to the interests of foreigners and to the spread of the Gospel. Should the rebels succeed, the inevitable weakness of their new government will undoubtedly lead them to seek more intimate alliance with foreign powers, especially British and American. On the other hand, should the rebels be subdued, the old government will probably have experienced such a shock as to make it anxious to secure the friendship of foreigners for the future. In either case, that exclusiveness which has so long characterized the Celestials, must be greatly modified, and perhaps the whole Empire may be thrown open to commerce and Christianity.

Thus far, foreign nations have shown no disposition to interfere in the controversy. The prevailing sentiment seems to be, that it is best to leave the Chinese to settle their own disputes; at least, that there should be no premature interference, so as to risk the future opportunity, which is almost certain to arise, of mediating effectually, and for the benefit of the world at large, by the extension of facilities for commercial and general intercourse with the Chinese throughout the vast empire. The British and American Governments will probably have vessels at Shanghae to protect the persons and property of their citizens, but farther than this they will take no action at present.

In respect to the causes of the rebellion, and the change which seems most likely to be effected in the Government, the North China *Herald* remarks, that corruption is the prominent feature of the present Government, and its officials, the Mandarins; that there is no justice, law, or protection, except by chance; and that it is, in fact, a matter of wonder that a nation so industrious and intelligent should have held together so long as it has under such a lax rule. The ostensible object of the rebel chief, or king as he styles himself, is to redress existing evils; and the general belief among the Chinamen is, that the war is in reality with the officials, the Mandarins. The people, therefore, are not in dread of the rebel army, and are easily led to coöperate with it, passively if not actively.

The North China *Herald* contains copies of two proclamations, issued by rebel chiefs. One purports to be from Hung, Superintendent of Military Affairs. He pronounces the Mandarins and Government officers throughout the empire as no better than wolves and tigers, and the Emperor himself as vicious and sottish, driving honest people to a distance, while he admits the most worthless of mankind to his presence, selling offices to them, and depressing virtuous talent. He assures the people that they need not be alarmed at the approach of the grand army, which is assembled like clouds to root out the plundering and wolfish Mandarins. Merchants, mechanics, agriculturists, &c., it is said, may pursue peacefully their occupations; they will be unmolested; but the rich must have stores in readiness to sustain the troops, keeping an account of their contributions, which will be paid for hereafter.

The other proclamation is from Yang-seu-ts'hing, who calls himself the especially appointed general of the grand army engaged in sweeping away the Tartars. He says he has put the troops in motion for the punishment of the oppressor, and that in every place the enemy have dispersed before him like scattered rubbish; that he has put to death rapacious mandarins and corrupt magistrates, but has not injured a single individual of the people. Honest inhabitants, he says, have nothing to do but stick up the word "Shun" (obedient) over their doors, and they will be safe. He promises, when Nanking is taken, that all property belonging to temples, monasteries and priests of Budha and Taou, and to keepers of brothels and gambling houses, shall be distributed among the poor of the villages; and announces that he is seizing the priests of Budha and Taou throughout the country and putting them to death.

The following brief outline of the movement, from the beginning, will interest our readers at the present time:—

The rebellion broke out in the spring of 1850, in the south-western province of the Central Kingdom, Kuang Tong and Kuang Si, where the descendants of the ancient dynasty, called in the language of the country Tai Ming, had been in power since the latter part of the seventeenth century. The object of the insurgents was to drive out the reigning house, and call a native dynasty to the throne. The name of Tai Ming was associated with sacred recollections in the minds of the people; still the inhabitants of the distant mountain regions and the members of the secret societies, who were beyond the reach of the Imperial spies, with a feeling of proud self-reliance, calling themselves Ming Schin. The leader of the movement was Tschu Kin Tah, a real or pretended descendant of Tai Ming. The administration of the new ruler was honored with the title of Tien Te, or Celestial Virtue. Tschu is the proper family name. It is now just five hundred years since (1352) the peasant Tschu Juen Tschang revolted against the barbarous Mongols, and drove them to Karakarum, the ancient metropolis of Tschinggis Chakan (47° 32′ 24″ North lat. and 13° 21′ 30″ West long. from Pekin,) situated between the rivers Orchran and Tamir. The dynasty itself, according to a traditional custom of the Central Kingdom, was called Heu Ming, afterwards Ming. In the third year of Tien Te it is written Heu Ming. A short time ago Tien Te held a great festival at the Kuang, at which all the Ming generals made their appearance, paying homage to their ruler on their knees. The celebration continued for three days. A great number of oxen and swine were sacrificed in honor of the ancestors of the people and of Keng Tse.

Next to Heu Ming, the most influential man in the rebellion is Hong Siu Tsiuen, who is designated by the title of honor Tai Ping, Mighty Prince of Peace. Hong is of a slender build, with an open, expressive face, and a sandy beard. Under him there are four generals called according to their local position, commanders of the East, West, North, and South. The two ministers of State are Fong Schi Tschang and Schitaekai. The latter is a man of erudition, and composes all the numerous proclamations of the Ming people.

The Government is completely organized, both in the civil and military departments. Before the reception of a province or a city, the different officers are appointed, who at once enter upon the discharge of their duties. Mandarins of the first rank wear yellow scarfs and yellow turbans; they alone receive the title of Taschin, Excellency. Those of the next ranks wear red, green, and embroidered scarfs, as well as other badges of their position in the new beureaucracy of the Central Kingdom. Persons with red and black scarfs are commissioned to administer an oath of allegiance to the people. Among themselves and in the conquered provinces, the Ming preserve strict order and discipline. Wherever they enter, a placard of red paper is posted on the doors of the public female schools, containing these words: "Young women live here; whoever enters and behaves himself improperly will be beheaded."

Upon the advance of the army into Hu Kuang, General Kno announced to the people, April 2, 1852, that it was an unchangeable law of nature, that the dynasty which has lost the love of the people must fall to the ground. That of Mandschu has never arrived at merit and dignity; offices are arbitrarily conferred, and the complaints of the people are neglected. Our Celestial Son Tien To for three years has fought the oppressors of the people. From compassion toward the virtuous and learned people of Hu Kuang, he hastens to deliver them from the rapacious hands of civil and military officers.

Similar proclamations are made to the people, with the advance of the insurgent army. A full catalogue of grievances is recited, and large promises are made of a "good time coming" by the triumph of the new dynasty.

THE CENTRAL ASSOCIATION.

DE RUYTER, June 17th, 1853.

To the Editors of the Sabbath Recorder:—

I wish, through the medium of the *Recorder*, to say to the churches of the Central Association, that at the recent session there should have been presented an order in the hands of Eld. Elias Burdick, for services done and acknowledged the year before. The Treasurer was not in possession of the knowledge of the existence of the order, or of means to cancel it. As this has been assessed upon the churches, those who have not paid can ascertain their proportion by referring to the printed minutes of last year; and they are requested to forward the same, as early as practicable to the Treasurer, as it is very much needed by him to whom it is due.

I would farther state, that at the recent session at Scott, a collection was taken amounting to $28 07, for the general purposes of the Missionary Society, which is subject to the order of the Treasurer of that Society.

JOHN MAXSON, Treas. Central Ass'n.

A WORD TO PARENTS.

You have an important trust committed to you; it is the immortal interest of your children. On your early exertions depend, in a great measure, future happiness or misery. I know that you whose lives are hid with Christ in God, must and do feel it to be an important trust, and are asking yourselves what you can do to secure the happiness of your children. If the Bible is not explicit enough on this point of duty, God grant to teach you by his Spirit the course you should pursue. He gives you these pledges of affection, and says, Train them up in the nurture and admonition of the Lord. Now, dear brother or sister, look around you, and see if those immortals exhibit the effects of such training. If they do, it is well; if they do not, on whom will the responsibility rest? Remember the curse that fell upon the house of Eli, because his sons made themselves vile, and he restrained them not. My heart sickens at the picture. Would I could turn from it, and feel acquit; but I cannot, while "my ear is pained and my soul is sick" of hearing the youth of our land, children of Christian parents, profane the name of their father's God, speak irreverently of religion, and debase themselves by indulging in vile conversation. What is the cause of this? Were the restraints of family government brought to bear on them in season? Was veneration for parents, for religion, for the Creator, inculcated with the first openings of the mind? If this was their early training, can it be that it is so soon perverted? Do you say, It is too late—they are past controlling? Some may be, but not all. There are young and tender minds around us, that *may* be, that *must* be cultivated, or they will founder among the rocks and quicksands of vice and dissipation. I know we cannot convert our children, but we can inculcate such moral principles in their minds as will give permanence and principle to their character, when God shall see fit to bless the means used for their conversion. Christian parents, let us look well to our duty in this matter, lest our children rise up at the judgment and condemn us.

MARIA.

EAST NEW JERSEY ASSOCIATION.—We learn from the *Watchman and Reflector*, that the Twelfth Anniversary of the East New Jersey Baptist Association was held on Tuesday and Wednesday, June 7 and 8, at Scotch Plains, N. J. The Baptist church in that place is one of the branches of the old Piscataway, and was organized in 1747. Its first pastor was Rev. Benjamin Miller, of whom his friend, Rev. John Gano, remarked, "Never did I esteem a ministering brother so much as I did Mr. Miller, nor feel so sensibly a like bereavement, as that which I sustained in his death." Rev. Dr. James Manning, the first President of Brown University, was a son of one of the constituents of this church, and was in the same place converted to Christ, baptized, licensed, and ordained to the ministry of the Gospel. The annual letter felicitously welcomed the Association as the representatives of "all the mothers, daughters, grand-daughters, and sisters of the church." The letters to the Association from the churches indicate a measure of prosperity, although the number of baptisms in the thirty-eight churches is only 171. The contributions to benevolent objects considerably exceed those of any former year, and amount to $1,123 24. The paucity of conversions excited attention, and Rev. Dr. Hague, of the committee on Resolutions, recommended to the churches the importance of a special season of prayer, for a more copious descent of Divine grace. The letter from First Plainfield deplored the want of harmony and brotherly kindness in some localities, consequent on the exciting discussions growing out of the Bible question.

THE SCRIPTURES IN CHINESE.—Rev. Dr. Medhurst, the veteran missionary of the London Society in China, who has been many years engaged, in company with Dr. Bridgman and others, in translating the Scriptures into the Chinese language, announces the accomplishment of the task. The moral value of this event transcends all estimate. It opens the Divine Word to millions of readers, and dates the beginning of the Christianization of one-third of the human race. Dr. Medhurst's letter concludes with this reference to existing troubles:—

"We cannot help considering it a remarkable providence, that our translation committee should have brought their labors to a close just at the time when either we may be called to 'take up our carriages' and remove to a place of safety, or to enter upon the wider field of missionary labor opening before us, far exceeding the most earnest expectations and warmest wishes of the friends of China."

DR. KING IN GREECE.—Mr. Bryant, Editor of the N. Y. *Evening Post*, writes that while at Athens he was curious to inform himself of the controversy which has been going on between the Greeks and Dr. Jonas King, the missionary. The following is the result of the inquiry:—

"At present the triumph seems to be on the side of Dr. King. The Greeks are in a fair way to learn from him the lesson of religious toleration. He is under an ecclesiastical curse, and nobody can even speak to him without incurring the censure of the church; yet everybody now speaks to him; he is exiled for his religious opinions, yet he remains at Athens, and preaches every Sunday, without any reserve in the expression of his religious views. He has behaved throughout the whole affair with the greatest intrepidity, and, if we may judge from appearances, has brought his adversaries at last to the conclusion, that their best policy is to let him alone. I admire his courage, and rejoice at his success."

UNION THEOLOGICAL SEMINARY.—This institution, located in the city of New York, is one of the most thorough and liberally conducted theological institutions in this country. Its anniversary was held last week, when an address was delivered by Rev. Dr. Wilson, and the following young men graduated:—C. W. Adams, P. M. Bartlett, Elias L. Boing, John H. Brodt, Levi P. Crawford, Richard C. Dunn, Edwin Goodell, George H. Gould, T. A. Hazen, Henry G. Jessup, V. LeRoy Lockwood, Samuel Loomis, Charles F. Martin, Warren Mayo, John McCampbell, James J. McMahon, A. B. Peffers, John Reed, Joseph E. Roy, A. B. Swift, S. Uhlfelder, and Theodore F. White.

THE "OLD BREWERY."—A few months ago this name pointed to a large building at the Five Points, in New York, which swarmed with thieves, gamblers, and prostitutes, and was the scene of untold and untellable wickedness and suffering. Soon after the Ladies' Home Missionary Society commenced operations in that vicinity, they purchased the site, demolished the building, and erected in its place a commodious house for their missions, schools, &c. Last week this new Mission House was dedicated by religious service, of an appropriate and interesting character. Thus one of satan's seats is turned into a place of prayer and praise to God.

PLANS FOR CHURCH EDIFICES.—The public generally will be much indebted to the Congregationalists for a forth-coming "Book of Plans for Church Edifices." After the fifty thousand dollars proposed by the Albany Convention, to aid in building churches at the West, had been secured, the Central Committee set about obtaining from the best architects of the country Plans for buildings adapted to both city and country—a work more comprehensive and valuable than ever before published. These Plans will be published about the first of August.

CONGREGATIONAL SINGING.—Mr. Lowell Mason has been giving lectures on Sacred Music in Newark, N. J. The Newark *Daily Advertiser*, in reporting one of his lectures says :—

He strongly urged more attention to congregational singing. This prevailed in ancient primitive times, was an especial object of Luther's care, and was practiced in the ancient English Church. Knox and Calvin had their congregations singing in unison. He wanted congregations to sing, although they could not come nearer the tune than merely reading the hymn. Here, under his direction, the audience sang some verses to the 'Tallis Evening Chant.' These remarks were continued at some length. He condemned the prevalent slowness of music, and stated that Dundee, Old Hundred, &c., were formerly sung much quicker than now rendered. Musical expression must be in a great measure lost in congregational singing, but a grander effect is produced, that of volume and unison of devotion. The audience separated by joining in a doxology to the tune of "Old Hundred."

EMIGRANTS FOR LIBERIA.—One hundred and thirty emigrants for Liberia embarked at Savannah, June 10th, of whom ninety-six were from Tennessee, twenty-seven from Savannah, and the remainder from Augusta, Milledgeville, and Roswell in Georgia. Rev. R. R. Gurley, who was present at the embarkation, gives the following account of several of the emigrants :—

"Among the emigrants from Savannah are several members of Rev. Dr. Preston's Church, (one of them, Shearman, for many years sexton of that Church,) who, with his wife and six children, has received liberty, in great part through contributions from New York and vicinity. Mr. Wood, formerly of this State, but now a merchant of Savannah, gave a servant woman permission to accompany her husband, who was also a member of Dr. Preston's Church. Two other women of worthy character, (one of whom has had a husband for some years in Liberia,) were enabled to secure funds, in a few days, from their white and colored friends in Savannah, to pay the price for their redemption, and joyfully sailed with their friends for the 'Province of Freedom.' Rev. Mr. Pratt, of Roswell, gave liberty to a servant and his family. The former has been a licensed preacher of the Gospel in the Presbyterian Church, and now embarks for Liberia in the true spirit of a Christian Missionary."

HOW MRS. STOWE IS TO USE HER MONEY.—In reply to an article going the rounds of the papers, Rev. Henry Ward Beecher states in the *Independent*, that it is not true that any part of the avails received by Mrs. Stowe, from the sales of "Uncle Tom's Cabin," or the "Key," are to be used in building a house for Prof. Stowe and family at Andover. The *dwellings* for the Professors are furnished by the Corporation. The avails are to be appropriated for the establishment of an institution for the education of the colored race in this country, as also will be the contributions Mrs. Stowe receives in Europe.

REV. DR. SHARP, of Boston, who has been an invalid for some months, was at Baltimore on the 10th inst., in a very feeble condition, so much so as to excite fears that he would never be able to leave that city. A correspondent of the *Christian Watchman and Reflector*, who had been with him in his sickness, says :

"Never will the impressions received in that sick chamber be effaced from the mind of the writer. The faithful soldier of the cross of Christ for half a century—struggling in the contest without fear, now about to meet the last enemy of man, far away from home, the companion of his long life weeping by his bedside—faintly exclaims, 'Whatever may be the result, it is all right, all right, all right.'

REV. J. W. MORTON left New York a few weeks ago, by steamer Glasgow, on a business visit to Paris. Letters were received from him last week, announcing his arrival at Glasgow, after a pleasant voyage. Among the passengers by the Glasgow was Rev. Mr. Gonsalves, of Hamilton, N. Y.

HYMN BOOKS.—A new edition of the Hymn Book (Christian Psalmody) has just been issued. It is printed on superfine calendered and sized paper, very thin, and bound flexible so as to adapt it to the pocket. It weighs about one third as much as the first edition, and about half as much as the second.

THE MINUTES of the Eastern and Central Associations will be issued in a few days. Parcels will be put up for the churches entitled to them, and sent by the first opportunity. Let the churches send for them when they can.

ELD. STILLMAN COON has removed from Southampton, Ill., to Milton, Rock Co., Wisconsin, and requests his correspondents to address him at the latter place.

ORDINATION.—By a letter from Eld. V. Hull, of Milton, Wis., we learn that on Sabbath-day, May 28th, Bro. A. W. Coon was ordained to the work of the Gospel Ministry.

NEW MEETING-HOUSE.—The first Seventh-day Baptist Church in Alfred is building a new meeting-house at Alfred Center.

Rev. J. G. Oncken's recovery from the injuries he received at Norwalk is so slow, that he has been obliged to disappoint many who have looked for an early opportunity of seeing and hearing him, by suspending all public engagements. He has been examined by three physicians, who decide that the injury to his ancle is very serious, it having been badly strained, though without any fracture that can now be detected; that if sufficient rest is allowed him, recovery may be looked for in from three to six months, though absolute rest may be necessary for a much shorter period only; that he should retire into the country for *at least* a month, after which his ability to labor can be better judged; and that a continuance in public efforts at present might postpone his recovery indefinitely.

RELIGIOUS INTELLIGENCE.

The Journal of Commerce gives the following statement, showing the great destitution of churches in the lower part of New York. The six lower wards contain a population of 107,361 souls, with only 26 churches; while fifeeen years ago, (with a smaller population, the number of churches was 46, showing that 21 have been given up. Within the past year, four other churches bordering on those wards, and receiving a large part of their congregations from them, have also been demolished or discontinued.

Rev. Dr. Nelson, of Leicester, Mass., now traveling in Europe, writes to the *Puritan Recorder* from Pisa. After referring to the leaning tower and the Cathedral near by, he says: "But a little distance from this, is the Baptistery; a circular building of great beauty. The interior is filled with fonts and altars, of Grecian sculpture, exquisitely wrought. Much of it is of the finest Parian marble."

The noiseless operations of the London Tract Society may be gathered from the statement that during the past twelve months, the books and tracts circulated have amounted to the immense number of twenty-seven millions; and that, since its foundation, six hundred millions of publications have been issued from its presses, in not fewer than twelve different languages.

Eighteen of the students of Palmyra Academy, Missouri, have united with the church; of the 90 students of West Alexander Academy, Penn., 18 have made a profession of religion; and of the 50 students of Blairstown Academy, N. J., 5 have united with the church. These Academies are all under the care of Presbyterians.

At a recent meeting of the Board of Managers of the Methodist Missionary Society, it was determined to re-organize the mission to New Mexico, and to send an increase of laborers to Santa Fé. The increase of receipts by this Society is reported to be 25 per cent. over those of the previous year.

The new University at Urbana, Ohio, is established, and is to be sustained, by the disciples of Emanuel Swedenborg. This, we believe, is the first educational establishment in the country, of the rank of a University, devoted to the propagation of Swedenborgianism.

At a late Conference of the Mormons in Liverpool, Eng., 160 elders, 21 priests, 28 teachers, 67 deacons, and 2,232 members, were reported. The Mormon paper published in that city says that it circulates 23,000 copies.

A high compliment has just been paid to American scholarship, by the appointment of Mr. Hall, a graduate of Harvard College, in 1846, to the post of Anglo-Sanscrit Professor in the Benares College, British India.

Rev. E. L. Abbott arrived at Boston from Burmah, via England, on Thursday, the 9th inst. His health was much improved by his voyage to England, but has been less favorable since.

A gentleman of New York has pledged himself to give, during the coming year, $1000 for the support at Hamilton College of ten needy students having in view the ministry.

Forty missionaries, male and female, have been sent to Ningpo, since the ports of China were opened in 1843, by different English and American Societies. Of these, only one male and female missionary have died, and only two families have been compelled to retire by sickness.

The Society for promoting Christian Morality (England) has published a new version of the Bible in French, the labors of several eminent French Protestant scholars and theologians. They have published, the last year, scriptures in Arabic, Coptic, Greek, Spanish, and Ojibwa.

Rev. A. D. Gillette, of New York city, has been selected to preach the annual sermon before the Society for Missionary Inquiry, and Rev. E. L. Magoon, to deliver the annual oration before the Literary Societies of Brown University, at the Commencement in September next.

Intelligence has just been received at the Baptist Missionary Rooms in Boston, that Rev G. Dauble, missionary of the Am. Baptist Missionary Union in Assam, died of cholera, March 23, at Nowgong.

M. Madiai, and his wife, passed through Pont-du-Var a few days ago, on their way from Hyeres to Nice, from whence they were to proceed to take up their residence at Geneva.

Mr. Robinson, the translator to the Bengal government, (India,) is said to have in the press a Bengalee translation of "Robinson Crusoe," with numerous wood-cut illustrations.

Rev. E. P. Hastings and wife, and Rev. Joseph Scudder and wife, and a native Hindoo woman, have taken passage in the ship Niobe, at Boston, for Madras. They are connected with the Madras mission.

Father Gabet, missionary in Thibet, along with father Huc, the narrative of whose travels has obtained such world-wide fame, died at Rio Janeiro, of yellow fever, on the 3d of March last.

The late Garrat N. Bleeker, of New York, left in his will $12,000 to Madison University. He had before given $3,000 to the same Institution.

Rev. C. C. Williams, of Honesdale, Pa., has accepted an invitation to the pastorate of the Second Baptist church in Plainfield, N. J.

A grand Temperance Demonstration is to be held in Waterford, Erie Co., Pa., on the 4th of July next. Several eminent speakers are expected to be present on the occasion.

There are 13,362 communicants of the Baptist Church in New Jersey, as just ascertained by reports of their condition and prospects.

David Hunt, an extensive Mississippi planter, has sent the Colonization Society a donation of $5,000 in addition to his annual gift of $1,000.

On the evening of June 14th, the Senate of New York passed the Maine Liquor Law, with a vote submitting it to the people. Ayes 17, Noes 13.

The Anniversary of Shiloh Academy occurs on the 4th of July. Rev. A. D. Gillette is to deliver the Annual Address.

European News.

The steamer Asia, with European dates to June 4th, arrived at New York June 16th.

Commodore Vanderbilt's steamship, North Star, arrived at Southampton on Wednesday, June 1, after a passage of ten days eight hours and forty minutes from New York. The Star will remain at Southampton for ten days or so, and will be free to the inspection of the English public.

Turkey is making extensive preparations for war, there being no further hope of negotiation.

Two brothers, named Reynolds, sons of a Surgeon at Stoke Newington, had carried off each the first prize for English poetry, at Cambridge and Oxford Universities, on the same day, an unusual incident in one family.

Five thousand charity children, from fifty-seven schools, held their anniversary with religious services at St. Paul's Cathedral, London, on the 2d inst.

AMERICAN SILK.—At Newport, Kentucky, opposite Cincinnati, there is an unpretending silk factory, which will hereafter be memorable in the history of American industry. It is carried on by Messrs. Jones & Wilson, employs some half-dozen or more laborers, with five looms and some 150 spindles, consuming annually several hundred weight of raw silk. The manufacture is directed by Mr. Wilson, while Mr. Jones, who is of the Quaker persuasion, and is universally known as Friend Jones, sells the products. These are pocket-handkerchiefs, cravats, vestings, and plain and plaid dress silks. As far as possible, raw silk of American growth is used in the factory, but the imported article has to be relied on to make out a supply. The raw silk raised in Ohio, Indiana and Kentucky, when tolerable care is used, is not surpassed by any in the world, being equal to the best Italian (which is all consumed in Europe) and better than any imported into this country. This is owing to advantages of soil and climate, which impart peculiar luster and strength of fiber, and cannot fail, in time, to make the United States one of the greatest silk-growing countries in the world. For the best native-reeled silk they pay $5 to $5 50 per lb., while the price of the best imported does not exceed $4 50. Mr Jones has been engaged in this enterprise some eleven years, and has pursued it steadily through the discouragements incident to the beginning of a novel manufacture. His means not allowing of great expansion, he has himself gone about retailing his wares, and enlisting friends for the enterprise. [Tribune.

WOOL IN CENTRAL NEW YORK.—The Editor of the Syracuse *Central New Yorker*, in his paper of June 16, gives some account of journeyings among the farmers in Manlius, Fayettville, Camillus, Orville, &c. In these rural retreats he found the farmers busy at gathering the new clip. "Some had already sold to agents about the country, and the extent of the business in the city may be inferred from the fact, that one house has taken in about 15,000 lbs. The operations in the market, however, are much embarrassed and limited, owing to the discrepancy of opinions between buyers and sellers. The growers of wool in the country think they sold their wool too early last year, because prices advanced after they had sold. They think the same thing may occur this season; but such will not be the fact, because the same causes do not exist. The prices now offered for wool are full ten cents higher per pound than last year. There is no chance for advances on the prices now offered for wool. We quote the prices as follows in our market :—Common grades, 35 to 40 cents; 3-4 and full blood, 45 to 50 cents."

DOINGS OF RUM.—The N. Y. *Tribune* of June 17th says: One murderer was executed in this city yesterday; another is to die next Friday; eight or ten are in our City Prison awaiting trial on the same charge; one has been convicted, but hopes for a new trial; and still another is added to the list this morning. A Mrs. Sally, an Irishwoman, recently residing at No. 242 Mulberry-st., died yesterday at the Hospital from (as the Jury say) the effects of maltreatment by her husband. Both husband and wife were the degraded slaves of rum, and both were frequently drunk. Already there have been six executions in this city within a year, and Neary (if hung) will be the seventh. Fitzgerald shot his wife, Grunzig poisoned his wife, Neary beat his wife's head to pieces, Clark killed a policeman, Saul and Howlett killed a watchman, and Stookey killed a Negro. This is a fearful catalogue, and it grows rank and tall and strong, and branches out upon every side, for its roots are coiled in the distillery, and watered by the rum glass.

COLD WATER STEAM ENGINE.—Yesterday afternoon (says the Cincinnati *Gazette*) we visited the machine shop of Messrs. Burge & Johnston, to witness the performance of a new Engine styled as above, and recently invented by Mr. Edward D. Tippett. The steam is produced without boilers, by simply injecting cold water into generators. The amount of steam required to force out or return the piston rod is made by the introduction to the influence of the fire at each moment of precisely the quantity of water needed, thus doing away with the necessity of boilers. It is claimed that there is no possibility of an explosion, that greater power is obtained and less room occupied for the necessary machinery. The water falls into the engine, being first raised by a force pump into a reservoir situated above the engine, and thence inducted down as wanted. The engine is a singularly constructed piece of mechanism, both in appearance and mode of operating.

COST OF INTEMPERANCE IN OHIO.—At a recent Temperance Convention in Tuscarawas Co., Ohio, Judge Blickensderfen said that he had now been Prosecuting Attorney eighteen months, and that on close examination he found that *thirty-nine* indictments out of every *forty* were caused by the use of intoxicating drinks. Last Court *fifty-four* indictments were returned—but only *one* would have been returned if it had not been for the use of ardent spirits. If it had not been for the cases arising out of the use of liquor, the Grand Jury would not have been in session *two* hours, instead of a number of days. But one witness would have been present. He had investigated the matter carefully, and found that the law-suits, &c., growing out of the use of liquor, had cost the tax-payers of the county, during the eighteen months he has been in office, over *eight thousand dollars*—which is more money that was paid last year for all other county purposes.

SUMMARY.

The frigate Leander, having on board Lord Ellesmere, with his family, and other persons of distinction, arrived in our harbor on Friday, June 10. Lord E. comes as a Commissioner from the British government to inspect and make report upon the approaching Exhibition at the Crystal Palace. Other Commissioners from Great Britain are already in this country, and several are at present in the city. Among these are Sir Charles Lyell, the well-known geologist, Mr. Dilke, editor of the London *Atheneum*, Prof. Wilson and Messrs. Wallace and Whitwork. As the Exhibition is not yet in a condition for inspection, Lord Ellesmere will employ his time in a visit to Niagara Falls and Canada.

Mr. Randall, the Secretary of State of New York, has obtained possession of very valuable additions to our Revolutionary History. Among them is the Treasonable Correspondence found concealed in Maj. Andre's Boot when that officer was searched by his captors, Paulding, Williams and Van Wort. The papers consist of an enumeration of the number and disposition of American troops at West Point, and a description of the fortifications, with suggestions in regard to weak and exposed points. There is also the Pass from Gen. Arnold, under which Andre, as "Mr. John Smith," was traveling.

The Troy Whig learns that the dwelling of Mr. A. V Cropsey, in the town of Poestenkill, Rensselaer County, was burned to the ground on Saturday night, after the family had retired—that a son aged eight years perished in the flames, and that another aged five years was so badly burned that he has since died. Mr. and Mrs. Cropsey escaped with great difficulty through a window, and a son aged twelve years through the cellar. Mrs. C. was so badly burned that she is not expected to live. Mr. C was also badly burned, he being a cripple at the time. He lost everything.

The second annual report of the Chief Engineer of the Syracuse and Binghamton Railroad states that an average of fifteen hundred men have been employed on the heavy sections of the Road since November last, and that there is no doubt that the road bed will be ready for the rails by the 1st of September next. The contracts for grading and masonry were let in July last, in three divisions of 54, 29, and 27 miles each. The estimated cost of the Road is $1,809,095.

The Stonington steamer C. Vanderbilt, as we learn from *The Boston Herald*, has been furnished with an apparatus for producing what is called "Harris's Calcium Light." This light is produced by the combustion of hydrogen and oxygen gases upon a small piece of calcium, and, it is said, it has been seen 25 miles upon the Sound. The cost of this apparatus is about $350, and the cost of burning the light is ten cents per hour. The entire apparatus occupies only six feet square of room, and can be placed in any part of the boat most convenient.

A man named Richmond was arrested and confined at Milwaukie on suspicion of being the murderer of Patrick Quinn. The testimony was strong against the prisoner as being the murderer; but fortunately rum was *stronger*, as it was clearly shown that Richmond was so deadly drunk at the time the murder was committed, as to relieve him from any suspicion. Richmond intends to give up liquor-drinking in future.

There proceeded en route to Buffalo, on Wednesday, by the Harlem route, the youngest traveler that we ever remember to have encountered. He was an Irish boy, only 10 years old, who had traveled all the way from the West Indies alone! He was going to join his mother, from whom he had got separated, some how, by the adversities of emigrant life. He stated that he had been six months making his way thus far, and his tattered garments and matted hair too seemingly confirmed his story.

The editor of the *The Lafayette Journal* proposes to bind up a volume containing a copy of each newspaper published in Indiana, as a contribution to the New York Crystal Palace Exhibition. We regard the selection as a good one, and should be glad to see it adopted by every state in the whole Union. A copy of every American newspaper will constitute a curious volume, and one of some magnitude also.

In the case of Wilson against Snell, tried in the Circuit Court, Brooklyn, before Judge Barculo, on Tuesday, the Jury rendered a verdict of $2,500 damages for the plaintiff. The action was brought for $10,000 damages on account of injuries sustained by plaintiff, a lad some 9 years of age, in consequence of inattention and want of skill on the part of the attending physician.

The Catholic Bishop of Massachusetts, says *The New Haven Daily Palladium*, is understood to be a warm friend of the public schools of Massachusetts. He was educated in them himself, and understands the subject better than clergymen from abroad, who, however familiar with their church polity, have not a clear view of the peculiar character of this Government and its constitution.

A dispatch dated Susquehanna, Thursday, June 16, 1823, says a most lamentable accident occurred on the New York and Erie Railroad about 5 o'clock this afternoon. Engine No. 58 exploded her boiled, instantly killing seven persons and wounding several others. Among the number killed was Mr. Arnold, the engineer, and three women. It is supposed that four or five perons were blown into the river.

Two weeks later news from Buenos Ayres has been received. All attempts to arrange matters have failed. Urquiza has recommenced his siege of the city, and threatens to blockade the port. Provisions are getting scarce. The Buenos Ayreans have issued Twelve Millions additional money, declared martial law, closed the Custom House and other offices, and required all able-bodied men to bear arms.

The Female Medical College of Pennsylvania will commence its next course of Lectures (in Philadelphia) on the 1st of October. Its Faculty consists of five Male and two Female professors—the latter regularly graduated Physicians as well as the former—while the Demonstrator in Anatomy is also an able Female Physician.

A young man named Lessefs was recently killed in a duel near New Orleans. His antagonist, whose name is not mentioned, made his escape. The parties were both under 21 years of age.

A Bridgewater (Eng.) correspondent of the *Plymouth Memorial* states that the introduction of sewing machines for stitching shoes is becoming quite common. One establishment in Abington uses no less than six. It is said that an operator, with the machine, will stitch in a day more than ten times the amount usually accomplished by a stitcher, and that the cost is very materially reduced.

The Crystal Palace Commissioners have sent a Committee to Washington to invite the President and Cabinet to be present at the opening of the edifice. A similar Committee has been sent to Albany, to invite the State Officers and the Legislature.

Wm. Thornton Doniphan, son of Gen. A. W. Doniphan, died at the residence of his father, in Liberty, Mo., on the 9th ult., from taking corrosive sublimate, which had been given to him through mistake for a dose of salts.

The 17th of June is the Anniversary of the Battle of Bunker's Hill. We think it was Mr. Bell, of Tennessee, who said he would not give all the annexations growing out of the Mexican War for the soil of Bunker's Hill or that of the Lexington of the Revolution. We confess to share in the same spirit.

At a meeting of the Board of Directors of the Madison County Bank, held on the 14th inst., William M. Burr, Esq., was unanimously elected President of the Bank, to fill the vacancy occasioned by the death of their late Pesident, Jacob Ten Eyck.

At the Connecticut Editorial Convention, held at New Haven June 8, representatives were present from two-thirds of the newspapers of the State. They formed themselves into a Society to be known as the "Connecticut Newspaper Association."

Miss Olive Rose has been elected Register of Deeds, in the eastern district of the County of Lincoln, Maine, over Mr. Sylvester, by about 260 majority. Olive was assistant of the late Register, and has no doubt satisfied the public of her competency and integrity.

Another execution took place in New York last Sixth-day. The man's name was Fitzgerald, and his crime was killing his wife. He was a Catholic, enjoyed the ministrations of two "fathers," and died very "happy."

On the 15th inst., a fire broke out in a store in Maiden-lane, N. Y., in which some fire-works were stored. One man was killed by falling from the window of the burning building.

At a meeting of the Directors of the Erie Railroad, Mr. Homer Ramsdell, of Newburg, was elected to fill the vacancy occasioned by the resignation of Mr. Loder. Mr. McAlpine was elected a Director in the place of Mr. Loder.

The City of Utica has, by a large majority, agreed to subscribe to the stock of the Black River and Utica Railroad Company. The vote stood 768 for the Road and 50 against it.

A spirited meeting in favor of the Utica and Binghamton Railroad was held at Utica on the 14th inst. The subscriptions in Utica reach $106,000.

A party in Georgia recently pursued Mr. Robert Toombs several miles, under the impression that he had stolen the horse and buggy he was riding with. Mr. Toombs is a U. S. Senator.

A Chinaman was knocked down and robbed of some $10, in Noyes-place, Boston, the other day, by a couple of ruffians, who have been arrested.

Benjamin Loder, Esq., who has so long performed the arduous labor of the President of the New York and Erie Railroad Company, has resigned.

The American Hotel, on Broadway, opposite the Park, New York, caught fire on the 16th inst., and was damaged to the amount of some $10,000.

Judge Barculo, of Brooklyn, last week gave the custody of the colored child Jane Trainor to its father.

New York Market—June 20, 1853.

Ashes—Pots $4 75, Pearls 5 12.

Flour and Meal—Flour, 4 50 for Canadian. 4 62 a 4 68 for common to straight State, 4 67 a 4 81 for mixed to fancy Michigan and Indiana. Rye Flour 3 75 a 4 25.

Grain—Wheat, 1 18 for prime Canadian, 1 22 for prime Ohio. Rye 95c. Barley 60 a 66c. Oats 42 a 43c for Jersey, 44 a 45c for State and Canadian. Corn, 60c for Southern mixed, 63c for Western mixed, 64c for Indiana.

Provisions—Pork 13 00 for prime, 15 75 for mess. Beef 5 25 for prime, 8 00 a 10 00 for country mess. Lard 10c. Butter, 10 a 16c for Ohio, 16 a 19c for new State. Cheese 8 a 9c.

Lumber—13 50 a 14 00 for Spruce and Pine.

Seeds—Clover, 7¾ a 8c for Ohio and Pennsylvania. Timothy, 12 00 a 15 00 for mowed, 16 00 a 18 00 for reaped. Flaxseed 1 25 a 1 30.

Tallow—9¼c.

MARRIED,

In Leonardsville, N. Y., on the 16th inst., by Eld. W. B. Maxson, Mr. HENRY B. BOOTH, of Paris, N. Y., to Miss SOPHRONIA ANN BROWN, of Leonardsville.

DIED,

In Berlin, Rensselaer Co., N. Y., on the 22d ult., MEHETABEL, wife of Eld. William Satterlee, aged 87 years. Sister Satterlee embraced religion in early life, and for over half a century had been connected with the church militant on earth. As a companion and mother, she was affable and affectionate; and as a Christian, her daily walk and conversation evinced that she followed in the footsteps of her Saviour. She has passed away to the enjoyment of that peace which passeth understanding.

In Brookfield, N. Y., on the 15th inst., Mr. CLEMENT P. BURDICK, in the 75th year of his age.

LETTERS.

Wm B Maxson, John Whitford, Wm M Clarke, Benj Clarke, E Fairbanks. Wm F Randolph, D Clawson, O Snowberger, G Q Adams, E B Swinney, Seth Wardner, Chas Rowley, James Coon, S S Griswold, Abel Burdick, H W Babcock, O D Langworthy, V Hull, J Parmalee, D Trowbridge, R Lippincott (have written.)

RECEIPTS.

FOR THE SABBATH RECORDER:

Abel Burdick, Allegany	$2 00	to vol. 8	No. 52
S W Davis, Stephentown	2 00	8	52
Ezra P Crandall, Almond	2 00	9	52
Daniel R Potter "	3 00	9	52
Seth Wardner, Essex	2 00	10	26
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Orren Burdick, Berlin	1 00	10	26
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FOR THE SABBATH-SCHOOL VISITOR:

Wm M Clarke, Walworth, Wis $5 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Asa Bee, Jr, White Oak, Va $1 00

WILLIAM M. ROGERS, Treasurer.

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For Peekskill at 10 A. M. and 6 P. M.

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Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3.45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilksbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.

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☞ The following are the hours at which trains leave the several stations mentioned :—

Hornellsville :
Going East—2.12, 8.18, 9.40 a.m., 3.10, 8.24 p.m.
Going West—6.57, 10.43 a.m., 5.35, 6.54, 10.43 p.m.

Alfred :
Going East—2.48 p.m.
Going West—11.15 a.m., 10.46 p.m.

Friendship :
Going East—8.17 a.m., 1.16, 6.56 p.m.
Going West—1.12, 8.41, 12.50 a.m., 6.56 p.m.

Passengers for Alfred, leaving N. Y. at 6 and 7 a.m. will reach Hornellsville at 5.35 and 6.54 p.m., wait till 10 p.m., and take a train reaching Alfred at 10.46 p.m. Or, taking 6 p.m. train from N. Y., will reach Hornellsville at 6.57 a.m., wait till 10.43 a.m., and reach Alfred at 11.15 a.m.

Passengers for Friendship, (Nile, Richburg, and Little Genesee,) leaving N. Y. at 6 a.m., reach F. at 6.56 p.m. Or, leaving N. Y. at 6 p.m., [illegible]

Miscellaneous.

Fossil Remains in Nebraska.

From the St. Louis Intelligencer, May 25.

There is between Fort Laramie and Fort Pierre, in about the latitude of forty-two, a tract of country called, from its barrenness and desolate aspect, *Mauvaise Terres*, or Bad Land. For the use of one in search of a farm, or the picturesque, this land is not inviting. But poor as it is in fertilizing phosphates, or in beautiful diversities of hill, valley and wood, it is rich in animal remains—rich in treasures which delight the heart of a man engaged in the work of reconstructing a vanished creation. Scattered over this desert are immense quantities of fossil bones, of shapes so curious and unlike the skeletons of any living animals, as to have drawn the attention of the Indian traders and trappers who have visited that region. Gen. William H. Ashley, formerly so well known in St. Louis, and now deceased, brought to this city many specimens of these remains, as early as 1825.

Our respected fellow citizens, Kenneth Mackenzie, and D. D. Mitchell, Esqs., have also, in their visits to that portion of the plains, secured specimens from the same collection, and brought them here. More recently, these deposits have had additional attention drawn to them from publications incidentally made by Mr. Owen, in his report on the Geology of Wisconsin and Iowa; and the curiosity that has been awakened on the subject has prompted no less than three scientific expeditions, which are now on their way to these fossil mines.

One of these expeditions has been set on foot by Professor James Hall, of Albany, a gentleman who is associated as Paleontologist with the great Geological Survey of the State of New York. He incurs an expense of $2,000 out of his own pocket, and has sent forward two gentlemen, Messrs. Meek and Hayden, the former of them a very accomplished draftsman, who will be furnished at Fort Pierre, by the American Fur Company, with provisions and means to insure their safety in the prosecution of their researches. The conduct of the Fur Company in this instance displays a liberality which is worthy of all praise. These gentlemen took passage up the Missouri River, on the Robert Campbell, last week.

The second of these expeditions is under the guidance of Mr. Evans, a gentleman attached to Governor Stevens's surveying party. This gentleman also took passage on the Robert Campbell. It is supposed that the collections to be made by Mr. Evans will be deposited in the Smithsonian Institution.

The third expedition is from Prussia. Two of the gentlemen belonging to it were in the city a day or two since, and will shortly proceed to the scene of their labor.

An Ohio Chicken House.

A. E. Mathews, of Rochester, Ohio, communicates the following through the *Massilon News*:—

My hennery is built of brick, and is 73 feet in length, by 18 in breadth; with two 6 foot stories, each lighted on the south side by four 25-light windows of small size. It was designed for 1,000 hens, and as I had between 200 and 300 to commence with, they were confined in the lower story.

In the upper story are two apartments, with lath partitions, one containing Poland top-knots, and the other game fowls, besides a large one for rearing young chickens. In the lower story is a stove, with a drum in the upper.

I give my fowls mill-sweepings, containing corn, wheat, rye, oats, and buckwheat, twice a day, at eight in the morning and three in the afternoon; also fresh meat and green cabbage, every other day—cabbage that did not head in the fall; and let them have constant access to burnt bones, egg-shells, old mortar and lime [illegible] or siftings, which have been lying out in the weather—fowls should not be allowed fresh lime. Unless the weather is too severe, they are let out during the day. Fowls that are penned up should have some kind of *amusement*. This may seem strange, but it is nevertheless essential to perfect health. The kind of amusement my fowls get, is shelling their own corn, (the cob being chopped in small pieces,) and scratching for grain in the sand.

The building is constructed in such a manner as to be proof against the depredations of rats, minks, pole-cats, and the other chicken destroyers. It is kept warm and well ventilated. The loft is spacious, and is designed for a granary, with steps on the outside.

Rosin Oil.

During a recent visit at New York we accepted an invitation of Messrs. Pond and Hitchcock, 56 Water street, to view their Oil manufactory at Brooklyn. Their works have been erected for making oil from rosin, a process very little known in this country, though some time in use in England. We are unable to give a description of the process, more than it is a distillation by the agency of steam, which evolves an oil nearly colorless, pure and limpid, and not congealed by cold. At the same time there is gathered what is known as "the spirits," and a refuse known as asphaltum. This latter product is used for painting ships' bottoms, coarse hardware, out-buildings and fences, answering an excellent purpose. From another grade of the refuse is manufactured a grease for wagons, machinery, and heavy bearings, which is recommended as being every way superior to tallow, lard or oil. In England it has been used to great satisfaction on cars and locomotives, with boxes arranged to serve as reservoirs, from which the grease is discharged as required by the heat of the axles. Thus arranged, a car could be run from Albany to Buffalo without danger of being overheated.

Their spirits are used by some persons in the manufacture of a "burning fluid," sold under the name of "rosin oil," which is, if possible, as we are assured by the manufacturers, more inflammable and unsafe than any of the "fluids" in general use. The rosin oil in its pure state might be burned with safety, but no lamp has yet been tested in which it can be used, on account of the black smoke arising from its burning.

From the rosin oil is made, by a mixture of pure sperm oil, a compound much in use as a lubricator in the cotton and woolen mills and in machines, not only in England, but to some extent in the United States. It has been pronounced by competent judges and engineers, for many purposes, superior to pure sperm. The prepared oil has been used in preparing wool for manufacturing, and in the best manufactories in the world is pronounced superior to any other oil used. Experiments in this State have proved that it can be successfully employed on wools from which all alkali has been removed, and that when thus prepared the wool spins better than when the sperm is used. This is an important subject to manufacturers, as this oil can be purchased at about half the price of good sperm. We have the statement here given from authority which with us would be unquestionable, and would like to hear further of well matured experiments testing its practical value.

From the rosin oil is manufactured a "tanner's" oil which is used with good satisfaction. It has also been applied to many other uses not necessary to detail. The constant diminishing crop of whales, and the consequent cost of the best oils, renders any reliable substitute of the utmost importance to the community.

Striped Bugs.

To keep them from young vines, put a box around the hill; three shingles, five or six inches wide, are enough; make a letter A with them, and fasten them up with dirt for sticks. Notice, and you will see that the bugs fly in straight lines and near the ground, and besides, they cannot stop in their flight and let themselves down on the plant, as a chimney swallow lets himself down into a chimney, so that they will fly over the tops of the boxes, and light upon something on the other side. If they start up again, they will fly over the tops of the boxes and light upon something on the opposite side. Occasionally, if the boxes are very low, this lighting place will happen to be just inside of the box, but not very often. I have driven off a great number from a hill and put a box around, and only one or two bugs got back again. There is no need of killing the bugs; simply drive them off and put on the boxes, or put them on before they come. You do not put covers over the tops; put small open boxes round with the sides high enough so that when you stand ten feet from the hill, you cannot see the plants, and then the bugs flying cannot see them, and consequently will not know where the plants are, so as to light upon them. Do not make the boxes too high, for that will shade the plants; nor too low, for then the bugs will see the plants and light upon them—they will fly straight to them.

I have been twelve years in making observations upon this insect, and have used the box for that time, but did not discover *why* the bugs did not get in, till last year, while in Waltham, Mass. In a garden there, where I introduced the box, I found that they did not get in, because they could not. I know of several who have used the box for a long time with success.

A good protection for radishes, onions, and such roots as suffer from a small white maggot, is to keep the earth that comes immediately in contact with them drenched with tobacco steepings. If carefully and constantly attended to, it will invariably prove successful. The box is no protection unless covered. The maggot is deposited by a small black fly, that disappears in season for the roots to come to maturity if protected till they are partially grown. One pound of tobacco, at eight cents, will be strong enough for five or six pails of water. Nothing but tobacco worms and men can endure tobacco. [Eastern Mail.

Piscaculture.

Some of our exchanges have published accounts of recent experiments in France in extending the production of fish, experiments so satisfactory in their results as to lead to well-founded hopes, that by a little care and exertion every brook and rivulet may be made to afford a large increase of our means of subsistence.

The place where at the present time the principal experiment is in progress, is the village of Hüningen and its environs, in Alsace, a few miles from Basle, in Switzerland. The French Government, a few months since, loaned 30,000 francs to MM. Berthot and Detzem, to enable them to make all needful preparations and arrangements to carry on the experiment at this place on a scale that should prove decisive. The Superintendent of this establishment, M. Coste, made a report in February last to the Academy of Sciences upon the progress which he had made, and the report is published in one of the April numbers of Dingler's *Polytechnic Journal*, a very respectable German publication. His treatment of the spawn of salmon and trout had proved so satisfactory in its results, that he has no doubt of having by June, that is, in four months from the date of the report, 600,000 young fish of these two species, with which to furnish the rivers, all sufficiently grown to be secure from the ordinary dangers to which the minnow is exposed. In the brooks of Hüningen, in which the spawn is hatched, over a million of salmon and trout eggs have been placed, of which 120,000 were spawned along the bank of the Rhine, under the eye of the Director.

The enormous productiveness of this establishment may be imagined, when a year's space is taken into consideration, for no sooner are the present varieties of fish distributed from the brooks and ponds, than their places will be supplied by the young of the Danube salmon and shad, which spawn only in the spring, thus keeping up a constant succession.

This new branch of industry is already spread, at Hüningen, over a space some 7½ miles in extent, where the waters of ten natural fountains, that of a small stream passing through the establishment, those of the Rhine, and the standing waters of marshy ground, are all found near each other, and at hand, to mingle in such proportions as may be necessary for different species. Hopes are entertained that sturgeon and other fish, which require the sea and fresh water by turns, may thus be raised, and that by placing them in the Rhone when young, the bays of the Mediterranean may once more be stocked with fish.

Successful experiments, by means of ponds of salt water, have been made upon the shores of the Adriatic, in the Pontine marshes, and in the Gulf of Naples, in the artificial production of salt water fish.

The Polytechnic Journal, mentioned above, contains a full description of the simple processes employed at Hüningen. The obtaining of the spawn by pressing the fecund fish is in fact nothing more than a simple act of midwifery, so to speak, the main thing being the proper care and protection of the eggs so obtained; and the enormous multiplication of fish is owing simply to the fact that they are thus saved from the innumerable dangers to which they are exposed in the open rivers, and that each egg is afforded opportunity to produce its fish, instead of being devoured, with myriads of others, by birds, fish, and other animals which prey upon them

Casting of the Colossal Figure of Bavaria.

Stiglmayer, the originator and director of the Bronze Foundry, died in 1844, just before the casting of the Bavaria began. His nephew, Ferdinand Miller, full of youth, energy, patience, and experience, was ready to succeed him. The castings took place at five different times, commencing with the head. This was cast in 1844. In casting the bust of the figure—the largest portion—the greatest difficulty had to be encountered. It was necessary to melt for the purpose twenty tons of bronze, five tuns more than had ever before been melted in the furnace. As this immense mass of metal slowly began to fuse, it began also to cake, thus threatening to destroy not only the casting but the whole furnace, with untold danger to life and limb. Six men had, in spite of the oppressive heat and the ever-increasing glow of the furnace, to take it by turns night and day incessantly to stir, with long iron bars, the molten mass, lest it should adhere to the furnace-walls, and so bring annihilation on all. On the evening of the fifth day of anxiety, when Ferdinand Miller for the first time sought a short repose in his chair, he was suddenly aroused by his faithful and anxious fellow-watcher, his wife, with the cry of "Ferdinand, awake! the foundry is on fire!" It was so. The ever-increasing heat of those five days and four nights had caused fire to burst forth among the rafters. To have attempted to extinguish the fire by water, with this molten mass below, would have caused the immediate destruction of the place. All that could be done was, by means of wetted cloths, to keep down the fire. This was tried, and the melting went on as before. Amid such danger did the casting of the bust take place about midnight on the 11th of October, 1845. "Success!" was shouted forth; a load of anxiety of many kinds fell from every breast; and all then hastened to the complete extinguishing of the fire.

The Kaffirs.

In personal appearance and formation, these Kaffirs are a race of the most manly and handsome people known among savages, and in many of their points resemble the New Zealanders. In stature they are generally tall, their height in stature varying from five feet eight inches to upwards of six feet. Their muscular frame is remarkable for symmetry and beauty, as well as great strength; but their arms, from want of proper exercise to develop the muscles (owing probably to their usual indolent mode of life,) appear small and disproportioned in size to the legs and body. In all of them the lower limbs are strikingly robust and fine, and cases of deformity are very rarely to be noticed among them. Their carriage is stately and upright—in many even majestic; and this is particularly observable in their chiefs, whose habitual attitude of ease, and abrupt yet graceful actions in giving their commands, are truly eloquent and imposing. They are haughty and proud in their bearing, and carry the head quite erect and thrown back. The left arm is usually laid across the chest, to support the blanket or kaross, which, carelessly slung over the left shoulder, is their only covering or article of clothing. This, when moving quickly, they gather closer around them; and then, throwing the second corner of it over the right shoulder, they leave it to hang in negligent folds across their fine expansive chests, reminding the beholder much of the Roman toga of old. Their shoulders are square and firmly set, and, like the chest, very broad. Their heads are large, but not disproportionate to their bodies; the forehead being elevated and intellectually formed, and in many cases very high, and finely developed in a phrenological point of view. Their hair is not so thick and matted as in either the negro or Hottentot races, from whom the Kaffirs widely differ in all points of personal appearance. Their ears are large, but well made, and seem generally to have become elongated by the weight of pendent ear-rings and ornaments. Their features, although much varied, are fine—particularly the eyes, which are keen and piercing; and, although always unsteady, wandering, and stealthy, yet from their large size and great brightness, and from their being well set under their broad deep brows, the idea of cunning and deceit, which undoubtedly is their national character, and has usually to be found out by some dear-bought experience, does not at first sight impress a stranger. The common color of the eye is black, or dark brown, somewhat in harmony with that of their skins, which are however darker in some tribes than in others, especially in the Amaponeo and more northerly ones. The nose also varies in form—in the T'Slamhie tribes being broader and more of the negro shape than in the Gaikas or Galekas, it assumes more of the European character. In many of them, the perfect Grecian and Roman nose are discernible. These latter tribes appear, in all other respects, to retain their original nationality of appearance.

[Rev. F. Fleming.

Anecdotes of Parrots.

All animals are jealous; and none more so than the parrots. One belonging to a young friend of mine was miserable when she took charge of a canary for a friend, who was to be absent for some time. From the first moment Poll saw her caress the stranger, she became sulky; would not speak; scarcely ate during the first few days, and not only turned her back upon her mistress, but tried to bite her. The canary, one fine sunny morning, was hung up at the window to enjoy the warmth, and in its delight, burst forth into one of its sweetest songs. The parrot listened attentively, with her head on one side, till the little warbler paused; when, in the most patronizing tone possible, she exclaimed, 'Pretty well! pretty well!' and then, as if in spite, she vociferated the most contemptuous 'Ha! ha! ha!' This same lady's brother had also a parrot who was very jealous of a much smaller bird than himself, on whom his master lavished many caresses. They were placed in a room next to the gentleman's bedchamber; one night he was awakened by the screams of the little favorite. He immediately rose and went to its cage with a light, but it was too late, the parrot had by some means unfastened the door of his cage, and going to that of the smaller bird, put his claws between the bars, and dragged it to the side, and was tearing it to pieces. I was told of a parrot the other day, that had been accustomed to breakfast on oatmeal porridge; but on a recent occasion the oatmeal was exhausted, and from negligence had not been renewed. Accordingly, some soaked bread was put in the bird's saucer. He looked at it some time, tasted it once or twice, sat and apparently considered the matter; and then, dashing his bill in, he threw it all out, first on one side and then on the other side, saying between each spluttered mouthful, 'Nasty mess! nasty mess!' The same bird heard a lady say, 'Oh, dear! I have lost my purse!' and immediately exclaimed, 'How very provoking!' [Instinct of Birds.

Divorce in Ohio.

The last Legislature of Ohio passed a law concerning divorce, of a most extraordinary character. We shall be surprised if there is not a rather brisk emigration of badly matched people setting into the Buck Eye State, when the kind of relief this act is designed to afford becomes generally known. The law to which we refer provides that divorces may now be granted by the Court of Common Pleas in Ohio, for any of the following causes:

First: When either of the parties had a former wife or husband living at the time of solemnizing the second marriage.

Second: Where either of the parties shall have willfully been absent from the other three years.

Third: Adultery.
Fourth: Impotency.
Fifth: Extreme cruelty.
Sixth: Fraudulent contract.
Seventh: Gross neglect of duty.
Eighth: Habitual drunkenness for three years.

Ninth: Where either party is imprisoned in any Penitentiary or State Prison, in any State, for violation of the laws of the United States; or in Ohio, for violation of the criminal law of Ohio; or in any other State, for a violation of the criminal law of such State; provided such offense would be punished with imprisonment in the penitentiary in Ohio, and provided the application for divorce is made during such imprisonment.

A decree of divorce in any Court of another State in favor of one party, is also ground for a like decree in favor of the same party in the Courts of Ohio.

Proof of the admissions of the parties may be received in evidence, unless obtained by connivance, fraud, or other improper means.

Proof of cohabitation and reputation of the marriage is admitted, and, in the discretion of the Jury or Court, received as sufficient evidence of the marriage.

If the divorce is granted to the wife, she is restored to all her lands, tenements, and hereditaments not previously disposed of, and to her maiden name if she desires—may be allowed sufficient and reasonable alimony—and if she survive her husband, is also entitled to dower.

If the divorce is granted on account of her fault, she loses the right to dower, but is restored to her lands, tenements, &c., and may receive reasonable alimony.

Petitioners for divorce must have resided within the State one year, but the cause of divorce and marriage may have occurred elsewhere—and alimony may be granted to the petitioner during the pendency of the proceedings.

A wife may also petition for alimony alone, without the prayer for dissolution of the marriage contract, for the following causes, viz:

First: Adultery.
Second: Gross neglect of duty.
Third: Abandonment of the wife, without good cause.
Fourth: When there is a separation in consequence of ill-treatment on the part of the husband.
Fifth: Habitual drunkenness.
Sixth: Confinement in the Penitentiary of Ohio, or in the Penitentiary or State Prison of any of the United States, or either of the Territories thereof, or the District of Columbia, for any crime or offense of the same character or grade as is or may be by the laws of this State punished with imprisonment in the Penitentiary, in which case the application shall be made while the husband is so confined.

Saw-Dust as Litter.

This material has been successfully introduced as litter for horses in Ohio, instead of straw, and may be profitably employed for this purpose when the latter article is dear. The Ohio *Cultivator* contains the following remarks upon the subject: "Several bushels of dry saw-dust are thrown into the stall, upon which the horse stands during the night. In the morning it will be found that about a bushel has to be removed—one-half of which is manure and one-half saw-dust so well saturated as to contain a large portion of ammonia, performing the double office of absorbent and purifier; thus the air of the stable is kept pure, and the ammonia saved for the compost heap. This compost Mr. Blake has applied to his stiff clay land, and reports that it operates like yeast, making the ground very light and mellow. In the morning, that portion of the bedding which remains dry is shoveled up under the manger, to serve for another night. Another advantage from this material for bedding is that a horse which lies upon it is much easier cleaned off than one which lies in straw; the saw-dust entering among the hair brings away the secretions, when the curry-comb and brush are applied, leaving a bright lively coat. In warm weather it has another great advantage, that of being much cooler than straw, so that a tired and heated horse can sleep pleasantly, without incitements to feverish restlessness. The establishment of steam mills in all parts of the country, renders the material easy of access to almost every neighborhood, and we doubt not, when its virtues are better known, it will be generally applied to stable use, as a means of comfort to the horse, and also of turning an otherwise useless article into profitable account.

Large Prices for Small Privileges.—It is stated that a woman who keeps a small grocery on the corner of Church and Warren-sts., New York, in an old house for which she has an unexpired lease of two years, refuses to sell out her lease for less than twenty thousand dollars. The owner of the property, who wants to pull the house down and put up a new building, has offered her ten thousand dollars; but she refuses to move for less than twenty thousand. Many years ago, when Masonic Hall, in Broadway, was projected, the owners wished to extend it to the corner of Pearl-st., but the owner of the wooden building on the corner demanded twenty or thirty thousand dollars for his property, which was really worth not more than six or seven thousand. Masonic Hall was constructed, and the old wooden corner stands there still, a monument to over-reaching cupidity.

Etiquette.—A correspondent of the New York *Tribune*, writing from Havana, thus notices a ceremony attending a turn-out to a fire in that city:—

A Spaniard, who arrived at the place soon after the fire showed itself, found the firemen of the place ranged in front of the building, inactive, while the flames were devouring everything in their way. He asked why they did not commence to extinguish the fire. They replied, that their chief had not come, and that they were waiting his commads. In a quarter of an hour the chief appeared, and all the other authorities, military and civil, in their uniforms, as stiff as starch. Then came the calling of the muster roll. The flames had now gutted the building, and done other damage, and a party of French soldiers, from two men-of-war, with engines, had put the surrounding buildings out of danger; leaving to the noisy and much-applauded Spanish chiefs and their crew, the harmless embers, to extinguish.

Rip Van Winkle Again.—A full-grown man, six feet two inches in hight, and 37 years of age, residing in the town of Clarkson, on the 9th of June, 1848, fell into a long sleep, and since that time has been awake at different periods, from a few hours to four months at a time. Thus, for five years, he has slept with only occasional and brief intervals of wakefulness. The name of this sleeper is Cornelius Broomer, and none of the family from which he has sprung have ever before had any such affection. The fit comes upon him suddenly, without any apparent warning, and during its duration nothing can arouse him from the unnatural lethargy. The man lives on, sleeps on, retains perfect health, with a pulse at 80, and without variation. A little food is introduced into his stomach by prying open his firm set jaws. When he awakens he is totally oblivious of all that has transpired during his trance, and calls for food, and sets to with a will, eating voraciously. If asked why he sleeps so much, he regards it as an imposition, just as any active man would regard the imputation of sluggishness.

[Rochester Democrat.

Birds.—A traveler in South America, speaking of the birds of his native land, says it is pleasant to notice, that into whatever strange countries they may have wandered during the winter, and whatever strange tongues they may have heard, they nevertheless come back *speaking English*. Hark! "Phœbe! Phœbe!" plain enough. And by and by the Bob o'link, saying, "Bob o'Lincoln," and the quail saying, "Bob White." We have heard of one who always thought the robin said, "Skillet! skillet! three legs to a skillet! two legs to a skillet!" A certain facetious doctor says the robins cry out to him as he passes along the road, "Kill 'em! cure 'em! cure 'em! physic! physic! physic!" And the frogs indulge in humorous, sarcastic ditties, in which one hears, "Jug o' rum! jug o' rum!" While another responds, "Paddy got dhroonk, got dhroonk, 'ook, 'nk!"

VARIETY.

'Why, Mr. B.,' said a tall youth to a little person in company with a half-a-dozen huge men, 'I protest you are so small I did not see you before.' 'Very likely,' replied the little gentleman, 'I am a little sixpence among six copper pennies, not readily perceived, but worth the whole of them.'

It is said the Commissioners appointed for the purpose have purchased the farm of John Delafield, in the town of Fayette, Seneca Co., about two miles from Geneva, for the location of the New York State Agricultural College, recently chartered by the Legislature.

The Committee of Investigation in regard to the Art Union reported to the Assembly Wednesday, June 8. They state that the institution was on a false basis, and worked badly, but that no dishonesty has been proved against the managers.

The contract for the Albany and Binghamton Railroad provides that the road shall be built from Hamilton-st., Albany, to Oneonta, in July, 1855, and to Binghamton in the autumn of that year, the tunneling on that section requiring this additional time.

Neal Dow is to address a Maine Law Mass Meeting of the People of Oswego County at Fulton on the 4th of July, on his return from his Western tour. Oswego is bound to elect two Maine Law Members this Fall, and give a good lift toward a Senator.

The labor of winding up the machinery connected with the telegraph fire alarm bell in the old South Church, Boston, is performed by an ingeniously constructed apparatus, located in the cellar of the church, which is operated by Cochituate water.

Lord John Russell, in reply to a question, has stated that the British naval forces in the China Seas had been ordered to do nothing more, with reference to the present rebellion, than protect the persons and property of British subjects.

A woman named Mary Sasson, a native of Germany, committed suicide in the State Prison at Sing Sing, on Tuesday, June 7. She made a rope of a portion of her bedding, and hung herself in her cell.

A perfect diamond, weighing 264 carats and 2 grains, has been found at Bayagem, in the province of Minor Geraes, Brazil, being the largest which has been found in that country of precious stones since 1728.

Seven of the crew of the steamer Winslow were drowned at Louisville on Saturday, June 4, while endeavoring to remove a log of wood that had got fastened in the wheel of the steamer.

A writer in the *Granite Farmer* positively asserts that the "effects of poison ivy can be cured by eating a few, say four or five, of the small green leaves of the pine."

A watchman named William Dixon was shot at Buffalo, Wednesday night, in a street row, while attempting to arrest a rioter, and his life is despaired of.

A syphon for dairymen is now in use in Scotland, by means of which the milk is drawn away from the cream, instead of skimming the cream off the milk.

Plato, being once asked how long he meant to be a disciple, said, 'As long as I am not ashamed of growing better and wiser.'

Hyatt McNeill, a son of General McNeill, was killed at New Orleans on the 3d inst., by being struck by the shaft of a railroad car.

American Sabbath Tract Society's Publications.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 24 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

For the Sabbath Recorder.

THE BIBLE IN OUR COMMON SCHOOLS.

Number Six.

BY C. ROLLIN BURDICK, A. B.

I would have the Bible more extensively used for what it can effect, if its doctrines are universally disseminated and observed. We have contemplated some of the reasons why the Bible can effect so much in the renovation of man. We have seen, also, some of its benign effects upon the human family. But these developments are only the first streaks of a dawn which is to usher in a most glorious day. Yea, I might say, they are but the first pale glimmerings of the day-star which is leading the dawn of that day when the full splendor of the Bible shall beam upon the earth. In the foreshadowings of prophecy, we look for a time to come, "when righteousness shall flow down our streets like rivers;" when "every knee shall bow and every tongue confess the Lord;" when "the heathen shall be given as an inheritance to the seed of David, with the uttermost parts of the earth for a possession." These things are to be realized through the agency of Bible truths acting upon the human mind, and of course every thing which aids in their spread, hastens fowarded that blessed time—the millennial Sabbath.

This subject is so rich in themes, so full and so varied, that I hardly know what to say, and when to stop. I do not know but I shall incur the risk of displeasing my readers, but I feel a strong inclination to particularize in reference to a few things which have before been incidentally alluded to. I will point out some of the giant evils that curse our land, which can only be eradicated by a more universal inculcation of Bible doctrines.

The first I will speak of is *profanity.* With joy I look forward to the time when the Christian's ear will not be pained with hearing his father's name profaned; when the man who indulges in blaspheming the name of God, shall be driven out from society, as fit only to herd with wild beasts, whose ears he can not pain by his impiety—when every man shall be against him as against Ishmael of old. But this can not be brought about without great labor, into the performance of which all the agencies which we can command must be brought; the common-school seems eminently adapted to curing this evil, by the aid of Bible teaching, since very many children get no training of any kind, (except in the school of vice,) any where else. Their parents, if not themselves profane, suffer them to grow up in ignorance of their responsibility to God, in the midst of the most pernicious influences. By the aid of the Bible, then, the devoted servant of God can do much, as a teacher of the young, to cure this evil.

In this age, when books are multiplied by ten thousands—when a light and superficial literature is afloat all over the land there is a great tendency to false standards of literary excellence—to the inculcation of false notions and doctrines. Hence it becomes more important that this great model of literary excellence should be constantly held up before the young. I have strong faith that there is healing virtue enough in the Bible to correct this tendency. But it must be faithfully and vigorously applied; for the tide of evil that is flowing in upon us, on the current of light literature, is tremendous, carrying away thousands of our youth, and shipwrecking them in the whirlpool of vice. I verily believe, that there are more young men and women sent to hell, in this age, by a pernicious literature, than by any other one cause; and yet parents and teachers, and, in too many instances, ministers of the gospel, are asleep over it. Very many parents exercise no kind of censorship over the books of their children, suffering them to read any thing and every thing which satan may throw in their way, and they are thus sucking up the veriest filth from the sinks and sewers of corruption. This can be stopped only by cultivating a proper taste for a pure literature. This can be done by introducing the Bible into our schools more extensively.

Another monster evil is sweeping over our land, like a scorching simoon of the desert, carrying desolation and woe to a thousand hearth-stones—*intemperance.* Temperance principles, I trust, are generally gaining ground. The cause of temperance, like all other holy causes, must triumph. The fiat of an unchanging God has gone forth, and it must stand. But it is to be accomplished by means and agencies in the hands of God. The Bible is the sword of his Spirit; our teachers are his agents to wield this mighty claymore; and shall the teachers of our common schools shrink from the task, or shall their hands be tied by popular prejudice? Nay, let it not be so. In the rising generation are our hopes for the future. Through them are our institutions to be perpetuated, and by them are the principles of righteousness and temperance to gain ground, until they shall finally triumph over all enemies, or continue to loose power, until the sun of science and literature shall go down in darkness. There are many misconceived notions and practices in regard to this subject, which, examined in the light of Bible truth, would be seen to be damnable heresies and crimes. There is a set of unprincipled men abroad in the land, who, for the sake of gain, would sell their souls to the devil, and take hell for their guerdon. These men are the rumsellers of our land. The sighs and groans of abused affection are their stock in trade. No matter if the poor wife and children of his victim do cry for bread, and the sixpence wrung from him is the price of damnation to both; the luxury of hearing the coin clink in his own coffers amply pays the rumseller. Poor fool, thus to sell his soul, and seal it over to eternal torments, for paltry gold. The most aggravating feature in this abominable practice is, that there are large numbers in community, who call themselves *respectable,* who sympathize with and give their countenance and support to these modern Cains, who have a fashionable way of killing a man, and doing it politely too. Such a method, brought up into full view, and stripped of its deceitful covering, appears ten times more hellish than the primitive method of knocking a man down and beating out his brains, adopted by Cain. Some, even, who belong to temperance organizations, would license this pack of blood-hounds to pursue their work of death. We do not expect to do much with the gray-headed disciples of intemperance, although, as long as they live, there is some little hope for them; yet we can instil into the minds of the young such principles as will abolish the license system, and write *temperance* upon every sign-post, and above every grocery door in the land. The Bible in our common schools can be made an almost omnipotent agency in the promotion of this great cause.

The red-eyed monster, *licentiousness,* has reared her hydra-head in almost every town and community in our country. She has infused her deadly poison into the hearts of not only the profligate, but into the church, making sad havoc there. She has arrayed herself in wanton apparel, and sits as queen over our cities, which she has transformed into great workshops, where myriads of immortal beings are made candidates to people the regions of dark damnation. She has made our canals the highways to perdition, and our seaports the vestibules to the regions of dark despair. She has rudely torn away the divine image from the brow of man, and plunged him headlong over the fearful precipice of moral reprobacy, into the filthy pool of pollution, below the level of the vilest brutality. She has plucked spotless innocence from her exalted throne, torn the rosy wreath from her lofty brow, defaced her angelic features, and trampled her lovely person in the dust beneath her feet. She has unnerved the arm of the strongest warrior, palsied the tongue of melting eloquence, and faded the most enchanting beauty. She dashes the cup of bliss from the lips of joyful expectation, and crushes the warmest affections of the human heart. As the scathing lightning alike blasts the tender sapling and shivers the mountain oak, so does she blast all that is lovely and beautiful and tender, and reduces to ruin all that is noble and powerful and glorious in those she has conquered. Parents and children, brothers and sisters, husbands and wives, have drunk her bitter potions. Thousands of our youth yearly fall victims to her scorpion stings, and tens of thousands are exposed to the furious ravings of her vindictive passions. Her schools are adapted to every stage of advancement, and ramified all over our land. They are for preparing the mind of youth for entering the fields of action which she has marked out for her votaries. They are numerously attended, and open for all. Let us see what they are: Balls, "bussing-bees," circuses, theaters, &c. The terms are soon enumerated. Tuition, the sacrificing of all decency and decorum. Board, the loss of reputation and common sense, if the applicant have any before entering. Incidental expenses, the giving up of a tender conscience. Text-books, French novels, English romances, and Yankee lies. So deeply are her principles rooted in the souls of her adherents, and so widely are they disseminated, that her votaries can go to any place in our land, and, under the strong arm of legislative protection, rear their pandemoniums, their moral pest houses, their sinks of death, into which the innocent are decoyed, to be degraded, imbruted, cursed, and finally damned. The flood of moral evil that is rolling over us from this direction must be met and arrested, or our institutions will crumble to dust. The locust, murrain, and fire, are mercies compared with such pests. Better that our country should swarm with the lice and frogs of Egypt, and the black tarantulas of India, than with such human vermin. Better for our youth to be smitten with the pestilence or the plague of London, than to be contaminated by the touch of such monsters. I had rather see a friend of mine butchered by the wild Arabs or Indians, torn in quarters, flayed alive, or burned at the stake, while innocent, than to see him a confirmed drunkard; but I had far rather see him raving under the frightful horrors of the delirium tremens, and at last buried in a drunkard's grave, than to see him a habitual patronizer of one of these sinks of damnation —these lazar houses of the dead. Yet how many young men of promise are yearly immolated upon altars reared at the shrine of lust! Let the mingled wailings and curses of damned spirits repeat it in thunder tones. How many! And yet our legislators grant license for these houses of ill-fame. Hundreds of unsuspecting young girls are yearly deceived, and led into them, whence it is impossible for them to escape uncontaminated, as if the adamantine walls of tophet already girt them round. The reason for this state of things is, that public feeling is dead on the subject. The quickening principle, the healing balm, for this evil, is found only in the Bible. Its inculcation into the minds of the people can only save us from the ravages of licentiousness. Upon the minds of the young we can act with the most efficiency. Hence our duty is evident. We are to take any and every opportunity of disseminating its principles in every nook and corner of our land.

WATKINS, N. Y., June 20, 1853.

GOOD TEMPER.

BY CHARLES SWAIN.

There's not a cheaper thing on earth,
  Nor yet one half so dear;
'Tis worth more than distinguished birth,
  Or thousands gained a year.
It lends the boy a new delight;
  'Tis virtue's firmest shield;
And adds more beauty to the night
  Than all the stars may yield.

It maketh poverty content;
  To sorrow whispers peace;
It is a gift from heaven sent
  For mortals to increase.
It meets you with a smile at morn;
  It lulls you to repose;
A flower, for peer and peasant born,
  An everlasting rose.

A charm to banish grief away,
  To snatch the brow from care;
Turn tears to smiles, make dullness gay—
  Spreads gladness every where;
And yet 'tis cheap as summer dew,
  That gems the lily's breast;
A talisman for love, as true
  As ever man possessed.

As smiles the rainbow through the cloud
  When threatening storm begins—
As music 'mid the tempest loud,
  That still its sweet way wins—
As springs an arch across the tide,
  When waves conflicting roam,
So comes this seraph to our side,
  This angel of our home.

What may this wondrous spirit be,
  With power unheard before—
This charm, this bright divinity!
  Good temper—nothing more;
Good temper! 'tis the choicest gift
  That woman homeward brings,
And can the poorest peasant lift
  To bliss unknown to kings.

THE LACK OF MINISTERS.

In the face of what has been said of late about the lack of ministers, there are some who express doubts whether a real deficiency exists, and comfort themselves with these doubts. For the information of such, and for the purpose of exciting in all more fervency of prayer to the Lord of the harvest that he will send laborers into his harvest, we copy the following extract from the report of a sermon preached on the subject by Rev. Dr. Smith, before the General Assembly of the Presbyterian Church:—

I. If the harvest is great, the laborers are few—O how few, when compared with the vastness of the work! (1.) The fact of Ministerial Paucity. During the past five years there has been a gradually deepening conviction that demand and supply have not acted upon each other in respect to the ministry, as they do elsewhere. Our home and foreign missions have been calling for men in vain; and some of the best churches in the East are unable to procure the ministry they need. They ask them to come from New England in the spirit of our ancient brotherhood, but the response is that New England needs them for herself. This want is felt in all our States and denominations, especially at the West. Just contrast the present state of things with that of the New England churches two hundred years ago. In 1650, with a population less than 30,000, New England had 46 churches, or one church to about 650 souls; and of the ministry we may form some estimate from the statements of Higginson and Hubbard, who say that "their learning, their holiness, and their gravity struck all who knew them with admiration; they were Timothys in their households, Chrysostoms in pulpits, and Augustines in disputations."

Our country is advancing with unparalleled rapidity, yet the ministry is declining in numbers and in power. In the New England seminaries, from 1836 to 1842, there were 588 graduates for the ministry; for 1843–52, there were only 484, or more than one hundred less in the last eight years; when, to keep pace with the increase of population alone, the number should have been 764—280 less than were needed in 8 years. From 1840 to 1850, the number of Presbyterian and Congregational churches increased 33 per cent.; while the number of theological students decreased 22 per cent.—a difference of 54 per cent. between the demand and the supply.

The prospects for the next seven years are no better. In the New England colleges, and the leading ones in New York and New Jersey, there are now about 2,600 students, of whom about 1,000 are church members; of these, but 550 intend entering the ministry. In the chief theological seminaries are now about 454 students. This, added to the 550, would give about 1,000, upon whom most of our churches are to depend for the next seven years—an average of not more than 125 each year, to meet the wants of home and foreign missions, the vacancies in the churches, and all branches of the ministerial work. And this while in New York alone the annual decrease by death is about 60; while northern Ohio alone wants 25 each year; while the American Board wants 45 to go on its missions the next year! And then the great West, our new territories, California and Oregon, whose wants *must* be supplied. Such is the prospect for the next seven years in this critical period of our national history.

II. The causes of this inadequate supply are various and complicated. (1.) The comparatively higher attractions of other pursuits. To this must be added, in many a mind, the influence of a lurking unbelief fostered by much of our popular literature—the want of a hearty faith in the permanency and power of the Christian church—the feeling that society may after all be preparing for something else than for the triumphs of the gospel. (2.) The ministry, as compared with other avocations, is not sustained as it should be. (3.) The churches have not any proper relative sense of the need of special efforts for securing the training of a competent ministry. (4.) The absence of the converting power of the Holy Spirit.

III. The remedies for this destitution. (1.) Give the education cause its fitting place in our charities and institutions. Our plans of education ought to be systematically arranged and pursued; our seminaries and colleges ought, in these days of prosperity, to be placed on a permanent foundation. We need to have a deeper sense of the untold value of such permanent institutions. Our libraries should be enlarged. The corps of officers should be filled up. There is not a theological seminary in the land which is able to give instruction in all the branches which the ministry needs for the conflict before us the next fifty years. When shall we be able to train the soldiers of the cross as the officers of our armies are trained at West Point? Scholarships ought to be endowed in all our colleges and seminaries. (2.) The ministry should make the office more attractive by a better exemplification of its power, dignity and relative station among the vocations, &c.

BIBLICAL ASSOCIATIONS OF EGYPT.

Rev. J. P. Thompson, pastor of the Tabernacle Congregational Church, New York, who is now traveling in Egypt, writes to his church an interesting letter, which is published in the *Independent,* and from which we copy the following allusion the biblical associations of Egypt:—

"Here Abraham, Jacob and Joseph sojourned, and found favor with the princes of the land. Here Moses was born and nourished, and here the Lord wrought by his hand such marvels for the deliverance of Israel. Here was the land of bondage, and here the theater of the *Exodus.* Here was instituted the Passover, the type of that great sacrifice which we now commemorate in the breaking of bread. Here Solomon sought the daughter of a king to grace his golden palace at Jerusalem. Here Jeremiah—the faithful prophet —was led into captivity. Here Joseph and Mary found a refuge with the infant Jesus from the malice of the barbarous Herod—the same land where, in the time of Moses, an edict went forth to exterminate the chosen seed by destroying the infant sons of the Israelites, being made to preserve that seed from a like edict in Judea.

"And not only is this land full of the history and the prophecies of the Scriptures, and a perpetual witness for their truth, but here, where all customs are stereotyped, where the dresses and the utensils of the people are the same to day as were sculptured upon tombs and monuments upwards of 3000 years ago, one is continually reminded of the faithfulness of the Bible in its minutest references, and assured that it must have been written by persons residing in the midst of Oriental scenes. Of this I expect to see much more in Palestine. But even here I am continually reminded of the Scriptures in the manners and costumes of the people. The land-marks, the dove-cotes, the sheep fold, the manger, the mill-stones, the "booths for cattle," the "lodge in a garden of cucumbers," the well surrounded by women, the mourning women, the lepers, the washing of feet, and the girding of loins, the dwelling among tombs, the writer's ink-horn and the graving upon the hands—these and many other biblical allusions that convey to us no very definite idea, are here perfectly obvious and natural. The *Old* Testament to my mind has become instinct with a new life. I feel its truthfulness; I see its meaning; and I see too what adaptation and what power it must have in all these eastern lands when they shall be fully opened to the circulation of the Bible. These *vivid* impressions of the truth of the Bible, even in the smallest perticulars, will, I trust, impart a new life and unction to my future expositions of that blessed book."

A CHINESE PROCLAMATION.

The following Proclamation, purporting to be from one of the Rebel Chiefs of China, we find in the *North China Herald.* It is probably genuine; but whether it is or not, the document is worth printing as a literary curiosity.

Proclamation.

Yang, entitled the Eastern King, and General-in-Chief, with Seaou, entitled Western King, also General-in-Chief of T'haeping, by Divine appointment Emperor of Theenkwo, the Celestial dynasty, unitedly issue this proclamation, to announce that they have received the commands of Heaven to slaughter the imps and save the people. According to the Old Testament, the Great God (Shang-te) our Heavenly Father, in six days created the heavens and the earth, the land and sea, men and things. The Great God is a spiritual Father, a ghostly Father, omniscient, omnipotent, and omnipresent; all nations under heaven are acquainted with this great power.

In tracing up the records of by-gone ages, we find that since the time of the creation of the world, the Great God has frequently manifested his displeasure, and how can it be that you people of the world are still ignorant of it? The Great God, in the first instance, displayed his anger, and sent down a great rain, during forty day and forty nights, by which means the flood was produced. On a second occasion, the Great God manifested his displeasure, and came down to save Israel out of the land of Egypt. On a third occasion he displayed His awful majesty, when the Saviour of the world, the Lord Jesus, became incarnate in the land of Judea, and suffered for the redemption of mankind. In latter ages He again manifested His indignation, and in the Ting-yew year, (A. D. 1837,) the Great God sent a celestial messenger, who was commissioned by the Lord of Heaven, when we ascended on high, to put to death the fiendish bands. Again he has sent the Celestial King to take the lead of the Empire and save the people. From the Mow-shin to the Sin-hae year, (A. D. 1848–51,) the Great God has compassionated the calamities of the people, who have been entangled in the meshes of the Devil's net. On the third moon of the latter year the exalted Lord and great Emperor appeared; and in the 9th moon Jesus, the Saviour of the world, manifested himself, exerting innumerable acts of power, and slaughtering a great number of impish fiends in several pitched battles; for how can impish fiends expect to resist the majesty of Heaven? and how, we would ask, can the Great God fail to be displeased with men for worshiping corrupt spirits, and performing corrupt actions, by which mean they grievously offend against the commands of Heaven? Why do not you, inhabitants of the world, awake? Having been born in the present day, when you are permitted to witness the glory of God, how fortunate may you esteem yourselves? Happening upon such a time as this, when you experience the great tranquility of the days of Heaven, it is time for you to awake and arouse. Those who comply with the will of Heaven will be preserved, and those who disobey the celestial dictates will be destroyed.

At the present time, this Tartar fiend Heenfung, (the Emperor) originally a Manchow slave is the perpetual enemy of our Chinese race; moreover he has induced men to assume the form of fiends, to worship the corrupt, while they disobey the true Spirit, and there rebel against the Great God, on which account Heaven will not endure, and men are determined to destroy him. Alas, you assemblage of valiant men, you do not seem to know that every tree has its roots, and ever stream its fountain; while you appear willing to invert the order of things; coveting the smallest advantage, you turn round and serve your foes; and having been entangled in the mechinations of the evil one, you ungratefully rebel against your true Lord. You do not seem to remember, that you are the virtuous scholars of the Middle Kingdom, and honest subjects of the Celestial dynasty, and thus you easily bend your steps in the road to ruin, without compassionating your own selves. Moreover you valiant men are many of you adherents of the Triaed Society, and have entered into a bloody compact that you will exert your united strength and talents to exterminate the Tartar dynasty. Whoever heard of men joining in a solemn covenant, and then turning their backs upon their foes? Now throughout the different provinces there must be a variety of determined men, numbers of famous scholars, and of valient heroes not a few; we desire therefore that you may severally elevate the lofty standard, and announce that you are determined not to live under the same heaven with the Tartars, while you earn for yourselves some merit in the service of your new king; this is what we, his generals, most fervently desire.

Our army, wishing to carry out the virtuous feelings with which the Great God loves to foster human life, and recieves men into his compassionate embrace, has set forward on its march of benevolence, embracing all its charitable folds. At the same time we lead forward our generals and our troops, carrying to the utmost our fidelity in recompensing our country, in which we cannot refrain from displaying the same spirit to the end. These our views are now communicated to you all. You ought to know that since Heaven has sent forth the true sovereign to rule over the people, it is yours to aid the monarch in establishing his dominion. Although the devilish fiends should amount to millions, and their artful schemes to thousands, yet how could they withstand Heaven? To kill without warning would not be agreeable to our feelings, and to sit still without saving the people is not what a benevolent person would do; we therefore earnestly issue this special proclamation, urging you people early to repent and vigorously to awake. Worship the true Spirit, and reject corrupt spirits, become men once more, and be no longer fiends, when perhaps you may attain longevity here and the happiness of Heaven hereafter. But if you still persevere in your obstinate stupidity, both gems and stones will be alike demolished, and then when you come to gnaw your own navels, it will be too late to repent. A special proclamation.

QUEEN VICTORIA AND A MISSIONARY.

The following is part of a letter published in *The Christian Treasury,* and appears to be well authenticated:—

"Mr. Crowther" (a negro, once a slave, now a minister of the gospel) "was at a Church Missionary meeting at Windsor. After the meeting, Lord Wriothesly Russell (brother to Lord John, a pious clergyman, and a member of the Evangelical Alliance) told him that her Majesty wished to see him at Windsor Castle. When at the palace, he met one of the ladies in waiting who was a collector for the Church Missionary Society, and who addressed herself to him as such, and as one deeply interested in the progress of the Society, and anxious to shake hands with him as her brother in the Lord. He then passed on to a room in which was Prince Albert, who immediately addressed him most kindly; and they were deep in conversation on Missionary subjects when *a lady* walked in and joined in the conversation. Mr. Crowther, taking it for granted that it was the lady he had met in the ante-chamber before, took no particular notice of her, further than continuing in most earnest discourse, pointing out places on the map, describing the various stations, &c. At length Lord W. Russell said something apart to make Mr. Crowther aware that he was speaking to the Queen of England. He was a good deal abashed, both at the presence of royalty and the honor conferred on him. In the gentlest, sweetest manner, (like a most loving mother to her people,) her Majesty set him quite at his ease, and continued her close inquiries on subjects connected with the Church Missionary Society, and Sierra Leone. They had not quite light enough at the table where the maps were spread out, and the Queen fetched a light from another table, which Mr. Crowther, in turning over the leaves of the atlas, *put out,* to his great distress; but the Queen (evidently not wishing the delay and interruption of calling a servant) immediately lighted it herself and continued the conversation, asking many questions about African Missions. My brother asked Mr. Crowther *what sort* of questions the Queen asked. He replied: A devoted lady collector could not have asked closer questions on the spiritual wants of the people, and the working of the Missions. Her Majesty also inquired about the appointment of a Bishop, and the suitableness of Mr. Vidal, recently nominated. In giving his very decided testimony to their need of an overseer, and the peculiar fitness of the bishop-designate, Mr. Crowther particularized his wonderful knowledge of languages; whereupon Her Majesty turned to the Prince, and said, with a smile, 'Ah, Albert, you see there are other good linguists beside Germans!' I need hardly say Mr. Crowther was much encouraged by this interview. To my mind, it is a call for all her Christian subjects to pray with one accord for the Queen, that in her faith may be revealed to faith, and grace added to grace."

THOUGHTS FOR MINISTERS.

Do not rest without success in your ministry. Success is the rule, under a living ministry; want of it is the exception.

We must have the taste of the manna in our mouth, "milk and honey" under our tongue, or we cannot tell of its sweetness.

A word spoken by you when your conscience is clear, and your heart full of God's Spirit, is worth ten thousand words spoken in unbelief and sin.

Prayer is much more powerful than preaching. It is prayer that gives preaching all its power.

If Satan can only make you a covetous minister, a lover of pleasure, a lover of praise, a lover of good eating, then he has ruined your ministry.

Nothing is more needful in making a sermon memorable and impressive, than logical arrangement.

Preach the word, the most essential parts of it especially. Preach the word. I would humbly suggest for the consideration of ministers whether they should not preach more in the manner of God's words? It is certain the fathers used to preach in this manner.

Brethren, they will not thank us in eternity for speaking smooth things, and crying, "Peace, peace, when there is no peace." No; they may praise us now, but they will curse our flattery in eternity.

It has been said of a good man, "He fed on the word, not in order to prepare himself for his people, but for his personal edification. To do so was a fundamental rule with him."

"It was his wish to arrive near the primitive mode of expounding Scripture in his sermons. He said, 'I am just an interpreter of Scripture in my sermons.'"

Not the words he spoke, but the holy manner in which he spoke, was the chief means of arresting souls." [McCheyne.

DR. CAREY.

In an address delivered in London, at the anniversary of the Baptist Missionary Society, by Rev. George Pearce, the 28th of April last, he mentioned the following anecdote of Dr. Carey:—

About forty miles east of Calcutta, there is a pretty little Bengali village, situated on the bank of a wide stream, with which I am well acquainted. Dr. Carey had been in India only three months, when he found that his residence in Calcutta was not tenable; he had received from his brethren at home £100, and did not know when he should get any more. He therefore took a boat, and (I suppose guided by the representation of the natives) journeyed like Abraham to a land which he knew not; he cast himself on the providence of God to lead him, and place him where he would have him settled. His object was to go and take a farm, and cultivate it for his own support. But I know that country well; it is a salt land, it is a deadly region. The boat lay at the landing-place, near an indigo factory. The servants told their master there was an English gentleman and his family in a boat at the landing-place; he sent and invited them to his house, and they went. After they had been there a little while, he asked them who they were, and what they were about to do. Mr. Carey told him he was a missionary, and that he was come to preach the Gospel to the heathen. This man was an infidel. He said, "Where are you going to settle?" "Oh, we are going to take some land in this neighborhood, and we will cultivate it and support ourselves!" He said, "You must not, you shall not, do anything of the kind; it will be your certain death, if you do;" and I know that it would have been. He said, "You shall abide with me;" and so he took them in and sustained them three months. And here is a fact about that good man, which, when I heard it, made me tremble. On the opposite side of the river, is a patch of jungle land, which at high tide is covered with salt water. That venerable man used to go out in the morning with his hatchet in his hand, accompanied by his eldest sons, and cut down the jungle—a work that is now only done by the Coolies, for they only can edure it. But while he was at that person's house, there came a letter from that place not far from Dinagepore, inviting him to come and reside there, and take the charge of a concern which would give him abundant sustenance, and also ample time to pursue his labors. There he commenced a Bengali version of the Scriptures; and had he not thus been arrested in his career, the probability is, that twelve months would not have passed over his head before he had been in the grave.

A GOOD MAN'S WISH.—I freely confess to you, that I would rather, when I am laid in the grave, some one in his manhood should stand over me and say: "There lies one who was a real friend to me, and privately warned me of the dangers of the young; no one knew it, but he aided me in the time of need. I owe what I am to him." Or I would rather have some widow, with choking utterance, telling her children: "There is your friend and mine. He visited me in my affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family." I say I would rather that such persons should stand at my grave, than to have erected over it the most beautiful sculptured monument of Parisian or Italian marble. [Dr. Sharp.

The Sabbath Recorder.

New York, June 30, 1853.

THE SUNDAY LAWS.

Some blacksmiths in the neighborhood of the Crystal Palace, where rum-shops are in the full tide of successful operation every Sunday, and where, if we are correctly informed, all manner of debauchery is shamelessly and wantonly practiced, recently undertook to kindle their fires, and put in the day with honest labor; verdantly supposing that sober industry, though attended with a little noise, was not more a desecration of holy time (?) than the shouts and brawls of the dissipated idlers around them. They soon found out their error, however, our very righteous Police interfering with promptitude to suppress such wicked sounds as are made by anvil and sledge-hammer.

We have often expressed our views upon the unequal bearing of the Sunday laws, and would avail ourselves of this incident to again declare our conviction, that they are not only unequal, but worse than useless. People will not keep the Sabbath holy, unless they are prompted by those convictions which are the result of religious education. Legislative enactments never did, and never will, create any *conscience* with respect to its claims. And it is very certain, as all experience has hitherto shown, that, if men are restrained from work, they will play. If they cannot open their shops and do business, they will seek amusement. Some will ride, some will sing songs and dance, and others will assemble for revelry and dissipation. No law will hinder them. To coerce them into any thing like that orderly behavior which Christians suppose to be essential to a decent respect for the day, is like trying to bind up the sea, and compel it to be still. It cannot be done. We repeat it, all history has shown the utter folly of such attempts.

We do not believe that the entire abrogation of the Sunday laws would be followed by results half so demoralizing as those which grow out of the attempt to enforce them. Would it not be infinitely better for the morals of community, if the thousands who congregate in the neighborhood of the Crystal Palace on Sunday for purposes of dissipation, were all busily employed at work? And is it not probable that they would be thus employed, were it not for the laws which prohibit them? Some would spend the day in idleness, no doubt, as they do other days; but the natural desire of gain which governs most men, would prompt the great body of them to occupy the time with honest labor. Would there be half as many grog-shops, ball-alleys, bowling-saloons, and other places of dissipation, if the Sunday custom were withdrawn from them? It is evident that they would be closed for want of support. Their great revenue is derived from the Sunday idlers, who, having no taste for religious exercises, are allured to scenes of recreation.

Take the innumerable places of public resort in the vicinity of every city, where drinking, gambling, and various other forms of vice are practiced; or take the multitude of grog shops in villages and country places—what constitutes their chief support? Why do they spring up in such appalling profusion, to be sources of crime, defying all the efforts of the law to put them down? Withdraw from them the patronage of Sunday idlers, and one half of them at least would be shut up very quickly. The proprietors of them well know that Sunday is their great harvest day. Then the people are at leisure; the law will not let them work, and their own inclination will not let them go to church. To stay in the house all day, and behave demurely, is intolerable; so off they go to scenes of amusement, or places where they can indulge their natural inclinations without restraint. This is the true reason why such places exist.

Some of our modern reformers would fain follow them still with the strong arm of the civil law. They would go to the Crystal Palace, and to Hoboken, and Harlem, and every other place where rum and recreation are to be had on Sundays, and close up these sources of pleasure by force, on the very just pretext that they are fountains of ruin to the morals of the community. But their uniform experience has been, and ever will be, that in so doing they are attempting too much. They encounter a resistance which cannot, and will not, be overcome. Law is necessarily made for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane; but even these will not be governed *too much.* A wise government will, therefore, deal gently with the errors which it cannot eradicate. By endeavoring to govern too much it often loses the power of governing at all. 'You have commanded us to suspend our business on Sunday,' say the people, 'and we have obeyed you. You now order us to withdraw from these places of enjoyment, but we will *not* obey.' Whether such a spirit is right or wrong on the part of the people, is not the question. It is sufficient that it exists. It cannot be coërced.

Our candid opinion is, that the true remedy for these evils, so far as government is concerned, lies in the abrogation of the Sunday laws. Then, those who have religious principle to govern them, will lay aside their business and go to church, as heretofore; while many of those who now spend the day in carousal and crime will betake themselves to labor, and so be kept out of the way of temptation.

T. B. B.

THE WESTERN ASSOCIATION.

The Seventh-day Baptist Western Association held its 18th Annual Meeting with the Church in Independence, Allegany Co., N. Y., commencing on Fifth-day, June 23, at 10 o'clock A. M.

The morning session was occupied with a discourse by Eld. Leman Andrus, from John 15: 7—"*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*" A good text and an appropriate discourse.

At the opening of the afternoon session, JAMES BAILEY was appointed Moderator, and E. A. GREEN and DANIEL MAXSON, Clerks.

The letters from the churches were then read, including one from each church connected with the Association, and one from the church recently organized at Cussewago, Crawford Co., Pa., asking admission to membership. Some of these letters were very interesting and encouraging. Perhaps we can do our readers no better service than to state in brief the facts set forth by each.

The 1st Alfred Church enjoys stated preaching by Nathan V. Hull; is deeply interested in the benevolent movements of the denomination; does not maintain the monthly concert, and fears that family prayer is not general; has an interesting Sabbath-School and several Bible Classes, and regular prayer and conference meetings; has 265 resident and 137 non-resident members.

Friendship Church is supplied with preaching most of the time by B. F. Robbins. During the past year, two or three valuable members and officers have been removed by death. Resident members 72; non-resident 12.

1st Genesee Church is under the pastoral care of James Bailey; has a large and flourishing Sabbath-School; family prayer to a considerable extent maintained, but not the monthly concert; has 157 members, of whom 25 are non-resident.

Clarence Church is preached to by Rowse Babcok half the time; is so much scattered as to make it difficult to maintain social meetings; has 44 members.

2d Alfred Church has Jared Kenyon pastor, and two licentiates; sustains a Sabbath-School; has received no additions during the year, but has erased from list of members the names of 61 non-residents, who did not communicate with the church agreeable to notice published a year ago.

Hayfield Church is supplied with preaching by Ray Green; has enjoyed a revival during the past year; maintains prayer and conference meetings, a Sabbath-School and Bible Class; has 56 members, after dismissing 14 to form a church at Cussewago.

Persia Church has L. M. Cottrell for preacher, and has been aided to some extent by the Association; has a Sabbath-School, and 36 members.

Hebron Church is supplied half the time by Hiram W. Babcok, pastor; is in union; has a prayer meeting and an interesting Sabbath-School; 45 resident and 15 non-resident members.

Independence Church is under the pastoral care of Thomas E. Babcock; has prayer and conference meetings, and a Sabbath-School; was blessed with a revival last winter, which resulted in 24 additions; 123 resident and 29 non-resident members.

Scio Church is supplied with preaching part of the time by B. F. Robbins and Charles Rowley, but is in rather a destitute condition; has 34 members, of whom about half are non-resident.

2d Genesee Church enjoys the ministerial labors of Phineas S. Crandall; has prayer and conference meetings, and a Sabbath-School; a revival within the past year added 16 to the number of members, of whom there are now 52.

Amity Church has preaching once in two weeks, by Charles Rowley; 30 members, of whom 9 are non-residents.

3d Genesee Church has been revived during the year, and 30 to 40 hopeful conversions are reported; P. S. Crandall preaches to it part of the time and H. P. Green part of the time; 31 additions, of which 22 were by baptism; has a Bible Class and Sabbath-School.

Pendleton Church is without a preacher, but some meetings of a social character are maintained. It has 20 members, of whom 8 are non-resident.

Darien and Cowlesville Church is supplied in part by Rowse Babcock, and meetings are well attended; prayer and conference meetings are maintained, but are thinly attended.

Hartsville Church has H. P. Burdick for pastor, and in his absence during a part of the past year has been supplied with preaching by D. E. Maxson; it has a good Sabbath-School, and numbers 75 members.

Richburgh Church enjoys the ministerial labors of Leman Andrus, and is represented as being in a prosperous condition.

Ulysses Church is supplied in part by H. W. Babcock, through whose labors much good is believed to have been done. Among the additions to the church last year, were thirteen who had recently embraced the Sabbath of the Lord. Speaking of difficulties which the church has to contend with, the letter says: "The Sabbath-keeping Second Adventists are trying to make inroads upon our little church, by promulgating the doctrine that all church organizations and articles of faith are unknown to the Bible, and consequently are the works of the devil. Other doctrines that they teach are nearly as follows: 1st. Man is mortal, both soul and body, unless regenerated and born again, when he becomes entitled to immortality. 2d. The wicked will finally be annihilated. 3d. The soul and body both expire at death. 4th. The devil has the power of sickness, disease, and death. 5th. Children have no souls. And many other kindred doctrines, all of which have their influence."

Cussewago Church was organized March 13, 1853, by 14 members dismissed from the Hayfield Church; 14 others have since been added, making its present number 28. A. A. F. Randolph is its pastor.

The reading of letters from the churches was followed by reading the Corresponding Letters of the Eastern and Central Associations. Geo. B. Utter, the delegate from the Eastern Association, made a brief statement relative to the doing of that body; and James C. Rogers, delegate from the Central Association, gave some account of the recent meeting of that Association.

Repots of the officers of the Association were then presented. The report of the Treasurer stated that during the year he had received $15 328 for Associational Missions, $13 450 for Foreign Missions, and $56 12 for the Tract Society. The report of the Executive Committee was an interesting document. The report of Thomas E. Babcock, delegate to the Eastern Association, was a concise statement of the principal business transacted at that meeting. Rowse Babcock, delegate to the Ohio Association, made a verbal report, to the effect that he attended that meeting last fall, and found the churches very feeble, and much in need of assistance.

The following appointments for the ensuing year were made: *Corresponding Secretary*—Thomas E. Babcock, Independence, N. Y.; *Treasurer*—David R. Stillman, Alfred Center, N. Y.; *Executive Committee*—Thomas E. Babcock, Charles D. Langworthy, James Bailey, Nathan V. Hull, and Ezekiel R. Clarke.

Sixth-day, June 24.

The session on Sixth-day morning was preceded by a sermon from Phineas S. Crandall, on John 16: 8, 9—"*For the children of this world are in their generation wiser than the children of light,*" &c.

Immediately after the discourse, the Association entered upon its business.

The request of the Cussewago Church to be admitted to membership in the Association, was granted.

The Committee on the State of Religion presented their report, which was adopted, after remarks by several individuals, as follows:—

The Committee on the State of Religion report, That after a careful review of the communications from the churches composing ~~this Association~~, we feel that we have cause of gratitude to God, for His reviving ~~power~~ upon several of our churches, by which Christians have been greatly refreshed, and sinners converted.

We look also with great interest at the increasing liberality of our brethren in sustaining the benevolent operations of the Association. Our contributions are not the result of momentary excitement, but from a deep-settled conviction that it is our duty to give. This is seen in the systematic order of our monthly contributions.

The missionary efforts of the Association have been crowned with cheering success. The children belonging to our families are to a good extent brought under the benign influence of the Sabbath-School. With few exceptions, our churches are at peace among themselves.

After all these encouragements, we must not conceal the fact, that to a great degree we lack that spiritual power which would make us truly efficient in the extension of the Redeemer's kingdom. The imperious duty of family prayer is to a great extent neglected. Our monthly concert is not generally enough observed. We do not see that thirsting after godliness, or that deep anxiety for a thorough revival of religion, which should characterize us as lights in the world. May the great Head of the Church imbue us more deeply with the spirit of our holy religion, and crown our future efforts to glorify his name with abundant success.

For several years past this Association has had reports presented and read on subjects of general interest, by persons appointed at previous meetings. Last year no appointments were made, and consequently no reports were presented this year; but for next year it was deemed advisable to make appointments. Thomas E. Babcock was appointed to write an essay on the subject of the New Birth, James Bailey on the Immortality of the Soul, and N. V. Hull on the Time of Commencing the Sabbbath.

The question of appointing delegates to sister Associations then came up, and Leman Andrus was appointed delegate to the Eastern, James Bailey to the Central, H. W. Babcock to the North-Western, and Thomas E. Babcock to the Ohio and Virginia.

The Committee on Resolutions presented the following, which were made the special order for the afternoon, viz:—

1. *Resolved,* That the blessings of our Heavenly Father which have attended our associational missionary efforts, call upon us for thanksgiving, and encourage us to renewed efforts.

2. *Resolved,* That this Association renders devout thanks to God for his blessing bestowed upon our Foreign and Home Missions, and that this Association repledges itself in their behalf.

3. *Resolved,* That we take a special interest in behalf of the proposed mission to Palestine, and commend it to the prayerful consideration of our brethren.

4. *Resolved,* That the proposition of the Seventh-day Baptist Publishing Society, to procure in the city of New York a building for the accommodation of its business, which shall also furnish rooms for our Missionary and Tract Societies, together with a Sabbatic Reading-room and Library, meets with the hearty approval of this Association; and that we recommend the brethren whom God has blessed with pecuniary means to contribute liberally for that object.

5. *Resolved,* That the increasing attention to the claims of the Gospel Ministry, by Sabbath-keeping young men connected with our Literary Institutions, is an encouraging indication, and that we desire to express our sympathy with their efforts to become properly qualified for the good work, and our hope that they may not be turned aside from it.

6. *Resolved,* That this Association, while it bows with submission to the will of God in the death of our beloved brother James H. Cochran, can not refrain from expressing its sorrow on account of this bereavement, and our heartfelt condolence with the bereaved family of our deceased brother.

7. *Resolved,* That we recommend to our brethren who are interested in sustaining the benevolent operations among us, that they contribute, as far as practicable, though the churches with which they are connected.

8. Whereas, the "spirit rapping" excitement which has spread over so large a portion of our country, for a few years past is manifestly productive of great evils as our lunatic asylums and distracted churches do testify, therefore, *Resolved,* That this Association earnestly entreats its membership to abstain from all participation in movements tending to give it support.

The discussion of these resolutions occupied most of the afternoon, and was participated in by a large number of persons. We have not time nor room here to particularize. It must suffice to say, that we have seldom listened to more interesting or feeling remarks upon subjects brought before an associational meeting. We are quite sure that a deep and lasting impression was made in favor of missions, ministerial education, the proposed publishing house, &c. The remarks upon the resolution relative to Bro. Cochran's death, showed that that beloved brother had a strong hold upon the confidence and affections ~~of the~~ people of the Western Association.

Near evening of Sixth-day, the Association finally adjourned, to meet again with the first Church in Alfred on the fifth day of the week before the fourth Sabbath in June, 1854. Thomas E. Babcock was appointed to preach the introductory discourse on that occasion; James Bailey alternate.

In addition to the religious exercises above mentioned, there was preaching on the evening following Sixth-day by H. P. Burdick, on Sabbath by Hiram W. Babcock, N. V. Hull, and James C. Rogers; on First-day, in the morning by Wm. M. Jones, and in the afternoon by Geo. B. Utter. A collection for the Associational Mission was taken on Sabbath, and one for the Missionary Society on First-day.

We can not conclude our notice of this meeting, without expressing the great gratification which we, in common with many others felt in the spirit which pervaded the exercises, and the manner in which they were attended. The reports of the officers were complete and comprehensive, and were all presented in due form; the discussions were free, animated, and kindly; and the attendance throughout was large. The people of Independence seem to have prepared for the meeting beforehand; and when it came, they had nothing else to do but to attend it and to entertain their company, which they did in a most cordial and hospitable manner.

BRITISH CORRESPONDENCE.

Arrival of J. W. Morton—Sunday Observance—The Confession of Faith.

GLASGOW, June 3, 1853.

I am happy here to say that I am cheered by the presence of *one* Sabbath-keeper, through the safe arrival this morning from New York of the Rev. J. W Morton. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend," and I desire thus to record my thankfulness to God in Christ Jesus who so refresheth my spirit by the communion of one, in many matters, like minded. He hath worthily borne his testimony for God and His Sabbath among his own countrymen and mine, on board the vessel which bore him from the west—from a land in which many give obedience to God's command, to a land in which he will find very few with whom, in this respect, he can fully sympathize.

In our last communication, we noticed the Report of the *Sunday* Observance Committee of the Free Church Assembly. Since then, the corresponding Committee of the Established Church Assembly have also made their Report. They intimate alarm at the progress of Sunday desecration, and mention the efforts they have made to prevent it. At their suggestion, it appears, numerous Committees have been organized in Presbyteries, and even Associations, in districts of less extent; and it is recommended that the number of these be increased, in order that they may thus more easily influence the legislature and the public mind. Under their direction, a Memorial, subscribed by 1,000 ministers, had been sent to the Queen, against the Sunday opening of the Crystal Palace. "This Memorial," say they, and that in seeming seriousness, "was transmitted to the Right Honorable, the Secretary for the Home Department, Viscount Palmerston, *and was duly acknowledged.*" What less could the Secretary of State have done in regard to a Memorial signed by a thousand ministers? The *mere acknowledgment* seems to imply on his Lordship's part an unwillingness to promise support. The Assembly has, on this occasion, deposed five of their ministers for drunkenness. In the Court of Queen's Bench, a decision of the Quarter Sessions of Newport Pagnell, affirming the conviction of a publican, for keeping open his house on Sunday "during divine service," was reversed. The usual time for afternoon service in the Episcopal Church is from 3 till 5; but in this case, in consequence of an additional appointment to the minister, the parochial service had been altered, so as to be from 6 till 8 o'clock. Lord Campbell and the other Judges ruled that the time from 3 till 5 is to be held as "the usual hours of afternoon service" referred to in the act of Parliament, requiring public houses to be then shut, and that no party could, by altering their hours of service, make it incumbent upon others to do the same. From 3 till 5 is, therefore, the afternoon portion of Sunday which England contributes towards the universal observance of that day!

In the Established Synod, the appeal of Mr. Goodsir, against Kirk Session, Presbytery, and Synod, for refusing to endeavor to show him how the Confession of Faith and the Greek New Testament could be harmonized, was rejected, on the ground that it implied that the confession was not in accordance with the Scriptures. It was indeed laid down, both in this case and others brought before the Assembly, that the compact between the Church and the State rendered it impossible for them to entertain any motion assuming that discrepancy might exist between the Scriptures and the Confession. This God-dishonoring fact has been obvious from the first, to those who duly considered the matter, but it has not often been so openly avowed by those whom it most immediately concerns. It is not, indeed, only in the Established Churches, Episcopal or Presbyterian, that this influence of human authority against the truth of God prevails, not only because *an endowment* is at stake; its blight operates in other churches also, where its members and ~~ministers~~ profess adherence to a stereotyped creed, and even where there is only *an understanding* as to what things are most surely believed amongst them. It results from a fear of man which bringeth a snare, through the tendency to have it asserted, or even believed, that difference of view from fathers or brethren is equivalent to apostacy from divine truth. God's commandment, and man's view of what is "required" therein, are not only put on equal footing, but greater weight is most frequently given to the latter. However dutiful, on the part of either church or individual, to be ready always to give a reason of the hope that is in them, a creed that can never be subjected to revision is destructive of faith and must work injuriously. This Assembly was farther disturbed by the manifestation of an innovating spirit, in being called to consider an overture from Dr. Stark, a lay elder, recommending that the church should revert to the practice of the primitive church in so far as that all the members of a congregation should sit at the table at one time in celebrating the Lord's Supper, and not in detached parties, as in the case at present in the Church of Scotland. There was evinced by the leaders great unwillingness to discuss the question, who recommended to the Doctor that he should bring the subject before the church by means of the press. The overture was accordingly withdrawn by its author, after he had been heard in its support.

J. A. BEGG.

THE WALDENSES.

A large Committee, including representatives of most of the religious denominations, was appointed, at a public meeting held in New York, to assist, by their counsels and otherwise, Rev. Mr. Revel who has been sent to this country by the Synod of the Waldensian Church, to ask for help in behalf of the enterprize which that body is prosecuting for the spread of the Gospel in Italy. That Committee has issued the following appeal:—

"No portion of the Christian Church inspires so deep an interest in retracing its character and history as that of the Waldenses in the mountains and valleys of Piedmont. For a course of centuries before the Reformation they were witnesses for the 'truth as it is in Christ Jesus,' against the corruptions and assumptions of Popery, exemplifying the Christian character in its simplicity and consistency, and sealing their testimony in martyrdom under repeated, continued, severe and crushing persecutions. But they were 'a bush on fire, and not consumed,' for the 'good will of Him that dwelt in the bush' was with them. It is needless to make further reference to the Church of the Waldenses in order to excite the attention and the tenderest and strongest sympathy of American Christians of different denominations in their behalf. Of late years the communications and efforts of British and American Christians who have visited them, have made the public acquainted with their present condition.

"Very recent events in the kingdom of Sardinia have led to the attainment and security of greater privileges and immunities, and a way is opening for their labors in diffusing evangelical truth in Italy. They feel themselves to be a Missionary Church, and already an auspicious commencement has been made at several points in the Missionary work. Has not the great Head of the Church wonderfully preserved this excellent and devoted body of Christians to render them in time the principal instruments in the evangelization of Italy? They are anxious to found a Theological Seminary in their own home, with the leading view of thoroughly training young men for the ministry and the missionary service.

"In the great scantiness of their own resources they appeal for aid in founding the proposed seminary, and advancing their missionary work, to their Christian brethren of the different Protestant Churches. They have delegated the Moderator of this ancient Synod, the Rev. Jean Pierre Revel, to visit our American Churches and present their appeal. He comes to us commended very highly, not merely by the official station which he occupies, but also for the excellence of his personal character. We feel peculiar pleasure in receiving and welcoming him among us. The reminiscences connected with the past in the history of the Waldenses, and the associations of the present, combine to give an interest and importance to his mission rarely found, which every branch of the Protestant Church will, doubtless, cordially estimate and respond to.

"Brother Revel purposes to return to his home before the autumn. He will of course, however diligently employed, be able to visit only a few leading points in our country. It is desirable that the churches should, without waiting for a personal visit from him, take measures for making their contributions to this object. It is his purpose, as far as practicable, by a judicious distribution of his time, to become acquainted with the churches, and make a personal appeal in various principal cities. We most earnestly and affectionately commend him, and the object which he is commissioned to present, to our ministerial brethren, to the churches of our respective denominations, and to private Christians. Contributions may be forwarded to Mr. Anson G. Phelps, Jr., Treasurer, or Edward Vernon, Assistant Treasurer, at the Office of the American and Foreign Christian Union, No. 17 Beekman-st., New York.

"The objects for which our Waldensian brethen need our aid are:

"1. The establishment of a Theological Seminary, in connection with their College at La Tour, (their principal village,) where their young men may be trained for preaching the Gospel in Italian, instead of being sent to Geneva and Lausanne, where they must be taught through the medium of the French. The sum of $20,000 will suffice to endow this Seminary with three Professors.

"2. The completion of a church at Turin, the building of one in Pignerol, and the opening of several chapels in Casale, Genoa, Nice, &c.

"3. The support of missionaries in many places in Piedmont, where their labors are now demanded.

"4. The education of young men—not only natives, but also converted Italians—for the work of making known the Gospel in Italy."

FREEDOM OF SPEECH.

Father Gavazzi, who met with such rough usage in Canada, lately, having returned to New York, was invited by a large number of our respectable citizens to deliver a lecture on the "Freedom of Speech." The lecture was given in Metropolitan Hall, on the evening of the 22d inst., to a numerous audience. A Police force of about one hundred men was on hand, ready for duty in case of need. No attempt at disturbance was made, however.

After addressing the Italians for a short time in their native language, Father Gavazzi proceeded to speak in English. After some remarks upon the object of the meeting, he said:—

I am not going to ask Archbishop Hughes for a license to speak. While I live in America, and am not under the tyranny of Russia, or of Austria, I will enjoy the freedom of America! [A whirlwind of applause, with the waving of hands, hats, handkerchiefs, &c.] When the whirlwind had subsided, Father Gavazzi remarked—"This is better than the stones of Quebec!" [Renewed applause.]

The greatest imputation against me for my going to Canada is that the Canadians are not pleased with my apostacy. I read, in Protestant papers, speaking of Protestants going over to Romanism, and they are not called apostates; but the Roman Catholics call all who go over to Protestantism apostates! They might, if they chose, call the Apostles apostates, and Christ an apostate—for he was a Jew before he commenced to preach. If I am an apostate, I am an apostate in very good company. If I am an apostate from the Romish Church, I am not an apostate from the Rome of St. Paul. And Prof. Brownson, and Bishops Newman and Ives are apostates from the faith which they embraced. If Brownson, or Newman, or Ives speak in England or America in favor of Romanism and against Protestantism the Protestants support them in their freedom of speech, and Roman Catholics are bound to support the freedom of speech when there are lectures against Catholicism. The majority of the people of Canada may be Catholics, but they should not oppose the freedom of speech because they are the greatest in numbers.

Alluding to the influence of Public Schools, he said:—

If the children of Catholics are sent to the Public Schools, I venture to assert that before one generation shall have passed away, there will be scarcely any but Protestants in America. But, if a Catholic desires to send his children to the Common School, his Priest interposes, and compels him to send them to a Catholic School. In Lower Canada the Catholic Schools have for seventy-five years been fostered. What is the result? The result is that the pupils have been taught to argue with sticks and stones, and weapons of a similar nature. So long as I live, so long shall I lift up my voice against these vicious Seminaries. They say there are three hundred and twenty-seven Primary Schools in the Papal States, and people say, Well, that is very excellent and praiseworthy. But, my friends, let us see what these Schools are. These Schools are kept by some old men and women, and have some very dirty little boys and girls attending them. The parents of these children must pay, some four, some five, and six shillings per month, for being taught a few prayers, and a little from the Catechism, no reading and writing; if they would learn those branches, there is another School for them, at which they must pay a dollar per month. These Schools are not like yours; they do not desire to teach them, because when ignorant they are so much the more easily governed. It is, and ever has been, the policy of the Romish Church to keep its people in the most profound ignorance. Blind people are *so* easily guided. [Laughter.] Remember that you are Americans! If a Frenchman, or an Irishman, or an Englishman, or any foreigner comes to your country, and asks to become an American citizens, they are no longer French, or Irish, or English, but they are Americans! [Applause.] Therefore, let them send their children to the Common Schools; to the *American* Schools. I like *Prussia,* because in that country, no person is able to occupy any public situation unless he has been educated in the national school. Let Catholics have their private schools, but let your Senators, your Legislators enact laws prohibiting any person who has not been educated in the common school from holding office.

Speaking of the riot in Montreal, he remarked:—

The object of the riot takes this shape—it was not against me as an individual, but it was against the freedom of speech. And when you lose this liberty, you may say you are locked up in a prison; that you are all slaves. But I will repeat, what I have before said, if I am wrong, if I speak falsely, don't answer me with sticks and stones, and guns, and such like arguments, but by *facts;* answer me as men, and not as brutes. [Here he quoted an Italian proverb.] When the Romanists use such arguments, they only show the weakness of their positions. Such arguments are very forcible, but rarely persuasive or convincing. [Laughter.] There came an unknown man into the church, who distributed a number of sticks, and another man came into the church bearing a crucifix, and to all the Catholics he said, "For the love of this cross you must have his blood." Others carried stones in their pockets—those were their school-books. I suppose those were the stones which are alluded to by Matthew, where it said, "On this rock I build up my Church." [Laughter and applause.] I do not think this dreadful riot would have been attended with such disastrous consequences but for the weak mindedness of the Mayor of Montreal. For our friends were able to repel two attacks which were made on the doors, and the lecture passed off without any mishap. But the Mayor became frightened, and as the audience were going home, he ordered the troops to fire. No one can deplore this melancholy disaster more than myself, and I hope that no more blood will have to be shed for me.

He then spoke, in conclusion, of the Bill now before our Legislature, which is framed to allow the Catholic Bishops to hold the Church properties and their revenues, and transmit them to their successors, thereby creating vast monopolies :—

This law will seriously endanger the liberties of the people. And the law would grant them more than has ever been conceded them, even in Italy. He said the law would give them the power to accumulate vast sums of money, and wealth was as powerful in America as in any country. In the course of a few years, when the Archbishop became the possessor of ten or twenty millions of dollars, how would he employ them? Already have they built one magnificent Cathedral, and they are planning another. Instead of building stately Churches let them go to the Workhouse where there are some 5,000 poor, mostly Catholics, and feed and clothe them. [Great applause.] He concluded with some remarks on "High and Low Church," and said that the Church of Christ had no such distinction, and made an earnest appeal to the Protestants to be "firm and *united*, UNITED! and may God bless you." At the close he was warmly applauded, and the audience quietly dispersed.

During his lecture some bouquets were thrown to him; he took them up, and said, "These are better than the stones of Quebec."

THE POPE AND SOULOQUE I.—Late accounts from Hayti speak of great excitement there, occasioned by the arrival at Port-au-Prince of his Lordship Vincent Spaccapietra, Bishop of Arcadcopoles, and Apostolic Delegate from His Holiness Pope Pius IX. to the Court of Faustin the First. He was received with the most imposing demostrations. On entering the city he was met by a religious procession, numbering some three or four thousand, by which he was escorted to the Catholic Church, when he was met by the Vicar-General in full canonicals. A few days after, he had an audience with the Emperor, who received him, seated on his throne, when he made an address as follows, which we copy to show how a representative of the Pope talks to a black man :—

"Our Holy Father, Pope Pius IX., to second the piety and religion of your Majesty, has just sent me as an Apostolic delegate, to your imperial Court. Honored with this sublime mission, entirely spiritual and heavenly, which is in nowise connected with temporal matters, it is impossible to express to you the sentiments of my soul in presenting you these dispatches from the common father of all the faithful. You will find in them the desire of his paternal heart, which embraces all nations in the same love (for they all come from the same God) for the happiness of your empire—that happiness which reposes only in the faith of Jesus Christ, and, consequently, upon the union the most close and rigid with the vicar of the Divine Savior, upon the most intimate union of Church and State.

"Sire, as the minister of God, I regard you with satisfaction as the Constantine of your people; and history will pronounce you the Napoleon of the Antilles, of which your empire has always been considered the queen."

CHRISTIAN DANCING.—In our notice of the doings of the New School Presbyterian General Assembly, we stated that they adopted a resolution against dancing by professors of religion. The following is the resolution in full :—

"*Resolved*, That the fashionable amusement of promiscuous dancing is so entirely unscriptural and eminently and exclusively of that 'world which lieth in wickedness,' and so wholly inconsistent with the spirit of Christ, and with that propriety of Christian deportment, and that purity of heart which his followers are bound to maintain, as to render it not only improper and injurious for professing Christians either to partake in it or qualify their children for it by teaching them the art; but also to call for the faithful and judicious exercise of discipline on the part of the Church Sessions, when any of the members of their churches have been guilty."

THE ORIGINAL WASHINGTONIANS.—John H. W. Hawkins, in answer to the statement going the rounds, (attributed to John B. Gough,) that the leader of the Baltimore Washingtonian movement is keeping a low grog-shop in Baltimore, gives the present standing of the original six, as follows :—

"David Anderson, master blacksmith, doing well, and accumulating property; John F. Hoss, master carpenter, doing well; James McCurley, a master coachmaker, doing well, also accumulating property; Archibald Campbell, silverplater, doing an extensive business; William R. Mitchell, on his *own* farm, seven miles from Baltimore—unfortunately does not keep his pledge; George Stears died in 1841, a sober man—kept his pledge to the last."

CHURCH BELLS.—The Messrs. Meneely, of West Troy, N. Y., are manufacturers of every description of Church, Steamboat, and Factory Bells, and from their long experience in the business, and the facilities at their command, are able to suit the most fastidious. Those wishing any thing in their line are referred to their advertisement in another column.

The Grand Jury of Bristol County, Mass., have found an indictment against John Murphy, of Fall River, for murdering his wife, by tying her upon a bed and pouring vitriol down her throat.

European News.

The steamship Niagara arrived at Halifax on Wednesday, June 22, bringing Liverpool dates to the 11th inst. The news is not important.

The installation week at Oxford brought together a large concourse. Earl Derby, the Chancellor of the University, conferred the honorary degree of Doctor of Laws on 23 gentlemen—among them Mr. Ingersoll, the U. S. Minister; Bishop McIlvanie, of Ohio; Bishop Mountain, of Quebec; Sir Edward Bulwer; Allison, the Historian; Eastlake, the Painter; Grote, Warren, Ayton, &c.

There were 1,000 visitors daily to the steam yacht North Star. Mr. Vanderbilt had invited the Mayor and Corporation of Southampton to a banquet on board, and the City of Southampton had invited the Commodore and party to a *dejeuner*.

Immense hostility has been excited in Ireland against the proposed bill for the Inspection of Nunneries.

The crops throughout Britain and Ireland are healthy, notwithstanding the lateness of Spring, and in some places deficiency of rain. The weather is now settled and seasonable.

The Turkish troubles are not yet settled, and it is at present impossible to tell what turn things in that quarter will take.

California News.

The United States Mail steamship Crescent City, arrived at this port on Wednesday morning, June 22, having left Aspinwall at noon on the 13th inst.

She brings the mails, passengers and treasure which left San Francisco the evening of May 24, in the Pacific mail steamship Republic. Also, a number of returned Australian miners who had chosen the Panama route homeward. Their accounts of the yield of the gold mines in Australia are exceedingly favorable. They have a large amount of gold dust in their possession.

The election affray at San Francisco, reported by the last arrival, was not serious. Of the parties concerned in it, Mr. Wolfe is fearfully bruised about the face and in his side, but not mortally.

Dr. D. W. Petrie, late of Oswego Co., N. Y., committed suicide on the 23d ult., at the residence of Dr. White in San Francisco.

The news from the mines is of the most favorable character, and the product of gold dust this summer is expected to exceed that of any former season.

The agricultural prospects of the State are also very fine, and there will be abundant crops of small grain.

Heavy rains have fallen recently at Los Angelos—a thing almost unprecedented. Great pains are being taken with the fruit grown in that region, and it is expected that the yield of figs, apricots, grapes, &c., will be this season very handsome.

The shock of an earthquake was felt at Acapulco on the night of the 2d of June, and considerable apprehensions of farther and more disastrous visitations existed in the community.

DANIEL T. WOODWARD, sentenced to death at Washington, for the murder of his wife, the other day, has written the following appeal to the youth of the District of Columbia :—

"*To the Youth of the District of Columbia*,—As I have but a few days to live, I feel it my duty to caution you from following my course of life, if you would live long and respected by all who know you. No matter how humble your condition of life, keep the Sabbath holy, refrain from profane company, and, above all things, refrain from the great destroyer, ardent spirits. Look at my condition. I, instead of being one of your best citizens, beloved and esteemed by all, you find me in my lonely cell, under sentence of death, charged with one the most awful crimes that could be perpetrated on earth; from once a pious youth the cause referred to above.

"DANIEL T. WOODWARD."

SUMMARY.

A Company has been organized in this City, to be called the New York and Western Railroad Co., with a capital of twelve millions of dollars, for the purpose of building a Railroad from Hoboken to Canandaigua, through the Counties of Rockland, Orange, Ulster, Sullivan, Delaware, Otsego, Chenango, Cortland, Cayuga, Seneca and Ontario. The subscription required by the law has been filled up and the documents of the organization filed at Albany. This road will be 265 miles in length, will run about equidistant between the Erie and the Central line, and will afford railroad facilities to a large and rich district of country, now without such facilities. At Canandaigua the road will unite with the Canandaigua and Niagara Falls Road, making a line from this City to the Falls 90 miles shorter than the line via Albany. The preliminary surveys have been made, and a feasible line formed with no grade over 43 feet.

The suit by the Northern Indiana Railroad Co. against the Illinois Central Co., to prevent their crossing the track at the place where the late collsion occurred, has been decided in favor of the Northern Indiana Co. The Court required the Central Co. to apply at once for Commissioners to determine the manner of crossing, and in the meantime the Central Co. is required in all cases to give the cars of the Northern Indiana Co. the preference and priority of crossing. The Central Co. have given the stipulations required by the order of the Court.

Mr. John C. Moore, Legislative Reporter for *The Concord Patriot*, has now in his possession, for transmission to the World's Fair at New York, a pair of woolen footings, knit by Mrs. Frost, of the town of Madison, N. H., who is now enjoying tolerable good health, although in the hundredth year of her age. Three years ago the old lady could say, "Arise, daughter, and go to thy daughter, for thy daughter's daughter hath had a daughter!"

We were shown the other evening one of two notes, addressed to the two members of an old commercial house in this City—one of the gentlemen is proprietor of one of our newest palace-hotels—containing these words, to wit: "The inclosed is in settlement of an old debt." Each note contained a bill of the Merchant's Exchange Bank for *one thousand dollars*. The recipients have no suspicion of their origin.

The Charleston Mercury says: "We learn that the case of Reuben Roberts against Sheriff Yates, or rather of Great Britain against South Carolina, has come to a very 'lame and impotent conclusion.' Orders have been received through the British Minister, that further proceedings in the case be discontinued, and that their counsel be paid off and discharged. It is presumed the British Government became convinced that, whatever might be the decision of the case before the Supreme Court, they could only gain a loss by it; and the greater loss in the event of winning the suit—inasmuch as it would most certainly have been followed, not by the abrogation of the law of South Carolina, but that of the Reciprocity Treaty, on which their complaint was founded."

There was quite a riot in New York on Wednesday evening, 22d inst., arising from the discovery of portions of a human skeleton in the cellar of a drug store in First Avenue. The mob forced open the house and demolished everything they could get hold of. It appears that two medical students had been dissecting a body for scientific purposes, and were not careful enough in taking care of their subject. The Coroner will investigate the matter. During the riot one of the 18th Ward Police was severely injured by a blow on one of his legs. He was conveyed to the Police Station and medical aid procured.

The Hartford *Courant* of June 23, says: Mr. Langworthy, Member of the Legislature from Stonington, has left at our office several stalks of Australian Wheat, a new variety. They are about six feet in length, and the heads are very large and well filled. We learn from Mr. L. that this is a most valuable variety of wheat, and that from thirty to forty bushels per acre can be raised on strong land. The specimens left with us can be seen by any who take an interest in the subject.

The Montgomery (Ala.) papers give an account of a distressing case of seduction and murder which occurred near that place last week. The parties in the affair were Alpheus Jones and Dr. Miller, the latter of whom seduced the wife of Jones, who caught him in the act, and rushed upon him. Miller, however, drew a bowie-knife, and stabbed Jones to the heart, causing instant death. Miller then made his escape, and at last accounts had not been arrested.

A company of gentlemen is in process of arrangement for the purpose of setting in operation a Metropolitan Telegraph for communication with all parts of New York City. The present idea is to establish in the upper part of the town ten offices, with House's printing instrument, and wires connecting with the office in Wall-st. They will transmit brief messages for a very small sum, and must necessarily do a large business.

One of the immense pletes of glass—sixteen feet long, and nine feet wide—intended for the front of Taylor's Restaurant, corner of Broadway and Franklin-st., New York, was broken while the workmen were putting it in its place. It was stated to have cost $1,030, and was the largest plate in the United States. Several others were broken during the voyage.

In Philadelphia, Thursday, June 23, as eight workmen were standing upon the rafters of a ceiling in old Masonic Hall, which is now in course of demolition, the ceiling gave way, precipitating them all to the floor. No bones were broken, but they were all considerably cut and bruised.

A dispatch dated Providence, R. I., Monday, June 20, 1853, says the case of Wm. H. Greene against the officer who seized his liquor under the law which the Court declared to be unconstitutional, was decided that day in the Circuit Court sitting at Newport, the verdict being for the plaintiff—damages $10, which does not carry costs.

Daniel R. Clapp has recovered a verdict against the city of Providence, R. I., for $3,379 50, in the Circuit Court at Newport. Mr. Clapp fell in the streets in a very slippery time last winter, and broke his leg. He claimed damages on the ground that the city was bound to enforce the law providing for the removal of snow and ice from the sidewalks.

The Lansing (Mich.) *Journal* says: On Thursday, the 2d inst., a tornado resembling rather a tropical hurricane than the tempests usual to this latitude, swept over a portion of this country, through the township of Alaiedon, &c., with irresistible fury, tearing up the forest by acres, and prostrating houses, barns, &c.

The Rev. David Sharp, a distinguished Baptist minister of Boston, died on Thursday evening last, at the residence of his friend, Robert Brown, Esq., at Stoneley, near Baltimore. The deceased was about seventy years of age, and had been Pastor of the Charles-st. Baptist Church in Boston for over forty years. He was born in England, but came to this country at the age of nineteen.

James McGuire, convicted at Syracuse, Thursday, June 23, in the Circuit Court, of the murder of James W. Holland, was sentenced by Judge Hubbard to be hanged on Wednesday the 17th of August. The murder was committed in Onondaga Town last winter. McGuire protests that he is innocent.

Saturday afternoon, June 25, about 6 o'clock, Captain Winthrop Richardson, a well known retired tailor of Boston, while crossing the Maine Railroad track at Melrose, a few miles from Boston, was struck by the Express train and dashed to pieces, not a piece being found larger than his hand.

Judge Hubbell, (formerly of Ithaca, N. Y.,) is now under impeachment and trial for corrupt and scandalous conduct as a Judge, before the Legislature of Wisconsin. The prosecutor, in his opening, affirms that some of the witnesses against him have simultaneously left for California since they were subpenaed.

No less than 35 deaths were reported at the Coroner's Office, New York, in one day last week. Some ten or twelve of them are supposed to be from sun strokes, and the remaining from casualties, apoplexy, intemperance, exhaustion, and similar causes. The Coroners were only able to attend to about half of the cases.

Robinson, the young man who murdered Moses Guard, ten miles from Newport, Ky., a few months since, has been found guilty, and sentenced to be hanged in August next.

Cating, convicted and sentenced for the murder of the two children of D. O'Brien, near Hackensack, N. J., has been reprieved until the 21st of July.

Gen. Villamil, Chargé from Ecuador, has effected the sale of Charles Island, of the Gallipagos group, to the Mormons, and that Island is hereafter to be the headquarters of this remarkable people. It is entirely independent of Ecuador, and will probably declare for a new Republic.

On Wednesday morning, June 22, the steam propeller Challenge, bound down from Chicago, exploded her boiler when 20 miles below Mackinaw, killing five of the crew and severely wounding three others. The stern of the boat was destroyed, and she sank in five minutes.

The sentence of Thomas Neary, who was convicted of the murder of his wife, and was to have been executed at the Tombs, in New York, last Friday, has been commuted by the Governor to confinement in the State Prison during his natural life.

A serious collision occurred last Thursday at East Brookfield, Mass., on the Western Railroad. The Express train from New York for Boston, by reason of a misplaced switch, came in contact with a stationary freight train. One man was killed and several wounded.

We learn from a reliable source, (says *The Westchester News*,) that the truly picturesque country seat of Henry Partridge Kellogg, Esq., on the East River, near New Rochelle, has been purchased for the residence of a Polish Prince, who is expected to occupy it soon.

Lawrie Todd, the author, was married recently to a widow at the East, who fell in love with him from reading the productions of his pen. The groom is approaching his eighty-second year, while the happy bride is just turning her twenty-seventh.

Newbern, N. C., papers contain an account of the explosion on Sunday, June 19, of the boiler of the steamer Wayne, in Newbern River. Four men and one woman, all negroes, composing the crew, were killed. The boat was badly shattered and afterward sunk.

A bill abolishing capital punishment passed the Senate of Connecticut, Saturday, June 25. It substitutes solitary confinement, with a provision that the convict shall not be pardoned unless new evidence of his innocence transpires.

Judge Jewett, of the Court of Appeals, sent in his resignation at Albany, Wednesday, June 22. Cause, ill health. He has gone home. Judge Hiram Denio, of Utica, has been appointed Judge in place of Judge Jewett.

The Canal receipts during the 21st and 22d inst., at Albany, were as follows: 36,000 bbl. of Flour; 3,000 bbl. of Pork; 40,000 bushels of Corn; 14,000 bushels of Oats; 39,000 bushels of Wheat; and 600,000 lbs of Bacon.

The Ogdensburgh Sentinel says that on Friday last, 50 imported sheep, the property of Mr. Jewett, of Middlebury, were killed on the Burlington and Rutland Railroad. They were valued at $10,000.

The Auburn Woolen Factory and machinery was sold Thursday, June 23, at public auction, by a special grant of the Legislature, for $54,000, to Abijah Fitch. The mill originally cost $148,000, and is in good running order.

Hon. Wm. H. Seward has accepted an invitation to deliver the Anniversary Address before the American Institute in October next, during the 26th Annual Fair.

Look out for counterfeit "Fives" on the Rhode Island Central Bank. There are a great many in circulation.

Two boys, under 21 years of age, fought a duel near New Orleans, a few days since, in which one was killed. The other escaped.

There is a proposition before the Connecticut Legislature to grant a divorce for a year's absence of husband or wife.

Mr. Gilbert, a Cincinnati broker, was relieved of $3,500 while traveling in the cars near Dayton a few days since.

A dispatch from St. John says that the ship John C. Calhoun, (before reported ashore,) is a total loss.

The U. S. steamer Princeton has been ordered to the Fishing Grounds, and will take her departure from Norfolk in a few days.

Ten slaves recently escaped from Newport, Ky., and have thus far eluded pursuit.

MARRIED,

In Christiana, Wis., on the 5th of June, by A. P. Stillman, Esq., Mr. LAFAYETTE DAVIS, of Fulton, Wis., to Miss LAURA L. HERSEY, of Ruggles, Ohio.

In Marlboro, N. J., on the 23d inst., by Eld. D. Clawson, Mr. ELIAS AYARS, of Shiloh, and Mrs. MARY SMITH, of Allowaystown, N. J.

DIED,

In Milton, Wis., April 23d, of erysipelas, Widow AMY W. BABCOCK, in the fifty-third year of her age. Sister Babcock had been for years suffering very much from scrofulous consumption. She bore her sufferings with Christian fortitude, with the strongest assurance that "it would all turn out for her good." She was an example of meekness and Christian submission. She embraced religion in early life, and was one of the members of the Sabbath-keeping Church in Scott, where she remained a worthy member for some years. Thence she moved to Alfred, N. Y., and united with the Seventh-day Baptist Church of that place, remained there two years, thence she came to this place, and, unlike too many others, she united with the Seventh-day Baptist Church of Milton, and won the confidence and friendship of numerous friends. From this she has gone, we doubt not, to the church triumphant. V. H.

In Milton, Wis., May 24th, Mr. ELIJAH GOODRICH, in the sixty-fourth year of his age. Bro. Goodrich made a profession of religion in early life, and united with the First-day Baptist Church at New Lebanon, N. Y. His place of residence, previous to his removal to this place, was in the town of Hancock, Mass. He had by his prudent course of conduct won for himself a large number of friends. Indeed, he was loved and respected by all who knew him, and those who knew him best respected him most. "He died as the good man dieth, and was gathered unto his fathers." V. H.

At Southampton, Ill., April 30th, 1853, of scarlet fever, aged 19 years, 1 month, 14 days, THAMAZINE, daughter of Dr. Phineas Crouch. The deceased obtained a hope in Christ a little more than a year ago, but did not conform to the duty of baptism until a few weeks before her death, when she followed both her parents in the example and precept of Christ to be buried with him in baptism, and seemed to enjoy the occasion very much. Her sickness was very short and severe, and she died, as we trust, in the Lord, and left to heart-stricken parents the comforting assurance that she has exchanged a world of sin and sorrow for a world of glory—a body of disease, death, and corruption, for immortality and eternal life.

Also, on the 1st of May, ORTON, son of the same parents, aged 5 years, 11 months, 18 days.

Again, May 20th, REUBEN, another son of the above, and of the same complaint, aged 9 years, 2 months, 18 days. The sickness of the last was more protracted, but from the beginning he expressed a desire to die, and go to heaven, where he had a rational (for such a child) hope that he should see his little brother and sister who died some years before, and be forever happy with all the bright angels of God. Only once did he express any desire to recover, and then, when he seemingly reflected on the loneliness of his parents and brother, the only surviving child, he expressed a single wish that he might get well, to be company for them, and assist them in their work; but his chief desire was to die and go to heaven.

Thus these parents, in about three weeks, have been three times stricken, and made to drink the bitter cup of suffering to its very dregs; but we trust that they mourn not as those without hope, but rather that they have hope that they will see their children again, and join with them in a song of praise to God and the Lamb, that shall never end. S. C.

At Albion, Wis., on the 7th inst., of inflammation of the lungs, SARAH, wife of Giles F. Lawton, and daughter of Dea. Joseph A. Potter, aged 25 years, 4 months, and 16 days. Sister Lawton experienced religion in early life, and such was her devotion to the cause of the Redeemer that approaching death was disarmed of all its terror. Her parting blessing upon her family and friends was truly interesting, and the tenderness with which she presented her Bible and Testament to her two little children, that they might learn therefrom where their mother had gone, was truly expressive of that faith which is "a full conviction of things not seen." O. P. H.

In Verona, N. Y., May 11th, BENJAMIN WEST, aged 91 years. Brother West was a member of the 2d Seventh-day Baptist Church in Verona. He formerly resided in Grafton, N. Y., and was a member of a First-day Baptist Church in Petersburg, but he observed the Sabbath of the Lord. When he removed to Verona, he united with the Seventh-day Baptist Church, of which he remained a worthy member until removed by death to join the church above.

In Verona, June 14th, SALOME, wife of Dea. Hiram Sherman, aged 48 years. Sister Sherman was a worthy member of the 1st Seventh-day Baptist Church in Verona. Her last illness was distressing in the extreme, which she bore with Christian patience. She has left a deeply-afflicted husband, and two children only, out of twelve, to mourn her loss. She had numerous other relatives, by whom she was much beloved, and will long be lamented. But she has gone to be with Christ, and to meet her dear children and friends, that went home to glory before her. C. C.

On the 8th inst., JOHN A. BROWN, of Hopkinton, R. I., at the Butler Insane Asylum. Brother Brown professed religion when a boy of 12 years, and united with the 2d Seventh-day Baptist Church in Hopkinton, and ever sustained the character of the faithful Christian. Last winter, during a revival in his neighborhood, being of a warm temperament, he became over-excited, and ultimately totally deprived of reason. But being put under medical treatment, he soon became calm, and almost perfectly sane. His friends were much encouraged with the hope of a speedy recovery. But as soon as he began to gain strength his lunacy would return with redoubled fury. Thus were his friends alternately driven from hope to fear for about one month, when, on the 1st day of April, his physician viewing his case doubtful, advised his removal to the Retreat, where he breathed his last, unconscious of the absence of those he loved most, and them that loved him best. On the 10th inst. his remains were brought to his father's house. The 11th they were deposited in the old family burying ground in that town. The family and numerous friends convened at the meeting-house where the departed had so often bent his willing steps to join in worshiping that God whom he loved so well *while in the flesh*, and listened to a sermon by C. M. Lewis, from 2 Cor. 5: 1, which was well calculated to calm the bereaved, awaken the careless, comfort and encourage the Christian in the hope of the gospel. Our brother left an affectionate and faithful wife, an indulgent father, a tender mother, four brothers, and one sister, whose attachments were unusually strong, all being respectable members of the same faith, to lament this severe providence of God. G. H. P.

In North Stonington, Ct., on the 16th inst., Mrs. EMILY M. GEER, wife of Mr. Henry C. Geer, in the 26th year of her age. Mrs. G. had never made a profession of religion, but thought she obtained hope in Christ in her last sickness, which sustained her in the dying hour.

At South Ferry, in South Kingston, R. I, on the 18th inst., of consumption, Mrs. FANNY G., wife of Mr. Clark Rodman, Jr., and daughter of Issac Cundall, of Hopkinton, in the 38th year of her age. She obtained hope in Christ and made a public profession of religion in December, 1850. She ever maintained a Christian deportment after that, till called to her reward. Her sickness was borne with patience, and though she had many things to attach her to life, yet such was her confidence of salvation through Christ, that she expressed a strong preference to depart and be with him, as a condition which would be far better.

In Petersburg, N. Y., on the 4th inst., of dropsy of the chest, Mrs. POLLY CLARKE, wife of Benjamin Clarke, aged sixty-eight years and six months. She was for many years a member of the Seventh-day Baptist Church in Petersburg, and during her last illness expressed a hope that it would be well with her after death.

In Charlestown, R. I., June 17, 1853, Mr. JOSEPH MACOMBER, aged 70 years and 10 months.

LETTERS.

Elias Frink, Simeon Babcock, J W Bliven, John Bowers, O P Hull, Andrew Meneely's Sons, S P Wells, L Crandall, D Clawson, C M Lewis, George H Perry, D Saunders, Joseph Goodrich, J M Allen.

RECEIPTS.

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FOR THE SABBATH-SCHOOL VISITOR:

W L V Crandall, Milton, Wis	$ 25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Phineas Stillman, Potter Hill, R I	$1 00
Varnum Hull, Milton, Wis	1 00

WILLIAM M. ROGERS, Treasurer.

Receipts for the Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the Sabbath Recorder:—

Estate of Elizabeth F Randolph	$50 00
Leroy Burdick, for Honan Jewish boy	13 00
Waterford Church (of which $12 00 is to complete Albert Utter's life membership)	31 00
Missionary funds, for China and Canada	2 00
Miss Eliza Burdick, R I	1 00
Church at Shiloh, N J, monthly concert col	10 83
Hartsville Ladies' Sewing Society	5 00
Church at Independence	6 02
Mrs B Osgood, Lairdsville	1 00
E P Osgood "	1 00
Col at Association, at New Market, N J	60 00
Church at Marlboro	15 00
Church at DeRuyter (to complete B Stillman's life membership)	10 00

The following sums were collected by Elder Wm M Jones for Palestine, viz:

Waterford, Ct		Phineas Stillman	50
A Sister	2 00	Emily Babcock	50
A Brother	1 00	Dea Chris Lewis	5 00
Ladies' Sewing Soc	12 50	Welcome Babcock	1 00
Widow Mary Rogers	1 00	Elizabeth F Williams	1 00
Dea O Maxson	5 00	Eliza Lewis	1 00
Mrs Julia Wescot	1 50	Elnathan Babcock	3 00
Widow Sally Rogers	2 00	Christopher C Lewis	1 00
Oliver Maxson	1 00	Sophia Wells	3 00
Horace Champlin	1 00	Oliver Langworthy	2 00
A Brother	94	Ann Kenyon	1 00
Mrs Mary Rogers	1 00	Nelson Langworthy	2 00
Elizabeth Tillett	1 00	Lewis Langworthy	1 00
Pawcatuck, R I		Mrs T C Barber	1 00
C Maxson	15 00	Mrs M F Barber	1 00
C Potter, Jr	5 00	Susan W Williams	1 00
Silas Greenman	8 00	Weeden Clarke	1 00
Welcome Stillman	15 00	John D Langworthy	1 00
William Stillman	3 00	Nathan M Crandall	2 00
Ephraim Stillman	1 00	Peleg Saunders	1 00
A B Burdick	3 00	Corydon Clarke	1 00
James Stillman	2 00	William Potter	5 00
Benj W Bentley	7 00	Nathan R Lewis	2 00
Chris C Stillman	3 00	Joseph H Potter	5 00
2d Hopkinton, R I		Thomas R Green	10 00
Sarah A Langworthy	25	Thomas P Lanphear	10 00
Margaret Langworthy	25	Calvert B Cottrell	5 00
Margaret A Langworthy	10	John E Crandall	2 00
John M Langworthy	5	Edwin F Lanphear	25
E R Langworthy	12	Samuel Merriott	100
Benjamin Green	3 00	Eliza Crandall	3 00
J R Wells	5 00	Mrs Martha Champlin	1 00
Martha A Wells	3 00	Mrs Julia A Maxson	1 00
Benj F Clarke	5 00	Miss P M Stillman	2 00
Hannah Burdick	1 00	A Babcock	3 00
David Green	1 00	Thomas W Potter	10 00
1st Hopkinton, R I		Mary P Saunders	2 00
Joseph Potter	10 00	Hannah R Saunders	1 00
George Irish	10 00	B C Wells	1 00
Charles M Lewis	5 00	*Greenmanville, Ct*	
Charles Saunders	5 00	Cash	5 00
Paul M Barber	3 00	W E Maxson	3 00
Jacob D Babcock	2 00	E W Denison	2 00
S A Crandall	1 00	W A Barber	2 00
Sarah A Saunders	1 00	M S Burdick	1 00
Mary Saunders	1 00	C A Freeman	1 00
Ellen Blake	1 00	*Rockville R I*	
Sarah C Lewis	1 00	G S Kenyon	2 00
William R Wells	1 00	G T Mason	1 50
Dea Daniel Lewis	7 00	By Elder J Green	18 00
Elder Barber	1 00	*Plainfield N J*	
Benjamin Potter	1 00	J F Randolph	1 00

A. D. TITSWORTH, Treas.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Missionary Society—Board Meeting.

THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at Plainfield, N. J., on Fifth-day, July 14, at 10 o'clock A. M. G. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

A QUARTERLY MEETING of the Board of Managers of the Seventh-day Baptist Publishihg Society will be held at Plainfield, N. J., on Fifth-day, July 14, at 2 o'clock P. M.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
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THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

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NEW YORK TO EASTON, PA. Fare, $1 75.—*Spring Arrangements*, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 3.15 P. M. This line connects at Elizabethtown with trains by the N. J. Railroad, foot of Cortlandt-st.

Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3.45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilksbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.

Trains on this road pass Plainfield at the following hours:

Going to New York—6.40, 10 a.m., 12.15, 5.30 p.m.
Going from New York—9.35 a.m., 1.80, 5.30, 7.30 p.m

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Miscellaneous.

A Fact for a Fiction.

We happened to be staying, for a brief season, some sixteen or eighteen years ago, in a little village in the interior of Illinois at the village tavern. The usual bustle announced, one evening, the arrival of some travelers, and presently the landlord ushered into the common sitting room two white men and a negro. The former disencumbered themselves of their outer garments, and we saw they were well armed with knife and pistol; the latter had neither coat, comforter, nor leggins, to throw off, nor arms to show, but his hands were tied behind him. We soon learned they were slave-hunters and a captured slave. Such indulgence was shown to the black man as any good-natured master condescends to bestow upon his dog; he was permitted to have a seat at a corner of the wide chimney-place, and while his masters sat down to a warm and comfortable supper in the adjoining room—the table, in case of accident, being drawn to just without the doorway—they tossed to him bits of meat and bread with which to break his day's fast. "I'll thank you, gentlemen," said one of the hunters to those present, "to keep an eye on the fellow." He either did not hear, or did not think it best to heed, the rather irreverent exclamations of one or two of them—that "they'd be damned if they did." As the white men seemed inclined to be communicative, the brief story of this successful slave-hunt was soon drawn out of them. "Jem," the fugitive, was the slave of one of these fellows, and had escaped from his plantation in Kentucky a little more than a year before. On reaching Illinois he was arrested under her laws, and required to enter into the usual bonds, and being unable, of course, to do that, was detained where he was arrested, to work out the time of a year and a day, fixed, we understood, by the statute, before he could be permitted to continue, in his own way, the "pursuit of happiness." That time had expired to within the day, when this man appeared and claimed him as his slave, and he was at once surrendered.

The village where he was taken was about thirty miles from that where we then were, and the party had left it that morning, the white men on horseback, and the slave on foot. The traveling was very heavy, and their progress slow, the more so necessarily that but two of them were mounted. That they might get on faster, the whites at length concluded to take their turns alternately at walking—"tye and go," they call it in that country—that the slave might be saved something of the fatigue, and be enabled when he did walk, to travel more rapidly. It did not occur to them that they ran any risk in such an arrangement, but the slave was not so forgetful. He trudged on quietly for miles, riding when he was permitted, and walking briskly on foot, till he was quite certain that the confidence of his captors in him was complete, and their vigilance slumbering.

In the afternoon, the opportunity he had been watching for anxiously all day came. The party were just entering a strip of timber-land, which, the slave knew enough of the country to be certain, must border a creek. He was then on horseback, and had, without exciting suspicion, pushed a hundred yards or so ahead of the other horseman; the man on foot was near him, but four legs he calculated were better than two, and he hoped the horse would soon carry him out of the reach of his pursuers. The venture was a desperate one, with an armed man within pistol-shot behind him, and another mounted not much farther off. The first bullet might bring either him or his horse to a stand, and in two minutes he might either be dead or recaptured, and so worse off than before. No doubt he calculated his chances, and being determined to make the attempt to regain his freedom, took this opportunity as the best the day might offer. We could see in his eyes, and the firm set of his mouth, as he sat by the fire and listened to his master's narration of the circumstances, that he was not a man to be appalled by difficulties.

As they entered the wood, one glance behind him was enough to show that now was his time. He shook his bridle-rein, struck his heels into his horse and shouted. The beast obeyed and sprang forward. "Shoot him! shoot him!" cried the mounted man in the rear, while the man on foot started in pursuit with such speed as he could make. And this was so good that he saw he was gaining on the fugitive, and so did not use his pistols; for though a dead slave is better than no slave at all, it is not to be thought of so long as there is any hope of a live one. The chase was exciting, and conducted with great spirit on all hands; the pursuers screamed, cursed and threatened; and Jem kept his horse to his mettle, pushed his way vigorously through the trees and underbrush, and just at the right moment, when he saw he must be overtaken if he stuck to his horse any longer, he threw himself from his back, and rushed forward. A few moments brought him to the edge of the bluff—the high bank of the creek. It was not quite a perpendicular descent, though thirty or forty feet in height. Hardly stopping to look, he threw himself on his side and rolled and tumbled and scrambled to the bottom. His master was close behind him, and followed him in the same fashion; and before either could rise, they were in a desperate grapple. Sheer strength and pluck would have carried it in Jem's favor, but his master, in the struggle, had contrived to get out his bowie-knife, and Jem cried "Enough!" when he saw the gleam of it uplifted over him. The battle over, he submitted to be bound, and the rest of the journey he made on foot.

"Now Jem," said his master, as he finished his story, "ar n't you ashamed of yourself, and sorry for running?"

"No, Massa."

"Why, you villain, what do you want to get away for? ar n't I going to take you to a good home; and didn't I always give you enough to eat and drink, and treat you well?"

"Yes, Massa."

"Well, come, now, say you'll never try to escape again, and it will be the better for you."

"Massa, I *shall* try," said Jem, and he drew himself up as he said it, and looked even proud and defiant—"I *shall* try the first chance I get; for I want my liberty."

That night he was locked up in jail for safe keeping; and in the morning, we saw them depart, as they arrived, the white men mounted, and Jem, on foot, at his master's stirrup, and his hands tied behind him.

They expected to arrive that night at Vandalia, about thirty miles distant. We inquired, some days later, of a gentleman from that place if he knew if they arrived. The white men, he said, did, "and were raving about there for days, the maddest white men he ever saw; cursing the nigger between every drink, and offering any reward for any tidings of him." They had loosed his hands, they said, the latter part of the day, for he was foot-sore, and weary with the heavy traveling, and, they knew, could n't run; but the first timber they came to, Jem was missing. On subsequent inquiry, we learned their efforts to take him were fruitless, and they had gone home without him. Jem, we doubt not, was wise enough after that never to show himself to a white man in Illinois, but probably did his journeying by the light of the North Star. [National Anti-Slavery Standard.

Professional Slave-hunters.

The Williamsburgh *Times* has the following interesting account of a patriarchal peculiarity from the pen of a traveling correspondent who writes from Aiken, S. C:—

"In almost every community in the South, resides an individual whose professional employment is the hunting, for pay, of runaway slaves. He keeps a pack of twelve or thirteen sure-scented blood-hounds, and on receiving a commission, starts off in pursuit on horseback, accompanied by his dogs. When once these are placed on trial, neither distance nor time will save the fugitive; on they go, through woods, meadows and swamps, their deep-mouthed voices being sometimes heard miles away. The owner of the dogs must keep up with them, for should he be in the background when the fugitive is overtaken, the poor wretch would soon be torn in pieces. When all hope of escape is lost, the runaway generally contrives to mount a tree, and thus saves his body from the lacerating fangs of the dogs. The owners of these hounds have such control over them that they can call them off a scent at any moment, and instantly subdue their ferocity toward a victim they may have run down. The remuneration received for hunting a fugive varies from $10 to $50, according to the time employed. These "sportsmen" are almost invariably unaccompanied on their expeditions by any human being, and are men of indomitable courage. It is well they are so, for occasionly they fall in with an ugly customer, who endeavors to kill his pursuer if he can. Being necessary appendages to society, there hunters are not regarded with that aversion which one would naturally think their peculiar occupation would excite; on the contrary, they are frequently spoken of as nice men, good neighbors, &c. Some even have a reputation for piety.

"Sometimes these blood-hounds are used to hunt white fugitives from justice. About three weeks ago a gentleman living near this locality had a valuable carriage-horse stolen. The hounds were started in quest of the rogue, pursued him across the Savannah River, and after a chase of twelve hours—by which time the horse which the fellow had stolen was completely "used up," having traveled fifty miles—he was captured. To save himself, as far as possible, from being worried by the dogs, the fellow stood upright on the saddle, but as it was, his legs and feet were horribly mangled before the owner of the pack came up. I was told of another instance where a pack of hounds entered the City of Augusta in full cry, in pursuit of a white thief who had robbed a house a few miles distant, and although the fellow, knowing that the dogs were after him, visited one or two hotels, passing up and down stairs, in hopes of throwing the animals off the scent, he was unsuccessful, and finally, in despair, made for the country again, and was captured after running about three miles."

Wet Feet.

We were aroused 2 o'clock at night by a loud knocking at the door, and soon learned it was a kind father who came to hurry us off to see his only son, a boy about four years old. We went with all possible speed the distance of two miles with a good horse. When the sound of our footsteps was heard at the door, it suddenly opened, and the mother, with lamp in hand, and eyes suffused with tears, and heart wrung with anguish, announced to us the painful intelligence, "Richard is dead, our only dear boy, oh!" The husband instantly joined in the solemn lamentation. We will not undertake to describe the painful scene which followed, but will only sketch a history of the case.

Richard was a fine, rosy-cheeked boy, the pride and almost idol of the heretofore happy parents and friends. Richard had felt well through the day, (a cold damp day in March,) and had been allowed to play with other boys all the afternoon. His shoes were thin and light, and in running over the damp ground he had got his feet wet. He had, however, ate a hearty supper, and went to bed at eight in the evening apparently well. The father and mother retired at ten, and thought the child seemed occasionally to sigh, and appeared somewhat restless. He became more quiet and they fell asleep, with the boy in the same room. As the clock struck one, the parents were awakened by the loud breathing of the boy, and on lighting a lamp, the painful sight of the lad, burning with fever, and gasping for breath, hurried the father after us; and the mother to every exertion in her power to relieve her dear boy. The difficulty of breathing rapidly increased, giving a shrill whistling sound, which, in the "stilly night," pierced that lone mother's very heart during the absence of her husband. Dear little Richard breathed less frequently, the cold sweat of death broke out on his marbled brow, and he soon expired in the weeping mother's arms. The reader has the balance of this true history. Little Richard died of *spasmodic croup*, and the cause was *wet feet*.

It is seldom one dies so suddenly, yet deaths of children by diseases created by wet feet are quite common. Scarcely a family can be found of any size who cannot testify to this afflicting truth. We can relate a multitude of cases of a similar nature which have fallen under our own observation. Parents in selecting shoes for their children, seem intent only in obtaining those which will give their children a genteel appearance, regardless of substantial protection to the feet, one of the most important considerations in the world.

The young lady cannot wear substantial shoes, "such great heavy things. Awful!" And when you mention *woolen hose* to them, they are almost thrown into hysterics. We have been often called to prescribe for persons of this class, who, it was clear to be seen, were already verging towards consumption. When we pointed out the common cause of all their affliction, *thinly clad and wet feet*, they would toss the head or lower the brow with derision. Could the angel of death be permitted to speak and explain the causes of his rapid flight he would sound aloud "*wet feet* yield up more victims than all other causes combined."

The temperature of the feet is six or eight degrees less than the head and body, and on that account should be kept clothed warmer. The blood circulates slower and with less force at the extremities, and they should therefore be kept warm, to aid the blood in its action through them. Woolen or silk, which are non-conducters of electricity, should be invariably worn on the feet and limbs. Nothing should be permitted to be worn around the limbs or body, so snugly as to interrupt the returning circulation of the blood to the heart. The shoes should be large enough to be easy to the feet, and carefully adapted to their shape.

While we have our hand in, we may as well add our surprise at seeing the children in our cities and villages clothed in short dresses and thin short drawers, with nearly one-half the limbs almost destitute of any clothing, which gives the least protection to the limbs of those delicate children from the influence of cold, taken in winter, autumn and spring. It appears equally surprising when one dies from colds taken in this kind of dress, that an intelligent clergyman will preach the consoling doctrine of God's mysterious Providence, instead of pointing out the causes which occasioned the funeral. Doctors, too, are guilty of dereliction of duty, if they do not give a thorough clinic whenever such a case presents itself in their profession.

'God's Providence is only chargeable with deaths which occur in old age, when the time alloted to man is fulfilled. To these, and to these only, it is our duty to be reconciled.

Doings at a Farmer's Club.

The Farmer's Club connected with the American Institute, New York, met on the 21st inst. After reading the minutes of the previous meeting, the Secretary read an interesting paper on "Diseases of the Vine." The disease was first noticed in England, in 1845, and in a short time spread over Europe; causing great distress in all the wine producing districts, as in many cases the vines were entirely destroyed. The cause of this disease has not yet been discovered; the best known remedy for it is the application of hydro-sulphate of lime.

After this paper was read the Secretary read the following abstract from a paper sent by Professor Wilson, British Agricultural Commissioner to the World's Fair in New York—before the Society of Arts, at the Adelphi, London, "on the recent improvements in the treatment and dressing of flax."

"The object of dressing the straw is to separate the inner fibre from the *two outer ones*. Two methods exist—one mechanical the other chemical. The first deals with flax in a dry, the other in a wet state. As the poorer sorts of flax *would not pay the expense of steeping*, the mechanical method was best for them; but it had this disadvantage, from not touching the azotized part of the plant, to leave it with its liability to ferment and deteriorate.

"Schenck's plan of using hot water was known to the Malays and the Bengalese. It was patented by him in 1846, and in 1848 the first 'rottery' was established under his patent in the County Mayo. Now there are between twenty and thirty in Ireland, besides others in England and Scotland. In Ireland about 40,000 tuns are now prepared by it annually. A considerable saving has resulted, as proved by extensive experiments instituted by the Irish Flax Improvement Society, amounting to twenty per cent. By Schenk's plan, 100 tuns of straw by seedling, or removing the seed-balls by rolling, produced 67 tuns of pure straw. This, when steeped, yields 39½ tuns of steeped straw, and ultimately upward of 5 tuns of dressed flax, and nearly 2 tuns of tow. The treatment of flax by alkalis as a means of dissolving its extractive portions appears to have been recommended by Lady Moira in 1785, and a factory was established near Vienna in which it was practiced. Berthollot, Guy Lussac, and other chemists were acquainted with it. The statistics of the flax and linen manufacture are as follows: In England there are now at work from 250,000 to 300,000 spindles; in Scotland, between 300,000 and 350,000 spindles; in Ireland, over 500,000, in the manufacture of linen. In the whole, over 1,000,000 spindles. The fixed capital invested only in plant and the contingencies, is over £5,000,000. The importation is 70,000 tuns per annum of flax fibre, 650,000 quarters (5,200,000 bushels) of flaxseed for sowing or pressing for the oil; while for feeding we relied on foreign produce for 70,000 tuns of oil-cake annually. In the aggregate we pay between £4,000,000 and £5,000,000 sterling annually for produce which our own country was eminently calculated to produce."

The subject of "Economical Irrigation," then came up for discussion, Prof. Mapes, Judge Van Wyck, Samuel Allen, and Solon Robinson taking part in it. After this subject had been duly discussed, Mr. Meigs read a paper on Strawberries, which brought up Mr. Robinson, who said Mr. Peabody, a friend of his, in Columbus, Ga., by copiously watering his Satrawberry beds daily, had a most abundant crop of fruit of the finest quality, with very few leaves. And for 6 months in the year he was able to send a good supply to market from this same bed. The plants used were Hovey's seedlings, and they never needed renewal, nor scarcely any other attention than plenty of water.

The Circassian and Georgian Slave Trade.

Sarim Pasha, the Governor of Trebizond, has, we understand, been deprived of his government through the representations of the Russian consul in that place, whose complaint concerning some Circassian slaves he refused to investigate. Trebizond is one of those ports in the Black Sea were Circassian and Georgian slaves are frequently landed. In the Russian territories the seizing and selling of slaves has been long since put a stop to. Parents, however, who wish to send their daughters to Constantinople are allowed to do so under the pretence of sending them to relatives there, and under the guardianship of proper people. In this case each individual is furnished with a passport. It happens, however, that occasional bands of marauders come from Lazietan or the coast of Circassial and in Mingrelia and pounce upon the villages, carrying off young girls and children into slavery, in order to convey them to Constantinople, where they find a ready sale at high prices. These expeditions being usually performed in small boats, they are obliged to put in at the ports of the Black Sea for food and water. The Russian consuls stationed there do their utmost to destroy this illicit traffic. A number of these slaves having arrived a short time ago without passports, the Russian consul claimed them as Russian subjects, but the Pasha turned a deaf ear to his representations, and allowed the slave dealers to depart with their cargo, whereupon the consul lowered his flag, and wrote to Prince Menschikoff, whose influence at the Porte was sufficient to deprive the Pasha of his place.

Hydrophobia.

The Cincinnati *Gazette* refers to the fact that the number of reported cases of hydrophobia has been unusually large the present season, and comments on the subject as follows:—

"Now that public attention has been called to the subject of hydrophobia, it may interest some to know that an ingenious theory is held by some medical men, which rejects the idea that the madness of the *biter* has any effect on the madness of the bitten, and affirms that hydrophobia is as likely to result from the bite of a dog in perfect health, as from one that is mad. Their chief reasons are, that the effects of all other poisons are certain and determinate—no other poison can be received into the system with impunity—yet hundreds of persons have been bitten by dogs unquestionably mad, and no evil effects have followed. Instances have been known where a score of persons have been bit severally by the same dog, and only one has been affected by hydrophobia. So also many persons have died from hydrophobia where the animals by whom they were bitten were never known or even suspected to be mad. Other poisons have a specific time within which their operation begins and ends—in hydrophobia there is no such definite period—in some cases the effect shows itself immediately—in others not till the lapse of months and even years.

"Ten animals—the dog, wolf, fox and cat; the horse, ass, mule, cow, sheep and pig—are all which are said to be susceptible of this disease, while the first four only are said to be able to communicate it. These four have teeth of a similar form, capable of making a deeply punctured wound.

"From these facts, the conclusion has been drawn that hydrophobia is a species of *tetanus*, resulting from the nature of the wound, and not from any poison injected into it. Tetanus, or lock-jaw, often results from a wound made by a pointed instrument, like a nail, in the hand or foot, and the same result has followed other injuries to the nerves. The two diseases seem to bear a general resemblance. Both are spasmodic, both affect the muscles of the throat, and both are attended with the same great excitement of the nervous system.

"The above is a brief synopsis of the opinions of some ingenious members of the medical profession, which, if established, would go far to diminish the terror which is now felt whenever a person is injured in any way by the bite of a dog."

The Pierce Family.

The ancestor of the family of Franklin Pierce, President of the United States, has not been definitely settled. Some think it was Robert of Woburn, 1650. I am strongly inclined to the belief that it was Daniel of Newbury, 1637, from whom descended Benjamin, born 26th Feb., 1669, who had a son Benjamin, born 13th June, 1700. If we may form a conjecture or origin from family traits, we may pretty safely conclude that the late Gov. Benjamin Pierce, of Hillsborough, father of President Franklin Pierce, was of the stock of Benjamin of Newbury, who died May 19, 1711, aged 42 years. In the old burying-ground in Byfield, which was a parish of Newbury, the following inscription is found on a tomb-stone:

"Here lyes ye body of Benjamin Pierce, Esq., who died May ye 19th, 1711, aged 42 years and 3 months.

> "Pillar 'i th' State he was;
> Bid fair still
> At greater things
> To all yt knew him well,
> Pattern of vertue;
> Kind to all was he,
> Loved by friends,
> Feard of his enemie.
> Embalmed in tears,
> Envy itselfe stood dumb;
> Snatcht from ye world
> In times most troublesome."

On another grave-stone in the same yard is the following—to one of the same family:

"Here lyes interred what was mortal of ye Honourable Daniel Pierce, Esq., who, having faithfully served his generation both in church and military station, fell asleep, April ye 22d, 1804, aged 66.

> "Here lies interred a soul indeed,
> Whom few or none excelled;
> In grace if any him exceed,
> He'll be unparalleled."

[Concord (N. H.) Patriot.

Reasons for Refusing an Appointment.

When Judge McLean was Postmaster-General, he was abused by a disappointed applicant, for not giving him the office he desired, and requested to inform him why he refused him the appointment. The Judge replied as follows:—

"The allegations against you are numerous and strong, and are chiefly these: That you cannot write or read well enough, are not a safe accountant, have been guilty of the grossest negligence in not delivering letters when called for, a negligence always inconvenient and often attended with injury, deliver letters frequently to persons for whom they were not intended, and suffer them to be taken away, fail to send letters and packages by the mail in proper time, sometimes send off the mail without putting into it any letters or packets that had been lodged at your office, reverse the destination of letters, and send them back to the place from whence they came, have not sense enough to discover the error after the letters have been repeatedly returned, make frequent and gross mistakes in the bills forwarded to other offices, open packages addressed to other post-offices, when a mail is called for by a Postmaster from a neighboring office, hand out any one, right or wrong, disobey the regulations respecting dead newspapers, appropriate a half a dozen of them for two or three years to your own use, and resort to the miserable speculation of selling them for wrapping paper, fill up a circulating library with periodical works obtained in this way, are uncouth in your behavior, odious to the population, heap error upon error, and avail yourself of these errors in order to supplant your employer, have been tried by the vicinage and found wanting, and to sum up, they charge you with want of principle and capacity. Respectfully, your obedient, John McLean."

Gum Arabic Starch.—We have often heard ladies express a desire to know by what process the fine gloss observable on new linen, shirt bosoms, etc., is produced, and in order to gratify them, we subjoin the following recipe for making Gum Arabic starch:—

Take two ounces of fine white gum arabic powder—put into a pitcher, and on it a pint or more boiling water (according to the degree of stiffness you desire,) and then having covered it, let it set all night. In the morning pour it carefully from the dregs into a clean bottle, cork it, and keep it for use. A table spoonful of gum water, stirred into a pint of starch that has been made in the usual manner, will give to lawns (either white or printed) a look of newness when nothing else can restore them after washing. It is also good (much diluted) for white muslin and bobinet.

Statistics.—The word "Statistics" was originated by Sir John Sinclair, of Scotland, during the first part of the present century. He also first exemplified the importance of the science—for it is now no less than a science—by publishing the most complete tabular view of the condition of Scotland, that was ever given of any country. Since that, the value of accurate statistical knowledge has been more and more appreciated, and, consequently, the knowledge itself more extensively gathered. Now, indeed, nearly every thing that can be numbered or measured, is made the subject of minute inquiry and careful registry. What were formerly considered pure accidents, and so exempt from all system, or contingent trifles, and so beneath notice, have been shown under the statistician's arrangement to be the products of general laws, and to have a real a systematic bearing upon the welfare of man.

Laura Bridgman.—The work entitled, "An English Woman's Experience in America," contains an interesting allusion to Laura Bridgman. The author says: "I visited the Blind Asylum at South Boston, and I saw Laura Bridgman, the little deaf, dumb, and blind girl, who is immortalized by Charles Dickens in his 'American Notes.' I found her quite as interesting as he describes her. She is now about twenty-two; her figure is slender and graceful, and her face one of the happiest and brightest I ever saw. When I entered the room she was in the middle of a very animated conversation with her teacher, who was standing beside her. The understanding between them was perfect; I never saw ideas conveyed so rapidly. The slightest touch seemed to express a sentence. On asking what employment she liked best, I was told she wished to have the care of young children."

Early Maturity of Genius.—Bonaparte was a *General at 25*. Pitt was Premier at 24; Luther at 34 commenced his career as Reformer; Pascal's Provincial Letters were written at 33; Fenelon and Bossuet both preached in public at 15; Sir Thomas Moore was a member of Parliament at 21; Hamilton at 18 a vigorous political writer, and at 20 in Washington's staff; Wordsworth wrote his Borderers 25–6; all the greatest musical composers, Handel, Hadyn, Bach, Mozart, Mendelssohn, were infant prodigies; Sir John Suckling died at 28.

VARIETY.

There is a tradition in Hungary, according to Madame Pulszky, in which an old friar is represented as teaching his pupils that "man is surpassed by the bee in skill, by the dog in loyality, by the ant in industry, by the elephant in strength, and by the ape in nimble mimicry; the parrot learns to speak, and the bull bows under the yoke no less than man. What then proves the superiority of man—what marks his difference from the beasts? Nothing else than that he may be taught to borrow? The exclusive prerogative of man is to incur debts.

The saying so often quoted, "The schoolmaster is abroad," originated with Lord Brougham. In one of his speches it is thus introduced: "Let the soldier be abroad if he will; he can do nothing in this age. There is another personage abroad—a person less imposing—in the eyes of some, perhaps, insignificant. The schoolmaster is abroad; and I trust to him, armed with his primer, against the soldier in military array."

One of the Massachusetts Pine Tree Shillings, of date of 1652, was found a few days ago, in the excavation in front of the Pickman estate, on Essex-street, Salem. It was lying amongst the rubbish of an old building which had stood upon the spot previous to the erection of the present mansion, built in 1743. The piece was bright and unworn, the lettering being perfectly distinct, and was probably lost soon after its coinage.

When some very clever, well-educated person, acts upon the fallacious principle that "roguery is the best policy," it is curious to see how many points he has in common with the insane; what over-cunning, what irritable restlessness, what suspicious belief that the rest of the world are in conspiracy against him, when it requires all his wit to baffle and turn to his own proper aggrandizement and profit.

M. Marcel, who has just written a work on the study of language, argues that the reiterated perusal of a book is to be preferred to writing, as a means of recollection. Johnson and Gibbon thought this. The latter says, "I must agree with Dr. Johnson, that what is twice read is commonly better remembered than what is transcribed."

Thirty varieties of cotton have been found growing spontaneously in Africa. A missionary says he has stood erect under the branches of a cotton tree in a Goulah village, so heavily laden with bolls that it was propped up with forked sticks to prevent it from breaking under its own weight.

God will not suffer the world to smile upon his servants, lest they should fall in love with it. The man who knows his business in the world, and has his eye fixed upon his best interest, can welcome pain, crosses, passion, hatred.

Those who magnify the present comforts of religion, and embrace it chiefly as a means of happiness in this world, are only sensualists in disguise, and sure to be disappointed.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
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No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
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No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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For the Sabbath Recorder.

HUMAN DEPRAVITY.

Human depravity is of two kinds—*physical depravity,* and *moral depravity.* On a proper understanding of the meaning of these terms, and on keeping them properly distinct from each other, will depend success in arriving at true conclusions on the subject of regeneration. It is because the real nature of *moral depravity* has not been carefully studied, and has been confounded with *physical depravity,* that such erroneous views of regeneration have been entertained; for example, that view which ascribes it to the miraculous power of God alone. (See article "*Regeneration,*" *Sabbath Recorder,* April 21.)

The term *depravity* is from the latin *de* and *pravus,* which signifies bent, lapsed, fallen from right or straight. It does not imply original malconformation, but deterioration from original perfection. The term *physical* is from the Greek name *phusis* (nature.)

Physical depravity, then, as the terms denote, is the depravity or crookedness of constitution or substance, as distinguished from *free moral action.* It may be predicated of the body, and means a departure from the laws of life and health, by which the healthy functions of organic life are suspended. It may also be predicated of the *mind,* and means that the faculties of the mind are depraved, either in their substance or in their *action,* by their connection with the depraved body. Physical depravity, then, being the depravity of *constitution* or *substance,* can have *no moral character.* It is *disease,* not *sin.*

The term *moral* is from the latin *mos* (manners.) As defined by Webster, it means, "Relating to practice, manners, or conduct of men as social beings, in relation to each other, and with reference to right and wrong. The word *moral* is applicable to actions that are good or evil, virtuous or vicious, and has reference to the law of God as the standard by which their character is to be determined." *Moral depravity,* then, is a depravity of *moral actions,* or moral actions bent away from the law of God, which "is the standard by which their character is to be determined." Thus it appears, that moral depravity is simply *sin,* or "transgression of the law." It can be *nothing else.*

It will be seen at once, that the theory of regeneration, that I have advocated, is the *only* theory that at all consists with the true nature of moral depravity. To wipe out this moral depravity, is the sole object of regeneration; and since this depravity consists in sin, regeneration consists in ceasing to sin, and learning to do well. Now this conclusion is inevitable, if my definition of moral depravity be correct. If it be *not* correct, then let us have a better one; for it is of the utmost importance that our notion of this moral depravity be well defined.

By a certain class of theologians moral depravity is thought to be a certain undefinable something lying back of actual transgression or sin, and sustaining to sin the relation of cause; and hence it becomes necessary for them to suppose that regeneration is a something lying back of obedience, or holiness, as a *cause.* These two errors combine by a strong affinity.

Moral depravity is *not* the *cause* of sin; it is *sin itself.* Hence regeneration is not the removing of the cause of sin, and thus becoming the cause of holiness, as is claimed; but it is the removing of sin itself. Now, when we are told that moral depravity is something distinct from sin and the cause of sin, we are of course anxious to know what this strange being is which causes us to sin, and who planted it in us. Certainly, God did not corrupt our natures, for he is not the author of any thing unholy. The devil did not, for it is only his prerogative to *tempt* us; but no amount of temptation can constitute moral depravity. The devil tempted Jesus Christ, but he did not corrupt him. Many holy men are severely tempted, but remain just as holy as before; and further than this the devil has no power whatever.

What, then, is this "corrupt nature." It is denied by "T. B. B.," that "God incorporates sin into man's being," and as to how it came there, he "does not profess any ability to dive to the bottom of this *awfully mysterious* subject." Now this subject has become so awfully mysterious, to certain theologians, because they endeavor to make moral depravity something planted in our nature, separate from sin, as the cause of sin, whereas it is sin itself. The inspired definition of sin, (transgression of the law) is received but "as to the manner in which man first becomes sinful," that is "*awfully mysterious.*" So then the manner in which a man first transgresses the law is *awfully mysterious.*

"T. B. B." says, "We say the corruption of man's *nature,* at which expression some may be inclined to cavil, as if it implied that God by creative power had wrought sin into man's being, and made it an attribute of his being. But such cavils usually spring from inability to meet the evidence by which the doctrine in question is sustained." No, the cavil does not thus arise. When brother Brown, or anybody else, speaks of the "corruption of man's *nature,*" no one would suppose that by this it is meant that "God had wrought sin into man's being, and made it an attribute of man's existence," if certain theologians had not thus defined the "natural or sinful man," spoken of in the Bible. It is held by many, that sin is woven into our very constitutions, as a part of our being, and they explain all passages in the Bible bearing on this subject according to this theory.

Brother Brown says, "We do not suppose that God incorporates sin into man's being." Again, "We receive the inspired definition of sin, that it is the transgression of the law. At the same time we cannot conceive of sin, as a voluntary act, which does not spring from a nature or disposition already corrupted." "We believe that man's *nature* is corrupt, understanding by this term the disposition, tendency, or propensity of his heart."

If I understand the above passages correctly, they teach that *moral depravity,* after all, is an inherent attribute of man's nature, separate from sin, and standing to it in the relation of cause to effect; for he says, "We cannot conceive of sin as a voluntary act, which does not spring from a nature or disposition already corrupted." "Even in the case of Adam himself, the corruption of his heart had been already effected, before he committed the overt act of eating the forbidden fruit," that is, before he sinned. Now how came brother Brown by his information? The inspired record does not give it. The simple statement of the record is this—that the serpent beguiled (tempted) Eve, and she disobeyed God. Eve then tempted Adam, and he disobeyed. There was no corruption whatever in them until they disobeyed, and that disobedience was their corruption. Here, on the one hand, was a *natural* desire for food and knowledge, and the fruit of a certain tree so correlated to that desire as to bring it into action. Now, was this natural desire *corruption?* Certainly not, for God created her with this, and pronounced her "good." On the other hand, the law of God, written on her intelligence, forbade at that time the indulgence of this natural appetite. As yet she was pure, but presently she chose to gratify that appetite, in spite of God's law. That moment she was corrupt, and not till that moment. Christ had all these appetites and passions in common with us all, but he was never corrupt or depraved, and simply because he never obeyed them when their demands conflicted with the demands of the law, as written on his intelligence.

This is a short history of the beginning of sin in all mankind. All men sin in precisely the same way, *i. e.,* by yielding their wills to the demands of their natural appetites, in opposition to the known rule of right. Nor is it necessary to suppose any depravity of our nature, in order to account for "the transgression of the law" so universal in the world. A *free, responsible will,* in the presence of temptation, is an adequate condition of sin, in an intelligent being, capable of understanding God's will, or the *right way.* The infant cannot be *morally depraved,* because he cannot know the right way. His intelligence is not sufficiently developed to affirm right and wrong, and consequently he cannot sin. His sensitivity, *i. e.,* passions, appetites, desires, &c., are first developed, and all active, when his intelligence first awakes and affirms obligation or oughtness. His will has heretofore obeyed these passions and appetites, and has become accustomed to put forth its volitions according to their demands; but a period now arrives when the intelligence, enlightened by the Holy Spirit, affirms of a certain demand of the appetite, that it ought not to be obeyed; and now a choice must be made. The intelligence and the sensitivity both urge their claims, and the will, with complete ability to obey the intelligence, yields nevertheless to the sensitivity, and thus moral depravity makes its first fearful mark on the human soul. The appetites, however clamourous, are not moral depravity; for that is sin or transgression of the law, and with the first *transgression* comes the first moral depravity. Here indeed is the first beginning of moral character; for, up to the time when the intelligence first affirms right and wrong, the child has no moral character, and of course can have no moral depravity. If from any malformation of the brain, through which the intelligence is usually developed, there should be no such development, there would be no moral character, and neither God nor man would hold the individual accountable for his acts, all of which are in obedience to the sensitivity. For this reason brutes have no moral character. That physical depravity, in the abnormal development of the appetites, is inherited from our parents, I admit; but that moral depravity is or can be, I deny as a monstrous absurdity.

Brother Brown says, "We belief that man's *nature* is corrupt, understanding by this term the disposition, tendency, or propensity, of his heart." The *tendency* or *propensity* of man's heart, then, constitutes his "*corrupt nature.*" If by the term "*heart*" here is meant the *sensibility,* including the passions, appetites, &c., then the depravity of this part of our nature is *physical,* not *moral* depravity, for neither the substance of soul nor body, nor any *involuntary* state of mind, can by any possibility possess moral character. The very idea of moral character is an idea of a free action or intention, and in this alone can moral depravity reside. No amount of "*tendency*" or "*propensity*" in the passions and appetites, to influence the will to act contrary to right, is *moral depravity* or a *necessary cause* of moral depravity. The abnormal development of the sensitivity, or *physical depravity* inherited at birth and continued through life, is the great evil of our earthly existence, constantly urging the will to forbidden deeds. This is the means of all our temptation. By appealing to this, the enemy of our souls seeks to lead the will captive; but the merciful God has so constituted the mental faculties, that over against the clamors of the sensitivity is placed the affirmations of the intelligence, made more clear and convincing by the teaching of the Holy Spirit, so that the right way and the wrong way have their respective inducements. But, as already shown, no clamors of the sensitivity, nor affirmations of the intelligence, constitute moral character, and they cannot be the seat of moral depravity. Above them both is placed the will, endowed with the glorious prerogative of putting forth its volitions according to the one or the other. In this act of the will resides all the moral character man possesses. Here, then, is the seat of moral depravity, and here the seat of regeneration; and since man plants this depravity in himself, he must eradicate it himself, and for his assistance God has vouchsafed his Holy Spirit.

To the Bible representations of the universal depravity of mankind, both *physical* and *moral,* and of his utter inability to remove this depravity, unassisted by God, and of the certainty that he will be damned, we yield a mournful assent. Yes, the history of the world is but a shameless chronicle of crime. This I would urge upon the sinner, and pray the Spirit to burn it into his soul, till he should tremble before an offended God, and cry, "What shall *I* do to be saved?" Then I would answer, with the burning words of inspiration, "Turn *ye,* turn *ye,* for why will you die." I would teach them, as in Eph. 2; 3, that "by nature they are the children of wrath," *i. e.* that in their *natural* or *unregenerate* state, they are the children of wrath. This I believe to be the meaning of the above passages, and others of kindred import, and in this I am sustained by very able commentators. Says one of them, "These passages cannot, consistently with natural justice, be understood to mean, that we are exposed to the wrath of God on account of our nature. It is a monstrous and blasphemous dogma, that a holy God is angry with any creature for possessing a nature with which he was force into being without his knowledge or consent. The Bible represents God as angry with men for their wicked deeds, and not for their natures. It is common and proper to speak of the *first* state in which men universally are, as a natural state. Thus we speak of sinners before regeneration, as in a state of nature, as opposed to a changed state, a regenerate state, and a state of grace. By this we do not necessarily mean that they have a nature sinful in itself, but merely that before regeneration they are universally and totally morally depraved, and this is their nature as opposed to their regenerate state, and in this cause alone can it be said that they are by nature children of wrath. The whole scope of scripture represents men as to blame, and to be judged and punished, *only* for their deeds."

May we be guided into all truth, and led to see clearly in what our depravity consists, that we may well learn what part we have acted in creating it, and what we must act in eradicating it. D. E. M.

THE POWER OF THE GOSPEL.

William Jones was naturally a man of strong passions, sound judgment, and energetic will. He was the son of a white man, once a prisoner among the Indians. The early part of his life was spent in poverty and sin. His mother died, leaving him to the care of a drunken aunt, who neglected and abused him. He mixed with white boys in the vicinity enough to get a smattering of English; and for many years he was ready to drink, swear, and fight with either whites or Indians who would carouse with him; without, however, becoming an habitual drunkard. As he had an opportunity to see more of men and things, he became convinced of the wrong of his course, and turned his attention to the accumulation of property, and determined to make himself decent and respectable. He saw that sobriety, honesty, and punctuality were necessary to a good name, and therefore settled it as his prominent principle of action, that he would try to keep clear of all drunken rowdyism, and be upright and fair in all his dealings. Early after the organization of the mission church, his wife made a profession of religion, which seems to have had a favorable effect on him, leading him to respect Christianity, and to attend church more or less constantly. When Mr. Harris found it necessary to get a new interpreter, Jones was selected as the steadiest and likeliest young man who could at that time speak English sufficiently well to answer the purpose. This made him more thoroughly acquainted with the theory of religion; but it was not till after he had been brought very near the grave by an attack of the cholera, in 1834, that he manifested any personal interest in the subject. He looked upon himself as having been snatched from the grave's mouth, and felt that it was for the purpose of giving him opportunity to prepare for eternity. The change in him seemed to be very gradual; and for some years after his profession of religion, I used to stand very much in doubt of him. About three years before his death, he seemed to show the marks of a growing Christian. He was decidedly more benevolent, more interested in the work of the mission, more anxious to promote the welfare of the church, more concerned for the salvation of sinners, more faithful in laboring for their conversion. He was often affected to tears during religious exercises—sometimes to that degree that he could not command his feelings sufficiently to interpret, without stopping to give them vent. His last sickness was long-protracted and very distressing. He was worn out by months of exhausting suffering, during most of which he seemed to be sustained by spiritual consolations. An incident just before his death shows the extent to which grace had triumphed over nature. As before remarked, he had been originally very passionate. His nervous system, by extreme and constant pain, was reduced to a state of great irritability. Some of his friends, from the singularity of his disease, were led to believe that he had been witch-poisoned, and were very urgent to be allowed to prepare for him a portion of what might be called charmed medicine, to expel the witch. He assured them that there was nothing in all their notions about such things; and that he wanted nothing to do with their witch doctoring. They however continued teasing him on the subject till he was exceedingly annoyed; and in order to get rid of them, he told them that their medicine was nothing one way or the other, and they might do what they pleased about preparing it. They inferred from this that he would consent to use it, and therefore went and prepared it. His wife's sister came in the next day to ascertain the effect of it, and finding that he had made no use whatever of it, broke out into a violent paroxysm of rage, and abused his wife; charging her with wishing to have her husband die, that she might marry some one else; and then turned and vented her spleen against him, in the most provoking language she could think of. Jones heard it all quietly and then meekly said to her, "How does Thomas do?" meaning her husband; "I have heard that he is sick." His wife was so affected by the contrast between his present meekness and former irritability, that she burst into tears and left the room, impressed with the idea that nothing but divine grace could have ever effected such a change.

In his remarks to those who stood around his dying bed, he briefly described his early life, his extreme meanness and wretchedness, his excessive depravity, the deliverances from imminent danger which he had experienced while in that state, the care of Providence over him, the change through which he had passed, his prosperity in worldly things, and now his hope of soon being in the enjoyment of infinitely higher blessedness in heaven—and called upon us all to magnify the riches of divine mercy that had shown such favor to so vile and miserable a creature as he had been, and should still have been, if God had not thus wonderfully reclaimed and blessed him. [Jour. of Miss.

HOW TO BUILD A HOUSE FOR THE LORD.

The one of which we have been advised was not to be commenced until the people had raised $5,000, and the preacher told them so. I took what to me was an entirely new plan; I stated to my congregation, that as our place had become too strait for us, it was time for us to consider upon the ways and means for a new house for the Lord. Now my plan is, (said I, after a Sabbath service,) as follows, to wit:—The matter being one of moment, and one of common concern, I wish you to take it in your hearts, talk about it, husbands with your wives, and wives with your husbands, parents with children, and children with parents. I also want you to pray over it, and then, as individuals and families, look at the matter in every shape you can conceive of it, and having so done, make up your minds what offerings you will make by families, or households, and what offerings you will make as individuals; for at the expiration of three weeks I expect to begin my visits to you from house to house, and from individual to individual, to ascertain what you have made up your minds to offer freely to the Lord. I want his house to be erected by the voluntary offerings of the people, and without a grudging dollar in it. I then told the people I had taken this course in order to avoid delay, and to avoid the hearing of details of causes of inability at the time of calling—they would now have time to do the thing understandingly and at once, upon my application.

The working of the plan.—Before the time came for me to begin my calls, a brother in a comfortable way of business called in to my study, and said, "Brother H., I have, with my folks, been considering the matter of the new church, and I have come to the conclusion that we can do as well now as we shall ever be able to do, and I wish you to put me down for *a thousand dollars.* The next one who called was a man who passed as a poor man. He said, upon entering, "I find that my mind is not fully made up; I thought it was when I started, but now I am in doubt; I will call again to-morrow." On the next day he called again, and said, "Now my mind is clear; I started yesterday with the purpose of saying $250, but a doubt arising on the way, I thought it was best to give the matter further consideration, and now you may put me down for *three hundred dollars.*"

The next person who called was a young man but lately entered into business, and he said, "Father and I have talked this matter all over, and you may put me down for *two hundred and fifty dollars.*"

And now there succeeded a young woman, who was in the employ of one of our brethren, and she called on my wife, saying, "Tell Brother H. to put me down for *forty dollars.*"

I confess this startled me, for I did not see how, with her means, she could afford it; and I hesitated until after I had seen her employer, who, upon hearing the object of my call, said the young sister had spoken with him on the subject, and she would pay it if she lived. Returning home, I said to my wife, "This is love's offering. She does it for the Lord; and if any thing arises by which she is prevented from fulfilling this vow, we will meet it ourselves."

Another young woman, who was living at service by the month, called, requesting me to put her down for *twenty dollars,* saying, "It is but $5 a quarter, and I have made my arrangements so that I can pay it well enough."

Now a new case occurred. One of the officers of the church called, saying, "The girl who lives with my neighbor came to my gate, and said, 'Mr. ——, your minister was saying the other Sunday that you were going to build a new church—do you take small gifts?' 'Yes,' said I, 'certainly'—not expecting much, as she was not a professor of religion. I extended my hand as she put forth hers, saying, 'Well, here is something for you then," putting a *five dollar* bill in my hand!" This was the *first cash* that was given. The subscription and cash continue to come in, as already stated, and there is every probability of our having nearer $6,000 than $5,000, for which I asked.

[Christian Advocate and Journal.

SMILES.

A pleasant smile to light the eye,
And fill the heart with gladness;
To chase away the tears of grief,
And hush the sigh of sadness;
To lend the face a fairer charm,
A soul of love expressing,
That must to earth divinely bring
A comfort and a blessing.

Bewitching smiles! when hand in hand,
And heart and heart together,
We roam abroad, and dearly feel
The joy of wind and weather;
Bewitching smiles! when purple shades
Of twilight gather 'round us—
And "home, sweet home," with loving looks,
And tender words, hath bound us.

Who not would brave the tear to-day,
And feel the touch of sorrow,
If sunny smiles of joy could gleam,
And change the scene to-morrow?
Who would not go where feebly beats
The pulse of earthly being,
If one fond smile could faintly cheer
The weary spirit fleeing?

Oh! smiles have power a world of good
To fling around us ever;
Then let us wear their golden beams,
And quench their ardor, never!
For while a smile illumes the eye,
And wreathes the lip in beauty,
The task of life must ever be
A pure and pleasant duty.

PROSPERITY AND LIBERALITY.

The London correspondent of the *Western Christian Advocate,* describing an effort to raise a large fund for the extinction of debts on chapels owned by the Wesleyan Connection in Great Britain, gives the following remarkable history. The lessons of liberality in it are lessons for all prosperous men:—

"A gentleman, named Wilkes, has promised a subscription of 1,000 guineas to this fund, whose history is so remarkable as to be worth relating across the Atlantic. Seven years ago he was a journeyman mechanic. Having invented and patented some kind of crank or spindle useful in the cotton manufacture, and needing capital to start himself in the business of making them, he made it a matter of earnest prayer that he might be directed to some one able and willing to assist him. In a singular and unexpected manner he fell in with an elderly Quaker, a perfect stranger, who accosted him with the strange inquiry, 'Friend, I should like to know if a little money would be of any service to thee.' Having satisfied himself as to Wilkes' genius and honesty, the Quaker at once advanced him the required amount. The praying mechanic started in business on his own account, and everything he has touched of late has appeared to prosper. Hearing of a field in Ireland offered for sale, in which was a deserted mine, he went over to see it, bought the field for a small sum, recommenced the working of the mine, and it now turns out to yield abundance of excellent copper. For the year 1852 he promised to give to the Missionary Society a guinea a day; but such abundance has poured in upon him during the year that he felt this to be below his duty, and has, therefore, enlarged his subscription for the present year seven-fold—he is actually giving to that noble cause seven guineas daily—or upward of $10,500 a year—during this year, 1853; in addition to which he has just given a thousand guineas to the fund above referred to. Probably neither Australia nor California can furnish an instance of a man rising into vast wealth more rapidly; and certainly we have not heard from either of these countries of anything approaching to this example of Christian liberality. It is pleasing to be able to add that this remarkable man retains the utmost simplicity and humility and bids fair, if his life be spared, to occupy an eminent position, not only among the millionaires of this country, but among the ornaments of the church of Christ."

A WEIGHTY QUESTION ANSWERED.

The first sermon we ever wrote was upon the text, "Christ came not to be ministered unto, but to minister." Here was room for a great deal of talk and good talk. It was a comforting sermon to saints, and there was nothing in it particularly calculated to offend the carnal heart. It gained us more or less applause.

But our next sermon was upon a different subject. The text was one of those thunderbolts of Divine Writ that strike the carnal heart, as it were, dead. "Submit yourselves therefore to God." We sat down composedly to write this discourse, meaning to speak directly to the impenitent sinner with a calm urgency not to be evaded. But the sermon was not fairly begun before the writer began to question his authority to preach such doctrine as a matter of his own personal experience. The question grew more weighty; have I ever known the meaning of that naked truth, "Submit yourselves to God?" Every written sentence added to the awful apprehension that I knew not the command, and my pen was but recording my own condemnation. The sermon was thrown aside unfinished. The Bible became our study, and agonizing prayer was offered at every breath. The Gospel was examined verse by verse, from beginning to end. Every word was anxiously scrutinized to see if there was not one ray of hope for one guilty sinner. No hope was there. Every promise was to the believer, condemnation to the unbeliever.

That was the day in which we studied theology; not to preach the gospel, but to ascertain God's truth in relation to the salvation of our own souls. Besides the Bible, Luther, Edwards, Bellamy, and kindred writers, were searched with an agony of soul, the remembrance of which can never pass away, to ascertain the meaning of that word, the key of heaven's gate, Faith. But all was in vain. Despair was fast riveting its heavy chains on the soul; existence was becoming unendurable. The crisis was reached. There was no help but God. Prostrate before him, soul and body were yielded into the hands of a sovereign God for weal or woe. The load was gone. We had just learned the meaning of our text, "Submit yourselves to God."

Not long after this, a minister of the Gospel of ten year's standing, whispered to us as a friendly admonition, "It is an easy matter to talk about Christ, but to speak of eternal things from the heart is far different." He, too, for the first time, probably, had been made to pass through the deep waters that he might in conscious helplessness as a miserable, guilty, lost sinner, bow before the Sovereign God. [Puritan Rec.

SUSPENSE AND CERTAINTY.

In one of the recently published volumes of the Memoirs and Correspondence of the Poet Moore, he speaks of Monk Lewis, the celebrated writer of fiction in the last century. He tells us that on his death-bed, Lewis' very frequent exclamation in reference to the future world was, "*The Suspense! The Suspense!*" Alas, was this all he could say, and did all his talent, his enjoyments, his fame, end in sad uncertainty as to the future? Was he, like another unbeliever, about "to take a leap in the dark?" Alas for unbelief! Alas for mere speculation in the affairs of eternity!

What a contrast between this dying bed, and that of Edward Payson! "O my sister, my sister," said the dying Christian, "could you but know what awaits the Christian; could you know only as much as *I know,* you could not refrain from rejoicing, and even leaping for joy. Labors, trials, troubles would be nothing; you would rejoice in afflictions, and glory in tribulations, and like Paul and Silas, sing God's praises in the darkest night, and in the deepest dungeon."

Uncertainty and suspense are necessarily the lot of those who receive not the gospel of Christ. "I do not pretend to say," says Cicero, "that what I affirm is as infalliable as the Pythian Oracle; 'I speak only by *conjecture;*'" "We *know,*" says Paul, "that if the earthly house of our tabernacle were dissolved. we have a building of God, an house not made with hands, eternal in the heavens." Which, here, was the wisest man, and which was the happiest?

Pleasant indeed is the thought that all this knowledge is founded on a solid rock—the testimony of God, and that its attainment may be enjoyed by all—simply by the belief of the truth. We have seen the old man, deprived of his family and his all, repair to the promises of his Bible, wipe away his tears, and assume a smile; and when asked what made him happy, he answered, "Why, this book is all true, isn't it? My Father has said, 'I will never leave thee nor forsake thee,' hasn't he?" Yes, venerable old man of ninety, he has, and blessed be thy faith—'thou know'st, and know'st no more—the Bible true.' In the trials of life, in the sorrows of death, we, may rest on the Bible; its first great principles, in all their simplicity, can alone make us happy; and these can make us 'triumph when the world is in a blaze.' Receive these truths, O reader, and be blessed forever.

[Watchman & Reflector.

HEAVEN AT LAST.

A young gentleman indulging in every form of dissipation, and, of course, disregarding all the claims of religion, on being expostulated with on the terrible consequences he was encountering, very confidently said, "that he feared no consequences, for he believed God was too merciful to damn any of his creatures." His monitor replied, "Then you expect finally to go to heaven; but what kind of a heaven do you anticipate? It surely cannot be the heaven of the Bible, for there is not a feature of that which does not now cause distaste and disgust in your mind; a holy God is the object of your abhorrence, and pleasures purely holy you can neither appreciate nor desire. All your habits of life render such things distasteful, and the longer you live in sin, the more foreign they are to your ideas. Should you this night be admitted into heaven, with your present views, would it not be a hell to you to be confined to the society and employments of the 'spirits of the just made perfect?' Can you conceive of any society or service more uncongenial to your taste? Are you training yourself for such a state? Are you not, in fact, by your daily course, assimilating yourself to devils, and are they not more likely to be your future companions? You are deceiving yourself. There is no heaven for you, unless God or yourself undergo a radical change. He must become unholy, or you must become holy; and as the first is impossible, so without the last, there is no heaven for you. You cannot possibly associate what God has separated, and if you now prefer to degrade your nature by the indulgence of your lusts, reason as well as revelation assures you that you have your reward here, while hereafter you must forever be shut out from the holy presence of God."

[Presbyterian.

BEGIN RIGHT.—If you are about to do a piece of work, you will be careful to begin right; otherwise, you will have to take it in pieces and do it over again. If you are going on a journey, you will be careful at first to get into the right road; for, if you start wrong, you will be *continually* going farther and farther *out of* the way.

Now, you are starting in life, and life is a *journey.* If you start wrong, as I said, you will be all the time going out of the way. You have a life-work to do; but if you begin it wrong, all your labor will be worse than lost. Not only will you have to do it all over again, but to undo what you have done.

Do you ask, "How shall I begin right?" The wisest of men has said, "The fear of the Lord is the beginning of wisdom." The "fear of the Lord" is piety. The way to begin life aright is, first of all, to seek God, and make it your first and chief business to serve Him, and then everything else will come out right.

Of the missionaries who have gone from Great Britain to the heathen, nineteen twentieths are said to have received their first religious impressions in Sabbath-Schools, and of the evangelical ministers of England under forty years of age, more than two thirds became pious at these schools.

The Sabbath Recorder.

New York, July 7, 1853.

"HUMAN DEPRAVITY."

See First Page.

To the article of "D. E. M.," considered by itself, I have but little to object; and were it not for the apparent connection which it is made to hold with the subject which has been under discussion, I might let it pass without comment. But since I had said in express terms, "We do not suppose that God incorporates sin into man's being;" since I had disclaimed the notion that sin was a natural *attribute* of the creature; since I had been at pains to declare that, whenever I had spoken of the depravity of man's *nature*, I had had uniform reference to the language of Scripture, (Eph. 2: 3, 1 Cor. 2: 14. See *Recorder*, May 12;) since I had declared, that my understanding of the term was "the *disposition*, *tendency*, or *propensity* of the sinner's heart, and had a second time denied, by implication at least, that "God by creative power had wrought sin into man's being, and made it an attribute of his existence;" since I had argued that the *nature* of any thing had respect as much to the *relation* which it sustained to all other things, as to any thing *inherent* in its constitution, and hence, that "the natural man was a sinful or depraved being, because here in this world, *where God has placed him*, he manifests nothing but a *spirit of rebellion* against the divine law," (See *Recorder*, May 19;) nay, since in my first article, in which I said, "If the natural man regenerates himself, he exceeds the limits of his own nature," my use of the term *nature* was explained in what I immediately added, "he acts contrary to the *ruling inclination of his heart*," (See *Recorder*, April 21;) I conceive that your labored effort to hold me up as teaching, that "*moral depravity*, after all, is an *inherent attribute* of man's nature, *separate from sin*, and standing to it in the relation of cause to effect," might as well have been spared.

In all candor, however, I will admit, that an inaccurate expression on my part furnished you with a plausible pretext for such a course. I said, "We cannot conceive of sin as a voluntary act, which does not spring from a nature, or disposition, already corrupted." As truth, not victory, is my object, I shall not undertake to justify this expression. Had I used the term *overt* instead of voluntary, my meaning had been less likely to be misunderstood. In the next sentence the proper term was employed, but in the one following that the faulty one was again adopted, which has rendered me obnoxious to your criticism. You are welcome, for the truth's sake, to whatever advantage you have thus gained in the argument.

I believe in the voluntary nature of all sin. "Sin is the transgression of the law." Every act which is strictly a trangression of the law, is voluntary. When I speak of the sinfulness of man's heart, I allude to all those desires, affections, reasonings, and internal exercises, which are not manifested by outward actions; nevertheless, they are *exercises*, and because they are exercises of the soul, they are therefore *acts* of transgression, as much as if they had been externally performed. These acts of transgression are all voluntary, most unquestionably.

But "by a certain class of theologians moral depravity is thought to be a certain undefinable something lying back of actual transgression or sin, and sustaining to sin the relation of cause." Your design, evidently, is to convey the impression, that I belong to this "class." I do not know, that any thing I have written will justify such an impression. It may be a debateable question, however, whether there is not something "lying back of actual transgression," to which it would be no violation of propriety to apply the name of *depravity*. But as this would be going into the metaphysics of the subject more than is called for, we may leave the question for the present. In the mean time, let us see what it was that I *did* write.

I explained the corruption of man's nature, as having reference to "the disposition, tendency, or propensity of his heart." I meant something distinct from *external* conduct, it is true; but that I meant something distinct from, and "lying back of actual transgression," does not appear. For, in asserting the propensity of the sinner's heart to evil, and to nothing but evil, I said that it was so "according to that scripture which teaches, that every imagination of the thought of his heart is only evil continually." But how you discovered, that I supposed that the the *imagination* of the thought of the heart was not an actual *exercise*—a real, though not an external, *act of transgression*—I know not. And when I said, farther, in proof of the corruption of man's nature, that, "here in this world, where God has placed him, he manifests nothing but a spirit of rebellion against the divine law," I do not know by what rule of interpretation you discovered, that I referred his corruption to something back of actual transgression. That his *manifested* or *external* transgressions argued an *internal disposition* to them, I did indeed mean; but that the internal disposition, so far as we can take any cognizance of it, is not itself *actual* transgression, I did not maintain, that I know of.

It is, however, a lamentable fact, that all the internal exercises of the natural man, all his choices, (all which are so many *acts* of the mind,) are on the side of sin. It is universally and uniformly so; not an exception ever has been, or ever will be, found. Why is it so? To say that it results from the freedom of the will, does not meet the difficulty. Why does the will always, without exception, choose to sin? There can be no effect without a cause; and whether the cause lies in that "undefinable something back of actual transgression," which you *repudiate*, or whether it lies in that "abnormal development of the sensitivity, or *physical depravity* inherited at birth, and continued through life," which you *admit*, it may be unnecessary in the present connection to inquire.

The moral depravity of the sinner may be brought about in just the way you have described, for aught I care to dispute, but what has this to do with the question, whether man is competent to regenerate himself, or not? Because he can jump into a pit, does it follow that he is able to jump out of it? Because he can throw himself into the Rapids of Niagara, does it follow that he is able to breast the current, and swim out? What he would need in such a case, would be to be endowed with superhuman strength, which being given him, his deliverance, through the exercise of his own powers, might be looked for.

The sinner is in the *Rapids*. How came he there? He threw himself in, is your doctrine; I will add, it is mine too. It is his sin that he is there. He has no business to be there, and every inch of his progress down the current is but adding sin to sin. He *ought* to make an effort in the opposite direction, but he *will not*. What he needs is such a work of the Holy Spirit upon his heart as will overcome the repugnance of his will. When his will decidedly, fixedly, and habitually, sets in the opposite direction, he is regenerated. But that it never will set in the opposite direction, till God overcomes all repugnance, is as certain as that a stone will return to the ground, after it is thrown up into the air. But having before discussed this point at great length, I will say nothing more. T. B. B.

BRITISH CORRESPONDENCE.

Catholic Convents—Turkey and Russia.

GLASGOW, June 17, 1853.

The large increase of late years, in Great Britain, of conventual establishments, excites apprehension. With full knowledge that they have no sanction in the word of God, there is the firm belief amongst Protestants that in Continental countries they are nurseries of immorality and the prisons of women who maintain their virtue. Utterly at variance, as the idea of compulsory "contemplation" is to our national feeling, it would have been remarkable if the Bill of Mr. Chambers, making provision for magistratical inspection of such houses in cases of suspicion, had not been supported in the House of Commons. The proposed power being wholly in the hands of the Secretary of State, to grant commission for such visitation, it would probably be too seldom exercised. Yet Papists are making an outcry as if some flagrant injustice would be committed if any such opportunity should ever be afforded to a repentant nun to tell of the wrongs she had endured or the error she had committed. At a meeting of Roman Catholics, held here last night, Priest Forbes, violently denouncing the proposal, averred that if it were passed into a law, such visitors, in Ireland, if they entered within a convent, "might take their coffins with them, for they would never be permitted to come out alive!" Surely the consciousness alone of deeds of darkness being thus brought to light, could excite such opposition to the proposal to give the inmates of convents the same advantages of law that every other individual in the land possesses!

The fleets of France and England have sailed with a view to aid Turkey, should Russia persist in enforcing its demand in favor of the Greek subjects of the Porte—for Nicholas does not now confine his demands to their precedence in the performance of mummeries at what are termed the Holy Places. Hitherto he has not interfered with the Sultan's legislation for the Greeks of his own dominions, nationally or ecclesiastically. Although his title "Czar" is simply the Russian for Cesar, and carries back our thoughts to the epoch of the contests for precedency between the Eastern and Western divisions of the Roman Empire, yet, in point of fact, the Czar is not at present head of the Greek *church*, even in the same sense that the Pope is head of the Papal church. He *presides* at the Synod of St. Petersburgh, which administers in chief the spiritual affairs of the Greek church as established in Russia; but neither the Emperor nor the Synod have hitherto had even spiritual authority beyond the Empire. It is not to be supposed, however, that politically or ecclesiastically Nicholas is satisfied that matters should remain upon their present footing. His policy, and that of his predecessors, has been the extension of the Empire southward and eastward; and whenever an opportunity has seemed to offer for putting forth *a paw*, peculiar reluctance has been manifested by the bear to take it back. The recent insurrection of the Arabs in the province of Bagdad, and their acquisition of the country from Massaul to the Persian Gulf, together with the known want of faith in the integrity of the French Emperor, even when seeking alliance with Britain against the northern aggressor, had probably encouraged the autocrat to believe that the favorable time for possessing himself of Constantinople had at length arrived. If so, however, it is probable that he will now change his tactics, and be content to wait a little for a more favorable opportunity. Yet who can tell at what time or by what agency is to be brought about those changes which prophecy intimates as to prepare for Messiah's reign. The ten toes on the feet of the great image, if they are not to be found on one foot, are still to be formed. Congruity requires that five be found in the Eastern and five in the Western divisions of the Roman Empire, which the legs represent. The length of the legs and the smallness of the toes of the human foot may also be used expressively of the length of time that has elapsed since that division was effected, and the comparatively brief period between the formation of the ten kingdoms, corresponding with the toes, and the descent of the stone by which they are to be shivered to pieces. Believing this to be the import of the symbols, we look indeed for wars and rumors of wars until the end shall come, as well as other forms of sad judgment, the retribution, at the hand of the Lord, upon nations that have awfully misused their privileges. The cup of iniquity seems filling up fast. Not even do the fears of men, openly expressed, of coming evils, of direst nature, stay for a moment their downward progress in the ways of evil. Not even do their sufferings bring them, generally speaking, nearer unto God. The fruits of righteousness are not perceived from things either joyous or grievous. In prosperity, the Lord is forgotten as the giver; and when he chastises, his Fatherly purpose is misunderstood. J. A. BEGG.

EDITORIAL CORRESPONDENCE.

STEAMER SOUTHERN MICHIGAN, ON LAKE ERIE, }
June 29, 1853. }

A trip to "The West"—or to what used to be called "The West"—is no great thing in these days, in view either of its rarity, the time required, or the expense incurred. And yet it is a trip which every man ought to take who would get a just idea of the extent or character of his country. Under this impression, we determined to steal a week following the meeting of the Western Association, for the purpose of taking a look at some of the localities in the direction of sunset, which we have heretofore known only by name and hearsay.

Proceeding westward from Olean, on the line of the New York and Erie Railroad, one soon finds himself in a comparatively new country. It is the Reservation of the Allegany Indians—a tract some thirty miles long by one mile wide, on either bank of the Allegany River. These Indians are nominally under the chieftainship of *Blacksnake*, a name not unknown to history, which designates a man now more than one hundred years old. He is assisted in the administration of affairs by a council of some eight or nine chiefs, who hold monthly meetings. It is in contemplation, we were told, to take the old chief to New York during the present summer, that he may have an opportunity to see the improvements of the "pale faces," and to visit the World's Fair. Should he make his appearance there—a centenarian six feet four inches high—he will probably attract as much attention as any one object on exhibition. His people number some four or five hundred, and are beginning to turn their attention to agriculture, and to live quite comfortably.

Dunkirk, the western terminus of the New York and Erie Railroad, is a town of "magnificent distances." A notion once prevailed quite extensively, that this port would at no distant day rival Buffalo in commercial importance; and this led speculators to buy up large tracts of land in the vicinity, and lay them out in village and city lots, many of which were sold at auction in New York for high prices. Several lots were pointed out to us as having lately changed owners at the rate of $1,500 for 25 by 100 feet—a price at which we should choose to be the seller rather than the buyer. The freight to and from the West, transported by the New York and Erie Railroad, is reshipped here; and of course the place will always be one of considerable importance. But as to rivaling Buffalo, that is out of the question.

The Buffalo and State Line Railroad (commonly called, in connection with others, the Lake-shore Railroad) passes through Dunkirk, and by it we went to Buffalo. It is a very popular route from that city to Cleveland, Pittsburgh, Columbus, Cincinnati, Toledo, and Chicago. So much in esteem is it as a mode of conveyance to Cincinnati and other Ohio cities, that it does a large business, and its stock is considered as good as that of any western railroad.

Buffalo is the most important inland city of the State of New York. Its position, at the confluence of Buffalo Creek and the east end of Lake Erie, and at the western terminus of the Erie Canal, must always give it supremacy. The ground on which it is built is very well adapted to a commercial city, rising as it does gradually from the creek and the lake. The streets are quite regularly laid out; most of the recently erected buildings are substantial, and some of them quite showy. Main-street is the Broadway of Buffalo, and each side of it for nearly two miles is lined with stores. Buffalo is the offspring of the Erie Canal, and has been growing in importance and wealth ever since the completion of that great work. It is also the point at which center the great chain of railroads from New York, Boston, and Albany, and the Lake-shore road, which connects it with the vast network of railroads in the Western States.—We can not pass from noticing the commercial supremacy of Buffalo, without acknowledging its supremacy in another respect, and that is in the profanity of that portion of its citizens into contact with whom travelers are most thrown. It has been our fortune to mingle with people of almost every variety, both as to their national origin and their moral and social training, but we never met with any who, in this respect, exceeded those we met in Buffalo. Somewhere we have read of the man who, failing to remember the name of an American whose acquaintance he had casually made, described him as "Mr. God-damn." That title would point to a class rather than to an individual in Buffalo.

From Buffalo, Niagara Falls is an hour distant if you reckon by time, or half a dollar distant if you reckon by expense. Time and money must be very precious to him who could not afford so much to visit the characteristic natural wonder of America. Of course we did not let slip this opportunity to see and to feel what can be seen and felt nowhere else. But to attempt any thing in the way of description, after what has been written in that line—especially to make that attempt in the saloon of a Lake Erie steamer, with the representatives of all nations gabbering around you—would be the hight of folly.

Leaving Buffalo at 9 o'clock last evening, we enjoyed a cool and quiet night, and at breakfast time this morning, found ourselves nearing Cleveland, the emporium of northern Ohio, and one of the marts of the great Lakes. It is beautifully situated on the south shore of Lake Erie, at the mouth of the Cuyahoga River, and is the seat of justice of Cuyahoga County. A bold bluff, some eighty feet high, rises here from the shore of the lake, and on the level top of it stands the city—a site which could hardly be improved. From this point the Ohio and Erie Canal runs off to Portsmouth, 307 miles distant, connecting the Ohio River and Lake Erie. The Ohio and Pennsylvania Canal meets this at Akron in Summit County, and opens communication with Pittsburgh. Railroads also connect Cleveland with Cincinnati, with Pittsburgh, with Toledo and Chicago, and with Dunkirk, Buffalo, and New York. The population of Cleveland in 1840 was 6,071; in 1850, 17,034.

Toledo, the place at which we take railroad for Chicago, and where this letter must be mailed, heaves in sight. Before reaching it, let us say a word about routes to the West. From New York, there are two routes—one by Hudson River Railroad to Albany, and thence by Central New York Railroad to Buffalo; the other by New York and Erie Railroad to Buffalo or Dunkirk. From Buffalo, one can take the Lake-shore Railroad to Cleveland, Toledo, and Chicago; or steamer to Toledo, and thence by Southern Michigan Railroad to Chicago; or steamer to Detroit, and thence by Central Michigan Railroad to New Buffalo, and steamer to Chicago. The cost is about the same by either route, except the Lake-shore Railroad, by which it costs some three dollars more from Buffalo to Chicago than by the boats and cars. Crossing the lake by steamer we consider much pleasanter than going 'round by rail. From New York, we prefer the Erie Railroad route, on which those leaving in the morning reach Buffalo early in the evening, in ample time for the boats; or, leaving in the evening, reach Buffalo or Dunkirk before noon of the next day, and can go on from the latter place direct to Det[illegible] by steamboat. From Buffalo, we much prefer the Southern Michigan line, which is the shortest to Chicago. Its boats—the Empire State, Southern Michigan, and Northern Indiana—are not excelled for speed or comfort, while their offcers are noted for their gentlemanliness and attention to passengers.

GAVAZZI'S LECTURE.

Father Gavazzi delivered a lecture, on Thursday evening, the 30th ult., on the "Present and Future of America." The weather was unfavorable, but quite a respectable audience was present. He said, that all people can now find in America shelter and refuge from oppression and tyranny. The time will come when Europe, and all the world, shall be as free as America now is. Our emigrants expect to, and do find liberty here, and they shall study in your liberal institutions, and carry those principles back to their native countries, making the whole world one universal Republic. As we are accurately informed by both ancient and contemporaneous history, it is impossible for Liberty and Romanism—it is impossible for Freedom and Popery to flourish beside each other; and, therefore, it is necessary that you should ever be upon the watch. I know that where Roman Catholics are watched, they say they are persecuted. No!—that is not persecution, that is only precaution. Rome at present is trying to divide you, and to dominate over you. I like the preaching of Dr. Cox, of Brooklyn, who warned you of the spread of Popery in America. You must meet it with gentle means; but do not be deluded by their professions, nor deceived by their shows. For they do not come to oppose, or win you openly at first, but the mask is removed, ultimately. He spoke of the commonness of crosses in the various Protestant Churches, and he felt convinced that these Churches would be among the first to become Catholic. [Applause.] Don't let them get their nail into your flesh or they will kill you. Don't tell me that Catholic and Protestant are brothers. No! no! One believes the Bible, and the other believes in external forms and theatrical nunneries. Dear brethren, don't mistake, Romanism is increasing in influence, both numerically and otherwise. He then spoke to the effect that Catholic servants, in a measure, constrained and hindered the free expression of opinion in American families. He also asserted that the Catholics, in a great measure, ruled the press and politics of America. The first politicians in your country were noble Christians; now they will submit to all kinds of humiliation, and be guilty of all sorts of degrading meanness; they will kneel before the Bishop, the Priest, and the Jesuit, for a vote. Americans, don't stoop to any foreign Jesuit, for if you do, instead of being the fathers of your country you become the traitors of your country. If you will be free from Catholic influence you must be Americans. He then spoke of the influence of Romanism in Europe, and hoped his audience would take a warning from the result.

He alluded to the arrival at Washington of a private Envoy from the Pope, with gifts of various descriptions to the President. With Virgil, said he—

> "When the Greeks give gifts, I fear them."

And concluded with the earnest hope that the sun of the next anniversary of American Independence will be as bright as that of 1776. [Loud applause and waving of handkerchiefs.]

At the conclusion of this address, in order to show Father Gavazzi in some measure the esteem in which his efforts are held, the members of Waldensian Lodge, No. 9, American Protestant Association, presented him with a splendid gold medal. This medal was about two inches in diameter, and beautifully engraved. On one side was the following inscription: "Presented by Waldensian Lodge No. 9, American Protestant Association, to Alessandro Gavazzi, New York, June 30, 1853." On the other side was an engraving of the Scriptures open, and above, the word "Holy Bible." The medal hung from a long black ribbon by a finely engraved loop, somewhat resembling a mitre.

NEW YORK UNIVERSITY.—The annual commencement of the University of the city of New York, was celebrated at Niblo's, on Wednesday, the 29th ult. A large number of distinguished guests occupied the stage, and the students were seated in the body of the hall. When the exercises commenced, the building was thronged with a brilliant assembly.

The Rev. Isaac Ferris, D.D., was inaugurated Chancellor of the University, and delivered a very appropriate address. After this came the speeches of the graduating class, at the conclusion of which eleven young gentlemen were admitted to the first degree in the Arts. Thirteen gentlemen received the degree of Master of Arts, three the degree of M.D., and the Honorary Degree of L.L.D., was conferred upon Samuel Dickson, Charleston, S. C.

In the evening, the Alumni of the University enjoyed a sumptuous banquet at the Astor House. Toasts and speeches were given, and the festivities closed at a late hour, after having yielded much satisfaction to all who participated in them.

MISSIONS AT SHANGHAE.—Rev. T. P. Crawford addresses a letter to the Big Hatchie Association, through the *Tennessee Baptist*, in which he gives the following information respecting the state of Christian missions in Shanghae. The whole number of missionaries, male and female, who are now laboring in that city, is 36. These are represented as follows: London Missions, 6; English Episcopal, 2; American Episcopal, 8; Methodist, 3; Seventh-day Baptist, 4; Baptist, 9; Presbyterian, 4. Within a year from the date of Mr. C.'s letter, seven missionaries had arrived, and thirteen had "left for their respective fatherlands."

"The London Mission, the American Episcopal, the English Episcopal, the Sabbatarian, and Baptist, each have within the city a large and commodious chapel, built in the foreign style, in which is regularly dispensed the Word of Life, both spoken and written. Besides these there are other preaching places—rented Chinese houses.

"A goodly number of children, both male and female, are receiving in[illegible]ion in the mission schools. The numb[illegible] boarding and day schools is not less than twelve."

Much is done in the sale of religious books, which are sent into various parts of the empire, by traders and others visiting the city. The number of converts thus far is small, with the hope that in future years they will, as the seed sown takes root, increase.

A HINT TO WEALTHY MEN.—An inspired apostle (says the *Watchman and Reflector*) has exhorted us to "provoke one another to love and good works;" and this holy provocation may be rightly taken, even where it is not intended to be given. A good man may present his property to the cause of the Redeemer, simply with a view to the glory of that great personage, without any special regard to his fellow Christians, but it becomes them to be moved by his example to high and noble deeds, and to copy his holy conduct. Here is an illustration of what we mean:—

The sixty-first anniversary of the English Baptist Missionary Society was held in London the last week in April, and was presided over by W. B. Gurney, Esq., a gentleman of seventy-five years of age; for thirty-five years a member of its Committee, and for eighteen years its Treasurer, during the last seven of which he has had, for his colleague Samuel M. Peto, Esq., a member of the British Legislature. Age and infirmities compelled the venerable man at the meeting to take leave of public life, which he did in a manner well befitting the Christian gentleman. The report of the Secretaries showed that a debt rested on the Society of some nine thousand dollars, but before the end of the meeting one of those gentlemen annouced, by the authority of an old friend of the society, whose name, he said, he was not allowed to mention, that the whole debt was paid! No doubt existed in a single mind as to who that friend was, for this was by no means the first time he had performed similar acts.

THE ENGLISH MISSION IN JERUSALEM.—In one of the letters of Dr. Duffield, who has been on a visit to Palestine, we find the following:—

"The mission established by the English Church, and by the English government, in connection with that of Prussia, is well supported. Bishop Gobat is a warm-hearted Evangelical man, and exerts personally a good influence. The mission also has various useful appendages, and some interesting cases occasionally occur, of Jews renouncing their Judaism, and embracing the gospel. It is a light, and the honest searcher after truth may find his way to Jesus Christ, the friend and Saviour of sinners, by God's blessing on the means it furnishes. Still it is but limited in its influence, and I should fear may be so related with the political governments that sustain it, as to afford but imperfect and ill-defined representations of the truth that true Christianity advances 'not by might nor by power, but by thy Spirit, as saith the Lord.'"

PREMIUM FOR A THEOLOGICAL ESSAY.—The *Home Journal* says that in 1774, a Scotch gentleman left a sum of money, the interest of which he directed should be given as a prize, at the expiration of every forty years, to the author of the best work upon the evidences of the existence of a Supreme Being. The prize has already been once awarded and the second period of forty years will expire on the first of January, 1854. By that time the accumulated interest will have amounted to the very desirable sum of twelve thousand dollars, all of which will become the property of the author of the successful treatise. The competition is open to all the world, and there is no restriction as to the length or brevity of the essays. An Aberdeen paper gives the exact subject to be elucidated, as expressed in the following terms:—

"The Evidence that there is a Being, all Powerful, Wise, and Good, by whom everything exists; and particularly to obviate difficulties regarding the wisdom and goodness of the Deity; and this, in the first place, from considerations independent of Written Revelation; and, in the second place, from the Revelation of the Lord Jesus; and, from the whole, to point out the inferences most necessary for, and useful to, mankind."

AGRICULTURE IN PALESTINE.—Rev. Dr. Duffield, writing to the *Christian Observer*, under date of Jerusalem, April 3, 1853, says:

"The revival of agriculture, and the improvements commenced in their lands, have within a few years been very remarkable. I am surprised to see the extent of ground beginning to be terraced and cultivated in fields of wheat and barley, and vineyards. I met a large caravan of mules, donkeys, and horses, last week, near the Jordan—nearly if not fully 200 bearing wheat from its Eastern side to the Jewish market. The early and latter rains as yet however occur not with that abundance and certainty as to indicate that the Lord has removed his curse from the land. The failure some 4 or 5 weeks ago of the latter rains had become so marked that great fears were entertained for the coming season, lest the crops should be wholly cut off. Mussulman and papist, and nearly all sects celebrated fasts. Water had became very scarce and was sold at high rates, wheat also had advanced in price. But within a fortnight past, there have been some refreshing and abundant rains, and the fields of grain present a very vividly verdant aspect."

FUNERAL OF REV. DR. SHARP.—The funeral of Rev. Dr. Sharp took place at Boston, on the afternoon of June 28 from Charles-st. Church, and was largely attended by the citizens of Boston and the neighboring towns. Governor Clifford, R. C. Winthrop, and many distinguished merchants and clergymen of various religious denominations were present. The funeral sermon, by President Wayland, of Brown University, was an elegant tribute to the Christian character of the deceased. Many of the stores were closed, and the bells of the churches tolled by order of the Mayor.

A NOBLE MONUMENT.—To honor the memory of the late Duke of Wellington, a magnificent School is to be established, at which children of Army officers are to be admitted free of charge. The Queen heads the subscription with $5,000; Prince Albert and the Duke of Cambridge (the Queen's uncle) follow with $2,500 each; and there are several subscriptions ranging from $500 to $1,000. The entire subscription already amounts to $400,000, and will probably be increased to $500,000. Is n't this better than a pyramid of useless granite?

There are in the Massachusetts Constitutional Convention 128 farmers, 73 lawyers, 65 merchants and traders, 18 boot manufacturers, 24 clegymen, 24 manufacturers, 18 physicians, 14 editors and printers, 11 mechanics, 8 builders and house-wrights, 4 master marines; masons, machinists, blacksmiths, druggists—3 each; jewelers, tanners, professors at law—2 each, &c. Of the whole number, 336 were born in Massachusetts, 31 in New Hampshire, 11 in Connecticut, 11 in Vermont, 8 in Maine, &c.

A curious case of juvenile depravity occurred the other day in the town of Chatham, in this State. A lad of eleven years became highly enraged at his father, and took his revenge by going about to fire the neighboring woods, stables, outhouses, &c. Being asked if he was not sorry for what he had done, he answered no, and said that he wanted to burn up all between his father's house and Rilier's mills, a distance of some three miles. The boy was arrested and put under bond for his good behavior.

Dr. Maddox, of Louisiana, *en route* for the East, with his family, passed through this city on Friday last, (says the *Cincinnati Commercial*,) and while here gave freedom to three of his slaves, who were in company, one boy and two girls. He also gave them a liberal supply of money to supply their wants until his return from the East, when he proposes to have their free papers regularly made out.

The editor of the New Hampshire *Congregational Journal* writes, concerning the ministerial change in that State, that of the one hundred and sixty-three ministers of the State ten years ago, only *thirty-two* occupy the positions they did then. And yet, of the one hundred and sixty-three pastors ten years ago, twelve only have died.

In the province of Antre-Minhoe Douro, Portugal, there is a mountain called Stelles, which is remarkable for one thing which is not easily occounted for. On the top of it there is a lake in which the wrecks of ships, broken pieces of masts, shrouds, and even anchors are found—though the mountain is at least twelve leagues from the sea.

A resolution has been passed by the Common Council of Detroit, tendering to Hiram Powers, the great American sculptor, now about to return from Europe, the hospitality of the city. The resolution was of a highly complimentary character.

The identical cylinder belonging to the "Savannah," which sailed to England in 1819, and was the first steamship that ever crossed the Atlantic ocean, will be exhibited at the Crystal Palace in New York, by the side of one of the most approved constructions of the present time.

General Intelligence.

European News.

The steamer Africa, from Liverpool, arrived at New York on Thursday, June 30, bringing dates to June 18.

The Turkish question exclusively occupied public attention, but it is almost impossible to arrive at any true estimate of its bearings. The Russians seem determined to occupy, if they have not already occupied, the Danube Provinces, which France appears determined to prevent, while England evidently has a strong dislike to the whole business. The Turks are arming at all points. Latest accounts report that the mediation of Austria had been accepted by Russia.

Prince Albert laid the foundation of an Asylum for Idiots, at Earlswood, Reigate, near London, on the 16th June.

Hon. and Rev. A. P. Perceval, the Queen's Chaplain, had committed suicide.

The India and China mails had arrived at Trieste, with advices from Canton to the 20th of April, and from Hong Kong to a later date. The capture of the city of Nankin by the insurgents is fully confirmed. The Hong Kong *Gazette*, of April 22, confirms this information, and says that the capture was effected on the 21st of March. It adds, however, the important intelligence that the insurgents were subsequently compelled to evacuate the city, and that on the 6th of April they were defeated in an engagement with the Imperial troops, about thirty miles south of the city of Nankin.

Terrible Accidents in New York.

On Friday morning, July 1, a serious accident occurred on board the steamer New World, at the foot of Chambers-st., New York. The circumstances, as near as can be ascertained, are as follows:—

The New World, with the George Washington, form a regular day line to Albany, leaving New York at 7 o'clock, and the Francis Skiddy forms an opposition line to both of them, making the up trip by day and the down trip at night. The New World was to leave at seven o'clock precisely, and about one hundred passengers were on board—the greater part of whom were in the ladies' saloon aft, and on the promenade deck. The dock was crowded with carriages containing passengers, and everything was hurry and confusion. At twenty minutes before 7, the engine was in motion, the engineer being at his post and the firemen in the boiler-rooms, when of a sudden a tremendous hiss of steam was heard, and in a moment after the scalding vapor pervaded the whole deck, which was under cover, both fore and aft of the engine. Capt. Peck was aft at the time, and with great presence of mind rushed to the saloon and secured the doors, thereby preventing the passengers from coming on the lower deck. But for this precaution it is probable that many of the passengers would have been severely injured; as it was, however, they all escaped harm. It appears that one of the lower flues in the larboard boiler suddenly collapsed, the steam, blowing open the furnace door, and rushing into the boiler-room, blew into a thousand directions a huge pile of coal, and thence through two partitions into a pantry, and out upon the main deck and into the engine-room, which is inclosed merely by an iron fence. The force of the steam was so great that it completely discolored and peeled off the paint on the ceiling of the main deck. It even made its way into the clerk's room, completely saturating papers and books. The clerk was in his room at the time, receiving fare, and narrowly escaped with his life.

Two men were instantly killed by the explosion, one man drowned, and seven others mortally wounded, all belonging to the crew of the steamer. The number of deaths up to Monday morning were seven.

It was supposed that steam had been raised unusually high for the purpose of racing with the Francis Skiddy, to Albany, but Isaac Newton, one of the principal owners of the boat, who was on board immediately after the accident, says that he had given especial instructions against racing, or any approach to it. The Coroner's Jury exonerate the officers of the boat from all blame in the matter, and recommend the Board of United States Inspectors of Boilers to give the result of their labors to the public at the earliest day possible.

On the same day at 5 o'clock in the afternoon, a terrible storm of rain, hail and lightning rose suddenly and passed over the upper part of the City and neighborhood. An awful scene occurred on the north side of 43d-st., directly opposite the Latting Tower. Here two large unfinished frame buildings were blown, or rather, were crushed down into a mass of ruins. One of them was partly sided, and had the rafters up, but no roof, the other was sided and roofed with tin, and was being plastered. In this building, besides the workmen, there were numerous laborers who had taken shelter under its roof when the storm drove them hurriedly from their work. How so many persons escaped death is truly wonderful. It can only be accounted for by supposing that they had a moment's warning and rushed into the street. The first alarm was from the tearing off a portion of the tin roof, which was carried high over another building and fell in the street. Before they could escape, they were buried in a mass of timber, and three of them instantly killed, and four or five dangerously wounded, and others slightly bruised and badly frightened. Several would have perished but for timely assistance to extricate them. Two other unfinished buildings in that vicinity were also blown down, but no persons were in or near them at the time.

SINGULAR LAKES.—The Crater Lakes, in the town of Manlius, Onondaga County, New York, are curiosities, and are supposed to be of volcanic origin. They are, by the inhabitants about there, called the "Green Lakes." One of them is on the top of a hill, and is in the form of a tea-cup. The banks are two hundred feet high, and the water four hundred feet deep. The water appears of a deep green, but when taken up in a glass it is perfectly clear and transparent. Trees and limbs which fall into the water soon become encrusted with a bright green substance, which on being exposed to the air becomes hard. The timber decays and leaves this incrustation in the shape of hollow tubes. Wood saturated with this water and burned emits a strong odor of sulphur. A farmer who resides near once heard a great rush of water, and looking round saw the lake rising over the banks. He was alarmed, and fled with his team; but the water soon receded to its usual level.

WESTERN RAILROAD ENTERPRISE.—An Air-line Railroad under the name of the "Cleveland and St. Louis Railroad," according to *The Toledo Blade*, is in contemplation. The Road, according to the programme, is to run direct to Paris in Indiana, where it will unite with Terre Haute and Alton Railroad. *The Blade* says that a company under the General Railroad Law is already formed in Indiana, and stock taken, sufficient in amount to secure the construction of the Indiana portion of the work. This Road will cross the State of Ohio, almost midway between the Bellefontaine and Indianapolis Road on South, and the Toledo, Wabash and St. Louis Road on the North, and will intersect with the Dayton and Michigan Road at Lima, making the distance between Toledo and St. Louis by this route 390 miles. At Tiffin it will intersect with the Mad River and Lake Erie Railroad, thus furnishing a connection between Sandusky and St. Louis over a route of 418 miles, and the length from Cleveland to St. Louis will be 460 miles. It will also intersect with the Toledo and Norwalk Road, and the Sandusky and Mansfield Road.

SWINDLING A COUNTRYMAN.—Wednesday afternoon a countryman from Ohio, a wool merchant, stopping at the Western Hotel in Courtland-st., New York, was induced to go to Brooklyn on the representation of a man who pretended to be from the same State and engaged in the same business. After visiting the Navy Yard and other places of interest, they proceeded to the Hights, where they met another, a stranger apparently, who had just arrived from California, and before returning wished to dispose of the patent of a valuable invention, represented to be a safe for securing books, papers and money, from fire as well as burglars. Upon a bet being made between the two sharpers that it could not be opened, the countryman was induced to fork over $1,000 in the hands of one of the party, which no sooner done than the other grabbed at it and was off. The "friend" followed, and the countryman was soon distanced in the race. He subsequently related the circumstances to the Police Justice sitting at the City Hall, and efforts were made to arrest the offenders.

A NEW PRINTING PRESS.—The Milwaukie *Sentinel* says that Mr. S. D. Carpenter, late of the *Madison Democrat*, has succeeded in inventing a new printing press which has some very great improvements. It is expected that one will be exhibited at the World's Fair. Three of its prominent features are these: *First*, it feeds itself, and does it perfectly. *Second*, it works both sides of the sheet at once; the half cylinder rocking to and fro, printing one side of the sheet as the bed plate moves forward, and the other side as it comes back. The registry, too, is as accurate as machinery can make it. *Third*, the press registers its own work; a clock face, with hands, on the side, showing at each moment the number of sheets, as well as the number of tokens worked off. Being much less complicated than the Hoe presses, Mr. Carpenter expects to furnish them at greatly reduced prices. In running them, too, he saves expense, as one man can tend the press and the engine at the same time.

DESTRUCTIVE STORM AND TORNADO AT GREAT BEND.—The Binghamton *Republican* of June 23d, says: Yesterday (Wednesday) afternoon, a violent thunder storm and tornado at Great Bend tore up the trees, damaged crops, prostrated barns, and committed other injuries. A horse was also killed by lightning. The telegraph line between Carbondale and Montrose was broken down. There were four feet of water on the Railroad track—and we hear also that the water in the Susquehanna River, at Rock Bottom Mills, in this village, rose between six and eight inches. We have not learned the particulars of the storm. Its signs were seen in our village in the shape of black clouds in the east, heavy thunder and vivid lightning.

RAILWAY AXLES.—Mr. D. Cokely, of Pittsburgh, Pa., has the model of a new Compound Axle invented by him, designed to obviate the mischief and perils now encountered on Railroad curves, where the wheels on one side of the car must necessarily travel further and faster than those on the other, producing a tremendous strain on the axle and frequently breaking it. The object sought by this invention is an important one, and we trust it is attained. Whether this invention is preferable to others, especially that of Mr. P. G. Gardiner, of N. Y., is a question not for Editors but for practical Engineers, to whom we earnestly commend it. The old fashioned axle is clearly vicious and dangerous; let the best attainable substitute be designated and adopted forthwith.

ST. PAUL A PORT OF ENTRY.—The St. Paul (Minnesota) *Democrat* says: Messrs. Fullers have, on the way from Liverpool, forty-five crates of Queensware, upon which they will pay duties at our Custom House. They save from 23 to 37 per cent. by importing directly from Liverpool, instead of purchasing in New York. Large wholesale houses will soon be needed here, which will import their goods direct from Europe, and give the Surveyor of the port something to do.

Dr. J. A. Kelly was in a groggery drinking in Millroad, Knox Co., Ohio, on the 20th June, when his maiden sister, Elizabeth, went to the door to call him home. She was abusively ordered to go home and mind her business, when she picked up two or three stones and threw them among the decanters, breaking two or three of them, and then started for home. The rumseller caught a revolver from his bar, chased her and fired four shots at her, one ball lodging in her thigh, whence it cannot be extracted, and another inflicting a similar wound on a young boy, Moffit, who was sitting quietly on his stoop some doors from the groggery. The rumseller was arrested and held to bail in the sum of $2,000.

The Rome (N. Y.) *Sentinel* of June 29, says: All accounts agree that the wheat crop promises to be more than an average, and unless something occurs hereafter to prevent, we may calculate on a large product. Of the prospect of the other grains, we can only speak so far as this section of country is concerned; but in this part of New York we have never known them more promising. Corn has a good stand, and is more than ordinarily forward; the breadth planted is also large. Oats look well, and promise, at this early day, a good crop. Other grains and all the root crops bid fair to produce well.

SUMMARY.

From January 1 to April 28, 1853, eighty-two whalers put into Honolulu, of which one was Russian, four Bremen, three French, and the remainder American. At the port of Laihana, during the same period, seventy whalers had put in, of which one was French, one Bremen, and the remainder American. The total amount of oil shipped to the United States since January 1, 1853, has been 155,572 gallons sperm, and 2,172,814 gallons whale. Also, 485,435 pounds of bone.

The *Detroit Free Press*, June 23, says: In all portions of this State there is abundant promise of a heavy wheat crop. The only danger now to be apprehended is rust, and inasmuch as that depends upon the state of the weather hereafter, we must hope for the best. The spring crops are doing pretty well, though rain is much needed. We do not hear any complaint about the prospects of fruit.

Women's Rights have taken a new and useful shape. At Millersburg, Ohio, a few days since, the lords of the village having seen fit to neglect the cleansing of the streets, a bevy of damsels armed themselves with shovels, hoes, wheel-barrows and brooms, and commenced clearing up and wheeling away the dirt that had accumulated since the opening of spring.

A riot occurred July 1, in a lager bier saloon in Pittsburgh, in which the proprietor, named Augustus Lusler, was stabbed, supposed mortally, and the bar tenders, Francis Kellerman and Ferdinand Kaisir, were seriously wounded. The parties who inflicted the wounds are Francis Porter and George W. Lewis, young men of respectable connections. They have been arrested.

The Bowling Green (Ky.) *Standard* says: A difficulty occurred in this County on the 3d June, between Mrs. Marion Bunch and Miss Brown, in which the latter was killed. The particulars which led to this horrible tragedy are unknown, or the means by which it was effected. A sister of Miss Brown, in attempting to appease the affray, received several severe wounds, which, it is feared, will prove fatal.

The saleratus factory of Porter & Co., East Boston, was destroyed by fire on Friday morning, June 24. Loss, about $7,000; insured $6,300, including $1,500 on the building. The stables of Newton & Potter and J. W. Estabrook & Co., Boston, were destroyed by fire on Friday evening. Loss about $3,000. Newton & Potter were insured for $1,200.

The Cincinnati *Gazette* says: The lumber trade of Cincinnati has grown to be immense. It is not very long since that a few rafts of a hundred thousand feet each overstocked the market. Now in the season for running, the Ohio is full of fleets, some of which cover acres. We have heard of one this season from a single mill, which contained 1,000,000 feet of boards.

A Berkshire Judge, unable, a few weeks ago, to settle the disputed ownership of a dog which was brought before him, allowed the animal to decide for itself in Court. The dog passed one of the claimants, but went to the other, joyfully wagging his tail, placing his feet on his knees, and attempting to lick his face. The testimony of the dumb witness was considered conclusive.

Last week in excavating the premises of Mr. Peter L. Bogart, on the east side of Manhassett, a number of skulls and bones were found. Some of the skulls had the teeth set in. They are conjectured to be the remains of an Indian tribe who formerly lived there, and manufactured wampums from the clam-shells in the vicinity of the bar or beach.

During the thunder storm on Thursday, June 30, a German brickmaker, named Conrad Deitz, doing business in Fifty-first-st., N. Y., while picking cherries, in company with two others, at the corner of One Hundred and Tenth-st. and Tenth-av., was struck by lightning and instantly killed.

The whole of the Great Ohio Valley Railroad, from near Cincinnati to Bridgeport, opposite the City of Wheeling, is soon to be in process of construction. This road forms an important portion of what will be one of the shortest routes from Cincinnati to Baltimore, and from Cincinnati to Philadelphia, New York and Boston.

The ceremonies of the Inauguration at the Crystal Palace will take place on the 14th of July, the day before the Exhibition is opened to the public. On this occasion, it is expected that the President of the United States and some, at least, of the Cabinet officers will be present to assist at the Inauguration.

At the crossing of the Maine Railroad in Boston, on Wednesday night June 29, a man named Luther S. Brown, who was in a buggy, attempted to cross the track, when he was struck by an engine, thrown out, and almost instantly killed.

Dates from St. Thomas to June 10, inform us that the yellow fever is raging fearfully on that island. There are several American vessels in port that have lost officers and crews entire. There are at this time 30 seamen in the hospital, and the deaths number from 4 to 6 per day.

Advices from Turks Island to the 22d June state that heavy rains had fallen at that place, which destroyed about 150,000 to 200,000 bushels salt; in consequence of which salt had materially advanced, and was held at 15 cents.

There was a grand torch-light procession of the New York fireman on Saturday evening, July 2, on the occasion of the arrival of a Baltimore fire company, as their guests, to spend the Fourth of July and see the various objects of interest in New York and its vicinity.

On Wednesday night, June 29, three tows, comprising more than 100 barges and canal boats, left Albany for New York. They occupied the entire channel, so that the steamer Empire, in trying to shoot past the fleet, got aground on the flats, but slipped off soon afterward.

Mrs. Foote, wife of Hon. T. M. Foote, lately Chargé d'Affaires to Austria, who arrived in the steamer Baltic, on Sunday, 26th ult., died in N. Y., on Tuesday. Mrs. Foote had been in feeble health for some time. Her remains were conveyed to Buffalo.

The steamer Ocean, plying between Boston and Hallowell, went ashore on the night of June 28, at Thatcher's Island. The passengers and crew were taken off, and the vessel towed to Boston.

The attempt to enforce the Maine Law in New-Brunswick had not been successful. At Richmond, where the friends of the law instituted some prosecutions, the Temperance Hall was blown up with gunpowder and ruined.

A gravel train on the Central Railroad ran into a passenger train between Columbus and Zanesville, July 1. A fireman and engineer, and a Mr. Guthrie, of Putnam, were injured, but not seriously. The gravel train was out of time.

The proprietors of the St. Nicholas Hotel, New York, have opened another new wing, on the south side of the main building. This wing contains eighty-six rooms, all fitted up in the most liberal manner. Other enlargements are in progress, and will soon be completed.

George Gates was executed at Ottawa, Ill., on the 28th ult., for the murder of a man named Liley. Gates was about twenty-three years of age, and was hung in presence of seven or eight thousand people. He protested his innocence on the gallows.

A dispatch dated Albany, Friday, July 1, says: The first locomotive on the Albany and Northern Railroad came through yesterday, the engine "Merritt Clark" having come from Eagle Bridge to this city. The road is now ready for use.

The physicians of Alexandria, Va., state that "since the 11th of last May, seventy-three cases of true Asiatic cholera have appeared among us. The deaths have amounted to thirty-four. For some days past the disease has been gradually declining, and at this time but one case is known to exist."

A new bank has been organized at Albany, under the name of the Bank of Commerce, with a capital of $250,000. The President is Stephen Clark, engaged in the lumber business. The Cashier is E. R. Phelps, at present Deputy Treasurer of the State, who was for many years Teller of the Bank of Albany.

The Milwaukie and Watertown Railroad Company have made a contract for the construction of their road with Bacon & Co., of Baidgeport, Connecticut. They agree to build and equip the road by the 1st of July, 1854, for $575,000, a quarter of which they agree to take in stock.

The venerable Dr. Chapman died in Philadelphia July 1, aged 74 years. He had been connected with the Pennsylvania University since 1811, resigned in 1850, and was elected Emeritus Professor.

A night express train on the South Carolina Railroad was thrown off the track last week, by a bar of iron being thrown across the rails. The engineer and fireman were killed, and another man dangerously wounded.

There is now living in Shrewsbury, York County, Pa., a son of Mr. George McAbee, whose father, grandfather, great-grandfather, and great-great-grandfather are all on the stage of action.

In the vicinity of Boston the canker worm is committing great ravages on the apple tree. Trees, which a few weeks since were covered with blossoms, are now blasted, and have the appearance of having being partially burned.

The Award of $200 for a design for a medal of the Crystal Palace Exhibition, has been awarded to Mr. Ortel, of Newark, N. J. There were many designs from different parts of the United States.

Portugal is about the size of Maine, and has a hundred inhabitants to each square mile. Massachusetts, the most densely peopled of the States, has eighty-four inhabitants to the square mile.

On June 19, ten slaves, belonging to Robert C. Todd, Col. James Taylor, R. Slaughter, Mary Winston, and Dr. Parker, citizens of Newport, Ky., made their escape from that place.

The Sash and Blind Factory of Mr. D. B. Makepeace, in Barre, Mass., was destroyed by fire on the night of the 21st June. Loss from $1,000 to $1,500. No insurance.

The Petersburg Railroad Warehouse, at City Point, Va., together with eight adjoining buildings, and 70 bales of cotton, were destroyed by fire on the 27th ult. Loss about $30,000.

The Alabama *Herald* contains an account of the murder of a negro in Chambers county, of that State, by his master, Rev. Robert Jones, a Methodist preacher. The negro was tied to a tree and whipped to death. The preacher immediately fled.

Michael Lafferty, a conductor on the Reading Railroad, was run over by the cars at Richmond Depot, near Philadelphia, on Tuesday, June 28, and received injuries which caused his death the same day.

A man was drowned near New Albany, Indiana, on Sunday, June 26. The Coroner's Jury brought in a verdict that he fell from Behrell's mill, while intoxicated, and that "*he got the liquor at George Keiser's.*"

Col. Telamon Cuyler, a lawyer, of Adairsville, Georgia, was murdered near his residence, on Saturday, June 23. Four parties have been arrested on suspicion.

At Springfield, Mass., a man named Frank Buchanan, while intoxicated, fell through the Western Railroad Brdge into the Connecticut River and was drowned.

The Sunday night mail from New York to Boston has been suspended, the New Haven Railroad having declined to renew the contract with the Government for caarying it.

The ship State Rights cleared from Savannah on the 29th ult., for Liverpool, with a cargo of about one and a half million pounds of cotton.

The New York Medical Gazette says that twenty-nine suicides, five murders, and two hundred and nine cases of insanity are directly traceable to spiritual manifestations.

The first railway in Asia was opened at Bombay, amid a vast concourse of people and unprecedented rejoicings, on the 16th of April.

The Cadiz *Republican* says: Nineteen and a half pounds of wool was shorn a few days ago from a two year old buck, owned by Mr. John Haverfield of this vicinity.

Gov. Manning, of South Carolina, has appointed thirteen Commissioners to represent that State at the Great Exhibition in New York.

On Sunday night, June 26, there was a fire in Pittsburgh, Pa., which destroyed property to the amount of $75,000.

At Wheeling, Va., a few days ago, a swarm of bees lit upon a young man who happened to be walking in the road, covering his head and face, and suspending themselves from his ears, as if immense ear-drops. He took the affair very cooly, by assistance brushed them off into a nail-keg, and sold them to a gentleman present for two dollars. Two stings were the extent of his injuries.

The Watertown *Chronicle* says a child of M. B. Williams, Esq., of that place, aged 16 months, fell into a cistern, and lay there 15 minutes. When taken out it was cold, stiff and purple. The father restored it by holding it up by the heels and ejecting the water from its nostrils by blowing into the mouth.

A man arrived in Hartford recently for the purpose of arresting a fugitive female slave, but she had got wind of his movements before he arrived and took the underground Railroad for safe quarters, so the slave-catcher returned without her.

The most successful whaling voyage, and the one which amounted to the most money, is that of the ship Montreal, Captain Fish, recently arrived at New Bedford. She was absent thirty-two months and fifteen days, and during that time she obtained a cargo which sold on her return for $136,023 19.

The fare from Boston to Belfast, Me., is only *five cents*, supper and breakfast thrown in, and we see it stated that one boat pays its passengers twelve-and-a-half cents each, in consideration of their going with them!

The coal recently said to have been discovered in Castleton, Vt., proves to be only slate, impregnated with sulphur or bitumen, so as to burn awhile, and then leave nearly all the fuel behind, with a considerable smell extra.

The corporation of Montreal have resolved to increase the police force of that city to the number of 100 men, 4 four sergeants, 2 subchiefs, and 1 captain; the force to be accoutred with muskets and bayonets whenever necessary to preserve the public peace.

Eight steamboats are building to run on the river Thames. They are to be fitted up in American style, to draw only eighteen inches of water, and the smoke is to be carried by a blower under the paddle-wheels.

The *Washington Union* contradicts, on the authority of Gen. Villamil, the Minister from Ecuador, the report that the Mormons had purchased Charles Island, in the Pacific Ocean.

The new Collector at Philadelphia has issued a circular to his employees, in which he directs them to abstain from the use of intoxicating liquors while in the public service.

A foul murder was committed at Council Bluffs City a few weeks ago, says *The Iowa City Republican* of June 2, and the supposed murderer executed by a mob.

A child of 22 months, in Gaysport, Pa., was recently abducted from its parents, and brutally flogged by some wretch, who has not yet been discovered.

For three hours in the middle of the 9th day of June, the mercury, in Hartford, Conn., indicated 89½ degrees.

Unusual sickness prevails at Alexandria, D. C. including, as is reported, several decided cases of Asiatic Cholera.

A man named H. B. Wilson has been arrested at Raleigh, N. C., charged with whipping a slave woman to death.

General Mather, of New York, died in Cincinnati, Friday, June 24, at the residence of Mr. Seymour.

A Post-Office has been established at Fergusonville, Delaware Co., N. Y., and Sanford I. Ferguson appointed Postmaster.

The revenue of Peru is eight millions of dollars, of which five millions are derived from the sale of guano.

New York Market—July 2, 1853.

Ashes—Pots $4 75, Pearls 5 12.

Flour and Meal—Flour, Canadian is scarce, and is firm at 4 69 a 4 75, 4 62 a 4 75 for common to good Ohio, 4 69 a 4 75 for common to straight State, 4 87 a 5 00 for fancy Genesee. Rye Flour 3 72. Corn Meal 2 94.

Grain—Wheat, Genesee 1 28, Ohio 1 12 a 1 14, good Canadian 1 18, white Michigan 1 21. Corn is firm at 61 a 62½c. for Southern mixed, 62 a 63½c. for white, 63 a 66c. for Western mixed, 67c. for Southern yellow.

Provisions—Pork 15 50 for mess, 12 68 a 12 88 for prime. Beef, 8 00 a 10 00 for country mess, 11 75 a 12 75 for city mess, 5 00 a 6 25 for prime. Lard 10 a 11c. Butter 10 a 15c. for Ohio, 14 a 18c. for new State. Cheese in good demand at 6 a 8c.

Tallow—10c.

Hay—63 a 75c. per 100 lbs. for River.

Lumber—Eastern Spruce and Pine 15 00 by the cargo.

MARRIED,

On the 7th of June, by Eld. Thomas T. Henderson, CHAD. J. DAVIS, of West Union, Doddridge Co., Va., to EDITH GAPEN, of Tyler Co., Va.

DIED,

At Richburgh, Allegany Co., N. Y., May 4th, 1853, of inflammation of the bowels, ELIZABETH SATTERLEE, wife of Eld. Amos Satterlee, and daughter of Timothy Darling. She experienced religion when young, and after examining the Bible, embraced the Sabbath and united with the Seventh-day Baptists, and at the time of her death was an esteemed member of the Seventh-day Baptist Church of Richburgh, aged 68 years. Her sickness was short and painful, but her hope in Christ increased as she neared the place of her rest. She often said,

"Jesus can make a dying bed
Feel soft as downy pillows are," &c. S. A.

LETTERS.

J. Greene, Richard S. Geer, John Whitford, O. D. Green, H. P. Burdick, Charles Potter, Halsey Stillman, Andrew Babcock, Z. Campbell, Enoch Barnes, J. F. Randolph.

RECEIPTS.

FOR THE SABBATH RECORDER:

Barton Hall, Eagle Mills	$2, 00	to vol. 9	No. 52
Richard S. Geer, Pitcairn	2 00	10	52
A. A. Burdick, Rockville, R. I.	1 00	10	13
Sela Burdick, Adams Center	2 00	9	52
Edward Whitford "	2 00	10	52
Paul Greene, Jr. "	2 00	9	52
Alvah G. Greene "	1 50	9	39
Daniel P. Williams, Watson	4 00	9	52
Aurelius Fitch, Brookfield	2 00	10	43
W. H. Coon, Utica, Wis.	3 00	9	52
Alonzo A. Coon "	8 00	10	13
Enoch Barnes, Sackett's Harbor	2 00	10	52
Josiah Bee, New Milton, Va.	2 00	10	52
J. F. Randolph "	50	10	13
Darius Davis, West Union, Va.	4 50	10	52

WILLIAM M. ROGERS, Treasurer.

Missionary Society—Board Meeting.

THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at Plainfield, N. J., on Fifth-day, July 14, at 10 o'clock A. M. G. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

A QUARTERLY MEETING of the Board of Managers of the Seventh-day Baptist Publishing Society will be held at Plainfield, N. J., on Fifth-day, July 14, at 2 o'clock P. M.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.
WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

A New Volume

OF WOODWORTH'S YOUTH'S CABINET commences with the July number, and of course now is a favorable time for new subscribers. A word to the wise is said to be sufficient, therefore the publisher begs to employ two words just to say that the *Cabinet*—the most popular illustrated dollar magazine in the Union—is more captivating than ever. The editor, in his Foreign Sketches, is now rambling with the reader among the wonderful ruins of Herculaneum and Pompeii. The Biography of Distinguished Americans is still continued. Try this magazine. You will find it just the thing for your family. Each number contains 48 pages. There are two volumes in a year—one commencing in July, and the other in January. *A yearly volume embraces nearly* 600 *pages, and about* 100 *Illustrations.*

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☞ The following are the hours at which trains leave the several stations mentioned:—
Hornellsville:
Going East—2.12, 8.18, 9.40 a.m., 3.10, 8.24 p.m.
Going West—6.57, 10.43 a.m., 5.35, 6.54, 10.43 p.m.
Alfred:
Going East—2.48 p.m.
Going West—11.15 a m., 10.46 p.m.
Friendship:
Going East—8.17 a.m., 1.16, 6.56 p.m.
Going West—1.12, 8.41, 12.50 a.m., 6.56 p.m.
The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

Miscellaneous.

Affairs in China.

Bayard Taylor, one of the editors of the N. Y. *Tribune*, was at Shanghae on the 28th of March, under which date he furnishes that paper with the following account of the progress of the Revolution:—

All the rumors which I mentioned in my last letter from Hong Kong are confirmed. The rebels have advanced upon Nanking as was anticipated, and that capital is in all probability in their hands at this moment. It is quite impossible to obtain a reliable account of their progress, as the Chinese proclamations invariably disguise the truth. The actions of the authorities are so thoroughly at variance with their public declarations that we are compelled to reject the latter entirely. On the other hand, the rumors afloat change with every hour. I can only give you what is said on both sides, without vouching for the correctness of any statement, except that of Nanking being beseiged and sorely pressed, if not already taken.

The authorities of this place at first denied that the rebels had advanced upon the Imperial city. Afterward they admitted that a rebel army of 6,000 men was encamped before the walls. Then they announced a victory of the Imperial troops, in which *nine thousand* of the enemy were slain. Then a second victory, in which *twelve thousand* were slain, and, finally, a third victory, with a slaughter of *twenty thousand* rebels. They now privately admit that the rebel forces amount to 60,000; but the popular rumor is that they are 200,000 strong. The Taou-Ty of Shanghae has purchased in all haste an English schooner to send provisions to the beleaguered Imperialists, and an American bark, the Science, has been chartered by San-qua, a native merchant, to carry stores to Chin-Keang-foo, near Nanking, which is supposed to be still in possession of the Government troops. The English Consul—acting, as is supposed, under the advice of Sir George Bonham—refused to permit the schooner to be sold to the Chinese authorities; a palpable blunder, which was overcome by selling her to an American merchant, who immediately resold her to San-qua. The American representatives intend to preserve the strictest neutrality in the matter, but the English seem inclined to overstep the mark, and indirectly encourage the Revolution. Nevertheless, the last British mail steamer from Hong Kong, the Ganges, brought up 100 cannon, which were immediately purchased by the Taou-Ty or his agents. The sympathies of the foreign mechants here appear to be with the insurgents, who are everywhere popular among the natives.

This popularity no doubt gives rather too favorable a color to the rumors which reach us. It has been reported several times that Nanking has already fallen. One account states that the besiegers undermined the walls in seven places and effected an entrance into the city, the Imperial Viceroy committed suicide in despair, and all the troops fell into the hands of the victors. Another report is, that the Imperial troops, sorely pressed, shut up in the city, without sufficient provisions, had themselves broken out into open rebellion, while the entire fleet of transports and war-junks on the Yang-tse-Kiang, conveying supplies and reinforcements, had been captured by the rebels. We are in hourly expectation of hearing that the great City of Soo-Chow, on the Imperial Canal—the capital of the silk-growing district, has been invested. Soo-Chow is only fifty miles from this place, and the consequences of its capture would probably be a march hitherward. The inhabitants of the city are in the greatest alarm, and all business, except the mere local commerce in the necessaries of life, is at an end. The principal merchants have removed and secreted their money and stores, and the province, which is very populous, will soon feel keenly the cessation of the trade, in which depends the very existence of thousands of the laboring poor.

However, the course of the rebels, wherever they have been victorious, has hitherto been most politic and humane. The people have not been disturbed in their employments, private property has been respected, and the internal commerce interfered with as little as possible. Only against the Tartar mandarins and their defenders have the insurgents adopted a sanguinary course. It is rumored that, if successful, they will observe a most liberal policy toward foreigners, but this can hardly be more than surmise. Another report says that the leader, Ting-Tuk-Whang, has some knowledge of English. It is not doubted but that two of his Generals must have been pupils of the late Missionary Gutzlaff—as is evident from certain expressions used in their "Religious Proclamation," in which they openly avow the doctrines of Christianity.

In some quarters the rebels are accused of murdering the Priests, and destroying the ancestral tombs and temples of the Chinese. This is believed to be incorrect, except in one or two instances, where they have done so in retaliation for similar outrages on the part of the Imperial commanders. It is certain, however, that they destroy all the Buddhist temples in their march, and they are said to have annihilated a college of 200 Priests in a city in the vicinity of Nanking.

I do not remember whether I have already stated that the leader of the Revolution, Ting-Tuk, is a descendant of one of the branches of the ancient Chinese, or Ming dynasty, and that his avowed object is to overthrow the present Ting, or Tartar dynasty. In fact, he is proclaimed as Emperor on the bulletins of his army, so that his cause has already risen above the dignity of a rebellion and assumes the aspect of a national war. It is Chinese against Tartar, and the people are not indifferent to the issue. Any change can hardly be for the worse; any kind of agitation is better than the dead stagnation of Chinese life. Viewed in all its aspects, this Revolution is one of the most remarkable of this Revolutionary Age.

Shanghae already feels most sensibly the effects of the paralyzation of trade and industry in the interior. Business has totally ceased. The native merchants have buried their silver, and the foreign residents have barely enough to pay for their household expenses. Four or five thousand junks lie in the river, but scarcely a pound of tea or a yard of silk is brought in. The English war-steamers Hermes and Salamander, and the brig Lily are here, and the French war-steamer Cassini. Sir George Bonham is on board the Hermes, and the report to-day is, that he will leave immediately for Ning-po. The movements of the Susquehanna are uncertain, but it is rumored that she will convey Col. Marshall up the Yang-tse-Kiang as far as the Imperial Camp, in order to confer with Seu, the Imperial Commissioner. She excites great astonishment here among the natives, being much the largest steamer that ever ascended the Woo-sung, and the American residents rejoice to see their country so formidably represented.

Wyandotte Cave.

From the Louisville Courier.

This Cave is in Crawford County, about 11 miles from Corydon, Indiana, and is situated of the Blue River, on the land of an old farmer, Mr. Rothrock. The mouth of the cave is located very strangely on the top of a high knob, and the approach to it is anything but romantic, as the ascent is steep, rugged and rocky.

The entrance is insignificant, being closed by a door, which the owner always judiciously keeps locked, to prevent spoliation. We first entered what is called the old cave, a very spacious and at first straight avenue which gradually descends for two or three hundred yards, and then divides into two principal branches. One of these is a continuation of of the "old cave," and contains nothing very remarkable until you arrive at the end, about three miles from the entrance. Here the principal object of curiosity is a massive pillar, which reaches from the floor to the ceiling, and supports apparently an immense circular dome above. The pillar is fluted very beautifully and regularly in a vertical direction, and appears very much like a work of art. It has been named the Pillar of the Constitution, while the dome above is called the Circle of the Union. Retracing our steps, we entered the other principal branch by a second door, which the propietor also kept locked. This, the new, and by far the most extensive and magnificent portion, has been only known since 1850. It contains many different avenues, leading in every possible direction, which in many places meet one another, and form a perfect labyrinth of passages. We traversed those only which our guide assured us were most interesting, and the first apartment of note that we arrived at was the Crown Chamber.

From the roof of this part, near the side, depends a most perfect formed crown, made by long delicate stalactites joined at the base, and forming almost a complete circle. Upon this magnificent crown is a very comfortable seat of rock, and very near by a cascade of crystal water issues from the roof and side. There were also in this chamber, pendent from the roof, some very queerly formed stalactites, which resembled very much in color and shape tobacco plants hung up to dry. We refreshed ourselves from the cascade, and took another avenue which presented in its passage many more difficulties than any we had yet encountered. In several places we suffered much inconvenience from the necessity of stopping; and for several hundred feet we were obliged to crawl upon our hands and knees, receiving severe rubs on our heads and backs whenever we attempted to be more lofty than the humble nature of the passage would allow. When the guide assured us that ladies had been through this passage, which he called *purgatory*, we struggled on perseveringly, and were richly rewarded when we arrived at the termination of the avenue. Here it expands into a beautiful apartment, in which stood three magnificent pillars, adorned with fantastic formations, which were exquisitely perfect.

From between the scales of rock which formed the roof, issued many vermiculated stalactites, which conglomerated at their bases, ramified off in every conceivable, fanciful way. With the acquiescence of the owner, we named this curiously beautiful apartment *Pillared Palace*. In this charming spot we remained as long as our time would permit; and then, returning through the purgatorial passage, we proceeded through another very extensive avenue, now over a rugged pile of rocks, and again across a sandy plain, until we reached what is very appropriately termed the *Hill of Difficulty*. This, together with *Monument Mountain* just beyond, is an immense pile of fallen rocks, far more difficult of ascent than the far-famed "rocky mountains" of the Mammoth Cave.

But the grand sight awaited us above. On the very summit stands a hugh monument like stalagmite, seven feet or more in hight, beautifully rounded on top. Near this, but lower down, are two other stalagmites, smaller but more beautiful; one of them is almost perfectly white, and in the dark gloom which surrounds it, looks like a massaive pillar covered with snowy drapery; the other is white only on one side, but is far more spotless than the first. We called the first the *Drapery Pillar*, and the other, from its resemblance in color to the cream-like whiteness of that French dish, the *blanche mange* pillar.

Around and above this mountain is a very grand ellipsoidal dome, the center of which we could scarcely discern by the feeble light of our candles. Elevating our candles by means of a long pole, we were able to see it more perfectly, and the long, beautiful, white, fringe-like stalactites which depended from around the edges of this grand concave.

There were also some penny form lactites translucent, delicate and snowy white. From the center of this dome to the level of the cave is an estimated distance of one hundred and seventy feet.

Such a combination of grandeur, gloom and magnificence cannot but make one, who views it, feel the entire inadequacy of verbal description.

The awful and almost overpowering silence of this subterraneous domain adds to the gloomy grandeur and sombre magnificence of this spot.

Until very recently it was supposed that the cave extended no farther in this direction, but a short time since the owner discovered on the further side of the mountain a small hole, through which water was trickling from above, and having enlarged this by the aid of a crow-bar sufficiently to admit of a passage, he found it was the entrance to many very extensive and beautiful branches beyond. The entrance is still very narrow, and one can only squeeze himself through with difficulty, by crawling downward feet foremost. It is very appropriately called the Auger-Hole.

After some very rugged and rocky walking, we found in one avenue two rocky slabs, so smooth and glassy as to appear like two large cakes of ice; and in the same avenue we saw some very curious stalactite formations, which nature must have formed when she was in a most fanciful and freakish mood, so grotesque were they in appearance. Here also we found some foot tracks, the only vestiges of man, excepting some perfectly preserved poles on the other side of the auger-hole. The tracks were very distinct, and were evidently the footprints of a very large native, as they were made by bare feet, and were at least four feet apart. The marks of two steps in one spot were remarkably distinct, and proved beyond a question the former presence of an Indian in in that part of the cavern. How he got there is a question not so easily solved, as this part has been very thoroughly explored, and no other entrance discovered excepting through the auger-hole, which was certainly, when first found, too small even to admit a boy. It is supposed by some that this hole must have been formerly much larger, and has since become filled up with rocky concretion by the continual dropping from above, which made it as small as it was when found.

We leave it to the curious to judge whether this was so or not; I imagined that the Indian did not like the looks of the place very much from the long strides he took—perhaps his torch was nearly out. In another avenue leading from this we found some very beautiful gypsum formations, resembling much the rosettes and snow balls found in Cleveland's Cabinet in the Mammoth Cave. The mutilating hand and smoking torch had not marred the perfect beauty of these chastely white, translucent, floral petrifactions; and the encrusted walls, and various festooned forms of singular beauty, rendered this the most enchanting spot in the cave.

We found on the floor here some long needle like fibrous gypsum which resembled very much asbestus. One portion of this beautiful avenue, where nature has been most lavish in her enchanting work, is called Queen Mab's Retreat; and a most fitting place it is for the Queen and her diminutive deities to retire to, when tired of frolicking in the moonlight, above, and troubling with dreams in their gallops the slumbers or of us poor mortals. These gypsum formations are truly "fairy-like creations of nature's architecture."

This spot is about three miles and a half from the main entrance; and as it was then getting late, we took no other of the numerous avenues which offered themselves, but retraced our steps to the auger-hole, through which we screwed ourselves, and, proceeding onward by several different avenues, reached the exit in safety. We had been in subterranean darkness for six hours, and the sight of the sunny colored world above was really a relief. In its general features, this cave is similar to the Mammoth Cave, and is undoubtedly, like it, the result of the dissolving power of water. The Mammoth is more remarkable for its great extent and large rivers; but this cave, we think, excels even the Mammoth in the variety and beauty of stalactites.

The rocks are principally carbonate and sulphate of lime, but there are also in many places very large veins of smokey gray and black flint. In the "old cave," fibrous crusts of pure Epsom salt adhere to the roof and the ground below is strongly impregnated with it. Nitre is also found in abundance. With the exception of a few white crawfish, bats are now the only animals within this dark abode, and beyond the second door we saw many hundreds of them, hanging in clusters from the wall with their heads down, in a state of apparent torpidity. The temperature is somewhat lower than in the Mammoth cave, the thermometer generally standing at 55 degrees.

The "old cave" has been known for many years, and was worked at least thirty years ago for Epsom salt; but the new portion has all been discovered after the present owner bought the land of Congress a few years ago. The cave derived its present name from the former name of Blue river, which was called by the Indians the Wyandotte river.

Female Beauty in Different Countries.

The ladies of Arabia stain their fingers and toes red, their eyebrows black, and their lips blue. In Persia, they paint a black streak around the eyes, and ornament their faces with various figures. The Japanese women gild their teeth, and those of India paint them red. The rows of teeth must be dyed black to be beautiful in Guzurat. The Hottentot women paint the entire body in compartments of red and black. In Greenland, the women color their faces with blue and red, and they frequently tattoo their bodies by saturating threads in soot, inserting them beneath the skin, and then drawing them through. Hindoo females, when they wish to appear particularly lovely, smear themselves with a mixture of saffron, turmeric, and grease. In nearly all the islands in the Pacific and Indian Oceans, the women, as well as the men, tattoo a great variety of figures on the face, the lips, the tongue, and the whole body. In New Holland, they cut themselves with shells, and by keeping open the wounds for a long time, form deep scars in the flesh, which they deem highly ornamental. Another singular addition is made to their beauty by taking off, in infancy, the little finger of the left hand, at the second joint. In ancient Persia, an aqueline nose was often thought worthy of the crown; but a Sumatran mother carefully flattened the nose of her daughter. Among some of the savage tribes of Oregon, and also in Sumatra and Arracan, continual pressure is applied to the skull, in order to flatten it, and thus give it a new beauty. The modern Persians have strong aversion to red hair; the Turks, on the contrary, are warm admirers of it. In China, small round eyes are liked, and the girls are continually plucking their eyebrows, that they may be thin and long. But the great beauty of a Chinese lady is in her feet, which in childhood are so compressed by bandages as effectually to prevent any further increase in their size. The four smaller toes are turned under the foot, to the sole of which they firmly adhere, and the poor girl not only endures much pain, but becomes a cripple for life. Another mark of beauty consists in finger nails so long that cases of bamboo are necessary to preserve them from injury. An African beauty must have small eyes, thick lips, a large flat nose, and a skin beautifully black. In New Guinea, the nose is perforated, and a large piece of wood or bone inserted. On the north-west coast of America, an incision more than two inches in length is cut in the lower lip, and filled with a wooden plug. In Guinea, the lips are pierced with thorns, the heads being inside the mouth, and the point resting on the chin. The Tunisian lady, of moderate pretensions to beauty, needs a slave under each arm to support her when she walks, and a perfect belle carries flesh enough to load down a camel.

Wood Gas.

The City of Wilmington, North Carolina, is now, for its size, the cheapest lighted city in the United States. The whole apparatus, including mains, gasometer, &c., cost but $18,900. This includes their transportation from Philadelphia, with, also, the pay and passage of workmen. By reference to Ure's Chemical Dictionary, a standard work, it will that be found a tun of coal, or thereabouts, yields about 10,000 cubic feet of gas. This is after eight hours distillation from the best selected coal. By actual experiments it has been found that a cord of wood will produce 93,000 cubic feet of gas. It will be perceived at once this renders wood gas much cheaper. Besides, it is a well ascertained fact that wood oils in the production of light are as 7 to 8 in favor of ligneous oils over coal. One reason that they have been so little used is, that they require to be distilled from wood previous to use; but this difficulty, it is said, has been obviated by a simple and cheap apparatus, invented and patented by Dr. McConnell. This invention places the use of gas within the reach of all rural villages, and will render every one, who chooses to be so, *independent of the gas companies*, for by its means they can manufacture their own gas, at a much cheaper rate than it can now be supplied by any company chartered within the United States. This gas has not the offensive smell of that produced by coal, and can be passed directly from the retort through the washer or condenser to the gasometer without further purification.

This discovery promises to open a new field of commerce; the vast amount of pine wood in Lower Virginia and North Carolina, now considered of no value, will be brought into market for the purpose of manufacturing gas, and the charcoal left after destructive distillation will pay the whole expense for manufacturing. Wood can be purchased in Carolina, and delivered at Wilmington, or in Pamlico Sound, for one dollar per cord; the transportation, &c., would not bring the cost up beyond four dollars. Wood, at five dollars per cord, yields 93,000 cubic feet of gas; coal, at six dollars per tun, only 10,000 cubic feet. An apparatus for manufacturing wood gas could be put up for one-seventh the cost of that for manufacturing coal gas. It is estimated that the City of New York might be lighted for one dollar a thousand feet, and yield a handsome profit to the manufacturers; whereas the City now pays three dollars per thousand. [Evening Post.

The Poor Customer.

"How much butter?"

"Only half a pound, if you please."

"And sugar?"

"Half a pound."

"And these oranges?"

"Half a dozen, sir."

"You go by the halves to-day—well, what else? Be speedy, ma'm, you're keeping better customers waiting."

"Half a peck of Indian meal, and one fine French roll;" said the woman, but her lip quivered, and she turned to wipe away a trickling tear.

I looked at her straw bonnet, all broken, at her faded shawl, her thin, stooping form, her coarse garments—and I read poverty on all—*extreme* poverty. And the pallid, pinched features—the mournful, once beautiful face, told me that the *luxuries* were not for her. Some invalid looked out from his narrow window, whose pale lips longed for the fresh, cool orange, for whose comfort the tea, and the butter, and the fine French roll were bought with much sacrifice. And I saw him sip the tea, and taste the dainty bread, and praise the flavor of the sweet butter—and turn with brightening eye to the golden fruit. And I heard him ask her, kneeling by the smoky hearth, to taste them with him. And as she set the broken pan on edge, to bake her coarse loaf, I heard her say, "By and by, when I am hungry."

And "by and by," when the white lids of the sufferer were closed in sleep, I saw her bend over him with a blessing in her heart. And she laid the remnants of the little feast carefully by, and ate her bread unmoistened.

I started from my reverie—the grocer's hard eye was upon me.

"You're keeping *better* customers waiting."

O! I want to tell him how poverty and persecution—contempt and scorn—could not dim the heart's fine gold, purified by many a trial; that that poor woman, with her little wants and her holy sacrifices, was better in the sight of God, than many a trumpet-tongued Dives, who gave that he might be known of men. [Olive Branch.

An Exciting Scene.

A year or two ago, as the steamer Southerner was on the point of departure from Charleston, S. C., for New York, our attention was attracted by a number of passengers on board, and the excitement of a large crowd which had gathered at a particular place on the vessel's deck. We made our way into the throng behind the captain, and soon found a man dressed in the garb of a Quaker, seated on what appeared to be a chest, declaring that it should not be opened unless those who opened it killed him. While he was thus acting, a voice from the chest, (as if from a colored person in distress,) said in a smothered tone:

"Let me out—I had rather go to massa, oh! mercy! dis chile can't stan dis no how! Oh! golly, can't stan dis no longer."

"Look here, my friend," said the captain, "you'll please get off that chest."

"I'll do no such thing," he replied coolly.

"Oh, dear, luff me out dis!" came distinctly from the chest, as if the speaker was suffocating.

"Mate," said the captain, "bring some men and take that person off that chest, and break it open."

The Quaker resisted, was seized by the passengers, all believing he was stealing a darkey, contrary to the laws of the South, and held uncomfortably. The mate took an axe and forced the lid loose from the chest.

"Oh, don't, you'll kill me," said the satisfied voice. "I want to get out; I want to go back; oh, dear! I shall die."

"Hold on a few minutes longer," said a good-natured person, stepping out; "you shall soon be released."

Quite an intense feeling was now raised in the crowd, when the mate forced off the lid, and as it came from the box, an unearthly, demoniac laugh rang from the old clothes with which the chest was filled, and no sign of any living being was there. Amazement appeared on the countenances of the before angry, but now bewildered lookers-on. We were shortly after let into the mystery, by the captain saying that he had forgotten that Wyman, the Ventriloquist, was on board. That genius was standing near, and nearly choking with laughter at the anxious faces of spectators, and the excitement he had raised by thus waking up a *nigger* in a box.

Dreams.

Dreams usually take place in a single instant, notwithstanding the length of time they seem to occupy. They are, in fact, slight mental sensations unregulated by consciousness; these sensations, being less or more intense, painful or agreeable, according to certain physical conditions. On this subject the following observations occur in Dr. Winslow's *Psychological Journal*:—

"We have in dreams no true perception of the lapse of time—a strange property of mind; for if such be also its property when entered into the eternal disembodied state, time will appear to us eternity. The relations of space, as well as of time, are almost annihilated; so that while almost an eternity is compressed into a moment, infinite space is traversed more swiftly than by real thought. There are numerous illustrations of this principle on record. A gentleman dreamed that he had enlisted as a soldier, joined his regiment, deserted, was apprehended, carried back, tried, condemned to be shot, and at last led out for execution. After all the usual preparations, a gun was fired; he awoke with the report, and found that a noise in the adjoining room had, at the same moment, produced the dream, and awakened him. A friend of Dr. Abercrombie dreamed that he had crossed the Atlantic, and spent a fortnight in America. In embarking on his return, he fell into the sea, and, awakening in the fright, found that he had not been asleep ten minutes."

The Tea Culture.

I am not sufficiently acquainted with the soil and climature of our Southern States; but I have learned from intelligent Chinamen, with whom I have conversed on the subject, that California, both in soil and climate, is admirably adapted for its growth—as much so as any part of China.

The Thea Bohéa and the Thea Viridis, from which most of the tea imported is taken, are both hardy green-house plants, and have been many years cultivated by our gardeners, among other exotics. I have had them seed freely in pots in the house, and have raised many plants from seed thus matured. The plant is readily propagated from both seed and cuttings. The seed must be planted immediately after ripening, as it does not long retain its vegetative principle.

The tea is a species of Camelia Japonica; indeed, several varieties of the Japonica are cultivated for Tea, as the Camelia Sasánqua and others.

I have seen large plantations of Tea growing in the Botanic garden, and in the Emperor's gardens in Rio, and in the month of March, the ground covered with the fallen seed, whence I suppose any quantity might be obtained for cultivation. These seeds, put up in boxes of sand, might be brought to the States in perfect order.

The general opinion is that the Green and Black Tea are from the same plant, and that their qualities are owing to different processes which they undergo in preparing them. Now, this is a great error, as the Green and Black Tea are distinct in appearance and quality; the Green Tea has a much richer and more expansive leaf than the Black, and much greater astringency. The Chinese always use the Black Tea, it being considered by them more wholesome and nourishing.

In establishing a Tea plantation, it would be necessary at first to employ Chinamen, who might be had in any number from California, at very moderate wages. I have seen much of their farming operations in California, and I believe them to be the nicest cultivators in the world. I am satisfied that if Southern planters were to give up their slaves, and hire Chinamen at moderate wages, they would be greatly benefitted by the change. [Cor. Trib.

New Plan to keep Dust out of Railroad Cars.

Messrs. Atwood & Waterbury, of Waterbury, Conn., have discovered an actual preventative of dust in Railroad cars. We had the pleasure of testing the invention on Monday, last, and the result was entirely satisfactory. The day was very warm, and the track was thick with dust, but we rode thirty miles at full speed, without being any more inconvenienced, either from dust or heat, than if we had been seated in the most favorably located parlor in the Astor House.

The invention is extremely simple. An air-box is constructed on either side of the tender, with an aperture facing the engine, to receive the air. The air thus received rushes through this open space, into the baggage car, and from that into the passenger cars—the whole train being thrown into one vast saloon. All the cars are enclosed at the point of coupling by India-rubber canvass put together so as to be susceptible of very easy removal, if it is desired to separate the cars. There is a door on either side of the platform for the ingress and egress of passengers, which is only opened after the train is stopped, the windows remaining fastened all the time.

When in motion, the train becomes a perfect tube, through which the air, which finds admission at the aperture on either side of the tender, rushes with a force corresponding with the motion of the train. When going at the rate of but fifteen miles an hour, the air moved with sufficient force through the car farthest removed from the tender, to float a heavy silk pocket-handkerchief; and it rushed through the doors (being of the ordinary size) with force enough to blow one's hat off! And, best of all, in these refreshing breezes, not a particle of dust was perceptible! A ride, in a hot day, on a train thus equipped, is a luxury worth making a long journey to enjoy.

The only drawback to this invention is the heat experienced when the train is stopped. It is somewhat oppressive, but not much more so than in other cars, while no dust is blended with the hot air, rendering every respiration but little better than a rasp upon the lungs.

Any car can be adapted to this invention at the small cost of $35; and unless something as good or better is speedily discovered, we hope to see this improvement introduced elsewhere. We most cheerfully bear our unsolicited testimony to the perfection of this improvement. Nothing could more effectually accomplish its object. [Albany Journal.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

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Published Quarterly.

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Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

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The Sabbath Recorder.

MISSIONS OF WESTERN ASSOCIATION.

☞ The following Report of the Executive Committee of the Seventh-day Baptist Western Association was intended to accompany our notice of the meeting of that body two weeks ago, but was crowded out. A more encouraging report we have not often read.

Report of the Executive Committee.

The Executive Committee, in directing the Domestic Missions of the Association, have felt that their efforts should be mainly directed to aid the feeble churches of the Association. Relying upon the increased liberality of the churches, the Committee have extended their operations. Last year we had one missionary, located with two churches, supplying them alternately, to whom we paid about eighty dollars. This year we have had three missionaries, located so as to supply six churches, at an additional cost of about one hundred dollars. These six churches would all of them have been but partially supplied with the preached word, and some of them must have been entirely destitute of it, but for the aid thus furnished them. These churches are doing somewhat in aid of the work, and supply the greatest share of the salaries of the missionaries.

Report of Labors.—The reports of the missionaries have been, in each case encouraging and satisfactory. Bro. H. W. Babcock, who labors in Potter County, Pa., gives an encouraging account of his labors on his field. By his request, in his first quarterly report, two brethren were appointed to give a series of Sabbath Lectures in Ulysses and vicinity. That labor was performed in January last, and lectures were given in three localities in the vicinity of the Ulysses church. The lectures were well attended, by full and attentive congregations. At these lectures, *Sabbath Vindicators* were freely given and received, and several bound volumes of Tracts on the Sabbath were sold. In the report of Bro. B. for the next quarter, we are informed: "The prospects of the Sabbath cause in Ulysses are at present more encouraging than they have been. Since my last report, nine have embraced the Sabbath, and the leaven is yet at work." In his last report, just received, he writes, "During the present quarter, six have been baptized and have united with the church in Ulysses—all converts to the Sabbath. Sabbath investigation is still progressing. Tradition and superstition are doing what they can to keep up Sunday observance, but they are obliged to recede before the clear light of truth." There is an increased necessity for missionary labor in that vicinity. The little success which has attended Seventh-day Baptist efforts there, is enlisting the attention and energy of other denominations. In his first quarterly report, Bro. B. writes, "Besides preaching to the two churches, I am preaching at Cushingville, Peasely Hill, and Oswayo. At Cushingville prospects are still encouraging. The attendance is full, and a number have been reclaimed, and some of the youth are inquiring the way of life. At Peasely Hill there has been a comforting revival in progress. There have been five hopeful conversions in connection with my labors in that place, and sinners are yet inquiring. One in Ulysses has embraced the Sabbath. Indications at Oswayo are yet hopeful. There is a full attendance, and rather an increase of interest." On March 27th, he writes, "I have commenced efforts in two places I have not previously occupied, viz., at Raymond School-House, and Cobb Hill, in Allegany township. The Lord has graciously poured out his Spirit at all the stations I am at present occupying. A number have professed conversion, who have not yet embraced the Sabbath of the Lord."

Bro. Rowse Babcock, located with the churches in Erie County and vicinity, reports, that the churches at the time of his settlement with them were in a very low condition, many having moved away, some died, others left the Sabbath, and but a few left to sustain the cause. Besides his labors in the churches on the Sabbath, he has preached at several other stations on other days. In his last report he writes, "Notwithstanding the many discouragements that seem to lie before us, we have reason to bless God that the churches and societies have been somewhat comforted, encouraged, and revived, and some few likewise profess to have found deliverance from the bondage of sin."

Bro. L. M. Cottrell, located at Persia, also gives an encouraging account of his labors. At the time of his settlement there, the church was in a very low condition. Since that time some have been reclaimed who had backslidden, difficulties have been settled, and four have been added by letter to the church. He also reports one conversion in connection with his labors. The aspect of things in the neighborhood is improved, one prominent man in the community having relinquished the sale and use of ardent spirits. Sabbath Schools and Prayer Meetings are well sustained. He has preached monthly at Clear Creek, to a branch of the Persia church. The state of things there is encouraging.

Prospects and Plans.—The Committee, in view of what the year has accomplished, feel that they have the approbation of the Head of the Church in their efforts. The hope of benefiting the feeble churches in the Association induced them to incur great responsibilities, and now that a good beginning has been made, they feel that the missions must be sustained. We cannot think of withdrawing labor from either field. These must all be sustained and enlarged to meet the increasing interests connected therewith. Bro. H. W. Babcock informs us that there is a promising field of labor on the Drift-Wood Branch of the Cinnamahoning, about forty miles from Hebron. There are a few Sabbath-keepers there. Shall we occupy that field? We can but feel that we are called upon to occupy it, in the hope that on that side our borders may be extended. To meet all the calls thus made upon us, we feel that still larger drafts must be made upon the labor of our missionaries, and upon the Christian benevolence, and prayers, and "material aid," of our brethren. As we see the work progressing, we must not slacken our hands.

Finances.—The Committee commenced the year free from debt, and have been able to make through the Treasurer quarterly payments to our missionaries. We have given orders as follows: J. Bailey, $6 79; L. M. Cottrell, $50 00; R. Babcock, $50 00; H. W. Babcock, $90 00; amounting in all to $196 79. Of this sum $195 86 has been received from the churches, and $5 93 from the legacy of Nathan Green, as may be seen from the Treasurer's report. $17 54 have also been contributed by the churches to meet the loss of money sent Bro. Rowse Babcock; thirteen dollars of which have been appropriated to that purpose; the remainder is in the general fund.

Conclusion.—The Committee feel grateful for the prosperity that has attended their efforts, and the efforts of their missionaries. One missionary was laid aside awhile by sickness. Aside from this, nothing has occurred to interrupt their labors, and unusual prosperity has attended their labors. It is our earnest wish, as we submit to you the result of our operations, that the missions may be continued and extended by our successors; and we most affectionately ask the churches, and all our brethren, to give their hearts and hands to this work, as one that promises great usefulness to the churches, and much hope for the Sabbath cause, and salvation to souls.

We suggest to the churches that are receiving missionary labor, to take regular contributions in aid of the missions of the Association, aside from their regular subscriptions.

J. Bailey, Sec. of Com.

CHINA MISSION.

From a letter of Bro. Carpenter, dated Feb. 16th, to the Missionary Board, we extract as follows:—

"We hear nothing yet from the Jews in Honan. The Rebellion, which originated in Quaung-se, is becoming more and more formidable. The rebels have approached within three or four hundred le of Nankin. Great fears prevail, lest they should take that city. For, in that event, they could intercept the transportation of the rice by the inner passage towards Pekin. The outer passage is so infested by pirates, that it is considered dangerous. So, if you hear that Teen Tich has taken Nankin, you will know that we stand a fair chance of a change of dynasty. In that case there will be wars and rumors of wars."

We also give a few passages from the journal of Bro. C.:—

Jan. 7.—Preached in Sung Waung Mau, (temple of the city god, otherwise called "tea gardens," which I will designate S. W. M.) Also conversed with some of the keepers of the temple of Qua-te on the emptiness of their system. They assented to all I said.

Sabbath evening, spoke of the goodness of God in providing the needed salvation, in the chapel.

8.—Sabbath.—Went into S. W. M.; found a man who had been fighting, almost dead, and surrounded by a great crowd, to whom I preached peace in the name of Jesus.

At 3 o'clock, conducted our public Bible Class in chapel. Lesson: Settlement of the new world by Noah and Sons, his prophecies and their fulfillment; in which the audience were shown that they, being the descendants of Shem, were more nearly allied to Jesus than we foreigners are, &c.

9.—Went about 25 le into the country east of Shanghae, to a village called Yang-ka-Chung, where I preached to 150 more or less. On my return at Yu Sa spoke the word to about a hundred. Still further on my homeward way spoke to about fifty.

10.—Met a Sachu man in S. W. M., of about 65 years, with whom I commenced conversation. In a few moments, as many as could hear gathered around as usual, to whom I spoke for about twenty minutes on the vanity of idols and upon the works of Creation, Preservation, and Redemption of man, as proofs of the being and attributes of the true God. O, for the deliverance of these poor criminals from the bondage of error.

11.—Studied Chinese and Hebrew as usual, and discoursed to about 100 in S. W. M. Was not entirely without fears that, in some cases, it is casting pearls before swine, to preach Jesus in the greatest place of amusement in all this Province. But generally the audience is quite civil, and in many cases a lively interest appears to be felt; and were it not for the counteracting influence of heathenism and all old associations, more might be hoped for in this work.

12.—A little rain after a long drought. Streets muddy. Conversed with a man in a tea shop, in S. W. M., who thought that Jesus was the disciple of Shangte. This, he said, he had learned from the missionaries.

13.—Discoursed in S. W. M. Also conversed with our new coolie and washerman, who showed himself entirely ignorant of the awful depravity that is in every human heart.

14.—Discoursed in S. W. M. to 200 more or less, on filial obedience to our heavenly Father. A Kang Chu man followed me home, to whom I gave Genesis, Exodus, Mark, Catechism, and Treatise on the Sabbath.

15.—Sabbath. In S. W. M., discoursed to several tens. Also conducted Bible Class in chapel.

Evening after Sabbath.—A fire near us destroyed about 28 houses, the wind blowing towards us. A little excitement. One of the literati, in the employment of one of the missionaries, came to sell me some pictures of hell torments, made by himself, and according to Chinese ideas. I refused to purchase, and warned the man to make no more representations of what I feared he did not well understand, and also to flee from the wrath of God which is yet to come, and a dreadful reality to all the unbelieving world. The heaviest fall of snow we have seen in Shanghae. Went through the spacious grounds of S. W. M., but no opportunity for discoursing.

17.—In S. W. M., spoke to 50 more or less, on preparation necessary for a future state.

18.—Spoke in same place to about an equal number. One fellow undertook to break in rudely upon me, but after being sharply reproved, he withdrew.

19.—Preached to about same number on filial piety. Some seemed to obtain new light. May it do them good.

20.—Went into the temple of the city god, who was receiving worship. His attendant little gods were also receiving worship. I asked an old man, who lives in the temple, to give me the proof that men ought to worship such things. He refusing to communicate, I was left to preach Jesus to the bystanders, who gave respectful attention.

21.—Standing directly before the staging for the actors in S. W. M., and reading the inscription written in gilded characters, "Let the god listen to the melody," I inquired of a well-dressed young man the meaning. He refusing to explain it, I took it for a text, and having by argument demolished the idol, reared up the claims of One who "speaketh in righteousness, mighty to save." I was soon hemmed in on all sides by attentive listeners. But alas! "who hath *believed* our report, and to whom is the arm of the Lord revealed?" It is comparatively easy to get men's ears, but how shall we win their stubborn hearts? But it is whispered in my ear,

> "Wait on the Lord, ye trembling saints,
> And keep your courage up;
> He'll raise your spirit when it faints.
> And far exceed your hope"

22.—Sabbath. While getting under way in my discourse in the S. W. M., a sprightly young man asked me to explain the word "Teen" (Heaven,) by which the Chinese sometimes understand the visible heavens, but in the classics generally the chief god Shangte. Glad to see interest enough to prompt a question, I explained to a crowd of listeners the Scriptural uses of the term.

At Bible Class exercise, the audience somewhat larger than at preaching exercise, owing doubtless to the novelty of the thing.

Evening after Sabbath, preached at Sa Hway jau.

23.—Started for a trip into the country, but was prevented by the rain. On our return called at an idol temple and left our testimony.

24th and 25th.—Rainy. Kept at my books.

26th.—Visited the S. W. M. No opportunity for preaching, but was followed home by a man from Che Keang Province, to whom I endeavored to explain the lively oracles.

27th.—Preached in S. W. M. to 50, more or less, on the preparation necessary for the day of judgment.

28th.—Preached in S. W. M. to 100, more or less, against idolatry, and in favor of the worship of the true God. The city god was stripped of his laurels in front of his own temple, and before his face and eyes, and yet no one came forth to his rescue.

29th—Sabbath. No meetings in chapel, in consequence of nearness of Chinese new year. Preached in S. W. M. to about 150, on the institution of the Sabbath as a powerful proof of the existence of the Creator of the world.

30th.—Went into the S. W. M.; found the place occupied by other missionaries. After they were through, addressed 150, more or less, on the proofs of Christianity in connection with the want of proof in the systems of idolatry.

31st.—Surveyed the ground. There being a theatrical performance, I found no opportunity to preach.

February 1.—A fire within fifty rods of us consumed more than a hundred houses and shops on one of the principal business streets. It raged from 6 to 11 last evening.

6.—No opportunity to preach for the last few days, the people are so busy in settling accounts for the year, and making preparations for the New Year.

8.—Chinese New Year. Preached in S. W. M. to 150, more or less.

9.—Wrote a letter to Dr. Boon, commenting on the new version of the Sacred Scriptures into Chinese.

10.—Preached to 150, more or less, in S. W. M., on the glory of the gospel. O how I love to tell of the wonders of divine love.

11.—Was rebuked with apostolic (?) sharpness by a missionary brother, for remembering those who are bound as bound with them, at the monthly concert a few days ago. I took it as meekly as possible. It appears that the brethren who are in league with slavery, are exceedingly sensitive to any allusions to the domestic institutions of the South.

Sabbath Evening.—Preached in chapel to about 15 persons, on the love of God in Christ Jesus.

12—Sabbath. In S. W. M., preached to about a hundred on the New Birth. At 3 o'clock, in chapel, to about 25, on the Resurrection of Christ. At 5 o'clock, at Sa Hway jau, on Religious Experience.

13.—Preached in S. W. M. to 100, more or less, on the Resurrection and Eternal Judgment.

14.—Mrs. C. took another little girl, as bright and healthy as one in a thousand, the daughter of an English merchant by a Chinese concubine. He is about to go to England, to be absent eighteen months. She is about four years and nine months of age. Such children would be heathen enough, if none of us would take them into our families. They are superior to the Chinese children, and of course promise a richer reward for our toil.

15.—Preached in S. W. M., on the Divine Goodness, to about 100 persons, who paid respectful attention.

Knowledge is increasing, light is spreading, and the day of Chinese redemption approaching. The Lord hasten it in his time.

From the Christian Watchman and Reflector.

EVENTS IN CHINA.

It is a curious and suggestive feature of the newspaper articles of the day, that the political affairs of the great Eastern Empire have become a leading topic of remark. A few years ago we had no interest in any Chinese question save the abundance and the price of teas and silks, and to trouble ourselves about dynastic strifes would have been deemed as unreasonable as solicitude for the issue of a contest between the Crows and Blackfeet of the Rocky Mountains. But things are changed. Steam and electricity, and commerce, whose servants they are, are bringing the world together, and giving interest to the movements of even barbaric nations. Alexandria is within four days of London, and Calcutta in a few years will be within as many hours of that metropolis. The wires will ere long stretch along the base of the Himmeleh Mountains to Pekin and Kamaschatka;—to meet at the straits the wires which reach further and still further westward from New York. All nations are agitated;—all must put themselves into relations with each other, and the race move together towards a common destiny. There must be all-embracing laws of commerce, and international laws gathering within their sway all nations,—the heralds of Providence announcing the triumph of an Universal Religion.

When China not long ago was closed against the world, we recollect that it was said, in relation to missionary movements, what matters it? Suppose it were open now, who is ready to enter? Let your missionaries possess the cities which border the empire; let them acquire the language; let them translate the Bible;—then when the doors shall be open, they may enter prepared for their work. So the event transpired. In a few years the doors were opened, not widely indeed, but with opportunities more than equal to the zeal of the church. Missionaries entered, and the work has gone on. The war with England which had this issue, brought China into new relations with the Western world. France and the United States followed England in the formation of treaties, and the affairs of the Empire began to awaken interest. Now still greater events follow. A rebellion, at first a cloud no bigger than a man's hand, rises in a distant interior province. Months pass away, and rumor assigns to it graver importance as a revolution. Then comes doubtful intelligence of remarkable religious ideas and connections associated with the movement. The leader is imperfectly taught in the doctrines of Christianity;—leading truths of the Bible are recognized in his proclamations;—the revolution is anti-idolatrous;—it threatens the dynasty:—Nankin is besieged, and, according to last reports, has fallen;—the Emperor invokes the aid of England, France and America to preserve his dominion.

Such are the events which have awakened the new and wide-spread interest in the affairs of China, which is felt in Europe and in this country. The daily press of England and America teems with leaders discussing the dynastic questions, and questions of policy, having more to say of the Celestial Empire in a single day, than it said twenty years ago in a twelvemonth. The fact is suggestive. If the exclusiveness of the Chinese is now to be broken up, and that vast empire is to become in all its parts accessible to commerce;—if especially a new rule is to acquire ascendancy, and men who overthrow idols and revere the true God are to exercise it,—then what a field opens itself to the church of Christ! China embraces a population of three hundred millions, far advanced in civilization and wealth, covered with towns and cities, and traversed by roads and canals, where every facility of commerce is likewise a facility for the spread of the religion of Christ. And even if, as some suppose, the alleged religious bearings of this great movement are all delusive, and the final results shall be narrowed down to a mere change of idolatrous rulers, and new commercial treaties enlarging but slightly on the present limits of foreign intercourse, there will still remain enough to tax to the utmost the prayers and zeal of the friends of missions. God has thus far opened China more rapidly than his people have been ready to enter it in the service of Christ.

The following are the comments of the London *Times* on the religious bearings of this revolution. That journal having commented on the political character of the revolution, proceeds to say:—

"The religions element of the movement is considered less distinct, and as the proclamation bearing upon this subject will command universal interest, we transfer it in its original phraseology to our columns. It appears to be mainly addressed to the members of the Triad Society, a secret association formed among the Chinese for the express purpose of effecting the expulsion of the Tartars, something like the Tugendbund in Germany, during the dominion of Napoleon, or those philosophical brotherhoods which pioneered the revolutions of 1789. The Christianity of the document is certainly not pure, but it will be seen that several Scriptural truths are recited, and that the Old Testament is appealed to by name. As far, however, as its mere language or professions are concerned, there are, of course, many disciples of the Christian missions in China competent to give as good or better accounts of their belief. The importance of the document consists in its being used, as if with authority, from the head quarters of the rebels, and in the introduction of such a subject into the communications of an insurgent chief with the people of the country. We learn, too, from independent sources, that certain religious views have undoubtedly been manifested in the proceedings of the insurgents. They have displayed considerable zeal in the purification of temples, and have been particularly earnest in destroying images—a resolution which is hardly traceable to any political principle, inasmuch as the idol-worship of the Chinese is not connected with the reigning dynasty, but prevailed long before the Tartar invasion. Whether these measures import merely a reformation of the national religion, or whether they really bespeak a design of substituting a purer faith for the creed of the Chinese, we cannot say. All we see is, that a successful pretender to the imperial throne of China, has actually addressed an appeal to the Chinese in the name of *true religion*, and has called upon them, in a proclamation reciting certain leading truths of Christianity, to reject corrupt spirits and worship the True Spirit."

"WE REST ON THEE."

These things belong to the life of faith, and are essentially the same, whether they have regard to our defense against the innumerable adversaries who disturb or threaten our bodily repose—or the spiritual enemies, within us and without us, that bring danger to our souls. In either case, perfect love to God, and perfect trust in Him, which trust is essential to love, gives REST—casts out all fear and doubt. "He that feareth is not made perfect in love," and therefore he has not yet attained to perfect rest. To enjoy this rest, which is the result of perfect love and perfect faith, is a state of inconceivable blessedness, infinitely greater than that of those whom the multitude look up to with envy and admiration. It is the state of the man who can say, in the quaint language of an old poet—

> The God that made my heart is He alone
> That of himself both can and will
> Give rest unto my thoughts, and fill
> Them full of all content and quietness;
> That so I may possess
> My soul in patience,
> Until he find it time to call me hence.
>
> In Thee, as in my center, shall
> The lines of all my longings fall.
> To Thee, as to mine anchor, surely tied,
> My ship shall safely ride.
> On Thee, as on my bed
> Of soft repose, I'll rest my weary head.
>
> Thou, Thou alone, shalt be my whole desire,
> I'll nothing else require,
> But Thee, or for thy sake.
> In Thee I'll sleep secure; and, when I wake
> Thy glorious face shall satisfy
> The longing of my looking eye.
> I'll roll myself on Thee, as on my rock,
> When threatening dangers mock.

BAPTIST HISTORICAL SOCIETY.

The following Address sets forth the origin and design of the "American Baptist Historical Society more fully than it was possible for us to do in our notice of its organization. The object is one of deep and general interest, and we hope it may be fully attained.

Address to the Baptists of America.

Brethren,—At the anniversary of The American Baptist Publication Society, held in the city of Philadelphia on the 5th day of May, 1853, an Historical Department was organized under the name of "The American Baptist Historical Society." A Constitution was adopted, which provides that the officers and Board of Curators shall be annually elected by the Publication Society, that an annual Report shall be presented to that body, and that an address shall be delivered at each anniversary upon some historical subject. The following gentlemen were thereupon elected for the year 1853-4:

President—Rev. Wm. R. Williams, D. D., New York.

Vice-Presidents—Rev. John M. Peck, D. D., Illinois; Rev. B. B. C. Howell, D. D., Virginia; Rev. Wm. Hague, D. D., New Jersey; Rev. Baron Stow, D. D., Massachusetts.

Secretary—Horatio Gates Jones, Jr., Pennsylvania.

Treasurer—Rev. Benjamin R. Loxley, Pennsylvania.

Curators—Rev. Joseph Belcher, D. D., Rev. John Dowling, D. D., Rev. J. Lansing Burrows, Rev. Heman Lincoln, Winslow Jewell, M. D., John Hanna, Esq.

The Board of Curators have already had a meeting, and the undersigned, as Secretary of the Department, was desired to prepare an address to the Baptists of this country, explanatory of the design of the new organization.

Brethren, the objects had in view by the founders of the Historial Society, may be summed up in a few words. We propose to collect, from all parts of the country, the history of each church, the biographies or sketches of the lives of the ministers of our denomination, the records and proceedings of all the various Baptist Associations, religious, benevolent, literary and ecclesiastical bodies, and valuable manuscripts, pamphlets, periodicals, newspapers and books written by Baptist ministers or laymen. When this shall be done, it is proposed to arrange such documents as we may collect, in a convenient manner at the Rooms of the Publication Society, where access to them may be had by all who desire to study the early history of our church. In a word, it is designed to form a central depository for Baptist Historical papers, books and manuscripts, and to preserve materials for the future ecclesiastical historian, and to publish such of these historical documents as often as occasion may demand.

Brethren, we are aware of the magnitude of the work before us, and we are equally aware of its great importance—but, relying upon the God of our fathers, who has led our people through tribulations and persecutions to a high state of spiritual as well as temporal prosperity, we look with strong confidence to the future, and hope, under His blessing, to achieve a good work.

Brethren, we owe to the founders of our churches in this country—mere instruments, it is true, in the hands of a merciful Providence—a debt of gratitude for having firmly stood by the faith, when an adherence to it was the sure precursor of stripes, or imprisonment, or death. Regard for the past—veneration for the memories of the mighty men of old, and love for the truth, unite in urging us to gather the few records of their lives and acts which still remain, and which, in the course of a few years, may be scattered abroad and forever lost.

We therefore ask your co-operation, and appeal to you to send to the Historical Society such papers, manuscripts, books and documents as pertain to the early history of our churches, and such facts as you may possess, which will enable us to form a complete record of our ministers, our churches, and of the progress of our denominational principles.

All documents, books, &c., should be forwarded to the care of Rev. B. R. Loxley, No. 118 Arch-street, Philadelphia; and letters relating to the Society should be addressed to the undersigned at his office, No. 47 South Fifth street, Philadelphia.

Brethren, we trust that our appeal will meet with prompt and earnest attention—what is to be done should be commenced at once—and if all resolve to contribute something towards the object of our Society, we shall soon explore the whole field of inquiry. Let us remember that, by collecting the history of the past, and contemplating all that our fathers endured for the sake of Christ, we may confirm the faith of those who proclaim the same principles now, and increase the spirit of true piety in the hearts of all believers.

By order of the Board of Curators,
Horatio G. Jones, Jr.,
Sec. Am. Bap. Historical Society.
Philadelphia, June 10, 1853.

MICHAEL FARADAY.

Michael Faraday, England's most eminent chemist, was born in 1794, the son of a poor blacksmith. He was early apprenticed to one Ribeau, a bookbinder, in Blanford street, and worked at the craft until he was twenty-two years of age. Whilst an apprentice, his master called the attention of one of his customers (Mr. Dance, of Manchester street) to an electrical machine and other things which the young man had made; and Mr. Dance, who was one of the members of the Royal Institution, took him to hear the four last lectures which Sir Humphrey Davy gave there as professor. Faraday attended, and, seating himself in the gallery, took notes of the lectures, and at a future time sent his manuscript to Davy, with a short and modest account of himself, and a request, if it were possible, for scientific employment in the labors of the laboratory. Davy, struck with the clearness and accuracy of the memoranda, and confiding in the talents and perseverance of the writer, offered him, upon the occurrence of a vacancy in the laboratory, in the beginning of 1813, the post of assistant, which he accepted. At the end of the year he accompanied Davy and his lady over the continent, as secretary and assistant, and in 1815 returned to his duties in the laboratory, and ultimately became Fullerian Professor. Mr Faraday's researches and discoveries have raised him to the highest rank among European philosophers, while his high faculty of expounding to a general audience the result of recondite investigations, makes him one of the most attractive lecturers of the age. He has selected the most difficult and perplexing departments of physical science, the investigation of the reciprocal relations of heat, light, magnetism, and electricity; and by many years of patient and profound study has contributed greatly to simplify our ideas on these subjects. It is the hope of this philosopher, that, should life and health be spared, he will be able to show that the imponderable agencies just mentioned are so many manifestations of one and the same force. Mr. Faraday's great achievements are recognized by the learned societies of every country in Europe, and the University of Oxford in 1832 did itself the honor of enrolling him among her Doctors of Law. In private life he is beloved for the simplicity and truthfulness of his character, and the kindliness of his disposition. [Men of the Times in 1852.

Jephthah's Daughter.—The passage stands thus in our English version: "Whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the *Lord's, and* I will offer it up for a burnt offering." It ought to stand: "Whatsoever, &c., shall surely be the Lord's, *or* I will offer it up for a burnt offering." The sense of the passage is perfectly obvious, with this correction, to any one reading the whole story. Jephthah had only one daughter, and had no other successor; but, on her being thus unexpectedly devoted to a single life, her father's family became extinct.

Strict Construction of Scripture.—How many singular heresies have grown up in the Church out of the literal rendering of a single passage of Scripture! Old Dr. Thomas Fuller once illustrated the folly of such interpretation in a very witty suggestion about the saying of the Apostle Paul: "Let not the sun go down upon your wrath." He warned his hearers to take the Apostle's *meaning* rather than his words, since, if they understood by it that leave was given to be angry until sundown, a Greenlander would have license to be mad for a quarter of a year.

The Sabbath Recorder.

New York, July 14, 1853.

RUSSIA AND TURKEY.

In the Old World the darkness of the political horizon thickens. Turkey is a hunted bird. Fluttering with fear, and hopping from branch to branch to elude the aim of the Russian Autocrat, she feels that her case is well nigh desperate. But she must fall. God has decreed it, and it is impossible for human power to prevent it. It is written in the sure word of Prophecy, that the waters of the great river Euphrates shall be dried, and the way prepared for the kings of the east. "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" We have not a vestige of doubt, that the Ottoman Empire will, sooner or later, be among the Kingdoms that were. Things now look as if the crisis were near at hand, though possibly it may be delayed for a time.

That the key of the principal door of the church at Bethlehem should be placed in the hands of a Latin rather than a Greek priest, was viewed by the Czar as a most flagrant infraction of former treaties. Time has shown, however, that, under the stipulation for the custody of the Holy Place, there was lurking a proposition of a more arrogant nature, namely, that the Czar should exercise a special protection over those subjects of the Sultan who professed the religion of the Greek Church—a proposition which has now been brought out in all its offensiveness—thus claiming a dominion over the largest portion of the inhabitants of Turkey in Europe, which, though it be called nothing more than a religious protection, amounts in reality to a political supremacy. At least, the one is certain to lead to the other.

One can hardly help sympathizing with Turkey in this case, she being clearly in the right, and Russia as clearly in the wrong. She is now making the most active preparations for war, and who can help wishing that she may be able to humble the pride of the Autocrat? We fear, however, that the end will be otherwise. The integrity of the Turkish Empire has, for many years, rested upon the guaranties of Great Britain and France, and the moment that any longer continuance of such guaranties becomes doubtful, will be the signal for opening the drama, which will show up Turkey's ruin as one of the prominent acts.

But what is the state of things now? France urges the Turks to refuse to Russia the required concessions, and declares that the armed occupation of the Danubian paincipalities by the Russians, now threatened, shall be deemed sufficient cause for war. She therefore sends her fleet to the Dardanelles. But England—what is she about? Her present position looks very much like a connivance at the encroachments of the Czar. Why does she not promptly and strenuously insist upon the provisions of former treaties? If the disclosures made in the foreign correspondence of the *New York Tribune* are reliable, she is playing a double game. Lords Aberdeen and Clarendon are charged to have known all along, that the affair of the Holy Scpulcher was not the sole object of Prince Menchicoff's embassy to Constantinople. The general question of the Greek Christians of Turkey, and of the position of the Emperor of Russia with respect to them, together with the course about to be adopted by Russia, is said to have been explicitly stated by Baron Brünnow at London, and every point thoroughly canvassed, while Lord Clarendon, with the consent of Lord Aberdeen, in no wise disapproved or discouraged that course. In the mean time, the other ministers were pledging England, when interrogated on the subject, to the maintenance of the integrity and independence of Turkey. When Prince Menchicoff at last threw off the mask at Constantinople, it became necessary for Aberdeen and Clarendon to let the other ministers into the secret. The result was an unpleasant state of things, threatening the dissolution of the Cabinet. At last, Lord Aberdeen so far yields as to consent to the combined action of the English and French fleets in the Dardanelles, but at the same time sends a private dispatch to St. Petersburg, that he would not look upon the occupation of the Danubian Principalities by the Russians as a ground of war.

The prompt interference of Britain to check the aggressive spirit of Russia would, therefore, seem doubtful. Russia has understood this from the beginning, and hence her steady firmness, and growing insolence. Having counted on the connivance of England, she may have gone so far that she cannot now withdraw honorably, and so the war-cloud which has so long lowered in the heavens, may have already burst upon the nations of the Old World. If so, mighty changes are at hand. Let the Christian watch the signs of the times.

T. B. B.

"CAN'T TAKE CARE OF THEMSELVES".—A complete refutation of the notion that negroes can not take care of themselves, is furnished by Rev. J. P. Tustin, pastor of the Second Baptist church of Savannah, Georgia, in a letter to the editor of the *N. Y. Courier and Enquirer*. He states that in that city, containing a total population of 23,764, there are 9,744 negroes, of whom about 3,000 are free, and the remainder slaves. Of the 9,744 negroes, 3,070 (nearly one-third,) are members of Protestant evangelical churches; viz: in three Baptist churches 2,538, in the Methodist African church 452; in the Independent Presbyterian church, and in two Episcopal churches, 40.

"The pastors of the two oldest Baptist churches are free negroes; the pastor of the third Baptist church is a slave. The pastor of the Methodist church is always a white minister regularly appointed by Conference, and is always expected to be a man of a high order of ability. The salaries of the three colored Baptist pastors are raised by voluntary subscriptions and pew rents among their members; and the first African church (under the care of the venerable Andrew Marshall) has generally paid a liberal salary—sometimes reaching toward $800 or $1,000. White people often attend preaching in the black churches, especially Andrew Marshall's, who often has very respectable persons present. The three colored Baptist churches regularly contribute one hundred dollars or over to Foreign Missions in Africa; and seventy-five dollars for missionary labor among the blacks in the bounds of our own Association. But the great bulk of the means furnished by the blacks in connection with their churches, is used for supporting religion among themselves. They have fine houses of worship, the first two lighted with gas, and having all the fixtures for convenience and comfort which are to be found in any churches. The blacks receive no assistance from the whites in their church matters. They are well able to take care of themselves."

BRITISH CORRESPONDENCE.

Movements in the East—Nunneries—Free Church.

GLASGOW, June 24, 1853.

The most engrossing topic in all circles still is the Russo-Turkish question. By mere politicians, the result on "the balance of power" is the point mainly considered; by Christians, it is farther looked at in its relation to the spread of the gospel; and by those who give God thanks for the light of His "sure word of prophecy," it is received as one of the signs "that the Kingdom of God draweth nigh." With *the first* we may believe that Russia has been watching her opportunity, and seeking to turn it to account for purposes of territorial acquisition in her onward course towards eastern empire. And with them we may also refuse to place dependence on the good faith of the present Emperor of France in resisting, with Britain, Russia's aggression upon Turkey—should a portion of the spoils be promised him for abandoning that alliance. But we rejoice to know, in the prospect of what lies before us, that God reigneth, and that although a time of trouble, such as never was nor shall be, is to intervene, that yet glory gilds the darkening cloud, and the sun of righteousness shall arise with healing under his wings. With *the second* class of observers, we can rejoice that even through the "wars and rumors of wars" which the sin of nations and ambition of kings may occasion, a way is prepared for the proclamation of the glad tidings of salvation in regions hitherto impenetrable; and, knowing that Christ has given us assurance that the Gospel of His Kingdom shall be preached in all the world, as a witness unto all nations, before the end of the present age shall come, we can look with the greater complacency on such movements as are now being carried on in China, and as are threatened in the East, as opening channels through which the blessing may flow. And especially have we reason to bless God for so overruling the Russian demands, that the Sultan of Turkey has already issued a firman securing immunities and religious liberty to all Protestants, as well as to Papists and members of the Greek church, more ample than are enjoyed in most professedly Christian States. While those who witness for God in the observance of His Sabbath have been contemplating a mission to "the land of Immanuel," has not He been thus more effectually opening a door through which they may enter on the chosen field. For, with the *third class* to whom we have referred as interested in "the signs of the times," it may be regarded as certain, that the appointed work will be done, and that it ought to be the concern of each one of us to take care that we withhold not our hand from the appointed work, that so we may not miss our reward. Let us take the encouragements God has given to occupy till Christ come, that, when He that shall come will come, we may receive the acknowledgment and the reward to be then bestowed upon those faithful servants, small and great, who are found so doing. While the potentate of the north invades his neighbor's territories to acquire for an apostate church the keeping of a *silver* key of entrance to the scene of her superstitious and blasphemous performances, be it our part to avail ourselves of all opportunities of truly making known the savour of Immanuel's name, commending Him to "His brethren," and seeking to win them back to the allegiance they owe to Him who delivered them of old, and who, amid all their wanderings and perversity, has ever been to them a true sanctuary.

"The Recovery of Personal Liberty Bill," the title given to what is better known as the Nunneries' Bill, (although its operation was not designed to have been confined to Romish prisons,) was lost on the second reading in the House of Commons, two nights ago, by a majority of 207 against 178. It was opposed most virulently by the Romish members, in which opposition they were supported by Lord John Russell, very inconsistently, as to us it appears. With regard to the determination shown by the Popish representatives, it may be fairly inferred, perhaps, that there is a consciousness of something that requires concealment, within their Conventual buildings, when there is such anxiety to prevent legal inspection and inquiry as to their inmates. The bolts and the bars of such buildings, indeed, imply that from the first it is contemplated that the vows themselves of the nuns would prove insufficient to retain them there in calm contemplation and delightful meditation. Yet, sad to say, their numbers increase wonderfully in our land. In a Memorial to the Queen on the subject, by the Protestant Alliance, it is stated that there are upwards of 200 Conventual establishments in Great Britain and Ireland!

Mr. Foster, pastor of a Dissenting congregation in Kentish town, it is stated, has left his denomination, and intends establishing a Free Christian Church, the basis of which will be, "the Holy Scriptures, not human creeds, the only standard of human belief; the duty of all men to inquire for themselves." Others, it is added, intend to follow. It is an example, if the basis laid be rightly built upon, that all who truly love the Lord will be glad to see followed extensively. And there is no reason to doubt that the hold which human creeds have too long had in the Christian Church is being greatly relaxed, and liberty being taxed to inquire and believe what God has been pleased to reveal.

J. A. BEGG.

EDITORIAL CORRESPONDENCE.

STEAMER ARCTIC, ON LAKE MICHIGAN,
July 4, 1853.

Toledo, the point at which our last letter closed, is a good specimen of a *Western* city. The extent of territory over which it spreads, indicates that land was plenty when it was laid out; its streets will be quite regular and liberal when enough buildings have been erected to define them, and keep teams and foot passengers from going for the most part cross-lots; its walks will be convenient when they are flagged or planked, so as to dispense with the stray boards which here and there stub toes in dry weather and float about in wet. In stores it abounds, some of which are arranged *a la* New York, and evidently do a large business. Of daily papers it has two or three, which enjoy a very large advertising patronage. At the hotel, we noticed that each traveler, on paying for his supper, was supplied with a newspaper fresh from the press—a custom which indicates a commendable care on the part of the landlord for the higher as well as the lower wants of his guests, and which strikes us as in much better taste than to offer to each a roll of tobacco leaves.

From Toledo or Monroe, the Southern Michigan and Northern Indiana Railroad takes passengers to Chicago, a distance of 250 miles, in ten hours. It runs through a section of country sparsely settled, in some parts heavily timbered, and not remarkably interesting to the tourist; but as it is the shortest and easiest route to the West, and is amply equipped with good cars and gentlemanly conductors, no fault can reasonably be found with it—on the contrary, it is worthy of much praise.

Chicago, the commercial emporium of Lake Michigan, occupies a site which twenty years ago belonged to the Pottawattomie Indians. Soon after the removal of that tribe, in 1833, enterprising settlers began to build a town, which now has a population of about forty thousand. The city occupies both sides of the river from which it takes its name, and is built on the borders of a slightly elevated prairie. That it is favorably situated for business purposes is evident from its rapid growth; and a brief visit will convince any one that its location is as handsome as it is convenient. The buildings have an appearance of comfort and convenience; the streets are generally broad, many of them are lined with trees, and either lead to the open prairie or afford fine views of the Lake. The Illinois and Michigan Canal connects Chicago with Peru, the head of steamboat navigation on the Illinois River, and has contributed largely to the growth of the city. It is 106 miles long, 60 feet wide, and 6 feet deep—was commenced in 1836, and completed in 1844. The branches of commerce in which Chicago is most extensively engaged are lumber, grain, and cattle. Perhaps we ought to add, as among prominent articles of traffic, *building lots*, of which we were told that there are already laid out and for sale more than are at present occupied by the city of New York.

From Chicago to Milwaukee, a distance of ninety miles, runs a good line of steamers, leaving each point in the morning, and touching at the principal places on the shore of Lake Michigan, among which are Waukegan, Kenosha, and Racine—places which have grown into importance with surprising rapidity, and are destined to continue their growth. Milwaukee is the largest of the ports on Lake Michigan, and is at present the chief city of Wisconsin. It has a fine location for commerce, being built on both sides of Milwaukee River, at its entrance into the lake. A large part of the produce of Wisconsin here finds a market, and is taken hence by steamboats and other vessels to Detroit and points on Lake Erie, and to the St. Lawrence, Erie, and Welland Canals. Of the commanding location and prosperity of this city, no better proof can be given, or asked, than the fact that its population, which was 1,700 in 1840, was over 20,000 in 1850, and is now probably near 30,000.

From Milwaukee one may take railroad to Milton and Janesville, places now, distant some three hours, instead of two or three days, as they were a few years ago. We passed over this road in company with our friend Joseph Goodrich, one of its Directors, who, speaking of the change which a few years have wrought, said, "Depend upon it, we old settlers, who have been accustomed to haul our wheat sixty miles to market over a bad road, enjoy the present facilities, which enable us to breakfast at Milton, do business all day in Milwaukee, and return home to supper." The road is doing a very satisfactory business, and it is generally believed that the stockholders will be amply repaid in dollars and cents for their investments and risks. They will certainly be repaid in the increase of the value of their lands, and the number of their social and domestic comforts. The perseverance which the Directors have shown, and the commendable manner in which the road is managed, deserve success; and we are glad to see a statement in the papers, that the receipts of the road in June this year show a large gain over the same month last year. In June, '52, only 36 miles of the road were in operation; in June, '53, 70 miles. The business has more than *trebled*, while the number of miles in operation has been doubled. It is thought that with the extension of the road to Stoughton and Madison, next fall, the monthly receipts will run up to $25,000 or $30,000.

Milton is a sort of head-quarters of Seventh-day Baptists in Wisconsin. Some fifteen years ago Joseph Goodrich and one or two others went in there; and finding the country—not a "howling wilderness," but—a beautiful and rich prairie, with here and there oak openings to furnish timber and give variety to the landscape, they determined to make a settlement. Gradually new comers took up lands around and north of them, until there are now three flourishing churches in that vicinity—Milton, Albion, and Christiana—and three societies about a hundred miles north-west of there—Berlin, Dakota, and Washara. At Big Foot Prairie, also, about thirty miles south-east of Milton, is a church, which has grown up in the region where Dr. Henry Clarke, formerly of Brookfield, first settled. Our stay in the neighborhood of Milton was limited to three days, including one Sabbath; but in that brief period, under the good pilotage of friends whose hospitality is notorious, we were enabled to see many of the locations of our people, which we found to be in most respects very desirable. We shall long remember with pleasure that day on which we were permitted to ride some forty miles over as fine lands as the sun ever shone upon, a large part of which are owned by Sabbath-keepers, many of them old acquaintances.

Time will not permit us in this connection to say all that we think about the West, particularly Wisconsin, as a location for Sabbath-keeping emigrants, and a field for Seventh-day Baptist Missionary efforts. And perhaps it is as well that what we now think upon these points should be more maturely considered before being expressed. Meanwhile we will say, that if any Sabbath-keepers are contemplating a removal to the West, with a view mainly of getting rich and escaping the restraints and burdens which their present church relations impose, we advise them to think twice before they start, and then to decide on staying at home; for such are not needed at the West, and will not in the long run benefit themselves or others. But if any contemplate a removal, with a view of enlarging the field of enterprise for themselves and their families, and at the same time of fully meeting the responsibilities which rest upon them as Christians, by engaging in earnest efforts to mould society after a scriptural model, we bid them God speed—they will find a broad field before them, plenty of work to do, and a glorious reward for their labors. As to missionary efforts, all we will now say is, that we wish some ministering brother, full of zeal and the Holy Ghost, and withal as discreet and far-seeing as he is zealous, felt disposed to consecrate himself to the cause in Wisconsin, and to travel and preach constantly wherever openings invite. Such a man would be welcomed by the ministering brethren already in the field; he would find Sabbath-keepers to supply a nucleus for religious gatherings in almost every part of the State; and at the end of ten years' faithful labor he would see, we doubt not, results which now he would scarcely dare to hope for.

P. S. For the information of friends, and to show the facilities of travel at the West, we will add, that leaving Milton at 5½ o'clock on Second-day morning, we were in Milwaukee at 8½ o'clock, in Chicago at 5 o'clock P. M., at Monroe on Lake Erie next morning, at Buffalo the following morning, at Alfred in time to attend the Anniversary of the School on Fourth-day, and at New York early Fifth-day morning.

OUR NEW SETTLEMENTS.

To the Editor of the Sabbath Recorder:—

I have just returned from a visit to our new societies in the Northern part of Wisconsin. I spent a Sabbath in the settlement on Burr Oak Prairie, in Washara County. There are five families of Sabbath-keepers now there, and several more families were expected soon. They have a very pleasant location, and I think a good soil, where a man can, with a small amount of money, obtain a good home. The lands have just come into market, and can be had at government price. At Dakota, about fifteen miles east of the above-named place, and in the same county, there is another small settlement of Sabbath-keepers. I think there are fourteen families there, and all of them are devoted Christians. I was told that family worship was kept up in every house; Sabbath Meetings and Bible Classes are also maintained. There is a good chance to form a large and flourishing Sabbath-keeping society on lands that are good, and at government price. Several families have lately turned to keep the Sabbath. Those of our people who wish to locate themselves on new lands within the bounds of our society, had better make immediate purchases, as all the choice lots will be very soon taken. If they cannot come immediately, they would do well to forward the money to some judge of lands living in the place where they wish to purchase, and have him purchase for them. At Burr Oak Prairie perhaps Charles White would do well, or a Mr. Drake, whose first name is to me unknown. At Dakota, Hamilton Hull would do well, (he has acted as agent for several men at the East in the purchase of land;) Dea. George Babcock would also do well. Bear it in mind, that what is done should be done quickly. The country is settling very fast, and if you stop to earn one dollar you will lose two in location. Improved farms can be bought to good advantage in our older societies.

V. HULL.

FREEDOM ABROAD ON FREEDOM'S DAY.

To the Editors of the Sabbath Recorder:—

I have for a long time regarded the *Fourth of July* more disgraced than honored in the manner in which it is usually celebrated in the present day, by the masses, who make license of the occasion for all kinds of revelry and dissipation; but a spectacle has just attracted my attention from my window, which tempts me to make a remark on the subject.

One of the prominent parts of the amusements of the day, time immemorial, in this village, is a fantastical parade or pageant of some ridiculous sort. The sight for to-day was in much better keeping. Two persons, white of course, male and female attire, the female with a child in her arms, disguised in slave costume, were seen mounted on horseback and running their horses down our main street, at utmost speed, as if pursued. It was a good personation of George and Eliza and her child, in "Uncle Tom's Cabin," *en route* to Canada, and occurred just as the whole street was crowded by hundreds, nay thousands of persons. It was got up and managed throughout in good taste, and withal was so significant, that I wished with all my heart that they could pass through every city and town in the Union on *Freedom's Day*. It would tell more than a hundred tirades against the inhuman monster who holds the negro in bondage—it goes back of the monster—it strikes at the *falsification* of the first principle of the Declaration of Independence, and makes American blood blush for its inconsistency.

To have completed the picture, they should have been followed by a heartless Overseer, and a burly Marshal. As it was, it was striking, yea, startling to the beholders—a sad exhibition, a mortifying commentary on the "*Liberty and Equality*," lauded and pealed to the skies on the return of every national anniversary. It spoke to the hearts of many, who have never given their attention to the infamy of negro oppression, in stronger tones than words could have imparted. The whole was conceived and carried out with such fitting propriety, that they did not pass through the street, a second time, and thereby burlesque their object.

W. M. F.

BORDENTOWN, July 4, 1853.

ANNIVERSARY OF ALFRED ACADEMY.

The past year has been one of unexampled prosperity to Alfred Academy and Teachers' Seminary. The usual anniversary exercises, with which the year closed, were in point of spirit and interest quite equal to those of former years.

The examination of classes commenced on Thursday, June 30. Only those who attend these examinations can fully understand the machinery of the Institution, and appreciate the variety and scope of its work. This year the examination showed a steady advance in thoroughness and a higher grade of scholarship, and was considered quite satisfactory.

The exercises of the Music Class were held on Thursday evening, and were accompanied by a Cantata, styled *The Flower Queen*. This was repeated on the 4th of July, before the Alleganian Lyceum, at its request. The musical exercises throughout showed skill, enthusiasm, and perseverance, on the part of the instructress.

On the evening of July 4th, and the afternoon of the 5th, a public session was held by the Alleganian Lyceum—a society which seems to be managed with ability, and can scarcely fail to benefit its members who are aiming to become good writers and speakers. The addresses were evidently prepared with much care; and we hope to have the pleasure of laying before our readers one or two of them.

The Anniversary proper was held July 6th. The weather was auspicous, being cool and clear. At an early hour multitudes began to assemble, who soon filled the spacious Chapel of the Institution to overflowing. The exercises in the chapel were such as to sustain the interest of a large audience from nine till past one o'clock, more than four hours. Many of the essays of the young ladies showed a good degree of care in preparation. Of the orations by the gentlemen, most were well written and spoken.

We give below the order of exercises, simply adding, that Nos. 18, 19, 21, 22, 23, 24, 25, 26, 30, 31, 32, and 33, are members of the graduating class, together with Miss Keziah M. Green of Adams, and Miss Myra C. McAlmont of Hornellsville, who were not present to take part in the exercises:—

1. Salutatory, Mr. J. N. Davidson.
2. Introductory Essay, Miss H. Canfield.
3. The Anglo Saxon, Mr. E. Burdick.
4. The Pacific Railroad, Mr. J. Gilmore.
5. Make the best of the Powers God has given you, Miss H. M. Stillman.
6. The Roses of Life bloom in the Pathway of Truth, Miss E. B. Stelle.
7. The Science of Aptitudes, Mr. J. Black.
8. The Politician the Index of his Country, Mr. E. Wildman.
9. Pass on the Light, Miss S. A. Brown.
10. Keep thy Spirit Pure, Miss S. A. Weed.
11. Yankee Land, Mr. J. W. Shafer.
12. The Sciences, Mr. E. Smith.
13. Perseverance more Potent than Genius, Mr. D. A. Langworthy.
14. Point du jour, Miss A. Campbell.
15. The West, Miss L. T. Pattengill.
16. The True Student, Mr. J. H. Titsworth.
17. Desire of Reputation, Mr. W. L. Dailey.
18. The Mission of Song, Mr. W. H. Lewis.
19. The Uses of Adversity, Mr. A. Whitford.
20. Airy Thoughts, Miss M. A. Dake.
21. We Rise in Glory as We Sink in Pride, Miss H. Sherman.
22. The World is still Deceived by Ornament, Mr. W. A. Engle.
23. America—German, Mr. M. J. Stillman.
24. Is there no Remedy? Mr. L. J. Warden.
25. We are What we Pay the Price for Being, Miss M. D. Wilson.
26. Borrowed Plumes, Miss J. E. Wormley.
27. Practical Idiosyncrasies, Mr. L. R. Burlingame.
28. Agitation Essential to Reform, Mr. W. A. Rogers.
29. Liceat illis liberari—Latin, Mr. J. E. Wilson.
30. Socrates—Greek, Mr. E. M. Dunn.
31. Home, Mr. L. C. Rogers.
32. Closing Essay, Miss S. E. Saunders.
33. Valedictory, Mr. D. L. Freeborn.

ADDRESS TO THE GRADUATING CLASS—Prof. D. D. Picket.

ANNIVERSARY OF UNION ACADEMY.

To the Editors of the Sabbath Recorder:—

The Fourth Anniversary of Union Academy occurred on the 4th inst., with more than usual interest. The exercises were held in a beautiful grove near Shiloh, N. J., and there were in attendance between two and three thousand people. It was truly gratifying to observe the quietness and attention of the audience, and especially so when contrasted with the rowdyism and drunkenness of the usual celebrations on the Fourth of July. We were pleased to mark the influence which the school has exerted upon this community, during its quadrennial existence, in increasing the love of order, a thirst for intellectual pleasures, and a high moral tone in the views and productions of the students.

The Orations and Essays possessed a variety and pointedness of thought, which created and maintained a lively interest through the protracted exercises of the Anniversary.

The elocution of the speakers was free and impressive, aiming to interest others in the importance and teachings of their respective subjects. The students appear to have acquired correct views of the spirit and wants of this age. They plead the necessity of wholesoul energy in the active pursuits and professions of life; of true love, devoted to the good of man, the well-being of our country, and the glory of God; of firm and decided moral courage to meet and overcome the strong and alluring temptations of society, and maintain and promulgate the doctrines of sound morality and practical godliness. The constitutionality and requirements of the Maine Law were advocated with a worthy zeal. The movements of the times indicate the world's progress toward its complete conversion to Christianity. Agriculture was the primitive employment of man, has received the direct sanction of Deity, and is now engaging the attention of learned men, and obtains yearly accessions to its improvements and benefits. The pathway to true eminence consists in doing good, not in desolating the earth; the impressions which others have made upon the memory of man, we can make; the good which great men have conferred upon the world, we can confer; the course, views, and principles of the American patriot were noticed; the fraud, bribery, and high-handed tyranny of the Railroad Monopoly of New Jersey were denounced in severe and scathing terms, and an appeal was made to Jerseymen to assert their rights, and destroy the growing and aggressive monster of chartered power, which rules the legislative and executive departments of this State. The danger of intellectual culture destitute of moral guidance, the supremacy of the Christian religion in educating our faculties for the most perfect morality, were shown in a logical and eloquent argument.

The Essays of the ladies presented a sweetness of expression, and a clearness and correctness of sentiment and feeling, which reflected honor upon their heads as well as their hearts.

The Academic Choir, led by Miss A. M. Crandall, pianist of the Academy, discoursed sweet and lively music.

The Annual Address, delivered by Rev. A. D. Gillette, A. M., of New York, was a sound, comprehensive, and eloquent production. A synopsis of it is prepared by an able hand and will soon be forwarded to you for publication.

SHILOH, N. J., July 7, 1853.

The following was the Order of Exercises, after reading the Scriptures and prayer by Eld. W. B. Gillette:—

1. Energy the Soul of Enterprise, Elhanan W. Davis.
2. Genius of Yankeedom, Francis Veal.
3. The Hour before Eternity, Julia A. Mulford.
4. All would be Fatherless without God, Harriet L. Lawrence.
5. True Love, Fidelio B. Gillette.
6. Moral Courage, Joseph C. Bowen.
7. The Maine Law, Albert R. Jones.
8. Clouds of the Mind, Mary Jane Davis.
9. The Music of the Soul, Sophronia A. Tomlinson.
10. Conversion of the World to Christianity, Lucius R. Swinney.
11. Ignorance in our Country a Crime, Ruth M. Davis.
12. Forest Musings, (Poem,) Charlotte E. Davis.

ANNUAL ADDRESS—Rev. A. D. Gillette, A. M.

13. Agriculture, Thomas H. Tomlinson.
14. The Freed Bird, Priscilla Davis.
15. When shall we meet again? Lucie A. Wheaton.
16. The Spirit World, Clarissa W. Frazeur.
17. American Patriotism, Ephraim Mulford.
18. I am Going Home, Nancy McDevitt.
19. The American Woman, Hannah W. Bowen.
20. Incentives of Fame, Horatio M. Tomlinson.
21. Examples of Illustrious Men, Jacob M. Harris.
22. Note the Bright Hours only, Margaret D. Woodruff.
23. Historical Review of our School, Mary B. Davis.
24. Monopolies of New Jersey, Richard L. Howell.
25. Education of our Moral Faculties, George E. Tomlinson.

THE CRYSTAL PALACE is to be opened on Fifth-day, July *14th*, with appropriate and imposing ceremonies. The President of the United States, and official dignitaries from all parts of the world, are expected to attend the inauguration. On and after July 15th, the Palace will be open to the public.

MADAME SONTAG, assisted by Signors Salvi and Badiali, and a magnificent orchestra and chorus of seventy performers, is giving a series of Concerts and Operas at Castle Garden, New York, to continue five evenings in a week for two or three weeks.

THE BOARD MEETINGS of our Missionary and Publishing Societies, which were appointed at Plainfield, N. J., to-day, have been adjourned to Fourth-day of next week, at the same place and hours.

EDUCATION IN WISCONSIN.

To the Editors of the Sabbath Recorder:—

As it may be interesting to our people in the East, as well as in the West, to know something of the movements of the North-Western Association in relation to Education, I take the liberty to make, through the *Recorder*, the following statement.

At the last meeting of the Association an efficient Board of Education was appointed, which was to take into consideration the then almost entire destitution of educational facilities among us, and if possible to hit upon some plan by which a permanant and ample Institution of learning might be established at the most advantageous point within the denomination in this State. Accordingly, the Board, after listening to and critically weighing the inducements that might be presented by the different localities, located the institution at Albion, Dane County. Stock has been taken to the amount of some two thousand five hundred dollars, and a charter has been obtained from the State. The Trustees are now pushing forward the erection of the buildings as fast as practicable, in hope of having them ready for operation late this fall or early in the spring.

One great question now to be considered is, Where are teachers, of the right stamp and qualifications, that can be obtained to stand at the head of the educational movements of our rapidly-increasing denomination in the West?

A. W. COON.

LIBERAL DONATIONS.—A year ago last October, says the *Journal of Missions*, a man belonging to Massachusetts, about 70 years of age, apparently a hard-working man, and now known to be only in moderate circumstances, presented himself at the Treasurer's desk, saying, he wished to pay some money for foreign missions; and counting out from his well-worn-pocket book $1,400, he remarked, "There, I will pay that amount, and it will save my executors so much trouble." Last October $700 more came from the same source; and again in April, $600,—making in all, $2,700.

Last month, a lady of Connecticut paid $1000 to the Board; and the same day gave $1000 to the Home Missionary Society, and $1000 to the American and Foreign Christian Union.

These examples are not mentioned to confer honor upon the donors; they would be grieved and justly offended at such use of their liberality. Neither are they mentioned to claim for the donors more credit than belongs to many, whom, after all, it may have cost far more self-denial to give an unknown "mite;" they would be the first to disown any such claim. But they are mentioned for the consideration of the large number who might go and do likewise; and who, if they would do likewise, would find it for their exceeding joy in "that day."

GERMAN REFORMED CHURCH.—Like the Dutch Reformed Church in our country (says the *Congregational Journal*,) the origin and elements of the German Reformed Church are indicated by its name. Its members are almost exclusively Germans and their descendants, while they claim the famous Confession of Augsburg as the exponent of their faith. This Confession was drawn up by Luther and Melancthon, and presented to the Emperor Charles V. and the princes of the empire, in 1530. The German Reformed Church is mainly confined to Pennsylvania, though there are churches scattered over Ohio and a few in the South. In its government it is Presbyterian, and like the Dutch Reformed Church designates its Presbyteries, classes, and its highest ecclesiastical body, the General Synod. The whole number of classes is 23, ministers 303, churches above 1,000, church members 80,000, and Sabbath-Schools from 500 to 600. During the last year 5,000 were admitted to the church. The German Reformed Church has two Theological Seminaries, one at Mercersburg, Pa., and the other at Tiffin, Ohio, and also three colleges, one foreign missionary, thirteen domestic missionaries, and twenty beneficiaries of the Education Society, preparing for the ministry.

According to the Cicinnati *Christian Advocate*, the first Methodist family settled in Cincinnati, in the year 1804, in whose house the first Methodist sermon was preached, and the first Methodist class formed, consisting of eight persons, of whom four belonged to the family referred to. The first church edifice was completed in 1806. Now there are eighteen Methodist churches in the city, with 3,500 members, or nearly 200 to each church.

The Montreal *Witness* states that to the Wesleyan Methodist church in Canada, the past year has been one of great prosperity in many respects; that seasons of spiritual refreshing have been numerous, and have resulted in the admission of about 2,500 to the membership of the churches, above all that have been removed by death, expulsion, or in other ways.

There are at present one hundred and eleven evangelical clergymen in California. Of the Methodist church, South, 26; the same, North, 38; Congregationalists, 9; Baptists, 5; NewSchool Presbyterians, 8; Associate Presbyterians, 1; Reformed Dutch, 11; German Reformed, 1; Episcopalians, 6; Cumberland Presbyterians, 4; Old School Presbyterians, 9.

Under the head of "Newton Theological Institution Endowed," the *Christian Watchman and Reflector* says: We have great pleasure in announcing that the labors of the Trustees, and especially of their indefatigable agent, the Rev. Horace T. Love, have been crowned with success, and that on the first day of July the full sum of $100,000, necessary to bind the subscription, had been subscribed.

The Legislature of New Hampshire have granted a charter for a school at New Hampton, to be under the patronage and control of Free Will Baptists. A fund of $30,000 is to be raised, of which $5,000 has been subscribed by Col. Lewis, an enterprising gentleman in that section—a portion by citizens of New Hampton, and the remainder by the Baptist denomination.

European News.

European advices to June 29th have been received, the substance of which we give below.

A long debate took place in the British House of Commons on the 22d June, on the Bill for the inspection of Nunneries.

The Government of India had been discussed two nights, and resulted in a further adjournment.

The *Illustrated London News* has a picture of an inkstand presented by a Surrey Congregation to Mrs. H. Beecher Stowe.

A public meeting was held on the 20th at Almack's, London, to aid the Berkley Negro College at Bermuda. The Earl of Shaftesbury and Rev. R. Arde (colored) spoke.

A remarkable statement is current, to the effect that the Emperor of France intends to submit the question of peace or war with Russia to a vote of the people. On the other hand, it was rumored, but not authenticated, that the French Government had a copy of the Russian manifesto ten days since, and in conjunction with England, had recommended the Porte to accede to its terms, in the form of a note instead of a treaty. If this be so, the business is at once settled.

The *Moniteur* contains a decree of several columns regulating the affairs of the Bonaparte family. The Emperor assumes to be the sole master of the family. His consent is necessary to make a marriage or a divorce of any Bonaparte. No Bonaparte must go further than 75 leagues from home without permission, and the Emperor may punish them by arrest or exile.

Late dates from New Zealand report rich gold discoveries at Coromandel Bay, Auckland and Canterbury; also, copper near Nelson.

The following extraordinary news comes via Constantinople: A letter from Erzeroum, dated June 3, mentions that four calamities had occurred in Persia—inundations and cholera at Teheran, locusts at Ispahan, and a terrible earthquake at Shiraz and Cashan. At the latter place, 12,000 to 15,000 persons were said to have been killed by an earthquake during the night, and the pestilence arose from their unburied corpses. Last accounts from Teheran say the cholera was decreasing. The British had, as a measure of precaution, moved to the hills.

The London News has received from its Singapore correspondent the details of the occurrences connected with the investment and capture of Nankin by the Chinese insurgents: In my former letter was announced the fact of Nankin being invested, and the prevalence of a general opinion that the city would succumb. The rebels succeeded in capturing not only Nankin, but Che-kiang-foo —a city situated at the mouth of the grand canal, at its junction with the Yang-tze-kiang. The arrival of this news caused the utmost consternation at Shanghai, owing to the proximity of the insurgents to the City of Soochong, (distant seventy miles,) the capture of which place would command the whole inland traffic by the river and the canals. It will be remembered that Soochong is the city, the possession of which was deemed of so much importance during our last war, when the British force moved up the river from Woosung. The fall of Nankin took place on the 21st of March. The city remained only a short time in the hands of the insurgents. The Imperial troops having received strong reinforcements, ventured a general engagement under the direction of General Heangyung, at Tan yang, distant 30 miles from Nankin, which resulted in the discomfiture of the rebel army, and their evacuation of Nankin; but as the insurgents or revolutionary party have made up their minds to hold the last mentioned city as the seat of the new dynasty, they will not, in all probability, be long before contesting its possession.

The *Daily News*, via Singapore, learns that at Shanghae the British residents were greatly alarmed and had enrolled volunteers for self-defense, and had landed guns from the ships. The American residents had also held a meeting, but with much apathy, merely appointing Messrs. Cunningham, Wetmore and Warren a Committee to act if any thing should occur.

The British Agent, Sir George Bonham, was firm in his resolve to preserve neutrality, but had given direct aid to the Chinese Executive.

The armed brig Science, manned by Americans and chartered by the Imperialists, attempted to pass up the river to Nanking, but grounded and became a total wreck.

The Susquehanna frigate also attempted to reach the city, but from want of water had to return. Reports say that the whole American squadron was going to the seat of war. Nothing further of the progress of affairs is known.

Fourth of July Accidents.

Mr. Samuel Terry, of Mystic River, formerly of New London, Conn., and Mrs. Hill, wife of Mr. Cary Hill, also of Mystic River, were drowned in the Mystic River on Monday, by the upsetting of a small boat in which they were taking a sail. Three other persons were in the boat, but were saved. Both of the deceased left families.

At Neponset, Mass., a young lad named Williams fell directly before the railroad engine from a platform, and was instantly killed.

At Hingham, Mass., a number of persons were engaged in discharging a cannon, and Mr. Thomas Blossom and Mr. Eben Whitten were ramming home the charge, when a premature explosion occurred. Both Mr. Blossom's hands were blown off, his jaw broken in two places, and his cheek bone badly injured. It is the opinion of the physicians, that he cannot survive. Mr. Whitten had one hand blown off, but was not otherwise seriously injured.

Mr. Nathaniel Merrill, Jr., a young man about 30 years of age, was killed by the premature discharge of a gun, at Naugatuck, with which a party of men were firing a salute.

At Albany, N. Y., three men were accidentally drowned on the 4th, one of whom had been drinking, and had deliberately walked off a dock in the evening when it was quite dark. Considerable damage was done to two buildings by the use of fireworks.

The usual number of accidents by carelessness in the use of firearms and fireworks are recorded by our exchanges, but they are so numerous that we can only find space for the most serious and fatal.

The Polytechnic College of Pennsylvania.

This institution, recently chartered by the Pennsylvania Legislature, has secured an edifice in Philadelphia, and will soon be in active operation. The Polytechnic College is designed to include in its organization, a College of Mines, of Agriculture, of Arts, and of Manufactures; and to afford those destined for these important branches of industry, a thorough scientific education. The application of Science to the Arts, is daily rendering them more powerful sources of National progress, and demanding increased intelligence in those engaged in their prosecution. The Civil and the Mining Engineer, the Architect, the Manufacturer of Chemicals, of Sugar, and of Glass; those engaged or interested in the productions of the Plough, the Anvil, the Furnace and the Loom; all these have, under the stimulus of modern science, and of modern competition, assumed a new and nobler position; and hence their proper education has become an object of deep public moment, and one closely affecting national prosperity.

The plan of organization will comprise the following departments:

1. Mathematics and Civil Engineering.
2. Mechanical Philosophy, and the principles of Machines.
3. Metallurgy, and Industrial, Agricultural, and Analytical Chemistry.
4. Mining, Engineering, Mineralogy, and Geology.

A well supplied analytical laboratory, sections and models of mines and machinery, a geological and mineralogical cabinet, field operations, and architectural and mechanical drawing, will afford ample facilities for thorough and practical instruction. Students will be enabled to pursue one or more studies for a year, term, or less period, and after examination, will be granted certificates of capacity accordingly. [Tribune.

SUMMARY.

On Saturday, July 2d, as one of the female weavers in the Elliott Mill, Lowell, was combing her hair in the weaving room, it accidentally caught around the shaft, drawing her up by the hair between the shaft and ceiling, and jamming her head against the ceiling. The scalp was torn nearly off. Her thumbs, which were twined in her hair, were also torn off, from the great force with which she was drawn up. The force with which her head struck the ceiling was so great as to throw off the belt, thereby preventing her head from being ground to powder. She was released from her dreadful situation and the scalp was replaced. After some hours of unconsciousness she recovered her senses, and bids fair to recover.

A gentleman writing from Cuthbert, Ga., June 25, relates a tripple murder as follows: "The circumstances attending the death of Mr. Norton were diabolical in the extreme. A negro belonging to Mr. Stewart, the father of Mrs. Norton, soon after the family had retired, entered the house, and with an ax killed Mr. Norton, his little son six years old, and no doubt supposed that he had killed Mrs. Norton, as she had received no less than seven blows on the head with the ax. She is still alive, though unconscious."

We are undoubtedly on the eve of commencing the construction of a railroad thoroughfare to the Pacific. The last Congress ordered the preliminary surveys, and two parties are already in the field. It is supposed to be the intention of Government to have the results reported in time for action at the next session of Congress. The Pacific Railroad will then be the great topic of the session. The country will demand that prompt and ample provision shall be made to put the road through in the shortest time practicable.

A shocking accident occurred on the Conhocton Valley Railroad at Avon Springs, N. Y., about sundown July 1. The gravel train coming in with the laborors ran off the track a little west of the bridge over Genesee River. One man was killed instantly, and four others so badly injured that the physicians say they cannot live but a short time, and several others more or less injured, but not fatally.

Jefferson County, N. Y., is celebrated as the father of Governors; no less than three Governors from this county are now presiding over the destinies of three sovereign States of this confederacy; to wit, Gov. Wood, of Ohio; Gov. Farwell, of Wisconsin, and Gov. Matteson, of Illinois; all men who have worked their own path to the distinguished stations they hold, and who are remembered by their old neighbors and friends with much regard and pride.

The Dayton (Ohio) *Gazette* says the attorneys employed by John W. Carey in the suit brought by him against the Commissioners of that County, received their fees the other day, amounting to the snug little sum of $10,500, $5,000 of which went to one firm. The case was litigated some three years, involving a large amount of professional labor, and the amount recovered was in the neighborhood of $40,000.

A dispatch dated Philadelphia, Friday, July 8, 1853, say: This morning at 2 o'clock, the freight train which left Wilmington for Philadelphia, ran into Brandywine Creek, on the outskirts of the town. The bridge tender says that he gave the proper signals of the bridge being open, but no attention was paid to them. The locomotive, tender, and two platform cars, fell in, and the engineer, named Girvin, and a fireman, were drowned.

At a late election for city officers in Washington City, the question was presented of prohibiting the sale of intoxicating drinks within the city, provided Congress shall so amend the city charter as to confer that power upon the corporation. The returns show 991 votes for licenses, and 1,963 against; every ward being against, except the seventh and the island, which gave 2 majority for the license.

An enterprise is in progress in this city by an Eastern gentleman, under the auspices of the Peruvian Government, having in view the permanent establishment of a system of navigation on the South American river Amazon,—the largest river on the globe. Messrs. Lawrence and Foulkes are constructing the pioneer steamers, two in number. One is 120 tons, and her consort 80.

The Government has directed two United States steamers and the U. S. sloop-of-war Decatur to proceed to the Fishing Grounds. There is, however, nothing belligerent in this movement. The object is to prevent difficulties and protect the fishermen. The Government hope, by enlightening negotiation, to make amicable adjustment of all difficulties.

By a published correspondence, it appears that Samuel Martin, of Campbell's Station, East Tennessee, was the pioneer of cheap postage, and that for twenty-five years, by means of writing in the public press and sending circulars to influential people, he awakened attention to the subject. These facts are made known in the proceedings of the Pennsylvania Historical Society. Mr. Martin is now endeavoring to reduce the postage on books.

One of the Albany trains on the Hudson River Railroad, coming down on Tuesday night met with a very remarkable incident near Peekskill. A schooner had run close in shore in a cove over which the road is built, and her bowsprit extended over the track. The locomotive struck the bowsprit with full force, breaking it off, and throwing it off the track, without the slightest disarrangement of the train.

Last week there occurred an accident on the Central Railroad at Syracuse. The rear car became detached in consequence of the switch being out of order, and was thrown from the track. The coupling struck on a tie. The door was burst in, and one passenger severely injured. His name was D. H. Burdett. Nobody was killed, but many prodigiously frightened.

We see by a Cincinnati paper, that Dr. Wesley Smead, of the Citizens' Bank, has been giving $5,000 to the Widow's Home—making, in addition to former gifts, a donation of $20,000 to that beneficent enterprise. He also gave, a few days ago, $300 to the Relief Union, $600 to the different Orphan Asylums, and $100 to the Mary and Martha Relief Society.

On Friday evening, 20th ult., seven negroes, owned by Mr. James Potter, of Savannah, Georgia, attempted to cross the Savannah river, to their head quarters, during a heavy thunder storm, when their boat was capsized by a sudden squall, and five of them were drowned. This will take off the profits of the recovery of Sims from Boston, by Mr. P., in 1851.

A little son of Mr. James Kirkland, near Barnwell, S. C., was recently murdered by a slave girl, only 11 or 12 years of age. The girl, who was a house servant, had been chastised by her mistress, and soon after, from a feeling of revenge, beat the child to death with a club.

The Wabash and Erie Canal is at length complete. It has been twenty-one years in progress. The work unites the waters of Lake Erie at Toledo with the Ohio at Evansville. Its whole length is 459 miles, of which 375 miles are in Indiana, and 84 miles in Ohio.

The Attorney-General of New Jersey has proceeded by injunction against the American Exchange Bank at Cape May, for not doing a bona fide business. The State treasurer has given notice that the notes will be redeemed after the 20th inst.

A dispatch dated New Haven, Saturday, July 9, 1853, says, James Coglan, a switch-tender, lost his life this morning by jumping into Mill River to save a child which fell off the railroad bridge. The child was brought out insensible by a Mr. Bassett, but will recover.

Wilbur T. Littlejohn, a young man aged 23, was suddenly crushed by the cars passing under a bridge at Little Valley, N. Y., on the 4th. He was in company with others on a pleasure excursion, and had mounted on top of the cars, by which means he came to a sad and sudden death.

The Committee of Survey of the Newburgh and Syracuse Railroad, and the extension from Newburgh to Hoboken, have completed their services, and obtained a line, said to be of favorable grades, shortening the distance from Syracuse to New York sixty miles.

The carpenters concluded their work on the Astor Library in Lafayette Place three or four days ago, and the building is now complete. It has been erected at a cost of about $90,000;—the cost of shelving having occasioned an excess of expenditure beyond the original limitation, which was $75,000.

The rumored sale of Mount Vernon to a joint stock company, is the subject of universal comment, and may be mentioned in connection with the fact that *the grave of James Madison, twice President of the Republic, cannot now be recognized!*

The *Hartford Times* says that the New York and New Haven Railroad Company has paid Mrs. M. W. Dimock, of Mansfield, $5,000, whose husband lost his life at the Norwalk draw. It was all that Mrs. D. claimed, and it was promptly paid.

The examination into the circumstances connected with the Montreal riot continues. It appears probable, that the order to fire was given to the troops by some unknown and irresponsible person, who escaped detection, owing to the crowd and confusion.

It is a new thing under the sun for a steamboat to go to Albany and *return* in one day, as a regular daily business. The Francis Skiddy has made this innovation, leaving New York daily (except Sundays,) at 7 o'clock A. M., and Albany at 8 o'clock P. M.

Tuesday, the 5th, was celebrated by the colored citizens of Binghamton, N. Y., who are numerous and respectable, in a very enthusiastic and creditable manner, in commemoration of the Emancipation of the Slaves of New York, July 5th 1827.

At Haverstraw, Rockland Co., N. Y., last Sabbath evening, a tornado blew down a large frame house in which about 150 persons lived, killing five of the inmates, fatally wounding three more, and maiming a number of others.

The Utica papers mention the resignation of Wm. B. Welles, Esq., Cashier of the Bank of Utica, to take effect on the 1st of August. Mr. Welles has been connected with that Bank and its branches for nearly 40 years—19 of which he has held the position now resigned.

A terrible fire occurred July 5th, in Oswego, destroying all the city on the east side of the river. Several large flouring mills were burned, and hundreds of people turned out of doors and out of business.

During the exhibition of fireworks at Portland, Me., July 4, the jewelry store of Cushman & Hobbs was broken into and stripped of its contents, of the value of $4,000 to $5,000.

The Connecticut Legislature has pardoned nine of the inmates of the States' Prison.

A Mr. E. W. Digges, of New Orleans, was recently found dead in his bed at Capon Springs. The sum of $30,000 was found in his room.

Hon. Arthur Livermore, formerly Judge of the Superior Court of New Hampshire, died at Plymouth at the age of 87.

New York Market—July 11, 1853.

Ashes—Pots $4 75; Pearls 5 12.

Flour and Meal—Flour 4 75 for Canadian, 4 50 a 4 75 for mixed to fancy Michigan, Indiana, and Wisconsin. 4 61 a 4 87 for Ohio. Rye Flour 3 68 a 3 75. Corn Meal 2 94 for Jersey, 3 25 for Brandywine.

Grain—Wheat, 1 18 for white Canadian, 1 21 a 1 23 for good Ohio, 1 32 for prime Genesee. Rye 87c. for River. Oats 37 a 40c. for State and Western. Corn. 61 a 65c. for Southern, 64 a 65c. for Western mixed, 66c for round yellow.

Provisions—Pork, 12 75 for prime, 15 50 for mess. Beef, 5 00 a 6 25 for prime, 8 00 a 10 00 for country mess. Lard 10 a 10½c. Butter, 12 a 16c. for Ohio, 16 a 20c. for new State. Cheese 6 a 8c.

Hay—62 a 79c. for old, 80 a 87c. for new.

Hops—23 a 25c. for Western.

Lumber—13 00 for Spruce and Pine.

Potatoes—New Long Island 81c. a 1 00 per bushel. Old are dull at 87c. a 1 12 per bbl.

MARRIED,

In Milton, Rock Co., Wis., June 19th, by Eld. V. Hull, Mr. JAY HUMPHREY to Miss L. ROBBINS, all of Milton.

At New Market, N. J., by Eld. J. R. Irish, ETHAN L. BURDICK, of Fulton, Wis., to ANN F. RANDOLPH, of New Market, N. J.

In Scott, Cortland Co., N. Y., on the 30th ult., by the Rev. Joseph S. Lord, Mr. WM. H. BABCOCK to Miss SARAH A. BURDICK, both of Scott.

In Brookfield, N. Y., June 27th, by Eld. W. B. Maxson, Mr. JOHN J. PORTER to Miss EMILY ELIZABETH WILCOX, all of Brookfield.

In Plainfield, N. Y., July 4th, by the same, Mr. GEORGE H. ANGELL to Miss JANE ELIZA CLARKE, all of Plainfield.

☞ In a notice, last week, of the marriage of Elias Ayars, the lady's name should have been *Smick*, and not *Smith*.

DIED,

In Hornellsville, N. Y., June 25th, 1853, of a lingering disease of many years standing, CYNTHIA, wife of David Satterlee, aged sixty-five years, eleven months, and one day. Sister Satterlee was a daughter of Charles and Patty Saunders, formerly of Rhode Island. In 1787 the family moved to Berlin, N. Y., where at the age of seventeen she united with the Seventh-day Baptist Church. In a few years she moved to Alfred, and was one of sixteen who constituted the first Seventh-day Baptist Church in that place at its organization in 1816. In 1847 she removed her standing to the Hartsville Seventh-day Baptist Church, of which she was a worthy member at the time of her death. Her funeral services took place on the 26th June, when Rev. N. V. Hull preached a very appropriate discourse from Rev. 14: 13. In the death of this sister the community is bereft of a peace-maker, the church of a very devoted member, a large family of children of a Christian counselor and mother, and a husband of a very kind companion. H. P. B.

In Durhamville, Oneida Co., N. Y., July 1st, Doct. WILLETT STILLMAN, in the fifty-fifth year of his age. The deceased was a descendant of New England ancestry. His father, Eld. Willett Stillman, was a native of Westerly, R. I., from which place he removed at an early period to Whitestown, N. Y. It was after his father's settlement in Whitestown, that the deceased was born. The father, desirous that his son might be fitted for professional life, made the necessary provision for his education. He pursued a course of academical instruction in his native town, after which he attended the usual series of medical lectures at Fairfield, N. Y. Having thus prepared himself for public life, he entered upon his professional duties in Durhamville in the autumn of 1828. Much might be said of his skill and fidelity as a physician, and of the high esteem in which he was held by his numerous friends and patrons; but it is unnecessary. The fact that he secured and retained the confidence of the community for a quarter of a century, is the best possible tribute that can be paid to him in his character as a physician. After a most painful illness of five weeks, his spirit took its flight on Friday morning, July 1, 1853. A bereaved wife and two children (a son and daughter) are left to mourn his loss, while the community in which he was so long and favorably known not only deeply sympathize with the afflicted, but feel themselves afflicted with them.

In Adams, N. Y., June 22d, sister HANNAH BABCOCK, daughter of Samuel L. Babcock, aged 21 years. In the death of this young Christian, the church and society, and the family of which she was a member, have sustained a great loss. From the scenes of hilarity and pleasure she will not be missed; but in the prayer circle and sick room her loss will be felt. She died as she lived—a Christian. When living, death had no terror for her—it had lost its sting. In her death, the grave gained no victory—she died in the Lord. Her memory will be cherished long in the heart of the Church and the Sabbath-School, where we bow to this bereavement in sad resignation. J. S.

In Almond, N. Y., July 6th, of consumption, ROWENA R., wife of Lorenzo Maxson, in the 28th year of her age. Sister Maxson some years since sought and found peace in the Saviour; at which time she united with the Presbyterian Church of Almond, under the pastoral care of Rev. Joel Wakeman, of which Church she remained a member at the time of her death. For several years past, however, she has observed the Sabbath of the fourth commandment. She died in the full hope of eternal life. N. V. H.

At Marlboro, N. J., on the 2d inst., Mrs. MARTHA SCUDDER, wife of Eli Scudder, aged 49 years.

At Salem, N. J., on the 2d inst., Miss ELIZABETH PRIER, daughter of Mr. Samuel Prier.

LETTERS.

Geo. R. Lanphear, Asa West, A. P. Stillman, L. Crandall, Enos Wise, D. Clawson, Abram Coon, B. G. Stillman, Wm. M. Clarke, W. B. Maxson, S. U. Stillman, J. M. Allen, J. R. Irish, A. Vaughn, E. Maxson, J. Snowberger, L. D. Ayars, R. Saunders, Wm. M. Fahnestock.

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Trains on this road pass Plainfield at the following hours:

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Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo or Montreal at 8 o'clock same evening.

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Express Train 4 P. M. Accommodation Trains 5.20 and 6.30 P. M.

For Tarrytown at 11 P. M.

For Poughkeepsie at 7 A. M., Way, Freight and Passenger Train, and 4.10 P. M. Passenger Train.

For Peekskill at 10 A. M. and 6 P. M.

The Tarrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations.

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SUNDAY TRAINS from Canal-st. at 7.30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations. E. FRENCH, Supt.

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Through tickets for Chicago, St. Louis, Milwaukie, Racine, Kenosha, Waukegan, and Sheboygan, by New York and Erie Railroad via Dunkirk, and Buffalo and New York City Railroad, People's Line of Steamboats, Hudson River Railroad via Buffalo, connecting at Buffalo with the splendid steamers

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These steamers are low-pressure, built expressly for the Lake trade, and for finish, speed, strength, and safety, have no superiors any where.

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☞ The following are the hours at which trains leave the several stations mentioned:—

Hornellsville:
Going East—2.12, 8.18, 9.40 a.m., 3 10, 8.24 p.m.
Going West—6.57, 10.43 a.m., 5.35, 6.54, 10.43 p.m.

Alfred:
Going East—2.48 p.m.
Going West—11.15 a m., 10.46 p.m.

Friendship:
Going East—3.17 a m., 1.16, 6.56 p.m.
Going West—1.12, 8.41, 12.50 a.m., 6 56 p.m.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

Miscellaneous.

Fadeless is a Loving Heart.

Sunny eyes may lose their brightness;
Nimble feet forget their lightness;
Pearly teeth may know decay;
Raven tresses turn to gray;
Cheeks be pale, and eyes be dim,
Faint the voice and weak the limb;
But, though youth and strength depart,
Fadeless is a loving heart.

Like the mountain flower,
Peeping forth in wintry hour,
When the summer's breath is fled,
And the gaudier flowerets dead,
So, when outward charms are gone,
Brighter still doth blossom on,
Despite Time's destroying dart,
The gentle, kindly, loving heart.

Wealth and talents will avail,
When on life's rough sea we sail;
Yet the wealth may melt like snow,
And the wit no longer glow;
But more smooth we'll find the sea,
And our course the fairer be,
If our pilot, when we start,
Be a kindly, loving heart.

Ye in worldly wisdom old,
Ye who bow the knee to gold,
Doth this earth as lovely seem
As it did in life's young dream,
Ere the world had crusted o'er
Feelings good and pure before—
Ere ye sold at mammon's mart
The best yearnings of the heart?

Benevolence and Gratitude—A True Story.

It was a raw, bleak night; the rain was falling fast, while the wind blew in violent gusts. A Portsmouth night-coach stopped at the principal inn of the town to change horses. The cold and wearied travelers alighted for a few minutes to enjoy the comfort of a blazing fire, as well as to take refreshments.

"Will you give a poor fellow a night's shelter in your hay-loft?" asked a weather-beaten sailor, addressing one of the ostlers who was fastening the harness.

"No, not to such as you," answered the man; "you had better make the best of your way off, or you'll get more than you look for, if you prowl about here any longer."

"Perhaps, young man," replied the tar, "you may one day be sent adrift upon the world, without a penny to keep your head above water; and as to honesty, I know better than to take what is not my own, if I have not a shoe to my foot."

"I wouldn't trust you farther than I could see you," said the ostler; "and if you don't be off I'll make you."

Poor Jack was turning away hungry and foot-sore, when he was tapped on the shoulder by a lad who acted as stable-boy. "If you were to go down the road to the first little shop you come to," he said, "widow Smith would, I dare say, let you sleep in her wood-house; she is a good old creature, and is always ready to help any one in distress."

"Thank you, thank you," said the sailor.

These few words caused a revulsion of feeling in the breast of the forlorn stranger; they told him that there still were hearts in which kindness flowed.

John Willis, on coming ashore, had been robbed of his little all, a thing of no uncommon occurrence, and he was now compelled to beg his way to London. He deeply felt the rebuffs he frequently met with. The prevalence of imposition frequently renders it hard for those who are really in need to get help, for their truthfulness is often questioned.

Jack followed the directions given him; but he found the shop closed. He felt that it was an unseasonable hour; still the favorable account he had received of its owner encouraged him to tap gently at the door. His summons was answered by the worthy dame, who, having listened compassionately to his tale of suffering, bade him enter and share her frugal meal. The tar entertained his benevolent hostess with a recital of some of the shipwrecks he had witnessed, and the narrow escapes he had himself had. And she piously directed his mind to the good Providence which had preserved him to the present hour, and the Saviour who had died to redeem him. The repast over, the widow placed some clean dry straw in one corner of a shed attached to her dwelling; and, with a thankful heart, the wearied traveler stretched himself upon it, and slept as soundly as if on a bed of down.

Before continuing his journey in the morning, Jack looked in to thank the good woman for the shelter she had given him; he found, however, a warm meal awaiting him. Having partaken of it, and accepted a few cents to help him on his way, he departed with a hearty benediction from his hostess.

Ten years passed, and the little incident here recorded had long escaped the memory of all save one of the parties concerned. Ten years had wrought many changes in the town and most of its inhabitants; but they had glided gently over the head of widow Smith. The only alteration perceptible in her, was, that her hair had become more silvery, and her form was now slightly bent. She still continued her labors of love; and though her means were very limited, she was looked upon as the friend and neighbor of all who were sick or in want.

One morning a large official-looking letter was put into Mrs. Smith's hand by the postman. Its purpose was to beg her attendance in London on the following day, when the writer said she would receive gratifying intelligence, which it was wished to communicate to herself personally. Much consultation and gossiping ensued. One of her neighbors thought it a hoax, to play the old lady a trick; another said it would be highly imprudent for a woman of her years to take such a journey, especially to trust herself alone in such a wicked place as London; while the third was quite sure that the writer had some evil design. It did appear a formidable undertaking to one who had never strayed ten miles from her native place. The widow's credulity had often been imposed upon, yet she would believe any thing but that any one would intentionally deceive or wrong her. She had great confidence, too, in the protecting providence of God, whom she served in humble dependence on his grace in Christ, and therefore felt no fear in complying with the request in the letter. Wherefore, notwithstanding the ridicule of some, and the remonstrances of others, the good dame started by the first coach which passed through on the morrow, and reached London in time to meet the appointment.

The address given her was at an inn, and on arriving there she was immediately ushered into a private apartment, where two respectable-looking men were waiting to receive her. The widow's surprise was increased when one of them accosted her with the familiar phrase, "How do you do, mother? Don't you remember me, my worthy?" added he, in answer to her half-frightened, inquiring glance. "I am Jack Willis, the sailor you housed and fed ten years ago, when he had neither money nor friends. I am now captain of a merchantman; and this gentleman," turning to his companion, "will, in my name, do the needful to settle an annuity of fifty pounds upon you, as a proof of my gratitude for your kindness, and especially for your good advice, which I hope, by God's mercy, led me to think of Christ, and trust in him for salvation."

The widow, unable to give utterance to the emotions of her swelling heart, burst into tears.

Widow Smith returned to her cottage home, thankful to God for his blessing on her humble efforts to benefit a fellow creature in body and soul, and for his bountiful care for her, and delighted that she had now increased means of usefulness; and never after did she listen to a tale of suffering without thinking of poor Jack Willis. [Lon. Tract Mag.

The Late Sultana of Turkey.

The decease of the Sultana Bezur-Aalem, mother of the reigning Sultan of the Ottoman Empire, has lately been announced. A recent letter from Constantinople gives an account of this woman, which has an interest bordering on romance.

The deceased princess was of Christian origin, and in 1811 was kidnapped by Circassian freebooters from a village near Ananour, in Georgia. Her father was a wealthy peasant, and was killed fighting valiantly for the protection of his daughter. The girl, Mariam by name, was embarked at Sotcha, for Trebizonde, and from thence was conducted to Constantinople, and sold for £150 to the celebrated Kosref Pacha, who gave her the romantic name of Bezur-Aalem, (assembly of the world,) and on account of her beauty gave her an education to fit her for the imperial seraglio. She learned to read and write, to play the tamborine, to sing and to dance, and she acquired these accomplishments with astonishing facility. At the age of fourteen she was presented by the Pacha to Heibetullah Sultana, Sultan Mahmoud's eldest sister, with whom she remained until she attained the age of seventeen, when, on account of her capacity and beauty, she was given to Sultan Mahmoud, who at once acknowledged her as one of his wives. She had but one son, the present sovereign, Abdul-Medjid, but she always maintained a superiority over all the other women, and was the preferred favorite. The monotonous life of the harem is easily imagined. It is a focus of intrigue and jealousy, and the princess had no occasion to display the talent and benevolence that have since rendered her so popular.

When in June 1839, Sultan Mahmoud died, and his eldest son, Abdul-Medjid, at the age of sixteen, buckled the sword of Osman, the Princess Bezur-Aalem became valide sultina, and took the reins of the State in hand. Things went on thus for many years. The son consulted his mother for every affair, and the mother's injunctions were religiously obeyed. We must slur over the intrigues of the Sultana with Riza Pacha, they are of too notorious a character; but up to the last week she was engaged in the public business. She was naturally parsimonious, but her acts of benevolence are innumerable. She never forgot her Christian origin, and protected the followers of her former faith on all possible occasions. She was often to be seen *incognito* at the *lokaf* (tribunal,) inquiring if justice was done to cases she had decreed, and more than one judge has been dismissed for acts of intolerance. She often visited the poorer quarters of the city, and gave aid to the sick and needy, without making known her quality. The treasury allowed her a monthly stipend of £7727, but she expended double that sum, chiefly in acts of charity. She built and endowed the only Turkish civil hospital in Constantinople, and gave her name to it. She built and endowed the free school on the Lancasterian principle, under the direction of Kemal Effendi. She has also contributed towards the building and repairing of a great many public fountains. The Turkish Steam Company was established through her influence and interest in the concern. The coal mines of Hereke are worked for her account. In fine, most of the enterprising commercial transactions have seen her among the chief shareholders, with a view to encouragement. It is strange that she has not endowed a single mosque or Mussulman institution, and it is universally believed here that she still adhered to her Christian faith. She had repeated inquiries and researches made for the members of her family, but they were ineffectual. It is probable that the civil commotions and wars in the Caucasus have long since annihilated and dispersed her relatives.

Osier Willow—Its Preparation for Market.

The best time for cutting is in the spring, just as the sap begins to run. When wanted for baskets only, they should be cut every spring. After a new bed is planted, the first year's growth will be small, but will increase in number and size the following year, as the stumps grow larger. Where large willows are wanted, for making the frames of cradles, wagon bodies, &c., they should be cut only every second year.

After cutting they should be bound in convenient sized bundles, with some of the small sprouts, and the butt ends set in a wet place, to prevent the bark from tightening before it is convenient to strip or peel them.

The process of stripping off the bark is very simple, and may be performed by a boy ten years old. All children are fond of this work, and often make quite a frolic where there are several employed on as many benches, striving who can peel the greatest number in a given time.

The machine for stripping is also quite simple, being nothing more than two pieces of tough, sound wood, forming two parts of a triangle, opening about one inch at the top, and coming close together at the bottom, like the letter V. Inside of each prong must be inserted a small piece of round iron, or large size wire, leaving about one half of its diameter projecting from the wood; the iron coming close together at the bottom of the crotch. This machine should be firmly fixed in the end of a strong wooden bench, something similar to that used by coopers for shaving hoops. When worked, a bundle of willows, washed from the mud, should lie parallel with the bench, the operator sitting astride of it, and drawing the sprouts through, the bark will strip off; if not, the sprout should be turned and drawn through where the bark adhered.

After stripping, the willow should be spread in a clean dry place until the moisture has evaporated, to prevent mould or mildew, and then put up in bundles of from fifty to eighty pounds, carefully bound at several places with some of the sprouts, to prevent breakage or damage in moving them. Sometimes it is necessary to boil or steam them before stripping, which bleaches them at the same time. It will now be fit for market, and should command from three and a half to four dollars per hundred pounds.

A Fashionable Man.

The United States has a distinguished representative at the High Court of Fashion, in the person of a Mr. Charles Astor Bristed, of New York city. He writes to the Home Journal that he can find in Paris no gloves fit to wear, though he has "not a bad hand," and his glove-bill exceeds $400 per annum. This *thing* is daguerreotyped as follows by J. Ross Browne:—

"When I first saw him, he was on his way from Florence to Milan, in quest of a pair of pantaloons of a particular style. No man in Europe understood cutting except Pantaletti. There was a set in Pantaletti that made him indispensable. He had tried the Parisian tailors, but they were deficient in the knees. It was his intention to proceed at once from Milan to Leipsic for boots; the Germans were the only people who brought boots to perfection, and decidedly the best were to be had at Leipsic. He expected to be obliged to return to Paris for shirts; there was a set in the collar of the Parisian shirt that suited him. His medicines he always purchased in London; his cigars he was forced to import from Havana; his Latakia tobacco he was compelled to purchase himself in Smyrna, and this was partly the occasion of his present visit. As to wines, it was nonsense to undertake to drink any but the pure Johannisberg—which he generally saw bottled on the Rhine every summer, in order to avoid imposition. His winters he spent in Spain; it was the only country where good cream was to be had; but the coffee was inferior, and he sometimes had to cross the Pyrenees for want of a good cup of coffee. No mode of traveling suited him exactly—in fact, he disliked traveling. Riding he hated because it jolted him; walking, because it tired him; the snow, because it was cold; the sun, because it was warm; Rome, because it was damp; Nice, because it was dry; Athens, because it was dusty. (By the way, I disliked Athens myself, chiefly on that account; Bimby was right there.) But it was impossible for him to live in America again. What could any man of taste do there? No pictures, no ruins, no society, no opera, no classical associations—nothing at all, except business; and all sorts of business he despised. It was a ridiculous as well as a vulgar way of spending life. In fact, the only decent people were the French; a man might contrive to exist a while in Paris. Not that he approved altogether of the French language; it wanted depth and richness; the only language worthy of a man of sense was the Sanscrit. As soon as he had suited himself to boots at Leipsic, he was going to perfect himself in Sanscrit at the University at Berlin; after which he hoped to recover the effects of a hard study by a tour through Bavaria, which was the only country on the face of the earth where the beer was fit to drink."

American Clocks for China.

From Chambers's Journal.

With all their ingenuity and industry, the Chinese appear to employ themselves but little in the art of clock-making; and it may be safely declared that Geneva turns out more time keepers in a year than are produced in the whole of the Celestial Empire. In the large city of Nankin there are not more than forty clock-makers; Su-chew has thirty, and Ning-po not more than seven; while, until recently, the value of the clocks and watches imported into China from Europe, amounted to about half a million dollars yearly. It is said that the number of clocks really manufactured in the country in a twelvemonth does not exceed 1,500—a fact the more remarkable when contrasted with the state of the case in other countries. The watch and clock-makers in London, including those who manufacture portions of the mechanism only, amount to more than 1,000; and, as is well known, the enterprising horologists of New England make and export clocks every year by tens of thousands. These latter, with that keen spirit of trade which characterizes them, have lately been turning their attention to China as a profitable market for their handicraft; and a request was dispatched some time since from the United States Patent Office, to such American citizens as were resident in the flowery land, for any information that might promise to benefit the branch of industry in question.

From one of the replies which this "request" elicited, we gather that the Chinese have always been too deficient in their acquaintance with astronomy and mathematics to construct proper sun-dials; and that their knowledge of these instruments was obtained from Europeans; while hour-glasses are known only as a contrivance "employed in Western countries to measure time." Many Celestial gentlemen make it a *sine qua non* to carry two watches; among these, specimens of very ancient workmanship are sometimes met with, as rotund as "Nuremberg eggs;" and the wearers are too often anxious to make the pair go well together. The trouble they gave some of the Jesuit Fathers, who were skilled in clock-making, will be found mentioned in the *Lettres Edifantes et Curieuses.*

A Chinese day comprises twelve periods, each equivalent to two hours, and they are represented by twelve characters on the clock-face, being those used also to designate the months. "The first in the list (meaning Son) is employed at the commencement of every cycle, and to the first of every period of twelve years, and also to the commencement of the civil day—at 11 P. M.—comprehending the period between this and 1 A. M. The month which is signified by this term is not the first of the Chinese year, but singularly enough coincides with January. Each of the twelve hours is divided into eight *kih*, corresponding to quarter-hours. The diurnal division of time does not appear to have been in use in the time of Confucius, as mention is made in the spring and autumn annals of the *ten* hours of the day."

¶ The writer whose remarks we quote, recommends his countrymen, in manufacturing clocks for the Chinese, to adopt the clock face commonly used in China, with some improvements, one of which would be to surround the twelve "hoary characters" with a ring of numerals from one to twenty-four, every alternate one of which would be opposite the half hour mark of the inner circle, corresponding with a whole hour of our time, and to continue the use of the four signs which now stand near the center of the face to indicate midnight, dawn, noon, and evening. The pendulum is to vibrate seconds; the minute-hand to make half a revolution at every sixty seconds; and the hour-hand is to go but once round the face in the whole diurnal period. As the result of this arrangement—"At one o'clock P. M., our reckoning, the hour hand will be half way between the large character at the top and the next one to the right; and the minute-hand, having made half a revolution, will point perpendicular downward, and the clock strike one. At the expiration of another of our hours, a whole Chinese hour will have expired, when the former hand will have reached the first large character to the right, and the latter will be directed to the zenith—the clock striking two." The minute-hand is, therefore, to make twelve revolutions in the twenty-four hours.

The clocks are to be constructed with lines and weights, as those with springs are not liked in China; and as a Celestial always likes to see what he is buying, it is suggested that the marks be made as visible as possible, and of good quality, to avoid the loss that would be sure to follow attempts to palm off clocks made to sell merely. To gratify the Chinese wish for utility, the lower part of the door is to contain a looking glass, or, if not this, something very ornamental; and inside, instructions in the native character for fixing, winding, regulating, &c. Such clock as are here described can be manufactured in Connecticut for $2 50 each; and as they can be sold in China at from $5 to $6 each, we may shortly expect to see a great and profitable trade in American time-keepers between the two countries.

Good Advice.

The Washington correspondent of the Philadelphia *North American* tells the following tale:—

About three years ago a young man presented himself to Mr. Corwin for a clerkship. Thrice was he refused, and still he made a fourth effort. His perseverance and spirit of determination awakened a friendly interest in his welfare, and the Secretary advised him in the strongest possible terms to abandon his purpose, and go to the West, if he could do no better outside the Departments.

"My young friend," said he, "go to the North-west, buy one hundred and sixty acres of Government land, or, if you have not the money to purchase, squat on it; get you an axe and mattock, put up a log cabin for your habitation, and raise a little corn and potatoes; keep your conscience clear, and live like a freeman, your own master, with no one to give you orders, and without dependence upon anybody. Do that and you will be honored, respected, influential and rich. But accept a clerkship here and you sink at once all independence; your energies become relaxed, and you are unfitted in a few years for any other and more independent position. I may give you a place to-day, and turn you out again to-morrow; and there's another man over there at the White House who can turn me out, and the people by-and-by can turn him out, and so we go. But if you own an acre of land it is your kingdom, and your cabin is your castle; you are a sovereign, and you will feel it in every throbbing of your pulse, and every day of your life will assure me of your thanks for having thus advised you."

If the thousands who so ardently strive for places under Government, would ponder well these words, and exercise a sound discretion in their application, thus many a young and gallant spirit would be saved from inaction to be useful to the world, and a joy rather than a grief to its possessor.

Preserving Butter.

The farmers of Aberdeen, Scotland, are said to practice the following method for curing butter, which gives it a great superiority over that of their neighbors:—

"Take two quarts of the best common salt, one ounce of sugar, and one of saltpetre; take one ounce of this composition for one pound of butter, work it well in the mass, and close it for use. The butter cured with this mixture appears of a rich, fat, marrowy consistence, and fine color, and acquires a brittle hardness, nor tastes salty." Dr. Anderson says: "I have ate butter cured with this composition that has been kept for three years, and it was as sweet as at first." It must be noted, however, that butter thus cured requires three weeks or a month before it it used. If it is sooner opened the salts are not sufficiently blended with it, and sometimes the coolness of the nitre will be perceived, which totally disappears afterwards. The above is worthy the attention of every dairy woman."

Flowers and Shade Trees.

I seldom see two people envy one another seriously about their flower-beds or shade trees. There is a kind of religious, humanizing, generous effect in loving the beautiful things of nature, that makes us love to see every body have them; while those who stake their respectability on dress or housekeeping, almost universally dislike to see others approach their standard, or rival them in their boasted sphere. This shows that learning to love the beautiful things of nature, beautifies our spirits—while priding ourselves on bright tin pans, well scoured floors, or costly furniture, disfigures our immortal part. The country house that has its shade trees, its shrubbery and flowers, has hallowed memories to win back the hearts of its wanderers, and brighten their gloomiest hours. The woman who fails to have a green spot and shade at her door, fails in one important part of her domestic mission! Her home will not be so endeared to its inmates as it otherwise would be! True, the outside decorations should chiefly belong to man's labor; but very many men will not plant a tree or flower, who could be taught to love them and add to them if some one would begin. So, girls, do not scrub, and cook, and scour, until you have no time left to plant a tree or vine or flower. Little care will suffice them when once planted; and they will do more to beautify and adorn your home than the contents of a tin pedlar's cart, polished every week, until they dazzle you and outshine the neighborhood. [Mrs. Swisshelm.

No one can ever become learned except by his own application. Modes and opportunities of education may facilitate our progress; but on the whole, our attainments must be resolved into our own diligence.

Errors in Printing.—We have often felt mortified, on looking over our paper after it was all struck off, to find a variety of errors more or less important staring us in the face, for which we were sure nobody would forgive us. But we have long since learned to think that nothing is perfect in this world, and console ourselves with this reflection. Our eye having just fallen upon the following, we avail ourselves of this testimony in our favor:—

Some hundred years ago a number of the Professors of the Edinburgh University attempted to publish a work which should be a perfect specimen of typographical accuracy. Every precaution was taken to secure the desired result. Six experienced proof-readers were employed, who devoted hours to the reading of each page, and after it was thought to be perfect, it was pasted up in the hall of the University, with a notification that £50 would be paid to any person who could discover an error. Each page was suffered to remain two weeks in the place where it had been pasted, and the Professors thought that they had attained the object for which they had been striving. When the work was issued, it was discovered that several errors had been committed—one of which was in the first line of the first page!

Ann Arbor.—The Ohio *Organ* has the following account of the origin of "Ann Arbor," in a letter from that flourishing Michigan city:—

"Thirty years ago, two travelers, with their wives and children, stopped on the spot where Ann Arbor now stands, and concluded to remain there for the night. The weather was hot and sultry; angry clouds swept along the sky and threatened rain, sudden, severe. Not a house was visible, and in this emergency, the two men were compelled to do something to protect their families from the peltings of the pitiless storm. Accordingly they erected a frail structure with the limbs of trees; over the tops of which they spread a few pieces of white canvas, thus making a handsome little *arbor:* and as their good wives were both called *Ann*, their husbands appropriately named their little retreat *Ann Arbor*. Thirty years have since rolled by, and the city of Ann Arbor now marks the spot where the weary travelers sought safety and repose."

Danger of Taking Things for Granted.—It was objected to the system of Copernicus, when first brought forward, that if the earth turned upon its axis, as he represented, a stone dropped from the summit of a tower would not fall at the foot of it, but a great distance to the west; in the same manner as a stone dropped from the mast-head of a ship in full sail does not fall at the foot of the mast, but at the stern of the ship. To this it was answered, that a stone, being a part of the earth, obeys the same laws and moves with it; whereas it is no part of the ship, of which consequently its motion is independent. This solution was admitted by some, and opposed by others; and the controversy went on with spirit; nor was it till one hundred years after the death of Copernicus, that the experiment being tried, it was ascertained that the stone, thus dropped from the head of the mast, *does* fall at the foot of it. [Archbishop Whately.

Embalming the Dead.—Dr. Holmes, who for seven years was Examining Physician to the Coroner of New York city, has, after a long series of experiments, succeeded in discovering a method of preserving the bodies of the dead. The process is very simple:—An artery in one of the lower limbs is opened, and by it a liquid is injected into the blood. The length of time required for the operation is only fifteen minutes. A reporter of the *Tribune* has seen the body of a female child which was embalmed upwards of a month ago by Dr. Holmes, and from the appearances of the body it would seem that the experiments of the Doctor had been highly satisfactory. Dr. Holmes intends taking immediate steps to secure a patent for this discovery.

Oyster-Shells for Fruit-Trees.—A correspondent writes to *The Germantown Telegraph* as follows: One of the most effectual applications I have ever made to fruit-trees in an old and barren situation, is a compost in which finely broken oyster-shells were the principal ingredient. The oyster-shells have generally a large per centage of saline matter attaching to them, in a fresh state, with some animal matter, and much lime. By breaking them and mixing them with wood ashes, and spreading it thickly around old trees, an almost immediate and decided improvement will take place.

Remedy for Cancer.—Col. Ussery, of the parish of De Soto, informs the editor of the *Caddo Gazette* that he fully tested a remedy for this troublesome disease, recommended to him by a spanish woman, a native of the country. The remedy is this: Take an egg and break it, pour out the white, retaining the yolk in the shell, put in salt and mix with the yolk as long as it will receive it, stir them together until the salve is formed; put a portion of this on a piece of sticking plaster, and apply it to the cancer about twice a day. He has tried the remedy twice in his own family with complete success.

To Destroy Roaches.—Take an earthen bowl, or other high earthen vessel, and fill it half full of molasses and water, made very sweet; place it on the floor near the haunts of the insects, and place one or more thin strips of board or shingle, with one end resting on the vessel and the other on the floor. The insects, attracted by the odor of the mixture, will ascend these strips and plunge into the mixture, where they will speedily drown. Of course precaution should be first taken to exclude every thing else which will attract them, from their reach.

The Farm Lands of the United States are set down in the census as amounting to 118,457,622 acres of improved, and 184,621,348 of unimproved—total 303,078,970 acres, worth in the average $10 per acre. The average value of the Farm Lands of Massachusetts, Rhode Island, Connecticut, New York, New Jersey and Pensylvania is about $30 per acre (New Jersey highest, Pennsylvania lowest;) while Maine, New Hampshire and Vermont average about $15 per acre. We are rather surprised to see the farm lands of North and South Carolina, Georgia, Alabama, Mississippi and Tennessee valued in the average $5 per acre.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
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No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
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No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. *Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to* George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

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☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter. No. 9 Spruce-st., New York

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Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

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2d Hopkinton..Charles Spicer
3d Hopkinton..............
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Pawcatuck..S. P. Stillman.
" H. W. Stillman.
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Plainfield..E. B. Titsworth.
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The Sabbath Recorder.

LIFE:

Its Preparation, Action, and Rewards.

A Valedictory Oration, delivered by E. M. Dunn, on the occasion of the Anniversary of the Alleghanian Lyceum, at Alfred Seminary, July 6, 1853.

A union of effort bespeaks a common interest. What common interest is it, my friends, that has given origin to this literary society, and forms the basis of all similar institutions? It is a consciousness of individual power, and a disposition to develop that power in the most efficient and practical manner. Our instructors may have guided us in the first efforts of thought, may have led on the mind in the incipient stages of erudition, and may have initiated us into the proper methods of a worthy discipline; yet something more than this must be done ere we are prepared for the great contest of life. The mind must be thrown back upon its own resources, and, prompted by the high motive of self-development, must independently pursue the path of intellectual advancement. Upon the consciousness of this necessity our society bases its existence, embracing characters various in talent and disposition, analogous to that great body of actors moving to and fro on the great drama of human life. This being our object, let us consider for a few moments, *the preparation, action, and rewards of life.*

Within the limits of this critical period are involved not only our own future destinies, but the fate of all those sacred interests which are fast gliding into our hands. The law of our nature has apportioned this season as the formation period of our characters, and whether we will or not, the omnipotent present is stamping its impress upon all coming time. Our purposes may as yet be unsettled; our bark may be playing upon the first waves of the deep, tossed hither and thither by every breeze; but soon her course will be fixed, and her pilot will remain true to the compass. The generation of men now upon the stage of life are watching over us with anxious solicitude, and the shades of departed good men are bending from the skies an earnest glance, to see whither we will turn. The changes of the rolling year have not been inaptly compared to the different periods of human existence. The gentle footsteps of Spring, as it noiselessly bears on its bosom joy and gladness to the wakening earth, kindling in the heart a ray of hope of that bright harvest which is to come, is not unlike the first dawnings of youth, when the pulse beats high, and hope, nurtured by noble impulses, lingers not at a tame mediocrity, but points the soul upward to a glorious eminence in the future as the reward of its present toil. But listen a moment, for here our analogy ends. The seasons come and go, and revolving years complete unceasingly their wonted cycles; but the spring-time of human existence comes but once, and if the flowers that then bloom in the pure heart wither and decay, their fragrance is lost forever. Those thrilling and prophetic aspirations that buoyed up the spirit in youth, and which are the stimulants to great deeds, are gone—a listless indifference possesses the soul, and all human progress is at an end.

But the seed-time is no more important than the soil. That preparation which we would seek is an intellectual discipline which will make us fitted for the stern duties of life. No superficial show of learning will meet the demands that will be made upon us; for a brief contact with the world will expose our deception, leaving us the sad dupes of our own folly. An erroneous opinion exists in the minds of too many, that a liberal education should be the heritage of a few, descending only upon those who, standing on the watch-tower of their country, survey with undimmed eye the world of interests clustering beneath, and wield the destinies of humanity; or upon those who, within the sacred sanctuary, proclaim the oracles of God. Time will not allow us to argue the absurdity of this opinion, yet it may not be unjust to remark, that in this enlightened age, when the sun-light of knowledge is streaming in from every hand—when free thought is the grand fulcrum on which rests our national freedom—when it matters not whether our fathers won immortal honors before the walls of Troy, or lie buried in obscurity—when the spiritual is so fast gaining predominance over the material—the very consciousness of entertaining such an opinion should make a man hang his head with shame.

Happy it is for us, that our efforts bespeak we have no sympathy with such a sentiment. We have asked ourselves, not so much what pursuits we shall hereafter engage in, but how honorably we may represent any of the avocations of life. As the only effectual mode of preparation, we have revered the testimony of scholars of many enlightened ages and centuries, who find in the rigid course bequeathed to us, both classical and scientific, the best means for the development of the mind. And he who attains the highest excellence in this routine of discipline, has good reason to hope for future excellence in his profession. True, he who runs the swiftest in the onset does not always bear away the olive crown; yet, if academical honors be the brightest laurel that will ever deck the brow of the youthful aspirant, it is only because that energetic spirit which brought him so triumphantly to the very threshold, has left him on entering the field of strife.

This assertion, too, is founded upon reason; for those very difficulties that present huge barriers to the humble student, are analogous to those that will meet him in life; and that patience and ambition which buoyed him up while struggling through them all, will be required of him who will afterward take the first rank among his fellow men. No mind is great without great preparation. Success is a boon Providence confers only on condition of incessant toil.

Do you say, that the burning eloquence of Patrick Henry is a refutation of this sentiment?—that the hand of art had no part in moulding his greatness? Watch his intense earnestness, as he followed through the winding mazes of political debate. Behold his bright eye flash as the discussion warms with interest. Does it not mean something? Did it not indicate the workings of the mind within. True, he was indebted to nature for that impassioned love of liberty, that was born with the child; yet the fires of intellect within would never have emitted those scintillations of genius, had not the influence of mental exertion kept them ever glowing. And though he resorted not to the fountains of literature which the researches of others had opened to the world, yet he never passed a moment idle. In his lonely hours, the wrongs of humanity were his constant study. Long had he cherished the principles of freedom, till his soul expanded with the theme; and when the moment of action came, how could he be otherwise than eloquent? And from his life let us deduce the truth, that the mind becomes great by revolving great thoughts.

We all know, that the delights of the soul are infinitely superior to those of the body; and now, while we are just beginning to develop the faculties of the mind, who can tell where all this development will end? It becomes us to test our minds to the utmost, and leave the issue with God.

But from our preparatory condition, let us look out upon the world of action opening before us—a vast amphitheatre of various employments. Before me are candidates for all of these honorable professions. Honorable, did I say? Yea, verily, he who thinks the humblest calling in God's arrangement is beneath his dignity, is unworthy of a place to labor in his beautiful temple. The levers which move the arts of industry and commerce, which fraternize the world, are alike essential to human progress. The humble plowman performs an office in the economy of active life, equally important with the diplomatist or the sage. That omnipotent Destiny which presides unseen over the interests of humanity, has created all of these departments of labor for a wise purpose.

And here let me remark, that our avocations in life should not be regarded as ends, but only as means to a higher object. That object should be the exercise of a spirit of universal philanthrophy. Hence our occupations become only the expression of that grand principle which should be the aim of our life. What characteristic is it, then, that will give the most forcible expression of this spirit? We reply, that it is the attainment of excellence in whatever pursuit may be our choice. The works of creation are all designed with reference to this end. Nothing bears an insignificant office. The tender blade of grass bears an indispensable relation to our comfort. Look out upon yon broad and lofty forests, and reflect that "they have arisen from little seeds, which the birds of the air have scattered, and the hunter has trampled into the soil." Look far out into infinite space, where the human eye can scarcely reach. Strike out from the universe yon feebly glimmering star, and Jupiter would no more travel his accustomed path around the central orb of day. Is there anything insignificant here? Again, in the works of nature, from the lowest to the highest, each is stamped with perfection, manifesting strikingly that great love for humanity which prompted God in his wonderful design. There is nothing wanting in the violet, that lends its fragrance to the breeze. Behold yon crystal fountain, away back among the rocks and caves, where the thirsty traveler may cool his parched tongue; follow down along the stream, as it trickles beneath the rugged mount, and spreads itself to clothe the fields with rich fertility, murmuring the praise of Him who bids it flow; and is it not all as perfect in its adaptation to human wants as the mighty ocean that covers three-fourths of the globe? Survey with microscopic aid the tiny animalcules that sport in the sparkling dew-drop, and has not each a mechanism as wonderful and as perfect as that which sustains the human soul? So from the example of Him who hath made all things well, let us learn that every condition of life, from the chimney sweep to the king on his throne, is a connecting link in the chain that binds together the frame-work of human society. And no one who has a true philanthropic spirit beating within him, will mar the beauty of that social compact, by contenting himself with mediocrity, however humble his calling.

Having spoken of the importance of a thorough preparation, and of the necessity of placing upon your action the mark of the highest excellence, let me ask you what are the rewards you expect to achieve? Our ideal visions of the future were never brighter than they are to day. And methinks, could they be pictured on yonder wall, and the stone be rolled away from the sepulchres of the mighty dead, the spirits of a Webster, a Whitefield, or a Franklin, would rise up, and claim these early dreams as their own. But are our aspirations the result of ambitious fever? Do we hear the shouts of human applause? Do we behold, far up the rugged steeps, the laurels of political distinction, and the ensigns of earthly power? And as they hang waving on the topmost pinnacle, do they beckon us onward? However exalted we may think these promptings are, yet they are debasing to our nature. Man fails to attain that perfect and beautiful development, or to achieve that good for humanity, which he might, were his hopes of reward commensurate with his true destiny. We forget that our philanthropic aims are but the breathings of a divinity within us—that the soul and the thinking part of our nature are emanations from God, and as such their enjoyments and manifestations may be similar to His. We are proud in the thought that we are immortal; we cling to it as the most sacred attribute of our nature; yet we strip our immortality of all its glory, in attaching to our actions motives which at best are but the promptings of a selfish spirit. Beware how you labor to gratify the longings of worldly ambition, for when your head is silvered o'er with age, and the trophies of public favor may be encircling your brow, and the treasures of wealth may glitter in your coffers, your heart will be a cold and desolate thing; those glorious buds of promise, which now only want a little more celestial light to burst them into life, will then be withered and decayed; every sentiment of truth and loveliness, which makes the young heart so truly noble, will then be gone, and amid the hollow caverns of the soul, the spectres of murdered innocence will raise their hideous shrieks, and leave thee no joy nor solace then; and as thy bended form totters on the verge of this life, with the honors fading on thy brow, and leaving your gold and silver behind, the fiends of desperation will drag your spirit down to drink in misery from an ocean of its own element.

Ah, my friends, I would infuse into your souls the breathings of a higher spirit. And as in your every pursuit you strive to attain perfection, I would have you seek a reward kindred to that which God enjoys, when He looks upon every thing He has made, and sees that He has expressed His love for humanity in the most perfect manner. Ah, what a dignity would invest the daily labor of the husbandman, could he realize, that while he is wielding the implements of industry, he is toiling not for houses nor for lands, but that he is writing in indelible characters the expressions of his good will on the great heart of humanity. We all know the joy that bursts upon the soul when we have done a kindness to our neighbor; but to have that happiness constantly accompanying our every effort, is there not sufficient reward here? What though trials and troubles come, yet there is a joy within that lights up the darkest hour. What though the son of Ajax may bear away the prize which we have rightly won, yet he cannot steal away the only jewel we care to cherish, the triumph that glows in the secret places of the soul, when the thought comes over it, that in acting well our part we have conferred a gift on mankind. As our Saviour hung transfixed on Calvary, do you not think a wave of bitter agony broke over the heart of the great Jehovah, as He looked down and beheld His suffering Son? But His serene majesty, who alone knew the depths of that suffering, could bear it all, happy in the thought of the glorious result that was to rest upon mankind. Such is an exhibition of the self-sacrificing spirit that you should carry into the world, and such is the glory that must attend the offering.

From a consideration of this subject, we are naturally led to a contemplation of the scene before us. With this hour ends the near relationship which we have sustained as active members of the Alleghanian Lyceum. But as we go, we are happy in the assurance that our Society will live so long as our "Alma-Mater" may have an existence. To our friends and patrons—you who have watched over us with manifestations of kind encouragement—if our feeble efforts have awakened in you a grateful confidence for our future career, may you never experience that your confidence has been misplaced. We offer you the tribute of our young hearts, trusting that you will guard with the same deep solicitude the interests of those who will more ably fill our places. To our brother and sister associations, of whom in the one we are proud to recognize a worthy rival, and in the other a brighter star ever beaming a cheerful radiance on our pathway—to the one we are indebted for that wholesome stimulus which a generous emulation excites, and to the other for that refining influence which the female character has reflected upon us. Many of us shall no longer bear a part in these manly and vigorous contests; but as we depart from this arena of intellectual exertion, our mutual esteem is not lessened by the conflict. The pleasing friendships which we have formed with you are like flowers that bloom along the banks of the stream of life, whose fragrance will never be forgotten.

Members of the Alleghanian Lyceum, what more can I say to you, than has already been suggested by the theme before us? As our Society is founded in part upon a desire for a closer sympathy than that which exists between the members of the school in general, so to-day we find our hearts are interwoven in stronger bonds of attachment than exist between us and those beyond the borders of our association. We shall feel an interest in each other's welfare long after many of the companions of our youth shall have been forgotten. And as you stand up in distant parts of the land, the bright embodiments of a philanthropic purpose, and as we view the monuments of human reform rising one by one in the march of progress, we will turn a long and earnest glance towards each other, to see what monument our deeds will erect for the honor of the age we represent. And as our *foster-parents* wend their way down the decline of life, they will turn their glance aback to see whether we are nobly performing our mission, or have wandered away to worship at the shrine of earthly glory. And could they now read upon the tablets of our hearts a declaration of fidelity to the principles of strict integrity, they might well feel proud of their departing children. Animated by a sense of our responsibilities, and in the exercise of an omnipotent will, you cannot direct your ambition too high. I will not say that either of you may become a Homer, a Shakspeare, or a Milton—characters who, in the language of another, "rise up above the level of their fellow men, and stretch out their hands to each other across the interval of ages, transmitting to each succeeding generation the torch of science, poetry, and art;" but though you may not equal these, yet, like the fabled Prometheus, who scaled the Olympian hights, and stole the fire from the celestial gods to bestow on perishing mortals, so you, standing on some exalted position, may catch the holy flame from these master minds, and warm up the hearts of humanity with new life, with grander conceptions of mental and moral excellence. Let not the language of passive indolence say that your aspirations are extravagant, but remember, that there is no point of human excellence so high but that you may actually reach that very point, and with your own hand write underneath those glowing words, *I have conquered*. Aided by a thorough preparation, and prompted by a desire to benefit the world, there is no power on earth can check your progress, and no power in heaven will. But, more than all, remember, that "the world which stretches out before you is but the vestibule of an immortal life." The thoughts and aspirations moving within you are but the pulsations of a deathless spirit. The deeds that are transacting around you extend their influence beyond the present, and appertains to your relative happiness or misery on the shores of eternity. Then may you so live that when you approach the end of your earthly pilgrimage, and the shadows of futurity mingle with the last rays of departing life, as you look back upon the varied scenes through which you have passed, you may be able to say, "I have fought the good fight," I have won the prize. That this may be your final reward, is the prayer of him who to-day bids you farewell.

NIGHT SONG.

FROM THE GERMAN.

Heart, be still!
In the darkness of thy woe,
Bow thee, silently and low;
Comes to thee whate'er God will:—
Be thou still!

Be thou still!
Vainly all thy words are spoken,
Till the word of God hath broken
Life's dark mysteries—good or ill—
Be thou still!

Sleep thou still!
'Tis thy Father's work of grace.
Wait thou yet before his face,
He thy sure deliverance will,—
Keep thou still!

Lord, my God;
By thy grace. O may I be
All-submissive, silently,
To the chastenings of thy rod;—
Lord, my God.

PROVIDENCE PROSPERS HONESTY.

A poor boy, about ten years of age, entered the warehouse of the rich merchant, Samuel Richter, in Dantzic, and asked the book-keeper for alms.

"You will get nothing here," grumbled the man, without raising his head from his book, "be off!"

Weeping bitterly, the boy glided towards the door, at the moment that Herr Richter entered.

"What is the matter here?" he asked, turning to the book-keeper.

"A worthless beggar boy," was the man's answer, and he scarcely looked up from his work.

In the meanwhile, Herr Richter glanced towards the boy, and remarked that, when close to the door, he picked up something from the ground. "Ha! my little lad, what is that you picked up?" he cried. The weeping boy turned, and showed him a needle.

"And what will you do with it?" asked the other.

"My jacket has holes in it," was the answer; "I will sew up the big ones."

Herr Richter was pleased with this reply, and still more with the boy's innocent, handsome face. "But are you not ashamed," he said, in a kind, though serious tone, "you so young and hearty, to beg? Can you not work?"

"Ah, my dear sir," replied the boy, "I do not know how, and I am too little yet to thresh or fell wood. My father died three weeks ago, and my poor mother and little brothers have eaten nothing these two days. Then I ran out in anguish and begged for alms. But alas! a single peasant only gave me yesterday a piece of bread; since then I have not eaten a morsel."

It is quite customary for beggars by trade to contrive tales like this; and this hardens many a heart against the claims of genuine want. But this time, the merchant trusted the boy's honest face. He thrust his hand into his pocket, drew forth a piece of money, and said:

"There is half a dollar; go to the baker's, and with half the money buy bread for yourself, your mother, and your brothers, but bring back the other half to me."

The boy took the money, and ran joyfully away.

"Well," said the surly book-keeper, "he will laugh in his sleeve, and never come back again."

"Who knows?" replied Herr Richter. And, as he spoke, he beheld the boy returning, running quickly, with a large loaf of black bread in one hand, and some money in the other.

"There, good sir!" he cried, almost breathless, "there is the rest of the money." Then, being very hungry, he begged at once for a knife, to cut off a piece of the bread. The book-keeper reached him in silence his pocket-knife.

The lad cut off a slice in great haste, and was about to bite upon it. But suddenly he bethought himself, laid the bread aside, and folding his hands, rehearsed a silent prayer. Then he fell to his meal with a hearty appetite.

The merchant was moved by the boy's unaffected piety. He inquired after his family and home, and learned from his simple narrative, that his father had lived in a village, about four miles distant from Dantzic, where he owned a small house and farm. But his house had been burned to the ground, and much sickness in his family had compelled him to sell his farm. He had then hired himself out to a rich neighbor, but, before three weeks were at an end, he died, broken down by grief and excessive toil. And now, his mother, whom sorrow had thrown upon a bed of sickness, was, with her four young children, suffering the bitterest poverty. He, the eldest, had resolved to seek for assistance, and had gone at first from village to village, then had struck into the high road, and at last, having begged everywhere in vain, had come to Dantzic.

The merchant's heart was touched. He had but one child, and the boy appeared to him as a draft at sight, which Providence had drawn upon him as a test of his gratitude. "Listen, my son!" he began, "have you then really a wish to learn?"

"Oh, yes; I have, indeed!" cried the boy; "I have read the catechism already, and I should know a good deal more, but at home I had always my little brother to carry, for mother was sick in bed."

Herr Richter suddenly formed his resolution. "Well, then," he said, "if you are good, and honest, and industrious, I will take care of you. You shall learn, have meat and drink and clothing, and in time earn something besides. Then you can support your mother and brothers also."

The boy's eyes flashed with joy. But in a moment he cast them to the ground again, and said sadly, "My mother all the while has nothing to eat."

At this instant, as if sent by Providence, an inhabitant of the boy's native village entered Herr Richter's house. This man confirmed the lad's story, and willingly consented to carry the mother tidings of her son Gottlieb, and food, and a small sum of money from the merchant. At the same time, Herr Richter directed his book-keeper to write a letter to the pastor of the village, commending the widow to his care, with an additional sum enclosed for the poor family, and promising further assistance.

As soon as this was done, Herr Richter at once furnished the boy with decent clothes, and at noon led him to his wife, whom he accurately informed of little Gottlieb's story, and of the plans which he had formed for him. The good woman readily promised her best assistance in the latter, and she faithfully kept her word.

During the next four years, Gottlieb attended the schools of the great commercial city; then his faithful foster-father took him into his counting-room, in order to educate him for business. Here, as well as there, at the writing desk, as on the school bench, the ripening youth distinguished himself, not only by his natural capacity, but by the faithful industry with which he exercised it. With all this his heart retained its native innocence. Of his weekly allowance, he sent the half regularly to his mother until she died, after having survived two of his brothers. She had passed the last years of her life, not in wealth it is true, but, by the aid of the noble Richter, and of her faithful son, in a condition above want.

After the death of his beloved mother, there was no dear friend left to Gottlieb in the world, except his benefactor. Out of love [illegible] he became an active, zealous merchant. He began by applying the superfluity of his allowance, which he could now dispose of at his pleasure, to a trade in Hamburg quills. When by care and prudence he had gained about a hundred and twenty dollars, it happened that he found in his native village a considerable quantity of hemp and flax, which was very good, and still to be had at a reasonable price. He asked his foster-father to advance him two hundred dollars, which the latter did with great readiness. And the business prospered so well that, in the third year of his clerkship, Gottlieb had already acquired the sum of five hundred dollars. Without giving up his trade in flax, he now trafficked in linen goods, and the two combined made him, in a couple of years, about a thousand dollars richer.

This happened during the customary five years of clerkship. At the end of this period, Gottlieb continued to serve his benefactor five years more, with industry, skill and fidelity; then he took the place of the book-keeper, who died about this time, and three years afterwards he was taken by Herr Richter as a partner into his business, with a third part of the profits.

But it was not God's will that this pleasant partnership should be of long duration. An insidious disease cast Herr Richter upon a bed of sickness, and kept him for two years confined to his couch. All that love or gratitude could suggest, Gottlieb now did to repay his benefactor's kindness. Redoubling his exertions, he became the soul of the whole business, and still he watched long nights at the old man's bedside, with his grieving wife, until, in the sixty-fifth year of his life, Herr Richter closed his eyes in death.

Before his decease, he placed the hand of his only daughter, a sweet girl of only two-and-twenty years, in that of his foster-son. He had long looked upon them both as his children. They understood him; they loved each other; and in silence, yet affectionately and earnestly, they solemnized their betrothal at the bedside of their dying father.

In the year 1828, ten years after Herr Richter's death, the house of Gottlich Bern, late Samuel Richter, was one of the most respectable in all Dantzic. It owned three large ships, employed in navigating the Baltic and North Seas, and the care of Providence seemed especially to watch over the interests of their worthy owner; for worthy he remained in his prosperity. He honored his mother-in-law like a son, and cherished her declining age with the tenderest affection, until, in her two-and-seventieth year, she died in his arms.

As his own marriage proved childless, he took the eldest son of each of his two remaining brothers, now substantial farmers, into his house, and destined them to be his heirs. *But* in order to confirm them in their humility, he often showed them the needle, which had proved such a source of blessing to him, and bequeathed it as a perpetual legacy to the eldest son in the family.

It is but a few years since that child of poverty, of honest industry, and of misfortune, passed in peace from this world.

"Mark the perfect man, and behold the upright, for the end of that man is peace." Ps. 37: 37. [Translated from the German.

Hon. Wm. Ellsworth, while governor of the State of Connecticut, instructed a Bible class from week to week in one of the Congregational churches of Hartford. He remarked, that when he quitted the gubernatorial chair in the State-house and came before the class to teach them the word of God, he felt that he was not going down, but *going up*.

THE SCRIPTURES IN PRISON.

Everywhere the work of the Bible is substantially the same; and it cannot be circulated anywhere without producing its appropriate results. We have seen in former cases the effect of the Bible among the French soldiery, where, if anywhere, we might expect resistance to religious influence. The following, drawn from the report of the French and Foreign Bible Society, shows that the divine word is powerful to conquer sin, and pride and ignorance.

Another instance, says the report, will enable you to judge of the instantaneous action of the Bible upon the human soul. Two soldiers were placed in a military prison, for causes very different; one for a very grave offense; the other for a violation of discipline, surely, very rare; in other words, for refusing to perform some part of the service which he considered inconsistent with the law of the gospel.

* * * * * *

The former was sentenced for five years, the latter for a much shorter period. Let us now hear the statement of the former of these soldiers:—

"After I had been three years," he said, "in the military prison, they brought in a man named E——, whom I had never seen before. Scarcely was he in the establishment, when he began to spread around the good order of the gospel. My comrades and myself began to mock the new comer. Meantime I was struck in my conscience, at seeing that young man so mild and so patient towards us, who tormented him when he announced to us the good news of salvation.

"One day, as I was weary in my room, the thought occurred to go and see E. He was alone. I am sure he was praying, for I found him standing up near his bed, his head uncovered, although it was cold. I spoke to him. His New Testament lay upon the bed. I took it in my hand, moved by a sort of mechanical curiosity, and I lit upon that verse—Rev. 1: 14—'His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire.' At the same instant, flaming eyes of fire looked to the bottom of my heart, and I was greatly alarmed. I asked my comrade what it could be; and immediately he spoke to me so as to enlighten me upon my sins, and upon the need, by all men, of salvation by grace, through faith in Jesus Christ. He spoke to me also of prayer. My spirit was troubled all day. The evening approached. I dreaded the night as a frightful moment; I could not sleep for fear of waking in hell. I could only, in short, groan, weep, and attempt to pray. It seemed to me as if an immense weight, which had till then crushed my soul, was removed; and I felt myself relieved, and the good Saviour deigned to come and dwell in my heart. Ah! how happy I was to have near me, in that comrade whom I had persecuted, a brother who loved me, and whom now I loved. From morning till evening, we were together; we read the holy word, and the Lord enabled me to make some progress. Soon the story spread through the prison that I was mad; but the more my opponents tempted me, the more, without being moved by it, I clung to Jesus Christ."

The report adds, "We are happy to be able to say, that since his conversion, the author of this statement remains faithful to the cause of the gospel. On his release from the prison, he resumed the service; and he honors, by his conduct and by his language, the beautiful name of Christian, which he is so happy as to bear." [Bible Society Record.

DEATH OF CARDINAL WOLSEY.

On Monday morning, tormented by gloomy forebodings, Wolsey asked what was the time of day. 'Past eight o'clock,' replied Cavendish. 'That cannot be,' said the Cardinal; 'eight o'clock! . . . No! for by eight o'clock you shall lose your master.' At six o'clock on Tuesday, Kingston having come to inquire about his health, Wolsey said to him, 'I shall not live long.' 'Be of good cheer,' rejoined the Governor of the Tower. 'Alas! Master Kingston,' exclaimed the Cardinal, 'if I had served God as diligently as I have served the king, he would not have given me over in my grey hairs!' and then he added, with downcast head, 'This is my just reward!' What a judgment upon his own life!

On the very threshold of eternity, (for he had but a few minutes more to live,) the Cardinal summoned up all his hatred against the Reformation, and made a last effort. The persecution was too slow to please him. 'Master Kingston,' he said, 'attend to my last request; tell the King that I conjure him, in God's name, to destroy the new pernicious sect of Lutherans;' and then, with astonishing presence of mind in this his last hour, Wolsey described the misfortunes which the Hussites had, in his opinion, brought upon Bohemia; and *then* coming to England, he recalled the *times* of Wickliffe and Sir John Oldcastle. He grew animated; his dying *eyes yet* shot forth fiery glances. He trembled lest Henry VIII., unfaithful to the Pope, should hold out his hands to the Reformers. 'Master Kingston,' said he in conclusion, 'the King should know, that if he tolerates heresy, God will take away his power, and we shall then have mischief upon mischief—barrenness, scarcity, and disorder, to the utter destruction of this realm.'

Wolsey was exhausted by the effort. After a momentary silence, he resumed, with a dying voice—'Master Kingston, farewell. My time draweth on fast. Forget not what I have said and charged you withal; for when I am dead, ye shall, peradventure, understand my words better!'

It was with difficulty he uttered these words; his tongue began to falter, his eyes became fixed, his sight failed him. He breathed his last at the same minute the clock struck eight, and the attendants standing around his bed looked at each other in affright. It was the [illegible] of November, 1530. [D'Aubigne.

The Sabbath Recorder.

New York, July 21, 1853.

A REMINISCENCE OF THE PAST.

An allusion in the Report of the Missionary Operations of the Western Association, published in last week's *Recorder*, to a promising field of labor on the Drift-wood Branch of the Sennamahoning Creek, Pa., awakens some pleasant recollections, of which we will briefly speak.

In the year 1832, the writer, being then a member of the First-day Baptist denomination, was ordained to the work of the ministry, and sent out to the interior of Pennsylvania to labor as a missionary. His location was at Milesburgh, in Center County, and his circuit extended from that place over a large district of country, embracing furnaces, forges, rolling-mills, and the various departments of the iron trade, as well as much good farming country. Many a delightful season has he had in preaching to congregations composed almost exclusively of colliers, forgemen, ore-diggers, and such like; warm and hearty was the hospitality enjoyed in their houses. Milesburgh itself was, and still is, the seat of extensive and valuable iron works, and the country around was filled with such establishments.

Towards the end of December, according to a previous arrangement, the writer, in company with a brother of the Milesburgh Church, made a visit to the Sennamahoning country. The journey at that time occupied two days, on horse-back. The first night we lodged at a German settlement, soon after we had crossed the West Branch of the Susquehanna. The neighbors were called in, numbering in all about a dozen persons, and we endeavored to preach Christ to them. Among them were three young men lately come from Germany, of good education and polite manners, one of them professing to be a minister of the Lutheran denomination. The people appeared gratified with any thing in the shape of a religious meeting, as it was upwards of two years since they had had any thing of the kind in the neighborhood, and it was thirteen miles from any place of regular preaching.

The second day's journey was almost entirely through a wilderness. After riding about three miles we passed the last habitation, and then for twenty miles was one unbroken forest. Not a human being did we see the whole distance, nor any signs of life, save the deer that now and then bounded through the woods. Toward night-fall we emerged into the valley of the Sennamahoning, which we forded, and after riding a few miles farther, reached the place of our destination—a wild, broken, forlorn looking region, seemingly shut out from all the rest of the world, and exciting a feeling of wonder in the visitor how the inhabitants ever got there. But on this point some of the old residents relieved us a little.

Most of the settlers, if not all, were from the State of New York, and having come into Pennsylvania by the way of the East Branch of the Susquehanna, struck across from Wilkesbarre to the West Branch. They followed up this Branch with their wagons, as far as they could; but the roads running out, and nothing but forest remaining before them, they left many of their goods by the way, packed the remainder in canoes, and so paddled along many days, till their wilderness home was reached. Afterwards, as opportunity served, they returned and collected their goods. One woman told us, that it was full three years before she got all her furniture together. Those were days of hardship, compared with which emigration to our western country is but play.

But in this wild, and comparatively uncultivated region, we enjoyed one of the most refreshing seasons of communion with God's people, that has ever cheered our pilgrimage. A little Baptist Church, consisting of about fifteen members, welcomed our coming. We preached three days and evenings in succession, to about a hundred people, (more or less,) and had good evidence that the power of the Lord was present to save souls. While we preached, some of the good sisters went out into the woods to pray; and God answered their prayers in stirring the assembly to such a degree, that there was scarcely an individual who was not moved by the preaching of the word, and a large number of them gave good evidence that "the gospel came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." It was a rich recompense for the toil of the journey we had made, and was one of those soul-comforting seasons which God graciously gives, now and then, to those who labor in his cause. It will never be forgotten.

We felt no particular interest in the Sabbath cause in those days, otherwise we should have sought out the few Sabbath-keepers who were then living in the settlement. Our Journal which we kept, contains the entry: "*A number of Sabbatarians live in the neighborhood*, and some few Methodists." Besides this, there is no other reference to them. But we have a very distinct recollection of a tall, venerable, dignified looking gentleman, who was introduced to us as Elder Bliss. He took part in the exercises of the meeting, and we accompanied him to his house on one occasion. He was, at that time, (if memory serve,) a widower, and lived with his daughter, whose husband's name we have forgotten. We cannot, at this distance of time, remember whether our conversation turned at all on the Sabbath question, or not. If it did, it made no particular impression on our mind. We simply remember the interview as a very pleasant one. But we are glad to hear that there are a few scattering Sabbatarians still in this region, and we trust that the missionary of the Western Association will be able to encourage and confirm them, and that, through his and their instrumentality, the cause of truth may be promoted, till the entire community shall be imbued with its influence. Why the Sabbath cause has not utterly died out there, is a wonder to us; but the fact that it has not, ought to be taken as evidence that God has something for us to do in that community. We hope the Western Association will understand its duty in this respect. "Lift up thy prayer for the remnant that is left." God will accomplish great things by them yet. Secluded as they have hitherto been, they are destined to be brought into more frequent intercouse with the world. If we mistake not, the route of the Sunbury and Erie Railroad will lie somewhere in that direction. Brethren, look sharply, and let not promising opportunities be lost. T. B. B.

COMMON SCHOOL CELEBRATION.

Whatever tends to elevate man—whatever tends to place the rising generation on higher vantage ground than their fathers occupy, is hailed with joy by every philanthropist and Christian. Our common schools must ever be looked upon as one of the great levers for elevating humanity. They are fountains from which must ever issue streams of knowledge, liberty, and morality. In cherishing these, we cherish the best interests of our country. It was with such sentiments that we received notice of a Common School celebration, to come off at Alfred Academy on the 13th inst., with an invitation to come and see what *little* folks could do. We went with "expectation on tiptoe," feeling assured, from our past experience, that the "little people" would offer something worth listening to, and we were not disappointed.

The morning was cool and breezy, and withal very exhilarating, like most mornings up here in these mountains. At the appointed hour, teams bearing scholars from the various districts were seen wending their way towards the Academy. Embowered amid branches just plucked from the woods, many of the scholars came, singing some spirited air, and waving flags inscribed with appropriate devices and mottos.

Having assembled within the commodious chapel of the Academy, the exercises were opened with prayer by the Town Superintendent, Eld. Jared Kenyon; after which the various schools passed brief examinations, under the direction of their respective teachers. These exercises embraced not only the elementary branches, but ranged through various departments of study, interspersed here and there with specimens of rhetoric, oratory, and song—mostly juvenile, it is true, but none the less real and satisfactory for all that.

These examinations gave a clew to the daily routine of the labors in the schoolrooms from whence they came. There was also illustrated that old and truthful maxim: "As is the teacher, so will be the school." How readily and perceptibly are the more important traits of the teacher's character and capacity stamped upon the school? Is the teacher devoted to his calling?—the scholars will very soon begin to manifest a like devotedness to their studies. Is the teacher high-souled and enthusiastic?—the scholars will very early manifest like characteristics. Is the teacher vulgar, coarse, boisterous?—the school will labor under like difficulties. Is the teacher possessed of a modest, fine-wrought spirit, with genial heart-sympathies?—a responsive spirit will spring up among the scholars. Whether the teacher is indolent or industrious, ignorant or intellectual, immoral or moral, like tendencies will develop themselves in the school. How important, then, that those officers to whom are committed the general and chief interests of the school, should guard with the utmost vigilance the sacred trust committed to them! How important, also, that no pains or money should be spared in procuring teachers well qualified for their arduous and responsible duties! Where can money be better invested than in the proper development of mind? Improvements in farms, and stock, and canals, and railroads, and navigation, and machinery—indeed, in all material things—sink into insignificance before the improvement of mind.

A short address was given by Prof. D. Ford—his subject, *Education True Wealth.* He remarked that in selecting for his subject the value of education for the whole people, he had selected an old and well-worn theme; but old themes, like old wines, are generally better than the new—at least old *sense* is better than new *nonsense.* He said, that he had three words which he wished to speak—one to the little people, one to trustees, and one to parents. He demonstrated to the little folks, very much to their satisfaction, that wealth was anything which they could use to their advantage. This being the case, money and houses and lands and merchandize, are not the only kinds of riches. Friends are riches—enemies are riches, if we but know how to use them to our advantage. Education is true wealth, because it is truly advantageous to its possessor. He that has a knowledge of the simplest elementary branches of education, is far richer than he who has many houses, and farms, and flocks, and much money, without such knowledge. He who has a good physical, intellectual, and moral education, is truly rich. This kind of wealth is not for the few, but for the whole people.

In his word to teachers, Prof. Ford enforced the idea, that they were treasurers, whose duty it was to bestow spiritual wealth upon their pupils. In doing so, there were two leading ideas that should guide them—1st. To guard against a multiplicity of studies. There is a tendency at the present day, to introduce studies into the Common School which do not properly belong there. The three great pillars on which the Common School rests, are reading, writing, and calculation. These must not be destroyed or undermined in favor of less important studies. The second idea was to guard against being superficial. Be sure that the pupil is thorough in whatever he undertakes. This is far more important than rapidity of progress.

His word to patrons was, Foster your schools. Common Schools are far behind railroads, telegraphs, and the various other improvements of the age. It is very important to give them a start, by paying good prices for good teachers—by visiting the schools, and cheering the teachers in their labors—by celebrations—and by all of those general cooperations and expenditures that will tend to give progress.

The following resolutions were presented, and after having been remarked upon by D. Ford, J. M. Allen, A. A. Lewis, and H. W. Benjamin, were adopted by the audience:—

Resolved, That in view of to day's exhibition of their labors, the Teachers of this town deserve well of their pupils and patrons.

Resolved, That in our opinion, town celebrations and examinations are well calculated to create an interest in public schools, and we therefore recommend holding at least *one* annually.

Resolved, That our Common Schools need our most strenuous efforts for improvement, since the progress of common school education is far behind the progress of the age in other respects.

Resolved, That our common schools are, and should be *regarded* as, the ground-work of future greatness.

Sentiment.—May these youthful intellects, whose bright unfolding we have witnessed to-day, prove a future blessing to their parents, the church, and the world.

These were followed by remarks from the Town Superintendent, in which he pointed out some of the difficulties under which our schools are laboring, from the want of books, the want of coöperation on the part of patrons, and urged the need of a reform upon many points. A Committee, consisting of the Town Superintendent, and the Senior Trustee of each district, was appointed to make arrangements for holding a celebration next year. After prayer by J. M. Allen, adjourned to meet on the 29th of June, 1854.

Such celebrations are eminently calculated to inspire the young with enthusiasm and an [illegible] love for learning, to enlist the sympathies of parents in the education of their children, and to give new impetus to our educational movements. **

BRITISH CORRESPONDENCE.

Sunday Opening of the Crystal Palace—Table Moving—Test Bill.

GLASGOW, July 1, 1853.

The question as to the Sunday opening of the Crystal Palace is less prominently before the public than formerly. It is now understood, that the building will not be completed earlier than Spring, which diminishes the interest of present discussion, the value of which may be lost before it can be applied. Still, petitions, both for and against the opening, are from time to time presented to Parliament. Among these, there was one presented to the House of Lords from a person sufficiently notorious to induce mention of it. This petition was from Robert Owen, the infidel and spirit-rapper, praying that the Palace should be opened on Sunday, *excepting during divine service*—and was presented to the House with a eulogy on its author, by Lord Brougham, who once taught from the Rectorial Chair of the University of Glasgow, that man is irresponsible for his belief.

Spirit-rapping has now given place, in great measure, here, to table-moving; and men, instead of being afraid to deal with an unseen power exercising such influence even upon inanimate matter, are striving to find, and pleasing themselves with the idea that they have discovered it as a fact, that, unconsciously, a *muscular pressure* through the hands is communicated, by which the tables are made to revolve. Faraday has just offered some such explanation; and he ridicules the idea of supernatural agency as having anything to do with the matter. His explanation, however, is palpably defective; for pressure cannot, surely, be the power by which tables are *lifted up,* and are even *made to dance.* All the published experience on the subject testifies that an exercise of *the will* is necessary; while, in the case of certain individuals, that exercise of the will is said to be sufficient of itself to produce the effect, without either hands or person coming into contact at all with the article of furniture which is sought to be acted upon. It was stated some time ago, when this table-moving was much practiced in Rome, that "the Pope himself has seen and verified the fact," as if it were something very remarkable. Now if, as it appears to us, this be the work of the dark apostate spirit, there is nothing so wonderful in its being either seen or done by the head of an apostate church. He is probably less likely to be made aware of its origin than the humblest of the true followers of Christ. Looking also at the melancholy results which have followed the practice, we are the more confirmed in this view. Besides lunacy thereby produced, even the London *Sun,* a paper which would have mocked at any explanation of evil spirits being the agents, gave a statement from the writer's knowledge of a Miss C. in Surry Place, who, having been so engaged, found that her fingers afterwards remained bent into the palms of her hands, so that they could not even by force be opened, but required soft bandages to prevent the nails cutting into the flesh. After weeks had elapsed, they were worse rather than better.

The Scotch Universities' Test Bill has not yet been read a second time in the House of Commons. The Lord Advocate has, however, intimated his intention of altering the declaration to be taken by the Professors of *lay* chairs. He proposes that they be required to promise not to teach officially any thing inconsistent with the Scriptures or the Confession of Faith, or opposed to the Established Church. This alteration will not be satisfactory to either friend or foe of the latter body.

J. A. BEGG.

THEOLOGICAL CLASS.

For the purpose of meeting certain wants that cannot otherwise be met, at present, among the young men of our denomination who are preparing for the ministry, it has been resolved to establish, by individual effort, a THEOLOGICAL CLASS. The following is the plan, as far as at present matured:—

1. The Class is to be under the immediate care and supervision of Eld. N. V. Hull, at Alfred, Allegany Co., N. Y.

2. The Class will commence operations Thursday, September 1st, 1853.

3. The course of study is to extend through two years, and to embrace the following general outline, viz: Mental Science, including Intellect, Sensibility, and Will; Moral Science; Hebrew; Greek Testament; Exegesis; Natural Theology; Evidences of Christianity; Ecclesiastical History; History of Theological Doctrines; Sacred Rhetoric; Introduction to the Study of the Scriptures; Composition and Debates on the principal points in Theology; Composition and Delivery of Sermons; Pastoral Theology, including Lectures, accompanied with practical exercises in ministerial duties.

4. It is proposed to combine the theoretical and practical as much as possible, a fine opportunity for which is afforded by the pastorate amid which the class is to be located, being one of the largest and most widely extended of the denomination.

5. Although the Class is entirely independent of Alfred Academy, as a class, yet, as a majority of the studies enumerated in the above course are already taught in that Institution, the members of the Class will be permitted to pursue those studies in the Seminary.

6. *Tuition free.*

EXPLANATION.—The undersigned has consented to engage in the effort proposed above, not only from a sense of duty, but at the suggestion of others in whose judgment he confides. He also desires it to be expressly understood, that it is *not* intended by this movement to forestall the denomination in their proposed efforts to establish a Theological Seminary, but only to meet *present demands* and that this enterprise will be most freely and cheerfully yielded into the hands of the denomination, whenever they are willing to assume the responsibility. N. V. HULL.

THE CRYSTAL PALACE.

The Inauguration of the Crystal Palace took place on Fifth-day last, July 14th, and was attended by some fifteen thousand persons, including the President of the United States, several members of the Cabinet and of Congress, Officers of the Army and Navy, Governors of various States, Foreign and Home Commissioners, Foreign Ministers, the Common Council of New York, Members of the Press, holders of season tickets, &c. The Opening Prayer was offered by Bishop Wainwright; the Introductory Address was delivered by Theodore Sedgwick, President of the Crystal Palace Association; and the concluding Address by Franklin Pierce, President of the United States. The exercises throughout were interspersed with vocal and instrumental music of the highest order and in great abundance. The occasion was one of extreme interest, and will long be remembered with pleasure by those who participated in it. We give below the remarks of President Pierce, and may hereafter give the address of Mr. Sedgwick, to which they were in reply.

Remarks of President Pierce.

SIR: I return you, on behalf of those of my constitutional advisers who are with me, and on my own account, my warm and cordial thanks for the reception you have been pleased to extend to us. I have come, Sir, to testify the interest I feel in, and the respect I entertain for, this great Industrial Exhibition—designed and calculated to promote all that belongs to the interest of our country. You, Sir, and the gentlemen who have been and are associated with you, have imposed upon all of us a deep debt of gratitude for your energy and perseverance in this great enterprise. Whatever the shortcomings of which you have spoken may be, I can only remark, that they do not appear here; and so far as I have been able to perceive, they are lost in your complete and transcendant success. [Loud and continued applause.] Everything around us reminds us that we live in an utilitarian age, when science, instead of being locked up for the admiration of the world, has become tributary to the arts, manufactures, agriculture, and all that goes to promote our universal prosperity. Sir, if you had achieved no other good but that which you have in bringing together in this metropolis citizens from all parts of the Union, you would have fulfilled perhaps, one of the most important of missions—that of strengthening and perpetuating that blessed Union. [Great applause.] But you have done more, and you have nobly alluded to it. Your Exhibition has been the means of bringing here, from all the civilized countries on the face of the globe, men most eminent in all the walks of life; and thus you have done more than could be done in almost any other manner to promote that great object dear to you, dear to me, and dear to my venerable friend near me, (Bishop Wainwright,) peace and good will among men. [Applause.] I have not the voice at this time to address you at any greater length, and conclude by again returning to you my thanks for your generous reception, and tendering my heart's best wishes for the success of your praiseworthy enterprise. [Applause.]

—The Crystal Palace is now open to the public, and will amply repay the expense and trouble of a visit. The edifice is said to be far more beautiful than its original in London, though much inferior in size. It covers about five acres of ground, and will probably hold twenty-five thousand persons without serious inconvenience. The sides are composed of glass supported by iron, and the whole is surmounted by a dome which is truly magnificent—a complete triumph of art. Many of the articles for exhibition are not yet arranged, and two or three weeks will elapse before all will be in perfect order.

THE MINE EXPLORED.

On opening a work, recently purchased, with the above title, I am led to exclaim, in the *popular* appreciation of the passage in Job: "Oh, that mine adversary would write a book;" for, in this instance, I could confidently add: "Thine own mouth condemneth thee, not I; yea, thine own lips testify against thee." The full title of the book is, *The Mine Explored, or Help to Reading the Scriptures.*" It is made up, principally, of Scriptural references to Scriptural subjects, and is published by the "*American Sunday School Union.*"

We are informed, in an introductory note, that "it was written by the late Benjamin Elliot Nicholls, M. A., of Queen's College Cambridge, (Eng.,) and was originally published by the (London) *Society for Promoting Christian Knowledge.* It has required no material alterations to fit it for the purpose of the present publishers. It has a value for religious teachers of all grades, for Bible Classes, and for advanced members of Sunday Schools, which will not fail to be discerned by the diligent and discriminative reader. It recommends itself to the student of the Holy Scriptures, as affording great facilities to the reading, marking, learning, and inwardly digesting, their precious truths." And further, the reader is advertised that "no books are published by the AMERICAN SUNDAY SCHOOL UNION without the sanction of the Committee of Publication, consisting of fourteen members from the following denominations of Christians, viz., Baptist, Methodist, Congregationalist, Episcopal, Presbyterian, Lutheran, and Reformed Dutch."

With this introduction, that all its contents are certified and endorsed by nearly all the evangelical denominations in the land, and as it purposes to afford "great facilities" to the student of the Scriptures, and as it is not any part of its object to obscure or withhold any matter connected with Scriptural authority for any Scriptural institution—I, therefore, make advantage of their chapter on the "*Weekly Sabbath,*" to show what authority they derive from the Scriptures, and what a specimen these First Day sticklers find in the Scriptural *Mine* for sanctifying the *Rest-Day.* Be it as they have made it.

The Weekly Sabbath—Page 161.

When was the Sabbath first appointed to man? (Gen. ii. 2, 3.)

Were the Jews reminded of the duty of its observance before the giving of the Fourth Commandment, and on what occasion? (Ex. xvi. 22—26)

How were the Jews reminded of the antiquity of its institution in the Fourth Commandment? A. *By its being spoken of as an* ESTABLISHED *festival, and by the reference made to God's having hallowed the seventh day, at the creation of the world.*

What additional sacrifices were offered on that day, morning and evening? (Num. xxviii. 9, 10.)

Was there any assembly of the people for public worship? (Gen. xxiii. 3.)

Mention some passages, by which it may be shown that it was a spiritual service which was required of them. (Isa. lviii. 13, 14; Ps. xcii., the title of which is remarkable.)

What punishment was threatened for its neglect? (Ex. xxxi. 14.)

Is there any instance of this threat being executed? (Num. xv. 55.)

In enumerating the sins of the Jews, what did their rulers and prophets say in a peculiar manner brought upon them God's displeasure? (Neh. xiii. 18; Ia. xvii. 27; Ezek. xx. 24.)

What account have we of the Lord's observance of the Sabbath? (Mark i. 21; Luke iv. 16, 31; xiii. 10.)

"The restoring and ascertaining the Sabbath was the first point of religion that was settled after the children of Israel came out of Egypt, as being of the greatest moment, and this in relation to the original institution, for the law at Mount Sinai was not then given."

To this, all Seventh-day Baptists can cry, Amen! Amen! The *Mine* has been explored, and what is found? Not an iota for the *First Day of the Week*—not an atom for "*Lord's Day*"—not a mark for the so falsely called "*Christian Sabbath.*" Nay, had there been the most distant Scriptural allusion to a change of the Sabbath, or the slightest authority to maintain man's subterfuges for the *substitution,* would not these sticklers have given it, if they *legitimately* could? Their own paucity of proof betrays them. Their own position condemns them. Such a production is a sufficient confutation of their pretensions—such a labor is a sufficient triumph for us. We can afford *to pass it round,* and ask them to eat their own words. We want no greater triumph. W. M. F.

BORDENTOWN, N. J., July 15th, 1853.

ALFRED ACADEMY.—We have received a Catalogue of the Officers and Students of Alfred Academy and Teachers' Seminary for 1852–3, from which it appears that the number of students in attendanec last year was 460. Of these, 188 were ladies, and 272 gentlemen. The number of resident graduates was 12, graduating class 14, under graduates 434. The Board of Instruction includes eight gentlemen and four ladies. The next term will commence on the third Wednesday in August.

IMMORTALITY—SPIRIT RAPPING.

To the Editors of the Sabbath Recorder:—

I wish to propose a question or two to believers in the immortality of the soul.

How can you discountenance the "spirit rappings," without giving Bible proof that they are false? The soul being immortal, how do you *know* that the dead do not communicate with the living in this way? How do you know that this is not the work of God to introduce the millennium?

If you ask me how I know that the spirit rappers are liars, I answer, the Bible says, "The dead know not any thing." Eccl. 9: 5. But ought you not to give some better testimony than that of "lunatic asylums and distracted churches," before you condemn them, lest you be found fighting against God?

R. F. COTTRELL.

Reply.

"The dead know not any thing;" that is, not any thing that pertains to *this life,* or "that is done *under the sun,*" as the next verse of the chapter shows to be the meaning. That they are not capable of knowing any thing whatever, is not taught by the passage referred to. The passage, thus interpreted, is a good weapon against the spirit rappers, but makes nothing against the soul's immortality.

Another passage against spirit rappings, and still more to the point, is this: "And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence." Luke 16: 26. T. B. B.

SABBATH-KEEPING ADVENTISTS.

To the Editors of the Sabbath Recorder:—

In the report of the last session of the Western Association, I notice a statement from the church at Ulysses which is calculated to prejudice the minds of your readers against those advent believers who keep the Sabbath. I cannot answer for any individuals at Ulysses, but I had much rather hear such say that they believe that "children have no souls," than to hear some one else state their belief for them. Not that I wish to impeach the church at Ulysses, for they only say it is "nearly" so.

I wish to say, through your paper, that I am acquainted personally with the leading lecturers who are teaching the Sabbath in connection with the advent—have heard them much for two years or more—and I never heard any one advance any doctrine like the above. I am acquainted with James White, the editor of the *Advent Review and Sabbath Herald,* published at Rochester, N. Y.—have heard him lecture, and read the paper, and have not discovered that he taught such a heresy. He also publishes a paper called *The Youth's Instructor,* in which are lessons for very small children. Would he attempt to teach the way of salvation to those that "have no souls?"

You will see, that justice to honest seekers after truth demands that this correction should be given to your readers.

A lover of the truth, R. F. COTTRELL.

MILL GROVE, N. Y., July 8, 1853.

THE MEETING-HOUSE AT ALFRED CENTER.—In our recent visit to Alfred Center, N. Y., we were glad to see that the new meeting-house of the First Seventh-day Baptist Church of Alfred was progressing finely. The frame, which was up, is 52 by 85 feet on the ground. There is to be no gallery. Sixteen feet in front are appropriated to an entry, over which there is to be a room for primary meetings, Bible-classes, &c., and for the transaction of business. The large room will be 52 by 69 feet. The cost of the whole will be not far from four thousand dollars.

THE LIQUOR LAW IN THE LEGISLATURE OF NEW YORK.—There is very little prospect that the Legislature of New York will at this session do anything effectual towards protecting law-abiding and tax-paying citizens against the annoyances and burdens of the rum traffic. On the 17th inst., the Assembly refused, by a vote of 52 to 46, to order the Prohibitory Liquor Bill to a third reading. The session will probably close this week, and there is only a bare possibility that something may be done.

DE RUYTER INSTITUTE.—A Catalogue of De Ruyter Institute for the year ending June 28, 1853, is before us. The number of students during last year was 181, of whom 96 were ladies, and 86 gentlemen. The next term commences on the 31st of August. For the names of instructors, terms, and other information, see circular in advertising column.

ORDINATION.—Bro. D. E. Maxson was ordained to the work of the gospel ministry, July 7th, 1853, at the church in Hartsville. An appropriate sermon was preached by T. E. Babcock, from 2 Cor. 5: 20; consecrating prayer by Leman Andrus; charge by James Bailey; hand of fellowship by J. Kenyon. Benediction by the candidate.

THE PRESIDENT of the United States spent last week in an excursion to New York. At all the principal places on the route he was received with demonstrations suited to the occasion and to his office. He returned to Washington at the close of the week.

A London paper says that Her Majesty's commissioners have recommended the erection of 58 new churches in the diocese of London, and that most if not all of them will be commenced as speedily as circumstances will admit.

An immense Roman Catholic Church for Italians is about to be erected in London. Ground for it has been purchased for $37,000, mostly raised by the Church in Italy. This Church is to have confessors to hear confessions in all languages.

The churches of the Sandwich Islands give from $20,000 to $30,000 annually, for the support of the gospel among themselves and elsewhere—one of the results of missions.

General Intelligence.

European News.

The steamship Arabia, with European dates to July 2d, arrived at New York on the 13th.

There is little news by this arrival. What little there is respecting the Turkish difficulty is far from definite. The absence of reliable intelligence is rather remarkable, with the Mediterranean full of steamers, and a telegraph line extending eastward to Trieste.

Mrs. Stowe is said to have received an offer of $10,000, and half the profits, from Messrs. Constable & Co., to write a temperance tale.

Perforated Postage Stamps are about to be issued in England, Government having made a contract with a Mr. Archer to supply them. The stamps are separated from each other by lines of small perforations, rendering them easily detached when required for use. We believe this is an American invention.

Mr. Van Buren and son, accompanied by Mr. Campbell of U. C., visited the Dublin Exhibition on the 28th ult., and were conducted through the building by Professors Harrison, Barker, and other members of the Committee.

Confirming a report previously mentioned, a letter from Smyrna, June 15, states that the City of Shiraz, in Persia, was totally destroyed on the night of May 1.

The steam yacht North Star, Capt. Eldridge, having on board Commodore Vanderbilt and party, arrived at St. Petersburg June 21, after a passage of 6½ days from Southampton.

California News.

The steamship Illinois arrived at New York from Chagres last week, bringing California dates to June 16th, treasure to the amount of nearly $2,000,000, and 569 passengers.

The news by this arrival is not remarkably important. *The San Francisco Evening Journal* says: "The news from the mines is not very encouraging. The mines are overrun with emigrants. Every branch of industry is very dull."

The Union remarks: "The interior press speaks encouragingly of mining matters. The rivers are, however, uncommonly high, and miners will be unable to thoroughly drain them until very late in the summer. The 'dry diggings' are being rapidly supplied with water by means of canals or ditches; some of these companies are realizing much money from their investments."

The San Francisco Times and Transcript says: "The Golden Gate carries a good account of our agricultural prospects for the present season. The harvest has commenced, and from every part of the State the report is that the grain product will vastly exceed that of 1852. All sorts of field crops are equally good."

Commercially, the intelligence is not favorable to interests abroad. The market is overstocked with many of the chief articles of consumption. Some lately arrived cargoes have been sold at a discount of 10 per cent. from the cost.

Dueling seems to have become almost epidemic in California. Hon. Messrs. Gwin and McCorkle, members of Congress, after exchanging three shots ineffectually, with rifles at 30 paces, were reconciled by the mediation of their seconds. Mr. John Nugent, of *The San Francisco Herald*, was badly wounded by Alderman Hayes, having suffered a compound fracture of the right arm. Dr. A. B. Crane, formerly of Louisiana, died on the 12th ult., from the effect of a wound received the day previous in a duel with Edward Toby.

The ship Carrier Pigeon, Capt. Doane, from Boston for San Francisco, went ashore on the 6th ult. in a thick fog, on Point New-Year, about thirty miles south of San Francisco. At the time of the accident, it was blowing strong from the north-west. Fifteen minutes after the ship struck there was seven feet water in the hold, and in half an hour the water was above the lower deck. The Carrier Pigeon was a new clipper of 845 tuns burden, built in Bath, Me., in December, 1852, and was owned in Boston by Messrs. Reed & Wade of that city. She cleared on her first voyage on the 28th January. The cargo and ship are probably worth more than $200,000.

We clip the following items from *The San Francisco Journal* of the 16th ult:

Jose Borello, a Mexican, aged 27 years, was hung at Stockton, in pursuance of a legal sentence, for the murder of H. H. Jones, committed a year ago. He confessed his crime to the Padre, and also that he had belonged to an organized band of robbers. Though bold in the execution of villainy, he was completely unmanned at the gallows, requiring to be supported while the rope was being adjusted about his neck.

A Chinaman, who had stolen $400 at Dry Town, was handed over to his own countrymen, who, after whipping him, under pretext of sending him to San Francisco, took him aside and shot him through the head.

Intemperance in England.

Dr. Bailey, writing from London to his *National Era*, thus exults over the No License vote of Washington City:

"Thank Heaven for that! Could they witness what I daily see—the legions of gin-shops here, with men, women, and children thronging their doors; women drinking in the open streets—spending the earnings of beggary in rum instead of bread—they would never repent their vote. I have never before been so profoundly impressed with the policy of the Maine Liquor Law; never before felt so deeply grateful to the persevering advocates of Temperance in my own country. Intoxicating liquor, in some form or other, is almost universally used in London. You cannot spend a sociable evening with a friend without the decanter being produced; and if you call at a clergyman's house, you are asked to refresh yourself with a glass of wine. It is useless to attempt any reform among the poorer classes, while this bad habit prevails among respectable and wealthy people. This is a lesson long ago learned in America, but they have yet to learn it in England. They do not recognize the truth, that drinking in high places encourages it in low places; that the common use of intoxicating spirits is in itself an evil, an abuse; that temperate leads to intemperate drinking, and is appealed to in mitigation or excuse of its enormity. Ragged-schools, dormitories for the poor, bath-houses for the working classes—all are doing a good work; but they can really accomplish very little, comparatively, so long as the poor spend their earnings, waste all their substance, and make brutes of themselves, by gin-drinking. The Temperance Movement in England is far behind the times."

Catastrophe last Sabbath.

On Sabbath morning, July 16th, at 2 o'clock, the Hudson River, six miles below Poughkeepsie, was the scene of a sad and fatal catastrophe, which resulted in the death of at least seven persons, and the wounding of many more. The steamboat Empire, while on her downward voyage from Troy, was run into by a sloop, whereby one of her boilers was thrown overboard, probably exploding as it went, and the boat set on fire. The fire was quickly subdued, but the steam and hot water killed seven persons, and severely scalded about a dozen others. Some were driven overboard, mainly through fear, but how many is not known. Some of the officers of the boat say only three or four; but others report fifteen or twenty; the latter number probably too large—the former too small. From the evidence adduced, it would appear that the blame rests alone with the navigators of the sloop. It seems that there was a young man at the helm of the sloop, who swears that he did not know starboard from larboard; and there was a man on the look out who is believed to have been sound asleep, and only awoke when the hot water from the boiler fell upon him.

Four years ago the same boat met with a similar collision, and sank in the river, near Newburgh. On that occasion thirty persons lost their lives. The pilot (now captain) was indicted for manslaughter, but the case has never come before the courts.

A reporter of the New York *Tribune*, after hearing the evidence before the Coroner's Jury, and the various statements of persons who witnessed the catastrophe, gives the following as a reliable account of the occurrence:—

The Empire left Troy at six o'clock, with (as stated by the Captain,) about 90 passengers, an unusually small amount of freight, among which were some half dozen horses. She had her usual crew. Nothing unusual occurred until when close up to the west shore about a mile and a half above Clinton Point, and six miles below Poughkeepsie, it being about half-past 1 o'clock, A. M.; the wind was rather fresh from the south at the time, and the tide at ebb. The pilot at the wheel, (Mr. Hudson,) discovered a sloop coming towards them. At the time she was first discovered she was about half a mile off. Thinking, of course, there would be no difficulty, he laid his course the usual way to cross over to Clinton Point, and so on down. When the distance had been decreased about one-half, he (the pilot of the E.) thought he saw a disposition on the part of those on board of the sloop to crowd him, and he eased her up a little more to the west shore. Matters remained thus till the space between them was reduced to about 100 yards—when the sloop was luffed up to the wind, and ran square into the course of the Empire. From this moment a collision became inevitable. The sloop struck head on, running her bowsprit into the larboard boiler of the E., either causing it to explode or knocking it overboard instantaneously. The whole of the guard and braces under it were taken out as smoothly as it could be done with a saw. About eight state-rooms on each side, with the whole of the state-rooms and upper decks, were completely carried away, together with the braces described above. Both smoke-pipes came down, steam pipes, chimneys—in fact, all her upper works, in the space before mentioned, (except starboard boiler, suspension frame, and a brace,) giving her the appearance of a pretty general wreck. From all accounts, the scene that followed among the passengers (who had nearly all retired to their berths for the night) and crew is beyond accurate description. The consternation and confusion was intense. The agonizing groans of the wounded and dying—the shrieks of the females and children—the wailing and crying of relatives—the rough, hoarse voices of the officers issuing orders to prevent further destruction of life—all made up a scene most appalling and heartrending in the extreme, and such a one as many were heard to pray they never might witness again.

In the midst of the excitement the steamer was discovered to be on fire, the casing of the starboard boiler having caught from the excessive heat of the furnaces. The force pump and hose were brought in requisition and this source of danger immediately checked.

In the first excitement a number of passengers jumped overboard. The second pilot (Mr. Carpenter) tells us that only *four* went over, three of which were rescued clinging to the guards, and the other, a fireman, swam on shore. The hands on the sloop state that there were at least *twenty* persons overboard, (among whom they recognized the cries of at least one woman)—many of whom were most assuredly drowned.

The boat was entirely crippled, and at the mercy of the wind and tide for two hours, till she finally drifted to the east shore, where she now lies, about 500 yards south of Clinton Point, 100 yards from the shore, and six miles below Poughkeepsie.

Revivals in France.—G. de F., a well-known correspondent of the *New York Observer*, gives an interesting account of a great revival of religion "in the Department of Drome, France, where of 250,000 inhabitants, 50,000 are connected with the Protestant communion, though few of them are pious, in the proper sense of the word. In the village of Montmyrans, there is perhaps not a single house in which the Lord does not reckon some converts; many children have been led to Jesus, and persons of all ages have been brought to the foot of the cross. The Roman Catholics are much amazed at these things. In other villages, also, the same good work is visible, and the children of God elsewhere who have been laboring and praying for such displays of the riches of grace, are encouraged and quickened.

"A remarkable and deeply interesting work, says Rev. Mr. Monod, has been going on among the Roman Catholic medical students in Paris. Once a week a number of them have met at his house for religious exercises, and among them he found some of the most devoted Christians he had ever known. They have formed a Young Men's Christian Association, whose meetings are attended by about thirty young men, and a series of lectures has been delivered, attended by about eighty of the students."

One Villain Caught.—The downward trains of the Albany express line on the Harlem Railroad have encountered for the several evenings past, obstructions placed across the track, near Scarsdale Station, 29 miles from New York. The obstructions consisted of planks or logs laid across the track. Fortunately, however, each time the cow-catcher of the locomotive threw the obstruction from off the track, thus frustrating the wicked design of the fiend who placed it there. On Wednesday evening the Company placed a watchman secreted in the bushes near the spot where the previous obstruction had been made. In this they were successful, as a short time prior to the approach of the express down train, due at 9¾ P. M., a man of decent appearance emerged from the woods, rolled down a large sleeper or log upon the track, and commenced to make it fast by placing stakes firmly in the ground, evidently determined that his diabolical purpose should be successful this time. At this moment the watchman emerged from his hiding place, seized the villain while in the act of making the log fast on the rail, and made him a prisoner. The wretch was conveyed to the jail at White Plains and committed for trial. He is respectably dressed, and declines giving any name, but it is understood to be Charles Andrews. It is supposed his object was to plunder the pockets of the killed and wounded, after the catastrophe which he hoped to produce. [Tribune.

Hard Hits but true to Life.—An exchange says that if subscribers to *journals*, like church members, in "stopping their paper," were required to produce an editorial certificate before they could subscribe for another, there would be some curious develments—as for example: "We certify that A. B. stopped his paper because the editor refused to allow him six columns for a personal vindication which concerned nobody but himself. We certify that C. D. refuses the paper because the editor did not publish the obituary notice of a relative, which was never sent to him, but which he ought to have detected in some exchange paper. We certify that E. F. wishes to transfer his patronage to another paper, because, having taken this paper six years without paying a cent, he felt insulted by having a bill sent to him by way of reminder. We certify that G. H. in his own opinion, is a poet of the first water; but the editor unfortunately differing from him in his opinion, is regarded by him as wholly unqualified for his office."

SUMMARY.

A novel surgical operation was recently performed in this city by Dr. Dixon. It was for a cancer of eight years standing, involving the whole of the lower lip. The membrane lining the lip being sound, the operation consisted in dissecting off the diseased part and removing it, leaving the membrane in its natural place. Then two incisions were made downward from the corners of the mouth to the chin, and the skin covering the latter, being loosened on each side, was crowded up, and by a few delicate stitches connected with the membrane. The lip is now nearly well, and is perfectly natural and symmetrical; and when entirely healed a slight scar from the cut on each side of the chin will be the only trace of the disease, or of the operation for its removal.

Two men in Illinois, near Lacon, recently came to a terrible death. A companion had stolen a bottle of liquor, as he supposed, which he handed them for a treat. They both drank of it in such haste that its pungency and deadly power were not discovered until too late to avert the evil. It turned out to be nitric acid, diluted in rain water, said to have been procured for the purpose of galvanizing. But a moment elapsed before they fell to the ground, overwhelmed with the most intense and excruciating pain. They rolled and tumbled, and clawed their faces and the earth with both hands, indicating, by the contortions of their bodies and groaning, all that agony which would ensue if they had swallowed red-hot coals. Death soon ensued.

A Madison County paper sates that a Mr. Harrison, of Eaton Village, on Friday, the 1st., inst., was burned to death. A child of Mr. H. being sick, and the fluid in the lamp getting low, Mr. H. (who was watching the child) proceeded to fill the lamp from a can containing some two quarts of camphene, assisted by Mrs. H. who held the lamp, which was burning, in her hand. The flame communicated with the contents of the can, causing a most terrible explosion, bursting out the windows, and otherwise damaging the house, and so severely burning Mr. H. that he lived but a few hours. Mrs. H. was also burned, and now lies in a very critical condition, though hopes are entertained for her recovery.

Two Irishmen, named Foley and Donovan, who had been at work on the Conhocton Railroad, near Pembroke, Genesee County, were shot dead by Officer Farnham, of Pembroke, on Wednesday. The two men, with some twenty-five or thirty others, had been engaged in willfully destroying the property on the Conhocton Road, and had gone off to Richville, on the Canandaigua Road. Mr. Farnham went over to Richville to arrest the chief offender, when he was set upon by the whole gang, with threats of taking his life. One of the men had him by the throat, when, in self-defence, he shot two of them dead.

On the 2d of July last, a man named Joseph L. Smith got upon the train at the Edgeworth Station on the Saugus Branch Railroad, for a ride to Malden Center, and on his fare, which was only *five cents*, being demanded refused, to pay, and upon several occasions after, on meeting the Conductor of the train, he used insulting language toward him—asking him if a bill had been made out for the amount, &c. This being several times repeated, the Conductor had the said bill made out in the shape of a warrant, on which Smith was taken before Justice Willard of Charlestown, and fined $5 and costs, amounting in all to a little over *seventeen* dollars.

A lamentable accident occurred at Havana, W. I., on the 10th inst. A horse race was to come off on the Military Parade Ground, just outside the city walls. For the accommodation of the spectators, seats were erected—some of them twenty feet high. Just as the Captain General entered, and the sports were about to commence, a portion of the seats gave way, precipitating some five hundred persons below; about forty or fifty were either killed or wounded, comprising all ages and sexes. The actual loss of life had not been fully ascertained.

Worcester is one of the busiest of New England's manufacturing hives. Its skilled mechanics are constantly turning out something new. One of the latest is a Cotton Picker. It is a machine having an internal organism moved by a clock-spring. Its external form is that of an acute-angled triangle, with two equal sides, nearly four feet long, the third side being about one foot. An endless chain is made to pass over the acute angle, the chain being so made as to seize, at that point, any substance of the nature of cotton, and convey it to the other end of the machine, where it is dropped into a bag. The machine is hung by a strap over the shoulder, and it is made to do the work of ten men in the field.

An infant daughter, 14 months of age, of Mr. Toney Leopler, residing in Stagg-st., Williamsburgh, was recently thrown into convulsions by the continued discharge of firearms in the hands of persons in the adjoining yard, and died a few hours afterward. The parties were notified to cease firing by officers Kiehl and Thompson, but paid no attention to their request. Coroner Dickinson held an inquest upon the body, and the Jury rendered a verdict of "Death by convulsions, caused by the discharge of firearms, and the parties are censurable for not desisting when requested."

There will be a Convention of Editors and Publishers of Western New York in Rochester on Wednesday, the 27th day of July inst., for the purpose of transacting such business as shall be deemed important. A preliminary meeting will be held at the Eagle Hotel, at 11 o'clock A. M., when the place of holding the Convention in the city will be made known, and other preliminary arrrangements will be made. All the Editors and Publishers of Western New York are invited to attend and take part in the proceedings.

The Boston *Traveler* of July 16th, says the schooner Empire, Capt. Barker, arrived at this port to-day from Darien, Ga. During the voyage all of the crew, consisting of two sailors, a cook and boy, together with the mate, died of Southern fever. The last man died on the 9th inst., since which time Capt. B. has been obliged to navigate the vessel, and bring her into port alone. Capt. Barker himself had been sick, but had recovered. *He was for six days alone on the ocean.*

Of the large family of Presbyterian churches in the United States, there are eight distinct branches, viz.: the Old School, the New School, the Associate Reformed, the Reformed Presbyterian, the Reformed Dutch, the German Reformed, and the Cumberland; these all hold to a common form of church government, to the parity of ministers, and the order of "ruling elders;" but wide differences exist among them in relation to theological doctrines.

A Farewell Missionary Meeting was held in Spring-st. Church on Wednesday evening, July 13, to take leave of Mr. and Mrs. Barker, who are about to depart for Ahmednuggur, India, where Mr. B. is to be stationed as a Missionary. After the usual singing and prayer, addresses were made in consonance with the occasion. The Missionary was to sail from Boston on Wednesday, July 20, in the ship Arabella.

Judge Humphreyville, a member of the late Ohio Constitutional Convention, and at present Judge of an Ohio Court, has decided the tax law of that State, so far as it refers to Banks, unconstitutional and void, on the ground that the Constitution only authorized the Legislature to tax Banks as other property is taxed, but that this law taxes them much more than other property is taxed.

Mrs. Mary Atwood, the mother of Mrs. Harriet Newell, so well known in missionary annals, died in Boston on Monday last week. Her remains were conveyed to Haverhill for interment by the side of her husband's, who died in 1808. It is understood that Mrs. Newell was buried on Isle of France. The mother was aged 84 years.

Hon. Samuel Appleton, of Boston' died very suddenly at 5 o'clock on Thursday afternoon, July 7. In the morning he was in as good health as usual, but soon began to fail in strength, and gradually sunk, until he expired at the hour named. He was widely known as one of the most upright and public-spirited merchants of the State.

The Choctaw Indians from the South, consisting of twenty-two men, eighteen females, and two little ones, arrived at N. Y. on Tuesday morning, July 12. They are a part of a numerous nation of Indians formerly resident in Southern Mississippi and South-Western Alabama, now occupying the southern part of the Indian territory.

Among the cases before the Police Court, yesterday, says the Boston Traveller, was that of James Collins, his wife Margaret, and his son John, the latter only fourteen years of age, for drunkenness. The boy, when arrested, was dead drunk. He was fined $2 and costs, and committed in default of payment. His parents were sent to the House of Industry for six months.

The number of deaths in New York, as stated in the City Inspector's Report for last week, was 564, which is an increase of 26 on the previous week. Of these, 45 were caused by consumption; 84 by cholera infantum; 53 by convulsions; 41 by diarrhea; 36 by dysentery; 14 by debility; 28 by marasmus; and 16 by inflammation of the bowels.

The following fragment of conversion was overheard, the other day, on board a steamboat: "I met Lord Ellesmere and his party at Niagara, the other day. I knew the ladies were persons of distinction the moment I saw them, because they wore no jewelry, nor any other ornament whatever!"

The Church Herald has been furnished with a letter, written by a member of the Episcopal Church in North Carolina to Bishop Green, which states that Mrs Ives will return home with her brother, Dr. Hobart, he having received notice from the Pope, that Dr. Ives will be ordained a priest, and could no longer be considered her husband.

In the Massachusetts Convention, the report of the Committee, that it is inexpedient to act on the petitions in favor of the right of women to vote on the acceptance of the Constitution, and that the word male be stricken from the Constiution, was accepted by a large majority.

In the Municipal Court at Boston, on Friday, Wm. Borrowscale, convicted of an attempt to extort $500 from N. D. V. Taylor, fruit dealer, Merchants'-row, was sentenced to two years at hard labor in the State Prison.

William Paine, Esq., late United States Marshal of Maine, met with a serious accident on the 4th, at his residence in Portland. While on a ladder picking cherries, a rung broke, and he fell to the ground, striking a severe blow on the back of his neck, injuring his spine severely.

A great fire has been raging in the Dismal Swamp, whose intensity and rapid spreading was very much aided by the long drought that has prevailed. Nearly the whole region from the Moccasin track to Elizabeth city was one sheet of flame.

A dispatch dated Madison, Wis., Wednesday, July 13, 1853, says that Judge Hubbell has been acquitted of the charges brought against him. The vote was unanimous in his favor, and the Court adjourned *sine die.*

About 14 per cent. of English printing is at present wasted on silent or needless letters. The adoption of a phonetic alphabet would save, therefore, 14 per cent. of what is now expended for books, newspapers, and printed documents.

Five persons were buried by the fall of a wall at Charleston, S. C., on the 12th inst. One of them named, John Johnson, was taken out dead, and another, James Meagher, fatally wounded. The others would doubtless recover.

Hon. William C. Rives, of Virginia, formerly U. S. Senator, Minister to France, &c., has engaged to deliver the Address before the New York State Agricultural Society, at the annual Fair at Saratoga, in September.

A Mrs. McGinniss, residing at No. 256 East Fourteenth-st., New York, on Thursday morning, the 7th inst, gave birth to three stout and healthy boys; all of which, with the mother, the attending physician reports, are doing well.

Dates from Turks Island to the 30th ult. state that Caycos had been visited by heavy rain storms, which destroyed large quantities of salt at that port and the adjacent islands.

Prof. M. B. Anderson, hitherto the Editor of the New York *Recorder*, has accepted the Presidency of the University of Rochester, to which he was elected some months since.

The business of the Michigan Southern and Northern Indiana Railroad for June shows a very large gain over last year, and an excess of some $30,000 on the estimate.

Mr. Dabney offers Clay Springs Farm, the birth place of Henry Clay, for sale. It is in Hanover County, Va., about 20 miles east of Richmond.

By a dispatch from Madison, Wisconsin, we learn that Judge Hubbell has been acquitted.

A black snake, measuring five and a half feet in length, was captured in a Nova Scotia vessel at Boston on Tuesday last.

New York Market—July 18, 1853.

Ashes—Pots $4 75; Pearls $5 12.

Flour and Meal—Flour, 5 12 for Canadian, 4 43 a 5 12 for mixed to fancy Michigan and Indiana, 5 00 a 5 18 for common to straight State and common to good Ohio. Rye Flour 3 62 for fine. Corn Meal 2 94 a 3 00 for Jersey, 3 75 for Brandywine.

Grain—Wheat, 1 28 a 1 30 for white Ohio, 1 17 for red Ohio. Rye 83 a 85c. Oats 40 a 41½c. for State and Western. Corn, 68 a 70c. for Western mixed, 70 a 71c. for Southern yellow.

Provisions—Pork, 13 00 for prime, 15 62 for mess. Beef, 5 00 a 6 25 for country and city prime, 8 00 a 10 00 for country mess. Lard 10½ a 12c. Butter, 11 a 16c. for Ohio, 16 a 20c. for State, 20 a 22c. for Orange County. Cheese 6 a 8c.

Hay—75 a 80c. for old, 70 a 80c for new.

Lumber—Dull, and cargoes have sold at 12 50.

Tallow—9½ a 10c.

MARRIED,

At Temperance Valley, R. I., in the evening after the 2d inst., by Eld. C. M. Lewis, Mr. Horace L. Burdick to Miss Sarah M. Woodmancy, both of Rockville, R. I.

At New Market, N. J., July 14th, by Eld. J. R. Irish, Mr. George S. Larkin, of Westerly, R. I., to Miss Anna S. Titsworth, daughter of Dea. I. D. Titsworth, of New Market, N. J.

In Alfred, N. Y., July 4th, by Eld. J. Kenyon, Mr. Michael Woolever, of South Dansville, N. Y., to Miss Electa A. Green, of Alfred, N. Y.

DIED,

In Hopkinton, R. I., on the 7th inst., Mrs. Wealthy Lewis, wife of Dea. Christopher C. Lewis, in the 62d year of her age. Her health had been declining since November last, and on the 1st of June she was taken suddenly worse, since which time she has been gradually sinking under the power of disease. Sister Lewis professed religion and united with the 1st Seventh-day Baptist Church of Hopkinton, some twenty years since, and has ever manifested a firm Christian principle, attended by a strong love of the Saviour and her brethren. Her last sickness was of such a nature as to prevent her expressing herself at much length relative to the state of her mind. But what she *did* say, was decidedly indicative of strong confidence and hope, and firm reliance on Christ for salvation. To those who were acquainted with her life, the fullest satisfaction is felt, that she was one of the people of God, and that she has entered into that rest which remains for them.

In Andover, July 13th, of apoplexy, Mr. George R. Dunton, in the 28th year of his age. The death of this brother was without one moment's warning. He had only time, after being taken, to say, "I am faint—give me some drink;" but before the drink could be given him, he was no more. The immediate cause of his death, perhaps, was walking quickly up a long and rugged ascent, on his way to his field, where he was about to commence his haying. His fast walking occasioned a rush of blood to the head, which produced his death as above stated. It is cause of great joy to reflect that, though he has left a widow and orphan to mourn his loss, he had a few weeks before his death obtained hope of forgiveness of sins through the blood of atonement. N. V. H.

In Scio, N. Y., May 27, Laura Ann Randolph, daughter of Albert F. Randolph, in the 16th year of her age.

LETTERS.

N. V. Hull, Wm. M. Fahnestock, John Maxson, J. M. Allen, Jared Kenyon, J. R. Irish, David Clawson, D. W. Cartwright, C. M. Lewis, H. W. Stillman, Geo. B. Clarke, Perry B. Maxson, Anna S. Davis, R. Lippincott.

RECEIPTS.

FOR THE SABBATH RECORDER:

B. Lanphear, Westerly, R. I.	$2 00	to vol. 10	No. 52
John E. Crandall "	2 58	10	52
Joseph H. Potter "	1 89	10	52
Gideon Hoxsey "	1 00	10	26
C. C. Lewis, Ashaway, R. I.	2 00	10	52
Daniel Lewis "	2 00	10	52
David Dunn, New Market, N. J.	2 00	10	52
Isaac H. Dunn "	2 00	10	52
Joshua Wheeler, Farmington, Ill.	2 00	10	52
A. S. Randolph, Plainfield, N. J.	2 00	10	52
Jeremy Davis, Marlboro, N. J.	2 00	9	52
Susan Ayars "	1 50	9	52
Anna S. Davis, Philadelphia, Pa.	2 00	10	52
M. D. Randolph, Shabnee's Grove, Ill	2 00	10	52
D. W. Cartwright, Oak Grove, Wis	2 00	10	30
E. G. Fisk, Alfred	2 00	10	52
Geo. R. Babcock, Leonardsville	2 00	10	52
Henry Crandall, DeRuyter	2 00	9	52
Ethan Stillman, Brookfield	2 00	10	52
Eli S. Bailey "	2 00	10	52
Stephen R. Smith, Scio	2 00	10	52
R. Lippincott, W. Union, Iowa,	4 50	10	3

FOR SEVENTH-DAY BAPTIST MEMORIAL:

H. C. Burdick	$1 00	Geo. B. Clarke	$1 00
W. B. Babcock	1 00	Joel Tappan	1 00
Peleg Babcock	1 00		

WILLIAM M. ROGERS, Treasurer.

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☞ The following are the hours at which trains leave the several stations mentioned:—

Hornellsville:
Going East—2.12, 8.18, 9.40 a.m., 3.10, 8.24 p.m.
Going West—6.57, 10.43 a.m., 5.35, 6.54, 10.43 p.m.

Alfred:
Going East—2.48 p.m.
Going West—11.15 a m., 10.46 p.m.

Friendship:
Going East—3.17 a.m., 1.16, 6.56 p.m.
Going West—1.12, 8.41, 12.50 a.m., 6.56 p.m.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

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Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.

J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Discipline.

It is the policy of our Board to teach young men and young women to govern themselves; while at the same time it is expected that our Faculty will aim, in the most prudent and efficient manner possible, to secure that systematic order in all their exercises, which shall prepare students for the responsible duties of active life. While we cultivate the intellect, it shall be our aim also to develop those nobler faculties of the soul, which shall prepare the young to become useful and influential members of society.

Terms.

Tuition, which must be settled strictly in advance, is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50
Extras.	
Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $1 00.

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, $2 50.

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

N. B.—Parents are cautioned against supplying children with too much pocket money. The Principal will act as fiscal guardian for such as desire it.

JAMES R. IRISH, President.
Jason B. Wells, Secretary.

Miscellaneous.

Curious Rhymes.

What is earth, sexton—
A place to dig graves;
What is earth, rich man—
A place to work slaves;
What is earth, gray beard—
A place to grow old;
What is earth, miser—
A place to dig gold;
What is earth, school-boy—
A place for my play;
What is earth, maiden—
A place to be gay;
What is earth seamstress—
A place where I weep;
What is earth, sluggard—
A good place to sleep;
What is earth, soldier—
A place for battle;
What is earth, herdsman—
A place to raise cattle;
What is earth, widow—
A place of true sorrow;
What is earth, tradesman—
I'll tell you to-morrow;
What is earth, sick man—
'Tis nothing to me;
What is earth, sailor—
My home is the sea;
What is earth, statesman—
A place to win fame;
What is earth, author—
I'll write there my name;
What is earth, monarch—
For my realm 'tis given;
What is earth, Christian—
The gateway of heaven!

Tien-teh, the Chinese Rebel.

Among the interesting papers relating to the present Revolution in China, is one of more than ordinary ability and research by Dr. Macgowan. He has collected a mass of materials illustrating the history of the Revolution, and the leaders who now direct it, which throw so much light upon the subject, and withal are so entertaining, that our readers will not regret the space we devote to the matter. Tien-teh, who is the acknowledged head of the movement, and already exercises imperial powers over many millions of the Chinese, is a young man now in his 19th year, a pretended descendant of the Prince who overturned the Mongol rule and established the Ming dynasty. His family continued to govern China for upwards of two hundred and fifty years, and with such moderation and justice, as greatly to endear them to the people. They were finally overthrown by the irruption of the fierce Tartars of the North, and those of the Princes who survived the wars which followed, concealed themselves in the southwestern portion of the Empire. Tien-teh is descended from one of these, and appears therefore before the people, not as an unknown adventurer, but as the representative of a dynasty that is still remembered with a warm affection by the Chinese. The extortions of the Tartar Emperor and his swarm of corrupt officials, have prepared the people to welcome any change; but when that change involves the overthrow of a foreign dynasty and the restoration of their native Princes, a national feeling is begotten. Enthusiasm incites the rebel armies, and their treason to the powers that be, becomes patriotism and loyalty to their rightful rulers. Under such auspices Tien-teh has steadily progressed in his conquests, until he has now under his sway not less than 75,000,000 of his countrymen, whom he governs through the medium of a regular organized administration, assisted by Ministers and Generals of great sagacity and ability. Before commencing the last campaign, he issued a Proclamation, in which argument and passion are dexterously employed to bring the people to his support. The document is so excellent an index to his character and his policy, that we give it entire:—

"I hold," says the Prince, "that in exterminating tyrannical oppressors, and in tranquilizing the people, reliance should be placed on the popular will, and that he who can firmly establish the empire should become its prince. The abominable and thievish usurpation from which we suffer has continued upward of two hundred years; exacting the produce from the land, and absorbing the fat of the people, for stowing into that unfathomable ditch [Manchuria.] In sustaining from year to year the forty-eight banners, there is nothing left for ourselves. Moreover, the vices of their covetous officers and base underlings rise up like mountains; making light of the exhaustion and suffering of the people, they merely devise methods for fattening their vile carcases, which encompass us like swarms of locusts. Verily, verily, they would consume the hills and empty the sea; their voracity being like the gnawing of tigers and the gulping of whales. There was everywhere crying and lamentation, for the want of some one to accuse them before Heaven, when I emerged from private life; and having with my own eyes witnessed these base proceedings, I strove to remove these sources of discontent, and to effect a reform in order to comply with the desire of the empire.

"Now, having received the adorable commands of Heaven to expel these contemptible miscreants, I dare not sin by a tardy obedience to these behests. The majestic march of my righteous army is designed to deliver the people as from a flood. I am thankful to have before me the example of Ching-tang, (founder of the Shang dynasty, 1776 B. C.) to whom the Empire reverted; consequently the Empire's indignation is mine, and its hopes are also my hopes. The people have already enabled me to expel the murderous traitors from the whole region of Hupeh, Hunan and Sz-Chuen. These places, relying on the protection of Heaven, have reverted to me, and are in the enjoyment of tranquility. The other provinces of the Middle Land should with more readiness embrace the occasion of forwarding the expectations of the people.

"I hereby order Field-Marshal Su Chang-pang and Commissioner Ching Wan-yuen to proceed speedily on the 8th inst., [November 19, 1852,] with all their forces, against Chi-chau and Su-chan [in Gan-whni on the Yangtsz] and the adjacent cities. Let their prowess elevate the Hah [Chinese] and humble the Banners, [Manchus,] whereby peace will be given to the empire. As for you, who hold offices under the detestable usurpers, you are to understand, that we are firmly resolved to protect the people, and that you must not presume to rely on your authority and oppose me. Ever since we buckled on our armor, we have been scattering and killing all who resist; how, then, can you avoid being broken into splinters? My valorous generals and sagacious statesmen are as formidable as thunder and as rain; their streamers and their banners darken the sun, frighten gods and demons, and by their awe-inspiring deportment subdue all before them. With such merit and ability, what obstacle may not be overcome? You, whether among the civilians or the military, who are inclined to take advantage of this opportunity of complying with Heaven, are assured that the result of this undertaking is by no means uncertain, for the power of my troops is as great as the expansive heaven. China will revert to me as readily as dust driven by a puff of wind. It behooves you, therefore, promptly to discard the Tsing dynasty, seize the spear, and come and acknowledge that of the Han; you will not only thereby secure the safety of your families, but retain your rank. If you stay moping in the dark, disregarding the signs of the times, blushing, shame and remorse will be the consequence. Do not contemn my benevolent desires, nor say hereafter that early intimation was not given. I wish to employ the services of the competent, in accordance with the practice of the sages; those of you who wish to aid the native dynasty should report yourselves to my prefects, stating your capabilities, which shall be recorded, for my reference, as officers are required. Let no one injure or offend such worthies as thus present themselves. Let the whole empire be apprised thereof, that my benevolent intentions may be known. Respect this, and yield a reverential compliance."

The cities referred to in the above, fell an easy prey to the patriots, and thus closed their third campaign. At the close of the last Chinese year (February 7, 1853,) Tien-teh had under his sway not less than 75,000,000 of his countrymen, holding the seat of his government in the great city of Wu-chung fu, the capital of Hupeh; and, owing to the gradual manner in which these conquests were made, time was allowed for organizing an effective administration. Evidently they are not the banditti which the authorities represent them to be; it may, or it may not be true, that originally nothing more than robbery was contemplated by the first leaders, and it is possible that to some extent rapine and pillage attended their march, for these are inseparable from a state of warfare; yet such statements are to be received with allowance, coming as they do from their enemies. Whatever the party may have been is of little consequence; it comes before us now with a national character, and through a strong Provisional Government making reasonable demands.

The real difficulty of a native dynasty would commence with the expulsion of the Manchus, for its stability would be in perpetual jeopardy from the incursions of those hardy adventurers. To maintain themselves against such warlike neighbors, the Chinese would be compelled to court the alliance of Christian States, so called—independence is utterly out of the question—the choice being between, subjection to the Manchus, or a reliance on the power and friendship of the "barbarians from afar." Of these alternatives, the latter would be preferred by all who have at heart the present and future well-being of this large portion of the human family. It is by rendering obligations of this kind, that they are to be conciliated, and not by aiding their conquerors to retain the offensive yoke.

The Misery and Delusion of California.

(A Private Letter communicated for the N. Y. Tribune.)

San Francisco, May 26, 1853.

It has been a matter of great surprise to me, that some one has not, before this, given a true account of the condition of the people and the state of things in California.

I have been in this State twelve weeks, and during that time have seen more *misery*, more *vice*, more *immorality*, more *blasted hopes*, and *withering disappointment*, more *utter wretchedness and impotent regrets*, than I have ever witnessed before in my whole life; and it is astonishing—it is *amazing*—that some philanthropist has not taken upon himself the task, ere this, of exposing to the world the state of affairs here, and the almost universal fate of the great majority of California emigrants. All who leave home for this supposed land of gold, do so with high hopes and brilliant expectations; but did they know the almost certain destiny which awaits them here, they would sooner dig potatoes for fifty cents a day than undertake this expedition.

In this city of San Francisco there are, today, two thousand people, at least, seeking employment, but seeking it in vain. Occasionally an advertisement will appear in the papers, or a notice be posted up on the boards of some intelligence office, that a hotel waiter, an experienced farmer, or a few wood-choppers, are wanted, and immediately there will be a rush of eager applicants at the appointed place of interview, like a pack of famished wolves around a dead carcass.

I have seen young men who left good situations in stores and offices at home, piling up lumber here on the docks, washing dishes, and doing the most menial services in restaurants and hotels, and others who are unable to find *any* work which from their physical constitution or habits of life they are competent to perform; and I know of many, and have heard of many more, who are working for $20 and $30 a month, and hundreds who are working for their board and glad of the opportunity to do that. There are hundreds of strong and robust men sitting in the hotels, and standing upon the corners of streets, without a cent of money in their pockets, who have sought and striven for employment until their stout hearts become heavy with despair.

Those who have been accustomed to all the luxuries of life at home, and are unused to manual labor, find themselves here compelled to encounter difficulties and suffer privations they never dreamed of before. People are willing and anxious to work—to do *any* work—work which they would have *scorned* to have done before they saw California; but the *work is not here to do*, and the bitter exclamation goes out from a thousand hearts every day, "O God! what shall I do?" They are as powerless as infants, as helpless as babes, for they cannot *make* work, nor can they *force* a man to give them employment when he has none to give. The mental agony—the unspoken anguish of the soul, felt here every twenty-four hours, are almost equal to the tortures of hell. Who ever saw such a number of sad faces, such multitudes of miserable men, as one meets in this city every week? I am sick, I confess I am sick at heart, when I see the crowds of deluded mortals brought to these shores by every steamer that arrives. It is too bad—'tis wicked—'tis cruelly wrong. The great idea that seems to pervade the States from one end to the other in regard to California is a stupendous fraud—a gigantic humbug—a most inhuman scheme to cheat thousands out of their home, their happiness, their peace of mind, their property, and, in too many cases, of their lives. Nine-tenths of the people here, in addition to all other disappointments and privations, are deprived of all the advantages of social intercourse and civilized society, and in a few weeks their minds become rusty, and their moral feelings and sensibilities blunted.

Good carpenters, *when they can obtain work*, receive $6 a day, but not one out of twenty-five is able to accumulate anything. They may be employed one, two or three days, and perhaps a week, and then, the job completed upon which they have been at work, they are compelled to lie idle till they can find another job, and thus spend the money which they have earned. But if they should be fortunate enough to accumulate anything during the *dry* season, they are obliged to spend it all during the *wet*, for then little or no building can be done. The same is the case with Masons and Bricklayers. It is a fact, *which cannot be denied*, that not one mechanic out of fifty can save as much money here as he can at home; and laboring men, who have no trade, with the *best* of California fortune, are barely able to support a miserable existence. Board here, at the cheapest hotels, cannot be had for less than $10 per week, and washing $3 per dozen.

Hay-Making—Sweating, &c.

There is said to be philosophy in sucking eggs, and so there is in making hay—in the period of ripeness—protection against dews and rains—manner of curing—and in housing and stacking. Medicinal plants contain the greatest quantity, and in the greatest perfection, all of their peculiar qualities at the period of full blossom, and this we are disposed to believe the best period for cutting grass for hay; for the moment the blossom falls, the plant ceases to enlarge, and very soon passes into the "sere and yellow leaf"—the saccharine and mucilaginous portions decompose and evaporate, and soon become the mere woody fibre, like the straw of the cereal grains. Many persons say that timothy should not be cut till the seeds are fully ripe—that it goes further—spends better. It may be true; and the same may be said of bad bread and rancid butter, but it may be doubted whether there is the same quantity of available nutriment contained in any plant—its foliage and stems, after perfecting the seed, as if cut at its greatest vigor. This doctrine will not apply, at any rate, to clover and June grass, as both of these articles are nearly worthless, if left to stand till the seeds are ripe.

All the grasses, and clover most decidedly, make a better quality of hay if cured by the sweating process, rather than by entire sun and air drying. In good hay weather, when grass is not over stout, what is cut in the forenoon, by being spread out—and where it is light, by simply turning it over with the rake—will do to put in the sweating cocks, of about 85 or 100 lbs. size, the same day.

Rake it into winrows with the horse rake, or by hand, and make the cocks by flakes or fork fulls, and not by rolling, except in extreme cases of hurry to get it out of the way of showers or night exposure. If made up of small diameter, and as high as they will stand, they may be left for two, three, and even five days, without injury. On a fine sunny morning, as soon as the dew is off, open them freely to the sun, and by 10 o'clock they are ready for loading. Hay cured in this way is infinitely superior to the dried, sun burnt and discoloring process of sun and air drying. While one is the *green Hyson*, the other is *Bohea* or *Souchong*. [Rural New Yorker.

The Robbers of Smyrna.

Mr. Bryant, in a letter to the *Evening Post*, dated at Constantinople, thus speaks of the banditti in and about Smyrna:—

While at Smyrna, the other day, I heard many accounts of robberies committed by banditti, who have their haunts in the neighboring mountains. The city is fairly infested by them; and no man whose life is worth the ransom of a thousand piasters, ventures to trust himself at any considerable distance from the city, or to inhabit any of the neighboring villages, except that of Boornabat, on the plains of Smyrna. Yet in these villages many merchants still possess country houses and gardens, grateful and pleasant retreats, where they once lived with their families a part of the year, when the heat made Smyrna, a closely-built city, with very narrow and very dirty streets, and not a single open square or public promenade, disagreeable, and unwholesome. At present they never visit them. Smyrna is now a sort of prison, watched by a guard of robbers. About two years ago they seized Mr. Van Lennup, a respectable merchant of Smyrna, who was walking out with two of his children. They demanded a hundred thousand piasters for his ransom; which was negotiated down to fifty thousand—about $20,000—on the payment of which he was allowed to return home. One of the most remarkable of their recent captures was that of a Frenchman, the proprietor of a silk factory, who a short time since was by some means decoyed to a village not far from the city, seized, and released on the payment of thirty thousand piasters—about $12,000. "He deserved his fate," said a Smyrnaite, who acted as our guide through the city. "He had seduced several young women employed in his factory, and the people of Smyrna all say that the robbers served him right."

A lady, a native of the east, who had lived many years in Smyrna, related to me an incident which shows how little regard this community of robbers have for human life. "A young man of Smyrna, a Christian, had fallen in love with a Turkish girl, and eloping with her, sought refuge with the banditti, among the mountains. They gave him shelter, and urged him to become one of them, but he declined, hoping yet to escape to Greece or some of its islands, where to have run away with a Moslem would not be punishable as a crime. One day the chief of the troop renewed his propositions, which were again firmly rejected. The chief drew one of his pistols, aimed it at the young woman, shot her dead on the spot, and turning again to her lover, said to him, 'Now you are ours.' Since that time the young man has been a robber. He knew that if he returned to society, the blood of the Turkish girl would be required at his hands."

The present chief of the banditti is one who, amid the atrocities he is committing, has shown himself capable of generous actions. On one occasion, hearing that a member of a family in which he had been a servant was in some pecuniary embarrassment, he made his appearance and offered him the means of extricating his affairs, which, however, were not accepted. He resolutely withheld his companions from committing any robbery or act of wrong on Franks or Christians. "The Turks," he said, "are our tyrants and oppressors, and in plundering the Turks, we perform an act of justice; but let us spare the Christians, who have never done us harm."

Some time since this man was taken and carried to Constantinople, where he was long detained a prisoner. During his absence, the troop broke through the rules he had laid down, and robbed Franks, Christians, and Turks indiscriminately. "He is now at large," said the person who gave me this account, "and I hear that in returning to his companions, he manifested great indignation at their conduct during his absence."

I expressed my astonishment that the Turkish Government, having had him once in their hands, should have allowed him to be again at liberty.

"He bribed high," was the reply; "that is the way we explain things in this country."

When I was waiting at Beyroot, about four weeks since, for the Austrian steamer to bring me to Smyrna, I heard that a Druse chief, a prisoner of the Government, had been exposed at the barracks, without the city, chained to a post, with his hands tied behind him. On inquiry, I learned it was Muhammed Daoud, a noted robber, who, for some time past, with a band of followers, has infested the road over Mount Lebanon, between Beyroot and Damascus, and committed many robberies and murders. They relate of him, that a man having a wife whom he coveted, he entered his house by night, slew the husband, and carried off the woman to his retreat in the mountains.

Muhammed Daoud was one of the boldest villains of his class. He wrote to the Turkish authorities, enumerating the robberies and assassinations of which he had been guilty, and added:—"You do not know by whom these things were done. I am the man—Muhammed Daoud; they were done by my hand or by my order. Take me if you can." The Government had made various attempts to seize his person, but without success, till at length a Druse family, named Joubelat, possessing high rank and great influence among their people, engaged to apprehend him, and deliver him up. They watched his movements, and finding him at a convent, entered the room where he was dining. He asked them if they came in peace, and being told that they did, allowed them to approach him, and found himself their prisoner. He now complains that he was taken by treachery. He is to be taken to Constantinople, and if he has the means of paying a heavy bribe, I shall not be surprised to hear that he, like the robber-chief from Smyrna, is again at liberty, hovering about the road from Beyroot to Damascus.

When should Grain be Cut?

A most important question, just at this time, for the Northern Farmer. Careful observations, and some little experience during twenty years residence in a great wheat-growing country, has convinced the writer that it is fully ten per cent. profit on the crop to the farmer, to cut his wheat before the grain is fully ripe. Our rule is to commence cutting as soon as the earliest part of the crop has passed from the milky into the dough state. There is no occasion to let it lay and cure, when cut while the straw is still partially green. Bind it up as fast as cut, and set the bundles in stooks, "Dutch fashion,"—that is, two and two leaning together, in dozens, or twenties, or any given number, so as to give an even count. Set in this way, the most unripe grain will cure and perfect itself.

The advantages are—the grain is heavier, sweeter, and whiter; there is less loss of shattered grain; the straw, where that is an object, is so much better feed as to make it worth while to cut early, even if there were a loss on the grain, which is not the case.

For seed, the best portion of the field should be set apart and left to mature until fully ripe, and then carefully cut by hand, and very carefully handled, because the very grains which should be saved for seed, are the ones most easily shattered. Give these bundles a slight threshing, and give the grain a thorough winnowing; screen out all but the most plump kernels, and sow those for your next crop, and you will succeed in improving both quality and product.

This question of "when should grain be cut," has been agitated for many years, both in this country and Europe, and no doubt many a reader will exclaim, "What is the use of writing anything more about that—don't everybody know all about it? No, sir. You know, perhaps, or, what is the same thing to you, you think you do, and won't learn any more, but somebody else will. You forget, or else, in your self-conceited folly, you don't think, that about ten per cent. of all the farmers who ever make any advances in the science of farming, are not to the manor born; do not possess a sort of intuitive knowledge how to do just "as father did," and never do or think of doing anything else.

There is at the present day a vast number of people in this country just beginning to learn farming. Such persons want a constant succession of lessons—even old ones repeated are fresh to them, though they may be stale to you.

This theory of cutting grain before it is fully ripe, is no new one.

In the 2d volume of British Husbandry, pp. 136, 137, it is said:

"The question has been for some time agitated regarding the state of ripeness on which grain should be reaped; and it has been recommended, as a general rule of practice, to cut down the crop before the uppermost grain can be shaken out. Taking all things into consideration, it seems to be the most prudent plan to have the grain cut before it is fully ripe; but in this a medium course should be adopted; for, although grain, if allowed to become too ripe, assumes a dull, husky hue in the sample, yet, if not ripened enough, it shrivels in the drying."

Cadet de Vaux asserts that "grain reaped eight days before the usual time, has the berries larger, fuller, and finer, and better calculated to resist the attacks of the weevil. An equal quantity of the corn thus reaped, with corn reaped at maturity, gave more bread and of a better quality. The proper time for reaping, is that when the grain, on being pressed between the fingers, has a doughy appearance, like a crumb of bread just hot from the oven."

Mr. B. Howard, in the Report on Select Farms, says: Wheat ought never to be allowed to remain uncut till it is fully ripe. Experiments, easily made, will prove to every cultivator of it, that by permitting it to stand until the straw has lost its succulency, he gains nothing in plumpness, or bulk of grain, but loses much in its color and fineness of skin; besides which, he incurs the risk of shelling, by the high wind, or by its being cut under the influence of a burning sun. "When fully ripened by standing in the shocks, no dry hour should be lost in getting it well secured.

Louden observes, that "in harvesting Wheat the best farmers, both in England and on the continent, agree that it ought to be cut before it becomes dead ripe. When this is the case, the loss is considerable, both in the field and in the stack-yard; and the grain, according to Von Thaer, produces an inferior flour."

An experienced Pennsylvania farmer of our acquaintance always cuts his oats while the straw is green. This he learned to do, contrary of all old practice of his father and all his neighbors, by accident. His hay crop was short one year, and he determined to cut his oats green; that is, five or six days too soon, as he thought, losing the grain for the sake of the straw. For seed, he left a strip through the middle of the field, where the oats were best. The grain of those cut was just in the dough and milling state, and he expected they would all shrivel up. What was his surprise, when he came to thrash, to find the early cut straw yielding as much and as plump grain as that which stood till it was dead ripe, while the straw was incomparably better—in fact, the stock ate it as rapidly as they would timothy hay.

Successful Domestic Search.

Mr. H. affronted his wife, who, to punish him, resolved to act *dumb* whenever he was present; and so well did she maintain her resolution, that nearly a week passed away, during which not a word did she utter in his presence. She performed her household duties as usual, but speak she would not. He tried to coax her out of her whim, but in vain. At last he tried the following plan to overcome her resolution, by working on her curiosity—the most ungovernable of female propensities. Returning one evening from his employment, his lady sat there as usual, mute. He immediately commenced a vigorous search throughout the room. The closet was examined, the bedroom, drawers, boxes, shelves; every thing that could possibly be thought of was overhauled.

His wife was struck with astonishment at his unaccountable behavior, and so he proceeds in his search. She became very nervously anxious to find out what he was looking for. What could it be? She looked in his face, to glean, if possible, from his expression, the object of his search; but no go—he was sober as a judge. He lifted the edge of the carpet, looked under the table cover, and finally approached her chair, looked under it, and even went so far as to brush her dress partially aside, as if what he sought might be hid there. She could stand it no longer. She burst out—"Bob, what are you looking for?" He smiled, and answered, "Your tongue—and I've found it."

Quantity of Butter given by Cows.—The largest quantity of butter from a given weight of the same food, and the richest milk, are yielded by the milk of the smaller races. The small Alderney, or Jersey, West Highland and Kerry cows, give a richer milk even than the small Ayrshire. But the small Shetlander is said to surpass them all. These are all hardy, and will pick up a subsistence from pastures on which other breeds would starve. The quantity of butter yielded by different cows in the same yard, and eating the same food, is sometimes very different. Some will yield only three or four pounds a week, while more will give eight or nine pounds, and a few fifteen pounds a week. As a rare instance, I may mention that a cow has been known in Lancashire to yield upwards of twenty-two pounds in seven days.

[Johnston's Agricultural Chemistry.

VARIETY.

Departed this life, in Union township, Muskingum Co., Ohio, June 11, 1853, John Kelly, aged 93 years. Mr. Kelly was born in North Carolina in 1755. At the age of 19 he joined the American army under Washington, and served with credit to himself and good to his country. On the 11th September, 1777, he was in the bloody battle on the Brandywine, in which he was dangerously wounded and carried from the field, where an American lady dressed his wounds and was instrumental in saving his life. On the 15th July, 1779, he was with Gen. Wayne in storming Stony Point, and stood his ground during one of the most heroic deeds that immortalized the Revolution. At the end of the war he was honorably discharged.

Thou mayest be sure (says Sir Walter Raleigh,) that he that will in private tell thee of thy faults is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.

Things are pretty evenly divided after all. The poor man has no money, while the rich man has no appetite. The former lives in dread of the almshouse, and the latter of dyspepsia and white-wine pudding. Who's ahead?

"This little fellow," said Martin Luther of a bird going to roost, "has chosen his shelter, and is quietly rocking himself to sleep, without a care for to-morrow's lodging, calmly holding up his little twig, and leaving God alone to think for him."

One of the speakers in the Massachusetts Convention, having stated that some provision "would place a stain upon the commonwealth which no earthly power could erase," the phonographic report rendered it a *stone* which no power could *raise!*

The college at Benares, India, has been purchased for about three thousand dollars, for the British Baptist Missionary Society. The college is eligibly situated in the heart of Hindoo idolatry.

"My German friend, how long have you been married?" "Vell, dis a ting vat I seldom don't like to tauk about, but ven I does, it seems to be so long that it never vas."

The Maine Law Triumph in Michigan is already bearing fruit. Wisconsin, by her Legislature, has passed a similar act, by a decisive majority.

The Fourth in Wisconsin was celebrated at Kenosha, Elkhorn, Delavan, Oshkosh, Lancaster, Fox Lake, and at Menasha.

Gov. Wood, of Ohio, having received the appointment of Consul at Valparaiso, has resigned his office of Governor.

Hon. Wm. Rives, of Virginia, will deliver the address before the New York State Agricultural Society.

American Sabbath Tract Society's Publications

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

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Forty copies to one address	5 00

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Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

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LOVE OF TRUTH A PRACTICAL PRINCIPLE.

Oration delivered by T. B. Williams, before the Allghanian Lyceum of Alfred Academy, July 5, 1853.

Every department of nature is characterized by some leading principle from which emanate the very laws of its existence and progressive development. Thus, gravitation is a fundamental principle of the physical universe. In this we behold the operations of a force which acts upon every thing that exists, in the heavens or on the earth. It pervades every atom, rules the motions of animate and inanimate bodies, and is alike present in the descent of a raindrop as in the falls of Niagara. It not only binds satelites to their panets, and planets to the sun, but it connects sun with sun throughout the wide extent of creation; thus comprehending the universe within its mighty influence. We might adduce many examples to illustrate the idea of a general principle, but this is sufficient.

Now the Creator has implanted a principle in human nature, which lies at the foundation of intellectual development and moral improvement. This may be designated, *Love of Truth.*

In considering the practical bearing of this principle, it is important in the outset to have a clear conception of what is meant by *truth*, for this often conveys an indefinite idea. Truth, as commonly understood, embraces every reality, whether of fact or existence. Thus, it is a truth that the lilly blooms, that the oak rears its majestic column, that the stars twinkle, and that the sun radiates its golden light. But all this is indefinite. Truth, in its literal sense, is the embodiment of God's will, and the development of his character. How perfectly is the external world conformed to the will and character of God. "There is truth in that beautiful flower smiling in the sunlight. There is truth in the music of that caroling bird, so full of life and joy. There is truth in the gentle murmur of the flowing stream, in the rustling of the forest leaf, and the roar of the rushing tide." Would that the human heart were as truthful and innocent as the external world. But, alas! it is not so. The hydra-headed monster, selfishness, has crawled out of his dark den upon the lovely face of the world, and has infused his poisonous breath into the very lungs of the whole human family. Thus has the spirit of sin entered the heart of man. Hence truthfulness and reason have lost their supremacy, and things are seen not in their true light. Many of the principles of humanity have been trampled under foot, while oppression and war are the constant scenes among men. Instead of the harmony of peace and good will, we hear the harsh threat of the capitalist, and the subdued plea of the laborer—the burning scorn of the libertine, and the writhing agony of polluted virtue—the whistling lash of the master, and the vain entreaty of the slave—the whole mantled by religious institutions.

It is a glorious thought, that the application of truth can harmonize all this discord. But how is truth to be reinscribed on the tablets of the human heart? This is a practical question, and demands our candid attention.

Christ, the perfect emblem of righteousness, has declared, in all his teachings and life, that *love* of truth is the motive power by which its character is inscribed upon the heart. This principle develops itself under three different forms, viz: Investigation, adoption, and dissemination of truth.

It is a fact, admitted by all, that whatever we regard as in any way valuable, gains our close attention, while that in which we have no interest, is passed by unheeded. Hence it is perfectly natural to investigate those subjects in which there may be anything of value or interest to us. Thus we find, now and then, a Christian philosopher who, having gained a conception of the great ocean of practical truths lying out before him, is putting forth every possible effort to fathom its depths and develop its treasures.

Love of truth bears the same relation to investigation, that love of gold does to mining. Mark the singleness of purpose with which the miner engages in his pursuit. Every other employment is laid aside for this. Then, sacrificing home and all its kindred pleasures, he embarks upon the dangerous voyage to the land of gold. Again we behold him there, scouring the very dirt, and crushing the flinty rock, that he may secure the last particle of the shining dust. Toil and hardships are his daily companions, and love of gold his chief stimulus. So it is with the truth-loving man. Every avocation of life is accommodated to the acquirement of knowledge, and the development of truth. Disregarding the pleasures of luxury and ease, he searches every dark corner of the universe, as with a lighted torch. We behold him at one time analyzing a pearly drop, ascertaining its elements and laws of construction—at another time, grasping a ray of light from the sun, he determines its characteristics and velocity. Again we behold him, with telescopic aid, sounding the depths of space, and describing the invisible worlds. To the power of this principle, urging man to investigation, do we owe all that we have of true science, government, and religion.

The presence and strength of this principle is most easily tested in the investigation of moral and religious subjects; for in this department of research there is a decided tendency to rest contented with paternal traditions. Hence the first and almost universal question has come to be, not what is right and truth, but what is the position of my father, my party, and my church, upon this subject? And this is still the more remarkable, when we consider that the Bible, the great vocabulary of moral and religious truths, is laid open before us, and we have only to look at its contents with an unprejudiced eye, to behold their unchangeable nature and universal application.

But, notwithstanding this unfavorable tendency, the spirit of thorough investigation is quietly warming up the moral world, and the love of truth is slowly germinating in the great heart of humanity. Sectarian creeds and party platforms, though long considered the emblems of purity and perfection, are now passing a rigid review. Constitutions, and covenants, which have for centuries stood as the bulwarks of justice, are now being carefully revised, and the constitutionality of every public question is the first thing in order. Indeed, this principle lies at the foundation of that restless agitation around the thrones of Europe and Asia. The wronged populace, inspired by a love of truth, are seeking for their natural and God-given rights. And well may those governments quake with fear, for the truth must and will prevail. Again, if we turn to our own country, we cannot fail to observe, that the adamantine chains of that cursed institution, slavery, are slowly giving away, as the American heart begins to beat with the spirit of universal brotherhood. We trust the day is not far distant, when the advocates of slavery and intemperance will gladly retreat from the light of truth and civilization. Indeed, it has already arrived, when earnest and thorough investigation is the first business of every honest man; for it is a glaring fact, that we are accountable to God for all that we might have known had we improved every possible opportunity to investigate and develop the truth. Hence it is no part of Christian character to refuse to investigate any subject, however minute or unpopular, in which there is a possibility of truth.

It is very common, we know, for those having adopted the "enlightened religious policy" of the present day, to wave the investigation of disputed points, and harmonize, as far as possible, truth and error. But you cannot fail to observe, that such men have murdered the untarnished love of truth in their hearts, and have adopted a base and selfish purpose as the motive of their lives. Yes, the spirit of investigation, inspired by a *love* of truth, is always foremost in moral improvement and religious reforms.

Love of truth is not only the secret spring of investigation, but the irresistible motive to the adoption of truth. Irresistible, did I say? Yes, verily, no man whose heart beats with the love of truth will hesitate a moment to embrace it when found, and adopt it as a part of himself. Indeed, it is the great object of his most ardent desires. Stand with me upon some lofty crag in the midst of ocean's surging billows. The night is drear—dark clouds mantle the heavens—the lightning skips across the gloomy vault, "rousing the growling thunders from their lairs," and the wild tempest is raging with unwonted fury. But look! do you not behold in the dim distance, as the lightning gleams through the air, that trembling bark, with its unfortunate crew, who have just escaped from a sinking wreck? They have no chart, no compass, and know not whither they go. Mark their desponding hopes, as one after another drops his oar. Tarry a moment. The heavy clouds have parted, are rolling away; now the clear light of the north star beams upon their sight. Think you they hesitate to embrace the silent counsels of that guiding star? Nay, verily; but, with hearts swelling with gratitude, they instantly turn their frail bark to the haven of secure repose. So it is with the mariner on life's stormy ocean. He is surrounded by the foaming waves of popular selfishness, which have swallowed up millions as food for bloodthirsty tyrants. Dark clouds of superstition and infidelity have been wrapped around the Bible, the pole-star of humanity, while the glistening sword and flaming fagot have, at times threatened the thunderbolts of destruction upon every opposing force. But whenever the pure light of truth has shone through these breaking clouds, revealing to mankind their relations to each other and to their God, think you the truth-loving man has closed his eyes in cool neglect? Ah! no; but with a heart as true as the needle to the pole, he has embraced it as the only guide of his life. Indeed, so strong is this principle, when properly developed, that an honest man would sooner yield his life than violate one iota of the truth. The glorious martyrs of religion and human liberty have long since established this fact.

Again, the love of truth is the grand idea which gives stability to our educational and benevolent institutions; and we may rest assured, that they will be supported so long as the people regard the truths which they cherish. Yes, popular sentiments uniformly meet with a hearty adoption; but when you press home an unpopular truth, then you test a man's moral courage and religious integrity—in short, his love of truth. For, in that case, you array his desire for emolument and public applause in opposition to his regard for truth, which you know right well is a fearful contest. It is comparatively an easy matter to unfold the truths of the Bible in a clear and unmistakable light; but when the price of their adoption is considered, then would the great majority hie away to the dark shades of ignorance, and fain believe that they never saw the truth, nor learned their duty.

Do you say, that we are uncharitable? Then look out upon the broad field of contest, and behold the undying struggle for human freedom and universal brotherhood, and tell me, where are the unyielded combatants for right? With a few noble exceptions, they have retired from the struggle, are inventing crafty compromises, by which to fetter the truth, and thus license iniquity.

It is very common to hear men acknowledge the truth of certain positions, yet refuse to adopt them on the ground of inconvenience. Such men would fain legislate in heaven, amend the laws of God, rather than restrain their selfish purposes. But, on the other hand, there are a noble few scattered over the world, who are ready to adopt the truth, and support it to their dying moment. Among such we recognize the apostles of temperance, the advocates of human liberty and equal rights, and the firm supporters of uncompromised religion. Upon them rest the hopes of the world. They revolve in their spheres as bright luminaries, reflecting the light of truth upon all their fellow-men.

But, in the third place, we remark, that love of truth gives a mighty impulse to the dissemination of light and knowledge. For, it is a fact long since established, that whenever we embrace any sentiment which we love, there is a spontaneous desire at once springing up in the heart to communicate the same. This principle is the highest motive which urges forward the educator and the reformer to their arduous labors. Truth cannot be concealed in the human heart; it will develop itself. Cast your eye to yon crystal fountain, welling up from the heart of the earth. It ceases not to roll out its liquid stream, giving life and beauty to every thing along its winding course. Here and there we behold the weary traveler resorting to it to slake his thirst and enjoy its refreshing shades. So we may observe in every firm advocate of the truth a fountain of life gushing up from his warm heart, and rolling out the rich fruits of philanthropy upon his fellow-men. To such men do we owe the very life of our free and benevolent institutions. The downtrodden and oppressed may ever turn with confidence to them, as the sure advocates of their heaven-born rights. These are the heralds of reform, and they are carrying their mission into every quarter of the globe.

And here it is interesting to observe, that their first work is to roll back the dark pall of ignorance and superstition, by means of education, and thus introduce the light of truth to the human mind. When this is done, the reformer is enabled to point out the stains and dark cancers on the human character, and prescribe a proper remedy. These two characteristics stand prominent in the great Reform established eighteen hundred years ago, which has continued to this day to enlarge its borders, wipe out the stains and heal the wounds of fallen humanity. Every successful means of spreading light and proclaiming the truth belongs to this great reform. Hence you perceive that the educator, as well as the herald of truth, occupies an indispensable position in the redemption of the world. And when we consider the sacrifices and never ceasing toil of the great mass of these reformers, we must acknowledge they are sustained by a love of truth.

Contemplate the powers of darkness which surrounded a Luther, a Paul, or our Saviour on the cross; then consider with what undying energy they proclaimed the truths of God; and tell me, is there no power in the love of truth? Ah, yes; as well might we attempt to choke a volcano as to silence a truth-loving people. Truth cannot be hid by prison walls, Catholic discipline, or slaveholding laws, but it will penetrate every dark corner of the globe.

But while we speak of the necessary spread of truth by those who love it, it might not be amiss to call your attention, briefly, to one or two gross mistakes which seem to have found a reception with modern reformers. We would first refer to a lack of concentration of effort and comprehensive view of the great work of reform. Thus we behold one man giving his whole attention to a single branch of the great tree of error; another man to another; and so on; and each supposing that when he has accomplished his particular object, the great work will be done. Observe that mouse beneath the tall oak; he grasps within his teeth a hairlike root; he tugs and pulls, and at last it gives way. Now, retiring a little distance, he watches with deep solicitude, expecting to see the stately oak tumble to the ground. That is a one-idea mouse, and he is doomed to diappointment. So it is with many of our so-called reformers; they are one-idea men, and will go down to their graves regretting that mankind cannot appreciate true moral worth, and yield to them as the saviours of the world.

Again, there is a strong tendency, at the present day, to make reform a mere external matter, not reaching the heart. Hence legislating and force is brought in to execute the work. This error is too barefaced to need an argument; for it is evident to every sane mind, that a reform which does not reach the heart, is no reform.

We affirm, without hesitation, that an ardent love of truth is the only possible power by which a real reform can be effected. Then let us cultivate, with the most incessant care, a burning love of truth, and thus make investigation our first and foremost business, the adoption of the whole truth the natural and necessary consequence, and the dissemination of truth the incessant labor of our lives. When we have thus accomplished the noble destiny for which we live, "our spirits may plume themselves for their lofty flight, and take their departure in the buoyancy of hope to the realms of eternal progression."

FRIVOLITY IN THE PULPIT.

Of all places, the pulpit is the last for the utterance of worthless commonplaces, or useless frivolities. The preacher should impress his mind, by reflection and by prayer, with the awful responsibilities of his calling, and the magnitude of the interests depending on his endeavors. Thus impressed, his thoughts will have affinity with eternal things, and his words will be mighty. He will be in no danger of imitating a certain divine, who is said to have preached a course of *twelve* sermons on *Melchisidec.* His first discourse was on the importance of his theme. His second was a laborious effort to prove that Melchisidec was not Christ. His third proved, with equal force, that he was not Abraham. Thus, he preached, showing who his subject was not, until he reached his twelfth sermon. In summing up his whole argument, he said: "I have now shown the importance of my subject. I have demonstrated that Melchisidec was not Christ, or Abraham, or David, &c., &c. Now, I suppose you would like to know who Melchisidec was. This, I confess, I cannot tell; neither can any one else. And, to tell the truth, it is no matter who he was!"

What a precious confession was this! Twelve sermons about an insolvable question, of no practicable importance whatever! With what contempt must an intelligent audience have viewed such abortive labors! And yet, we fear, that in this age of prurient curiosity and idle speculation, there are many sermons preached on equally frivolous topics. It should not be so. The pulpit should always be solemn, weighty, and dignified; never light, frivolous, or idly speculative.

BEAR ON, BEAR BRAVELY ON.

O, never from thy tempted heart,
Let thine integrity depart;
When disappointment fills thy cup,
Undaunted, nobly drink it up;
Truth will prevail, and Justice show
Her tardy honors, sure though slow.
Bear on, bear bravely on!

Bear on! our life is not a dream,
Though often such its mazes seem;
We were not born to lives of ease,
Ourselves alone to aid and please.
To each a daily task is given,
A labor which shall fit for heaven;
When duty calls, let love grow warm,
Amid the sunshine and the storm,
With Faith, life's trials boldly breast,
And come a conqueror to thy rest.
Bear on, bear bravely on!

[Congregationalist.

UNION ACADEMY—ANNUAL ADDRESS.

In a notice of the Anniversary Exercises of the Union Academy at Shiloh, N. J., our readers were promised a more complete account of the Annual Address delivered by Rev. A. D. Gillette of New York. Through the *West Jersey Pioneer*, sent us by Eld. W. B. Gillette, we are placed in possession of the following synopsis of that address.

Ladies and Gentlemen,—Appearing, as I now have the honor of doing, before you, as one of your speakers on the occasion of the anniversary of your justly celebrated Literary Institution, and on the seventy-seventh anniversary of our American Independence, allow me to congratulate you and myself on the auspiciousness of the opportunity. During many years past political parties have prostituted to purposes so selfish and exclusive the honors of this day, that the quiet citizens, the literary circles, clergymen, and especially ladies, have been obliged to absent themselves from most of the celebrations of our good old glorious fourth of July seventeen hundred and seventy-six.

You will join me in declaring, that nothing could have been more foreign to the minds of those intrepid warriors and statesmen who planned and signed the Declaration of American Independence, than a mere party political spirit. On more occasions than one, and by more parties than one, but especially by John Adams, it was expressly declared to be forever and exclusively proper, that as fellow citizens of this great, growing, and glorious Republic, we should congregate in our respective vicinities, in mass meeting, regardless of party, sect or name, and by devout prayers, and inspiring praises, perpetuate to our children the esteem in which we hold the principles and pursuits of those mighty men of the Revolution, who signed at once and the same time the declaration of their rights, and what, but for an overruling Providence, would assuredly have been their death warrant.

To assemble in this cool shade of academic groves, in near view of your beautiful village of Shiloh, and keep this festive day, is peculiarly appropriate. Three heaven-born institutions here present themselves to view. The Home—free, unmolested by political, civil or ecclesiastical meddlers, standing in the imperishable security of its own sweet virtues, protected by Him who setteth the solitary in families, and maketh the barren wife the joyful mother of children. The Seminary—where the young offshoots of our virtuous homes, fair science enlightens, and true learning leads to usefulness, enjoyment, and renown. The Church of the living God—the pillar and the ground of truth. These form a three-fold cord in human society, that cannot easily be broken, and must and do bind our beloved country in bands indissoluble as the Cordillera rocks, whose flinty ribs hold its north and south, its east and west, inseparable forever.

In calling your attention to my theme, I would announce, *the discovery, settlement, and progress of our country, an incentive to a proper preparation, on the part of the young, for their work and destiny.*

Here the speaker gave a concise history of Christopher Columbus, and his hazardous, though successful voyage, in the discovery of this our prosperous and happy country. The age in which he lived was an age of inquiry and investigation in many of the sciences that had been but partially understood. The art of printing and other causes conspired to increase the general intelligence and inquisitiveness of the public mind. The intelligence of the age was clustered in Convents, Courts, and founded Universities, places never the first to advance upon distrustedre forms. One-idea men are sometimes scouted, and justly, when that idea becomes the rotten rampart behind which they skulk, and selfish men hide their selfishness under the shadow and guise of supreme benevolence. But the one idea of Columbus was broad enough to cover the globe, with all its inhabitants.

We pass over years of the history of this great benefactor of mankind, during which, heart-sick and helpless, he bows unsuccessfully at the feet of one despot after another, until, after repeated brutal repulses from crowned men, he meets the serene smile of woman's brow, and reposing in her compassion, his wild discovery scheme, was entertained in the generous bosom of Isabella, queen of Spain.

Lord High Admiral were titles conferred by parchment upon our adventurous discoverer and his heirs forever, second only to the monarchs themselves. Spain and Portugal added most of the territory to their domain, that lies between Patagonia on the South, and New Orleans on the North, and it is not known that in all that region one attempt was made to improve society politically, or religiously the people they had conquered, except to engraft upon them the intolerant superstitions and ignorance which, like an incubus, was pressing out the life-blood of their own deteriorating people at home, and which found a culminating point in the horrible inquisition.

* * * * * *

In a few years an event transpired which, as it had no parallel, it roused the attention and startled into astonishment the civilized world, the resistance on the part of the colonies of British rule in seventeen hundred and seventy-five—the battles of Lexington, and Bunkerhill, the ever memorable Declaration of Independence on July fourth seventeen hundred and seventy-six, and its glorious revolution of eight long years, of wrong and outrage endured and repudiated, victories won on the plains of Monmouth, Princeton, Trenton, and Yorktown, besides hundreds of other fields, where blood was poured out like water. American valor championed and defied despotism to the teeth. These events were soon followed by the alliance with France, and American freedom confessed before the world by haughty but humbled England, in the treaty of seventeen hundred and eighty-three.

What a country is here spread out before the eye of the exiles from other shores! As they navigate our mighty rivers, and traverse our vast area, with almost every climate, they gaze with delighted astonishment, while over them spreads the arching elm, and the pyramidal pine

(Here the speaker traced the history of the different nations who settled this country from their origin and their wonderful prosperity since coming here.)

It is an interesting spectacle that I behold before me now—groups of forming minds arrayed here, with their intellectual and moral instructors, representatives of multiplying and marshaling hearts, consecrated to those improving pursuits, which in after life are to lead and govern. To you, my young friends, we all look in our hopes and enterprises, as the persons by whom our rising republic is to be made useful and honorably wonderful. Each one of you is an integral part, that must neither forget nor lose its own responsibility, nor its own personal heart-felt identity.

As I cast my eye over this vast assemblage of intelligence and worth, a thrill of delight goes through me, a spirit of enthusiasm of no common interest. In this Institution, under the tuition of its distinguished Principal and Faculty, are scores of young Ladies and Gentlemen, who for months and years past have been progressing in the knowledge of the liberal sciences, literature and the arts, with other ornamental and graceful accomplishments; and they will soon retire from Academic Halls, to take their position in social life and refined society, shedding a lustre around the domestic fire-side, multiplying the attractions and the joys of home, one by one going forth with fostering and maternal cares to become the teachers of others, the parents of children, the patriots of our country, and statesman of the world, constituting an enduring monument of cultivated virtue.

Female loveliness is here consecrating all its charms and influences to a world-wide usefulness. Woman's heart is mightier than eloquence articulated by the orator; you are the framers of man's character, and his naturally hard heart is made soft as wax in your genial embrace; you can mould him into love. Whatever the life-long fate of man may be, one stamp he always bears upon his rugged brow, that which his mother's hand impressed upon his childhood's bosom. Young ladies, whatever else you study, let me say, before I speak that sad farewell, study the Book of Books, "the Holy Scriptures."

Young gentlemen are before me. Caroline Gilman says, There is no object so beautiful as a conscientious young man. I watch him as I do a star in heaven; clouds may be before him, but we know that his light is behind them, and will beam forth again; the glare of others' popularity may outshine him, but we know that though unseen he illumines his own true sphere. He resists temptations not without a struggle, for that is not virtue, but he resists and conquers; he hears the sarcasm of the profligate, and it stings him, for that is a trait of virtue, but it heals with its own pure touch. Such a young man is sheltered by kind arms, loved by a true heart, and guided by loving council. Old age is protected and venerated, manhood respected, and he stands amidst the world's temptations like a well-balanced tower, and is more than a nation's monumental glory.

PRACTICAL ELOQUENCE.

The following very brief and decidedly pithy speech of Oliver Cromwell, will doubtless be new to many of our readers. It was delivered by the great Englishman on dissolving the long Parliament. It is a perfect specimen of the rude, vigorous and hardy style of that singular character :—

"It is high time for me to put an end to your sitting in this place, which ye have dishonored by your contempt of all virtue, and defiled by your practice of every vice. Ye are a factious crew, and enemies to all good government. Ye are a pack of mercenary wretches, and would, like Esau, sell your country for a mess of pottage, and like Judas, betray your God for a few pieces of silver. Is there a single virtue now remaining among you? Is there one vice you do not possess? You have no more religion than my horse. Gold is your God. Which of you has not bartered away your conscience for bribes?

"Is there a man among you that has the least care for the good of the commonwealth? You sordid prostitutes! Have you not defiled the sacred place, and turned the Lord's temple into a den of thieves? By your immoral principles and wicked practices, ye have grown intolerably odious to a whole nation. You who were deputed here by the people to get their grievances redressed, are yourselves become the greatest grievance. Your country, therefore, calls upon me to cleanse this augean stable, by putting a final period to your iniquitous proceedings in this house, and which, by God's help and the strength he has given me, I now intend to do. I command you, therefore, upon the peril of your lives, to depart immediately out of this place Go! Get you out! Make haste! Ye venal slaves, be gone! Take away that shining bauble there, the Speaker's mace, and lock up the doors!"

THREE YEARS LABOR ON THE BIBLE.

The following calculation of the number of books, verses, words, letters, &c., contained in the Old and New Testaments, are said to have cost the calculator three years' labor. They are, therefore, supposed to be worth reading, and perhaps preserving:

OLD TESTAMENT.

No. of Books,	39	No. of Words,	592,439
No. of Chapters,	929	No. of Letters,	2,728,100
No. of Verses,	23,214		

The middle Book is Proverbs.

The middle Chapter is Job XXIX.

The middle Verse would be 2d Chronicles, xx. 17, if there were a verse more, and verse 18 if there were a verse less.

The word *and* occurs 35,543 times.

The word *Jehovah* occurs 6,855 times.

The shortest verse is 1 Chronicles, I, 25.

The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet.

The 19th of the 2d Kings, and the 37th chapter of Isaiah, are alike.

NEW TESTAMENT.

No. of Books	27	No. of Words,	118,258
No. of Chapters.	260	No. of Letters,	828,580
No. of Verses,	7,959		

The middle Book is 2d Thessalonians.

The middle Chapter is Romans XIII, if there were a chapter less, and XIV, if there were a chapter more.

The middle Verse is Acts XVII, 17.

The shortest Verse is John XI, 35.

OLD AND NEW TESTAMENT.

No. of Books,	66	No. of Words,	773,697
No. of Chapters,	1,189	No. of Letters,	3,566,480
No. of Verses,	31,173		

The middle Chapter, and least in the Bible, is Psalms CXVII.

The middle Verse is Psalm CXVIII, 8.

THE MINISTER HUNTING HIS SLAVE.

About fifteen years ago, there came to Indianapolis, Indiana, a colored man, named John Freeman. He brought with him some few hundred dollars, a part of which he invested in real estate. He was a painter, whitewasher, and man of all work. He married a young woman who was servant in our family. His deportment won for him general respect and confidence. He rapidly increased in property, and is now worth about six thousand dollars, which, in that community, is a very handsome property. No man's word was better than Freeman's. He was honest, punctual, and reliable. He became an active member of the colored Baptist Church, and conscientiously discharged his duties as a church member. He has a family of three children. On the 23d of June, a man named Pleasant Ellington, formerly of Kentucky, now of Missouri, who is, we understand, a Methodist preacher, appeared in Indianapolis, and found miscreants base enough to assist him in arresting Freeman, upon the claim that he was his slave. Freeman claims that he is a free man, and shows many papers recognizing that fact. The Judge has granted nine weeks for Freeman to procure further evidence of his freedom.

There are some facts that have come to our knowledge which it will be edifying to know.

When Freeman's arrest was known, the whole community was moved. One hundred men of all parties, and of the first standing in the place, such as Judge Blackford, Judge Wick, N. B. Palmer, Calvin Fletcher, Esq., and many other such, signed a bond for bail in the sum of $1,600. The amount in gold was brought into Court, to be deposited for the preacher Ellington, in case Freeman proved a slave, should not appear, or for his freedom in any event. The bail was refused. Rev. Mr. Ellington refused to agree to take any price should he get possession of him, but determined to take him to Missouri.

Under a pretense that he feared a rescue, the Marshal was about to remove Freeman to Madison jail on the Ohio River, but has consented to leave him in the jail at Indianapolis, on condition that Freeman pays $3 a day for a guard to watch over himself!

We have some good but dull men in New York, who have denied that *Christian* men and families were subject to separation and sale, under the system of Slavery. It is said that to represent such scenes as Uncle Tom's separation from his family, as per his wife, is a slander.

Yet here is a preacher of the Gospel, making a pilgrimage of more than half a thousand miles, to find and arrest a member of a Christian Church, in a Free State, and drag him into Slavery! He finds him settled down in a home which his own industry has secured, with a wife and three children, a useful and greatly respected citizen. One would think that a man with a particle of humanity, even if Freeman *were* his slave, upon seeing such a state of facts, would refuse to break up and desolate a family, and blight the prospects of a man and fellow Christian. But so deeply has this fellow drank of the spirit of patriotism, that he determines to make the mischief. Bonds and security were offered him the most ample, for any price that he might demand, in case Freeman should be proved his slave. He refused everything. He demanded the *Man*, and declared that he would remove him to a Slave State and to Slavery! [Independent.

Not afraid to be Poor.—After Dr. Gill had written against a gentleman whose publications he considered erroneous, he was waited on by some of his friends, who endeavored to dissuade him from persevering, and among other things, they intimated to him that he might lose the subscriptions of some wealthy persons. "Do not tell me of losing," said the doctor, "I value nothing in comparison to the gospel. I am not afraid to be poor."

The Sabbath Recorder.

New York, July 28, 1853.

REMEDY FOR SUNDAY WICKEDNESS.

Whoever is in the habit of reading the daily newspapers of our cities and large towns, cannot fail to be struck with the fact, that offenses against law and order are very numerous on Sunday compared with other days of the week. The arrests made by the Police on this day, and the doings of the Courts on Monday morning, tell the story in terms too plain to be overlooked. These arrests are not made, for the most part, for violations of the Sunday Statute, but for such offenses as are unlawful on any day of the week; for murders, drunkenness, street-fights, assault and battery, thefts, nuisances of every description. And we hazard nothing in saying, that the list of such offenses for Sunday is twice as large as for any other day of the week.

For such a state of things, what is the remedy? We are not weak enough to think, that the observance of Saturday, rather than Sunday, by the religious community, would correct the evil, though we have no doubt that it would lessen it to some extent; that is, so far as the corrupt passions of men are under the influence of moral suasion. The great trouble is that, back of all moral suasion, there lies on the Statute Book a law, *compelling* every body to suspend labor on the first day of the week. Were this law made to lie only against those whose virtuous principles are, to a considerable extent, matured, the evil would not be so great. But, as all laws must necessarily do, it lies against the most abandoned portion of community. So that, every seventh day, the great check which labor opposes to the corrupt passions of the wicked, is taken off, and a whole horde of semi-civilized men and women is let loose. What result could reasonably be expected but disturbance of the peace?

It were folly to suppose that corrupt men, set free from labor for a whole day, would place themselves within the pale of a religious assembly. It were still greater folly to suppose that entire idleness would be safe for them. Decidedly wicked people should never be left without employment. If they will not go to church on Sundays, (as the greater portion of them will not,) let them go to work; it will be better for themselves, and better for society. Left to idleness, they seek the ball-alley, the quoit-ground, the dram-shop. They cross one another's inclination, and hard names, bloody faces, and broken bones, are the result. They become heated with liquor, and their revelry is like the noise of pandemonium. Their gatherings for recreation are public nuisances, and when they return to their homes, their houses are hells to their families, and terror to their neighbors.

We give it as our deliberate conviction, that the Sunday statute is, in a great degree, responsible for such disorders. We will not say, that its entire abrogation would prove an *effectual* remedy, but we do believe that, in view of the corruption of human nature, it would go far toward neutralizing the evil. Next to religious principle, or in the absence of it, steady employment—downright hard work, every day, is the most effectual restraint upon the vices of the lower orders. Give them the opportunity to fill their pockets with the proceeds of their labor, and thousands of them will keep the peace without the coercives of law.

We will add that, in our opinion, not only would the peace of society be less likely to be disturbed, if labor were freely permitted on Sunday, but the cause of religion would be promoted. For, to whatever extent the occupancy of the day with labor would hinder the gospel from coming into contact with the people, it could not operate more unfavorably in this respect, than the recreations do, to which the unemployed will resort at any rate. As a general thing, the people could be as readily persuaded to forego their labor for the sake of attending public worship, as they could to forego pleasure; and that they would be in quite as good a mood for listening to, and being impressed by, divine truth, having just come from the work-shop, as they would on coming from some place of amusement, is too obvious for argument. And as the missionary, the colporter, or tract distributer goes forth to communicate the word of life, into which place would he venture with the least embarrassment, and with the most confident hope of success—into the dram-shop, or into the place filled with industrious workmen?—into the garden of pleasure, or into a circle of toiling laborers? Unquestionably the latter. We go, therefore, for the abrogation of the Sunday laws.

These views are not prompted by any sectarian prejudice. Were Saturday the established Sabbath of community, we would say the same. Let its observance rest upon the voluntary principle altogether, and where moral suasion fails to induce its observance, let there be some kind of honest employment, which may serve as a check upon the lawlessness of the human heart. T. B. B.

Support of Methodist Ministers.—The *Congregational Journal* has a carefully-prepared article on of Methodism in New Hampshire. The following paragraph in relation to the support awarded the ministry is of general interest:—

"The amount of pecuniary support accorded to the minister is different in different places, varying from $110, which is the lowest, to $600, which is the highest sum granted. Thus, for the minister of Concord $25 are allowed for traveling expenses, $84 for house rent, $272 for quarterage, which we suppose is intended for whatever expenses are not included under other heads, $30 for fuel, and $64 for table expenses. This last sum varies widely in different societies; ranging from $15 to $232. The principle on which this appropriation is made we do not understand; some of the preachers, it would seem, must eat no meat while the world standeth. One of the preachers receives $600; six between $500 and $600; seventeen between $400 and $500; forty-one between $300 and $400; and thirteen between $200 and $300. Of the 120 churches, only 30 had failed to raise the required sum. In some cases the deficiency is small, and again it is heavy, amounting in certain places to the following sums: $186, $85, $99, $75, and $120. On the whole, we are persuaded that the support of the Methodist ministers on the average is fully equal to that of Congregationalists. It is no more, certainly, than they deserve and need."

THE DENOMINATIONAL BUILDING.

The experience of every day deepens our conviction of the importance and feasibility of the proposition of the Seventh-day Baptist Publishing Society, to procure in the city of New York a building for the accommodation of its business, which shall also furnish rooms for our Missionary and Tract Societies, together with a Sabbatic Reading Room and Library. That such a building is needed, no one can question who considers the growing character of our Missionary and Publishing operations, and the advantages which would accrue by having a permanent place in which those operations may be carried on. That New York is the location for such a building, must be admitted by every one who will consider that it is the metropolis, morally and religiously, as well as commercially, of our vast country, and that the light which emanates therefrom shines throughout the world. That the Publishing Society is the proper organization to undertake the work, we argue from the consideration that it must always have active agencies in New York, and that its profits are all constitutionally pledged to objects of benevolence. If such a building were provided, there would always be a place in which to hold meetings of the Executive Boards of our benevolent Societies—a place where our already established and growing Sabbath Library could be kept and consulted—a place where all missionary curiosities could be arranged and visited—a place where inquirers after truth in relation to the Sabbath could always find it—a place, in short, consecrated to benevolent operations and the dissemination of truth, where Sabbath-keepers themselves might find pleasure in calling, or might direct their friends who wish to be enlightened in regard to our principles and movements. Such a building as has been proposed would perhaps furnish more room than our operations at present require; and if so, the surplus room might be rented, and the income therefrom would add to the means of enlargement. In whatever light we view the thing—whether as a means of insuring the permanence of our benevolent Societies, or as increasing the facilities to do the good work for which they were organized, or as being an investment from which steady aid to those societies may be derived—we come to the same conclusion, namely, that the building ought to be secured—must be secured.

And we can not think of a nobler object to which money can be appropriated. In contributing for it, we contribute to the cause of Missions, to the circulation of Sabbath Tracts, to the dissemination of truth on all subjects through our periodicals, and to the supply of what has long been demanded—a Sabbatarian Literature. There are some objects for which men are asked to give, about the feasibility of which they can not fail to have doubts, and which are almost certain in a few years to show few or no signs of what has been done. Not so here. The thing is feasible, as is proved by the experience of every religious society that has tried the experiment; and fifty years, or even five hundred years hence, our investment will probably be doing more for the dissemination of truth and the salvation of the world, than it was doing ten years after it was made. It is like building meeting-houses for the present accommodation of worshippers, and to insure the permanent ministrations of religion. What would be thought of a church which, after being properly organized, and continuing to grow for five or ten years, should still entertain no plan to secure for itself a place of worship, but should be content to borrow or hire rooms for that purpose from year to year? We should think its chances of permanence and extensive usefulness were comparatively small. So with the benevolent Societies of a religious denomination; when we see them conducted in such a hap-hazard way, with names perhaps, but with no local habitations, we consider their chances of permanence and extensive usefulness comparatively small. Slight changes, such as death or the revulsions of business are frequently making, might blast existing hopes and expectations, and leave things in chaotic confusion.

In conclusion we will say, that a subscription has been opened for a Seventh-day Baptist Building in New York. In two or three weeks we propose to print it, with the names attached, and to keep the same standing in the *Recorder*, adding from week to week new subscriptions, until enough is secured to warrant the Society in making a purchase. Meanwhile we invite any who have it in their hearts to help the object, to send their names, stating the amount they wish to subscribe, to the General Agent, Geo. B. Utter, 9 Spruce-st, New York.

After writing the above, our eye fell upon the following letter in the *Oswego Palladium*, which is worth printing for its own sake, and which we place in this connection to show how others view the matter of buildings for public institutions, and what individuals are occasionally found willing to do to secure them.

Peterboro, July 17, 1853.

Alvin Bronson, James Platt, George H. McWhorter, Henry Fitzburg, Edwin W. Clarke, John B. Edwards, James Brown, De-Witt C. Littlejohn.

Gentlemen: As some of you are aware, I have, for years, entertained the idea of founding a Public Library in the City of Oswego. The time has now arrived for me to act upon this idea.

I appropriate to this object the sum of twenty-five thousand dollars ($25,000,) and I wish you to be at the pains of expending it. You can draw for it as follows:—

1st March, 1854, for	$5,000
1st June, 1854, for	5,000
1st August, 1854, for	5,000
1st October, 1854, for	5,000
1st December, 1854, for	5,000

It strikes me that it might be well for you to purchase a lot and erect upon it a building, which would serve for other purposes, as well as for the Library. The lot and building might cost, say $15,000 to $20,000. The balance of the $25,000 you could then expend in books; and the rents of that part of the building not devoted to the Library, would furnish means for adding books, from year to year. But all this I leave to your better judgment.

As I have always had more to do with property on the east than on the west side of the river; and as that part of the city has suffered exceedingly from the late fire; and, moreover, as much less has been done for the inhabitants of that part of the city than for the inhabitants of the other; I enjoin that the library be on the east side of the river. My only injunction is, that the privileges and benefits of the library shall always be accessible to the one sex as to the other; and that no person, on account of their race, or complexion, or condition, shall be shut out from these privileges and benefits, or in any degree curtailed of them.

As to the character of the library—I have only to say, that my warm wish is, that no books unfriendly to truth and purity may ever find a place in the library.

* * * * * * *

With great regard, your friend,
Gerrit Smith.

BRITISH CORRESPONDENCE.

Baptism—Sunday Desecration—Episcopacy.

Glasgow, July 8th, 1853.

On Sunday evening last, I was privileged with the opportunity of professing my faith by baptism, administered by our Sabbath-keeping brother J. W. Morton, of Plainfield, New Jersey—any more particular account of which will not here be required, as I understand I would be forestalled by a statement from Mr. Gonsalves, now on its way across the Atlantic.

This day's *Glasgow Herald* contains an advertisement of the first regular Sunday sailing steamer on the Clyde. The steamer "Emperor" has been purchased by persons resolved on continuing to ply during the season to a number of our coast residences on Sunday morning, (returning in the evening,) unless they should be prevented, which they confidently expect they will not be. Decisions in our higher Courts certainly indicate that there is little disposition to put into force some of our old statutes against Sunday desecration. If the present attempt be successfully carried out, and if the boat be well patronized, which it is almost sure to be, not only will additional boats be hereafter put upon the station selected, and other stations taken in addition, but it will probably lead to various other forms of Sunday recreation being opened up, which have hitherto been kept in check by a fear of the laws being put in force. This has, indeed, as we had occasion to notice, been gradually taking place for a length of time; and I may here note, that steamers regularly ply between Dundee and Broughty Ferry—which, although only about two miles, is not "a ferry" in the proper sense of that word. They seem indeed extending Sunday desecration in that quarter; for the Town Council of Dundee have just resolved to open their public Bleaching Green on Sunday evenings in summer to the poorer classes. It is only two or three acres in extent; but as the lightest substance will show how the wind blows, even this indicates a spirit of relaxation. Their fathers would have refused to sanction even this departure from more strict observance. By those who assert that there is divine authority commanding the sanctification of Sunday, all these movements are, of course, viewed with great disapprobation,—not diminished by a sense of the helplessness of their cause. Last month, the *Glasgow Examiner* newspaper intimated that "a benevolent gentleman has called and stated, that he is taking statistics of cab and omnibus traveling on the Sabbath-day"—meaning the day following the Sabbath, however. His "statistics" may show the amount of such "cab and omnibus traveling," and may establish the fact, that it is largely on the increase; but it will not enable him to present a "Thus saith the Lord" in opposition to it. The London Sunday Observance Society held its annual meeting on Sabbath week, not to recommend its members to return to the Law of the Lord, but to tell how much money they had received, how much they had expended, and how many petitions their party had presented to Parliament against the Sunday opening of the Crytstal Palace as compared with those of their opponents. They have expended £1495, and have liabilities to the amount of £600.

The cause of Episcopacy has suffered through the repeated exposures of the covetousness and bad faith of several of the Bishops. The *London Times* had lately made the conduct of the Bishop of Salisbury, in these respects, the subject of pointed condemnation. Stung to the quick by the gall of "the Thunderer's" quill, the ecclesiastic dignitary ventured upon a pathetic appeal, in an attempted vindication in the House of Lords. Among sympathizing Bishops and friends, his assertions were received as proofs; but, alas for his fair fame, the *Times* readily found, in these very statements, the evidence clear and decisive of the charges it had preferred. The old thorn in the Bishops' sides is likely to prick even more severely than it was wont. Episcopal influence succeeded in preventing the return of Mr. Horseman to the House of Commons, in consequence of his frequent exhibition of ecclesiastical abuses; but he has again taken his seat in that House, having been returned recently for Stroud, and it may be presumed that he is not likely to feel more favor toward the objects of his former strictures. J. A. BEGG.

PERPETUAL PEACE WITH ENGLAND.

To the Editors of the Sabbath Recorder:—

It has hitherto been the practice of all nations, not excepting the most enlightened and christian, to rely on the sword for the final decision of their controversies; but this war-system, this unchristian, barbarous principle of might as the arbiter of right, the friends of peace would fain supersede by better means for accomplishing the great ends of international justice and security. We would have nations adjust their difficulties in essentially the same way that individuals do theirs—*by amicable agreement between themselves, or by reference to a third party as umpire.* We ask them to provide for this in their treaties, just as they do for anything else, and agree beforehand to have all future controversies, which they cannot satisfactorily adjust by negotiation, settled in the last resort by some form of arbitration.

This point we have long urged upon the public mind, until we begin at length to gain a favorable hearing from rulers themselves, the men who hold this whole question in their hands. In 1851, Hon. H. S. Foote, of Mississippi, as Chairman of the Committee on Foreign Relations in the U. S. Senate, reported, as their unanimous recommendation, "that it would be proper and desirable for the government of these United States, whenever practicable, to secure, in its treaties with other nations, a provision for referring to the decision of umpires all future misunderstandings that cannot be satisfactorily adjusted by amicable negotiation." There was no time then for further action; and in February, 1853, Hon. J. R. Underwood, of Kentucky, from the same Committee, made a very long and able report, which closed with recommending, "that the Senate advise the President to secure, whenever it may be practicable, a stipulation in all treaties hereafter entered into with other nations, providing for the adjustment of any misunderstanding or controversy that may arise between the contracting parties, by referring the same to the decision of disinterested and impartial arbitrators, to be mutually chosen." Four or five of our State Legislatures—all before whom the subject was properly brought—have recently passed, with great unanimity, resolves strongly in favor of the same measure; and there is good reason to believe, that public opinion, both in England and the United States, would, if duly called forth, sanction and applaud such a precaution against future wars.

Indeed, the Executives of these great nations have both entertained this proposal with strong marks of favor. Our late President, and his accomplished Secretary of State, frankly declared their own readiness, after a careful examination of the subject, to insert such a provision in the treaty pending at the time, but not yet completed, between us and Great Britain. Several years ago, Lord John Russell, then Premier of England, said distinctly to a deputation that brought this measure to his special notice, "if the United States should think proper to make such a proposal, the British Government would take it into their most serious consideration." On receiving the Report of Judge Underwood to our Senate, and learning the favorable disposition of our Executive, the leading friends of peace in England had an interview with their Foreign Secretary, Lord Clarendon, as the result of which, we are assured by a most distinguished member of Parliament, as his 'confident belief, that, if our Government is prepared to insert an arbitration clause in the pending treaties, it will be accepted by theirs.'

Here the matter rests. The treaty, begun last winter at Washington, is ere long to be completed, we understand, in London; and the men now in power will be just as ready as were their predecessors, should the general voice of our people demand it, to insert a stipulation for the adjustment of all future difficulties in the last resort by arbitration instead of the sword. If our Cabinet will just propose such a provision, the British Government will doubtless accept it at once, our Senate will readily confirm it, and thus will be started, under the best possible auspices, a measure likely, if adopted in good faith, to insure perpetual amity between these two great countries, and eventually throughout Christendom and the world; for the vast advantages of such security against war would be sure in time to bring all civilized nations into the measure, as a simple yet effective league of general and permanent peace.

On this subject, as on most others of a like nature, the people of England are far in advance of their government. Few among us know or suspect, for the press does by no means disclose, the full warmth of their kindness towards ourselves; but we speak from personal observation on the spot, and from long correspondence with men who understand well the heart of the English people on this point, when we say, that nine-tenths of them, if not the entire mass, would hail with acclamation the measure we propose as a guaranty of perpetual peace between the two countries. We can hardly name a measure that would be more popular with the masses there, or more sure to be rigidly enforced by public opinion through all future ages.

The importance of such a consummation, it would be difficult, if not impossible, to exaggerate. Well did Mr. Everett lately say before the U. S. Senate, "I do beseech you to let us have twenty-five years at least of peace; and in these twenty-five years, we shall exhibit a spectacle of national prosperity such as the world has never seen on so large a scale." We would fain secure this great boon through all coming ages; and, if peace for only one quarter of a century can work such wonders, what glorious results might we expect from perpetual peace between these two nations?

Let us not forget the *special* bearings of this question on the spread of Christianity. When war, a few years ago, was seriously threatened between us and England, one of our leading religious newspapers proclaimed its belief, that such a war would probably put back the world's conversion a whole century; and it is certain, that our last war with Great Britain, and even our late war with Mexico, neither of them three years in duration, still sacrificed on both sides more property and more lives than the Church of Christ has in five centuries expended in spreading the gospel among the heathen! England and America, God's chosen pioneers in the world's freedom, improvement and salvation, must continue in peace with each other, or this great work, the crowning glory of our age, will inevitably be arrested in its progress.

What, then, shall be done? Disciples of the Prince of Peace, what will *you* do? You have told us, what we fully believe, that we must rely for peace on the gospel of peace; and the time has now come to try the safety of such reliance. Is there, in these two leading nations of Christendom, Christianity enough to secure the simple measure we urge as a guaranty, under God, of their perpetual peace? We believe there is, if it were properly called forth; and it would be easy for the pulpit and the press, in a single month, to call it forth in a way that would render the desired result morally certain. *Shall it, then, be done?* Let our 200 Christian presses, and our 20,000 Christian pulpits, answer this question under a due sense of their responsibility to the God of Peace, and in full view of the vast, incalculable interests for time and eternity suspended on the issue.

What steps we propose to be taken, and what resolutions several ecclesiastical bodies, with commendable alacrity, and entire unanimity, have recently passed on the subject, we will briefly state in another article.

In behalf of the American Peace Society,
Geo. C. Beckwith, *Cor. Sec.*

Boston, July, 1853.

GERRIT SMITH IN CONGRESS

The election of Gerrit Smith to a seat in the Congress of the United States must be regarded by reformers as a very hopeful sign of the times. That he will find his position there a pleasant one, is not to be expected; and we doubt not that he spoke the truth in saying, after his election, that nothing but a sense of duty would lead him to accept of the office. But having been nobly elected, he is not the man to decline the weighty responsibility thereby devolved upon him, or to modify his principles so as to make the responsibility less weighty. He will be, we doubt not, in Congress, the same uncompromising advocate of whatever he deems to be right, that he has always been in Anti-Slavery or Christian Conventions. Our readers will be glad to read the following account of him, from the pen of Frederick Douglass, who has recently visited him at Peterboro:—

"There is a peculiar charm about that Peterboro cottage. The smiles of Heaven are there. I expected to find Mr. Smith less vigorous in health than I found him, in view of his late indisposition. He is now able to be about, and this week attends at Fulton, the Christian Union meeting. I found him cheerful, but thoughtful, in view of the extraordinary circumstances and duties that await him at the National Capitol. An arduous task is before him. He goes to fill a post of difficulty and danger. He will be an apostle of liberty in the very stronghold of slavery, and almost single-handed, he will have to dispute the pass with the whole phalanx of slavery's chosen men. Paul at Athens, rebuking idolatry, did not stir up a more malignant feeling than will follow the preaching of the pure anti-slavery gospel at Washington. Most distinctly will Mr. Smith deny the legality of slavery. He will strip the vile thing of all gospel, constitution and legal countenance, and will treat it as it ought to be treated—a system of violence and blood, no better than piracy. Murder itself will get as much respect from him as slavery; for, to him, slavery is murder. But Mr. Smith is not only an Abolitionist. He is a land Reformer; and more still, he is now, as he ever has been, a believer in an 'every way righteous civil government,' and is, therefore, in conflict with this government at many other points than its slavery. He is at war with every species of class legislation, and will stand up for eternal justice, wherever and from whatever quarter it may be assailed. A mighty work is before him. He is a temperance man; he goes among wine-bibbers. He is a peace man; he goes to mingle with men of blood. He is a man of prayer; he goes among blasphemers. He is an abolitionist; he goes to meet the traffickers in human blood. He is a gentleman; he goes to confront ruffians. There will be few with whom he will have anything in common, and if, withal, he shall pass through this furnace, heated 'seven times hotter,' and shall come out without the smell of fire upon him, it will only be because the same God reigns now that cared for the Hebrews."

City and Country.—Rev. Henry Ward Beecher, who is now rusticating in the country, closes a letter to the *Independent* as follows: "When one is young, and not yet entered on life, the heart pants for new things and for excitements. But after one has taken the burden on his back, and lived amidst cares that never rest, but beat upon the shore like an unquiet surf, then nothing is so luxurious as the calm of a country neighborhood. Here he has space for retrospection, a mental state which is almost denied to public men in city life. No man in a city parish, driven by new demands each hour, has leisure to go a gleaning over harvested fields. He must plow again, sow again, reap again. But now, at this distance, and separated from all daily solicitation,s one can review the whole year; and if done with any worthy standard, it can not fail to furnish food for the most earnest reflection, and for the most solemn resolutions or the future."

The Crystal Palace.—Every day adds to the attractions of the Crystal Palace, by furnishing opportunity to unpack and arrange costly foreign wares. The exhibition is still far from being complete, and those who expect to visit it but once should be in no haste. September and October will be favorable months, both on the score of weather and the condition of the Palace.

Sunday in France.—A correspondent of the *N. Y. Times*, writing from France, thus describes the occupations of the inhabitants at Nismes on the Sunday previous to the date of his letter:—

"The bull-fight in the amphitheatre at Nismes took place last Sunday, according to the announcement. Twenty-five thousand persons witnessed the spectacle. The receipts were over 15,000 francs. The municipal authorities had published that no bull should be killed in the arena; but the *Espada*, who considered his honor impugned by the escape of an animal that he had wounded, insisted that he be brought back to receive his *coup de grace*. The audience supported his claim, and the immolation took place. Another bull, mortally wounded, but unable to die, dragged his lacerated body, for half an hour, over the arena, staining the sand with blood as he went. This horrible spectacle so painfully impressed the public, that they regretted having opposed the decision of the authorities. They now rose to request the Municitpality to execute in future its order, and to prohibit these sports from ending fatally. About a dozen women fainted, it is said. To-day, Sunday, another fight takes place, but without the tragic denouement."

Mr. Oncken, the German Baptist Apostle.—In the *Christian Watchman and Reflector* of last week we find a letter from Dr. Babcock, dated June 16, in which he says:—

"I spent several hours to-day with our dear afflicted brother Oncken, and bore to him the first letter he has received from his home since the tidings of his injury, and the merciful preservation of his life, had reached them. The warmth of pious gratitude evinced by his children and the church in Hamburg was most deeply affecting. 'From death comes life,' said brother Oncken, as, wiping his eyes, he looked up from the letter of his eldest son, who, by this providence, seems to have been constrained to give himself to the Lord forever! A happier man, even in his affliction, I have rarely seen than our esteemed brother. While deeply grieved at being unable, with safety, as his physicians have decided, to meet the successive appointments which had been made for him, he falls back with holy equanimity upon the Divine ordering, and says, 'The will of the Lord be done!' One month of entire repose has been deemed indispensable, after which experiment his future course will be decided on."

A Church Debt Paid.—The following speech of Rev. Mr. Hill, pastor of the First Baptist Church in Washington, preceded the sermon on a recent Sunday. No doubt it gave zest to all the other exercises:—

"I hold in my hand a note for fifteen hundred dollars, given by the trustees of this church, the payment of which was secured by a deed of trust on this church building and lot. I have the pleasure to inform you now, that on the first day of this month, this debt was paid, the note has been surrendered, the deed of release has been received and recorded, and you shall never again hear of this old debt."

He then tore up the note in the presence of the congregation, and thanked all those friends, at home and abroad, who had assisted in effecting this happy result, and congratulated the church on being able to stand erect in the presence of all men, owing no man a single cent. The occasion was improved by a faithful and affectionate discourse from the words "owe no man anything, but to love one another."

A Blackguard Rebuked.—During the recent debate on Slavery in the New School Presbyterian General Assembly, the learned, venerable, and highly esteemed Rev. John Monteith, of Michigan, took the floor, and, says *The Religious Recorder*,

"While the venerable gentleman was speaking, Rev. John C. Smith, of Washington, interrupted him by suggesting to the Moderator to appoint a committee to keep members awake, that they might not lose the benefit of the Rev. gentleman's argument. This was meant to raise a laugh, but the circumstances of the exceeding disparity of age between the gentlemen, the mild and emphatic frown of the Moderator, and the expressive disgust that pervaded the house, members and all, converted the anticipated merriment into a rebuke, which the 'young man' must have felt, we think, creeping along every fibre of his body."

"Whole World's Temperance Convention."—At a preliminary meeting of the friends of Temperance, held in New York last May, to make arrangements for a World's Temperance Convention, certain women, who thought themselves excluded, retired from the meeting, declaring it "false both to the letter and the spirit of the call." These women, with a large number of other men and women, have issued a call for what they denominate a "Whole World's Temperance Convention," to meet in New York on Thursday and Friday, September 1st and 2d, 1853, to consider the present needs of the Temperance Reform.

The Legislature of New York adjourned last week, after passing all of the Supply and Tax Bills required by the State Administration. The appropriations for Charitable Institutions were lost, and we believe the Railroad Accident Bill also was lost in the Senate. The Prohibitory Liquor Bill was voted down by 56 noes to 54 ayes. The impeachment of Canal Commissioner Mather was not completed, but a Committee was appointed to prosecute the case, the general stamp of which is regarded as nearly deciding the matter against the Commissioner.

Sunday Passenger Train Stopped.—The Sunday evening mail train between New York and Boston has up to the present time carried passengers as well as the mails. The New Haven Railroad, however, has recently given notice that henceforth it will take no passengers in that train.

The Wesleyans of Great Britain still report a decline of numbers. From the returns made at the recent district meetings of this body, it appears that it will be compelled to report a decrease at least 15,000 members.

RELIGIOUS INTELLIGENCE.

A strong effort is now being made among the Presbyterians of Philadelphia to promote the cause of church-extension within the county limits. From a report in the *Presbyterian* of a meeting recently held on the subject, we gather that the county, having by the recent census a population of 406,000, the church accommodation of all kinds is 185-500 sittings, thus leaving a balance of 221,000 yet unprovided for, if every church in the city were crowded. Supposing 100,000 of these to be aged, invalids, infants, and others, who could not attend, there is a balance of 121,500 persons for whom no place of worship is provided. The Old School Presbyterians have now twenty-three church organizations, and propose to raise twenty thousand dollars during the current year for the purpose of adding to the number.

There are in the United States, it is said, 27 Baptist colleges and theological seminaries, the total value of property of which is estimated at $2,900,000. During the last five years, the sums subscribed on their behalf amounted to $1,515,000. The subscriptions to Columbian College, D. C., during that period, amount to $40,000, and the value of its property is set down as $80,000, and that of Richmond College, Va., at $120,000, of which $100,000 have been subscribed within five years.

The Haverhill *Gazette* says that the Congregational society in West Haverhill has contributed the present year, for purposes connected with the welfare of the society and the support of the gospel, a sum falling but a few dollars short of $5,000, and this from a property on the books of the assessors of less than $100,000, or more than *five per cent.* on the valuation.

The Rev. Dr. Achilli, so well known to fame, has arrived in New York from London. He is accompanied by his lady, child, and a servant.

The corner stone of the First Protestant church in New Mexico was laid at Santa Fe, with appropriate religious ceremonies, May 21.

Rev. Levi S. Jass, late Protestant Episcopal Bishop of North Carolina, is about to enter the Roman Catholic priesthood.

THE CRYSTAL PALACE AND ITS RESULTS.—One of our cotemporaries closes a notice of the inauguration of the Crystal Palace with the following glance at some of its probable results: "One result of this great show will be to make us better acquainted with other nations. We shall see them here in their works as in a glass. We shall be drawn towards them too with respect and sympathy. Finding that they have the same human feelings as ourselves, we shall feel anew the tie of brotherhood. Another result will be, we think, to take the edge off from our national self-esteem somewhat. No one can stand in the Crystal Palace, and pass from the American to the European quarters, without having the conviction forced upon him, that we are behind those over the water in many of the nicer and finer arts, in those especially which demand patience and taste. And then still another result of this exhibition will be to apply a new stimulant to the expensive fashionableness of our wealthier classes. A competition of purses for the richest plate and the most elaborate wares of European workshops will very likely be set on foot, and a new impulse given to the love of glitter and display."

THE HUDSON RIVER CATASTROPHE.—A verdict has been given by the Coroner's Jury in the case of the persons who died from injuries received by the collision of the Steamer Empire and the sloop Gen. Livingston. After recapitulating the facts, they say:—

"The Jury, after as full an investigation as time and circumstances would admit, believe that said collision was caused by gross carelessness in the management of the sloop, and the want, perhaps, of proper vigilance on the part of the pilots of the steamboat. The collision occurred on a night, or morning, not very dark, at a point in the River of over a mile in width, above Hampton Point; the steamboat going down, the sloop coming up—tide ebb, and a fresh breeze from the south, or west of south. And it seems extraordinary that vessels, both obedient to their rudders, should have come in contact. It was in evidence, that the men in charge of the sloop had little experience in the navigation of vessels. Yet it does not appear that they caused the collision through any design or ill-will toward the steamboat, nor does it appear that the pilots of the steamboat had any design, pique, or ill-will toward the sloop, but both seem to have been misled by misapprehension as to the course of the other, when too late to avert collision.

MICHIGAN UNIVERSITY.—The commencement of the State University at Ann Arbor, occurred on the 29th ult. Ten young men delivered orations. There are two distinct departments and two faculties organized, that of Science, Literature, and the Arts, and that of Medicine. Rev. Dr. Tappan, the Chancellor and Professor of Natural Philosophy and Mathematics, is now in Europe studying the plans of the highest Universities, and preparing himself to model the College, &c., at Ann Arbor accordingly. The design is eventually to open courses of lectures to accommodate those who have graduated there or elsewhere, and for the benefit of any others who have prepared themselves to reap the advantages of such a grade of instruction. Being on the plan of the educational system of Germany and some other European countries, these lectures will form a department distinct from the College. It will take years to mature such a system in Michigan.

GOODS FOR THE CRYSTAL PALACE.—Goods for exhibition at the Crystal Palace continue to arrive. The American schooner Moses Taylor, from Rotterdam, arrived July 19, brings three cases, of which there is one containing an interesting collection of Gold, Silver and Copper Coins, sent from the Hague. Steamer Franklin, from Havre, arrived July 19, brought eight cases, of which one contains a large Carpet, representing a forest, &c., worth upwards of 15,000 francs, from Paris. Austrian ship Argiro, Seculovich, from Trieste, arrived July 21, had on board 19 packages, of which 12 cases contain Marble work, one Marble Bust of Christ, some Arms, Oil Paintings, &c. Total value about 5,000 francs.

European News.

We have one week later news from Europe, but nothing of decisive importance.

The probability of war increases in Europe. The passage of the Moldavian frontier by Russian troops, has beyond doubt actually taken place, and the manifesto of the Czar to the Russian people, indicates a disposition on his part to commence a crusade against Turkey. On the other hand, there is no reason to suppose that the order given to the English and French fleets to pass the Dardanelles and go up the Bosphorus when ordered by the Ambassadors of those nations, have been rescinded. We may then conclude that these hostile steps have already been taken on both sides, and that so far war has begun. But it is by no means sure that it will go further at present. With the Russians in the Principalities and the Allies at Constantinople, negotiation is pretty certain to be resorted to again.

The Neapolitans are much afraid that war in the East will awaken a new revolution in Italy.

Constantinople letters state that riots had occurred at Smyrna, owing to the arrest of an emissary of Kossuth. In retaliation, Austrian officers were assassinated. The Austrian Consulate was protected by a volunteer corps of Austrians.

Mrs. Stowe has gone to Geneva, where she will reside some time.

The Royal Institution for the Preservation of Life from Shipwreck, have voted a premium to Robert Sands, (colored,) for his exertions at the wreck of the ship William and Mary.

The following is the Manifesto of Nicholas, referred to above, which was published in London papers of July 6:—

"By the grace of God;

"We, Nicholas I.,

"Emperor and Autocrat of all the Russias and Czar of Poland, &c., &c., &c.,

"Inform all people.

"Be it known to our beloved and faithful subjects,

"The defense of our faith has always been the sacred duty of our blessed ancestors.

"From the day it pleased the Almighty to place me on the throne of our fathers, the maintenance of the holy obligations with which it is inseparably connected, has been the object of our constant care and attention; these, acting on the groundwork of the famous treaty of Kainadjir, which subsequent solemn treaties with the Ottoman Porte have fully confirmed, have ever been directed toward upholding the rights of our Church.

"But to our extreme grief, in latter times, notwithstanding all our efforts to defend the inviolability of the rights and privileges of our orthodox church, numerous willful acts of the Ottoman Porte have infringed upon these rights, and threaten finally the entire overthrow of all that ancient discipline so precious to orthodoxy.

"All our efforts to restrain the Porte from such acts have proved in vain, and even the word of the Sultan, solemnly given us by himself, was soon faithlessly broken.

"Having exhausted all means of conviction, and having in vain tried all the means by which our just claims could be peaceably adjusted, we have deemed it indispensable to move our armies into the provinces on the Danube, in order that the Porte may see to what her stubborness may lead.

"But even now, we have no intention of commencing war; in occupying those provinces, we wish to hold a sufficient pledge to guarantee for ourselves the reëstablishment of our rights under any circumstances whatever.

"We do not seek for conquests: Russia does not require them. We seek to vindicate those rights which have been so openly violated.

"We are even yet ready to stop the movements of our armies, if the Ottoman Porte will bind itself solemnly to respect the inviolability of the Orthodox Church; but if obstinacy and blindness will it otherwise, then, calling God to our aid, we leave it to Him to decide our quarrel, and in full confidence in the right hand of the Almighty, we shall move forward on behalf of the orthodox faith.

"Given at Peterhoff on the 14th (26th) day of June, in the year of the birth of Christ 1853, and of our reign the 28th.

"Sealed at the Senate in St. Petersburg on the 14th (26th) June, 1853.

"To the original of this document the own hand of his Majesty is signed. "NIKOLAI."

Four Days Later.

Since the above was in type, we have received, by the steamer Arctic, four days later news, being to July 13th.

Of course the difficulty between Russia and Turkey is the prominent topic of discussion. Matters appear to be becoming more complicated. On the one hand, the Emperor of Russia expressly and formally disclaims all ideas of territorial aggrandizement in entering the Danubian principalities. On the other hand, France and England have offered their mediation to settle the difficulty. At the same time, Austria has demanded of Turkey five millions of piasters, or $200,000, by way of indemnity to sundry Austrian subjects who have been damaged by Turkish officials and mobs, and with this the cession of Kleck and Sattorina on the Adriatic.

The French are engaged in conspiracies for the destruction of their Emperor.

In Spain another change of Ministry is on foot.

Mr. Peabody, the philanthropic American banker, was dangerously ill some days ago with suppressed gout.

John Sinclair, Archdeacon of Middlesex, the metropolitan county of England, has been appointed by the English Bishops to return the recent visit of the American Episcopalian Clergymen to England.

The grandest new Church built in London is erecting by the Latter Day Saints, Lord Sidmouth, and Mr. Drummond, M. P., &c. &c. They so completely expect the world to end in 1864, that they only take a lease of the ground till then.

ABIJAH LARNED.—This somewhat noted burglar died on Monday, the 11th inst. His career had been an eventful one, and his biography would make a large and interesting volume. He was a daring thief, and always operated on a large scale. He seldom found any game worth his attention less than a Bank, and locks and bars were ineffectual preventatives against his admission to these institutions when he had resolved to force them. He often managed to compound his crimes with the Bank Managers, who always preferred to take back a share of the stolen treasure and let the thief go "unwhipt of justice." He was arrested in Rochester some three years or more ago, and taken to Vermont to stand trial for robbing a Bank. He managed, however, to escape conviction there, but was afterward brought to Cooperstown, in this State, and was there convicted of robbing the Otsego Bank, and sent to State Prison. Since his confinement he has failed rapidly of consumption, and died the day after he had been pardoned out of the Auburn Prison by the Governor. His age was 37 years. *The Cooperstown Journal* says a letter received at that place, states that he made a profession of religion before his death, and was received into the communion of the Episcopal Church. He denied any participation in the robbery of the Otsego County Bank.

Catastrophe at Niagara Falls.

On the 18th inst., three men, belonging to a scow which came down the river, got into a skiff alongside the scow, and it is supposed fell asleep, when the boat got separated from the scow, and was hurried by the current with fearful rapidity toward the Falls. Two of the men, one named Andrew Hannaman, the other a stranger, were hurled at once over the foaming sheet; the third, Joseph Able, caught hold of a stump in his fearful passage, and clung to it. What followed is thus described by a letter from Niagara Falls, dated Tuesday, July 19:—

So terrible a scene as we witnessed not an hour since, may we never be doomed to see again! All day, in the eager gaze of thousands lining the shore, every human means was used to rescue the poor young man, still clinging to his perch in the roaring waters. First the small boat was let down; it went to pieces immediately; then the life boat from Buffalo gallantly rode the waves, but became entangled and sank in the effort to extricate it. Another reached the log; a shout was raised—a young man sprang in and commenced bailing and loading her with ballast; this too stuck fast; and finally a raft was let down, for which he abandoned the log, and was slowly drawn upwards. The suspense became almost breathless, as all eyes were fixed on the poor youth, on his knees, bravely securing himself by lashing his legs to the raft, and waiting with upturned face the final efforts of his friends. Provisions were sent again and again, but failed to reach him. The raft was drawn some distance westward, but lodged against the rocks, soon defied further effort to bring it up; a ferry-boat was then launched and cautiously lowered. The interest was brought to its greatest intensity—for all perceived this was the crisis; and with some apprehension we saw that the youth had unlashed himself and stood on his feet ready to grapple with the approaching boat. Hope revived in his eager look—and the large characters written in German for his encouragement on one of the houses—"*We will save you*"—seemed to have new significance. Alas! for him—what seemed safety was destined to be his destruction! The boat struck the raft and loosened it; the shock knocked the poor fellow overboard; he snatched in vain at the ropes; the mighty torrent swept him like lightning past the island, which some hoped he might yet gain; he struggled, and sprang partly out of the water even at the verge of the Falls. A cry of horror rose from the multitude, and there was a general rush toward the spot where he was seeing going over. It was said that his mother was on shore, and his brother had just arrived in the evening train from Buffalo.

MEETING OF THE STATE TEACHERS' ASSOCIATION.—The Annual Meeting of the New York State Teachers' Association will be held at Rochester on Tuesday, the 2d day of August, and will continue three days.

All the Teachers of the State, as well as the friends of Education and Teachers from other States, are respectfully invited to attend and to take part in the exercises.

Addresses will be delivered by distinguished Lecturers, and several subjects connected with the interests of Education will be discussed.

The Committee of Arrangements at Rochester have announced that the female Teachers will be received as guests.

We regret that we are not yet able to announce, that the Railroads have this year extended the usual courtesy of using excursion tickets for this Convention, but we hope that so deserved a compliment to those who are devoting themselves to the cause of Education, and at so low a remuneration, may yet be paid.

SUMMARY.

Capt. Amos Hopkins, of brig Florence, of Surry, Me., publishes a card in the Boston *Post*, to the effect that he sailed from Wilmington, N. C., June 22, for Boston; that at 4 o'clock A. M., July 10, off Nantucket, he discovered a negro on board, supposed to be a runaway slave, of whose presence on board neither he nor his mate had any previous knowledge; that he arrived in Boston Sunday, July 17, and anchored in the stream; that on Monday morning he came on shore, leaving instructions with the mate to keep the negro until he returned on board; but that while he was on shore telegraphing to Wilmington, N. C., and consulting the District Attorney, a "mob of men, some of them colored," came on board, and, against the protestations of the mate, took the negro away.

On the 15th inst., Mr. Jeremiah Butterfield, formerly of Cincinnati, died at his residence in Ross township, Butler County, Ohio. The deceased was in his seventy-eighth year. The streets of Cincinnati were surveyed and laid out by Israel Ludlow, Esq., in 1790, and Mr. Butterfield, then a mere youth, carried the chain. He had lived to see the city he helped to lay out become the habitation of 160,000 souls. The world may be defied to show such a parallel of city increase during the lifetime of one individual as this exhibits.

Samuel Brown, of Whitney Co., Ia., on the 19th ult., while working in a well, at the depth of twenty-four feet, struck through a rock which let out a stream of water and gas. The gas instantly commenced blowing off, much resembling the noise made by the letting off of steam. It continued for some minutes violently, then gradually abated. Shortly after it commenced, he called for the men at the windlas to draw him up, but before reaching the top he was suffocated, fell and expired.

The Cherokee Advocate, published at Tumequoh, Cherokee Nation, announces the death of Richard Taylor, Second Chief of the Cherokee Nation. He died on the 19th ult., after a long and painful illness. Mr. Taylor, as we learn from *The Advocate*, was the grandson of Capt. Taylor, of the British Army, and from his youth has been more or less engaged in public or official capacities—as United States Interpreter, Delegate in behalf of his Nation to the Federal Government on various occasions, a member of the National Committee, Executive Councillor, and two years since, by the voice of his countrymen, he was elected Second Chief of the Cherokee Nation. He was a Captain of a Company of Cherokees under Gen. Jackson in the Creek war. At the time of his death he was a member of the Presbyterian Church, of which he had been a worthy and exemplary member for many years.

It is said that the Hotels of New York far surpass anything in the form of public houses in the world in extent and luxury; and every year develops new improvements and witnesses new houses transcending all former efforts. The latest candidate for public favor is the Prescott House, corner of Broadway and Spring-st. The spectator, on entering this magnificent Hotel, experiences a pleasurable astonishment at the splendid mosaic pavement, forming the whole of the first floor. The walls are decorated in the most artistic style, by representations of the various costumes worn during the reign of Louis XIV. The effect of these is hightened by rich fresco paintings. As seen from the entrance, the magnificent ceiling may be regarded as a miracle of art.

The large steam-boiler in the extensive foundry of John R. Pratt, Esq., Nos. 60 and 62 Attorney-st., N. Y., collapsed a few minutes before 1 o'clock, July 19, just as the workmen were returning from dinner, blowing the rear building of the premises into Ridge-st., frightfully scalding the engineer and three workmen, and fracturing the skull of a grocer who was sitting upon his front stoop in Ridge-st. Upwards of seventy-five hands are constantly employed in the foundry, and had the occurrence taken place a few minutes later, the effects of the catastrophe would probably have been much greater.

A shocking accident occurred on board a canal boat at the Willow Spring, Saratoga Co., on the evening of 4th July inst., which resulted in the death of a woman named Catharine Olds and her infant child of about three months, the immediate cause of which was the explosion of a lamp and can of that murderous compound known as camphene or burning fluid, while she was in the act of pouring it into a lamp near a lighted match.

In the State Prison at Charleston, July 19, a convict named James Wilson attacked a fellow convict named William Adams, and with a case knife, evidently sharpened for the purpose, severed his jugular vein, causing instant death. Not a word passed between them, and no provocation was given by the murdered man. Wilson's sentence of four years imprisonment expired that morning, and he was about being discharged when he committed the murder.

On Monday, the 11th inst., at 8 o'clock, says the *Westchester News*, the tail of a kite became entangled in the telegraph wires of a line running through Main-st., Portchester. It took fire at its connection with both wires, and the piece between the wires, as well as the tail under the wires, fell to the ground, burned, and went out. This was witnessed by some of the most respectable persons in Portchester, who are willing to substantiate this statement.

The Louisville Courier of July 14, says the party who followed the negroes that escaped from Fleming county on Sunday, came up with them on Friday night, near Rainsboro, O., near fifty-five miles from the river. The negroes, in charge of a white man named Sumner, fired on their pursuers, and a bloody fight ensued, in which the negro man of Mr. McDowell, and a girl of Ed. Pearce, were shot and badly wounded, but succeeded in escaping. Sumner was shot and badly beaten.

A dispatch dated Philadelphia, July 19, 1853, says: A small boat containing three gentlemen and five ladies, bound on a pleasure excursion to Cooper's Creek, was run into and swamped this evening at the Camden Ferry slip by the steamboat Wm. Penn. Three of the ladies, to wit: Mary Gavinni, of Philadelphia; Mary McLaughlin and Margaret Price, of Camden, were drowned. The other ladies and gentlemen were rescued.

Julius A. Hayes, a compositor in the office of the Chicago *Tribune*, distributed, set up and corrected, in six consecutive days, ending on the 12th of March last, 85,000 ems, the amount of composition each day being as follows: 14,500, 16,250, 11,500, 15,500, 12,000, 15,250. He averaged 11½ hours daily, working time. In four hours and fifty minutes he composed 9,500 ems. His week's wages amounted to $25 50.

The Baltimore Argus states that the friends of the legal prohibition of the liquor traffic in that city are getting up a Convention of Delegates from the various wards, looking to the promotion of their views through the fall elections. The new Constitution of Maryland has greatly improved the number of officials eligible by the people, thus rendering this movement more needful there.

Riley L. Bartholemew, Sheriff of Ashtabula Co, Ohio, left home on the morning of the 3d inst., in a state of insanity, and had not returned at the last advices. He left all his accounts in good order and paid up all his debts. He had for some time labored under a monomaniac delusion that all his family and neighbors had conspired to ruin him.

A letter from Pernambuco, dated June 11, states that the whale ship Charles Mallory, of Mystic, Capt. Hull, homeward bound, with a full cargo of oil, went ashore previous to the 9th of June, a few miles south of St. Augustine, and bilged. The Captain and crew were saved, and the cargo would also be saved.

The St. Lawrence and Atlantic Railroad, from Montreal to the Vermont State Line, is now completed and in operation, and in connection with the Atlantic and St. Lawrence forms a continuous line of railway from Portland to Montreal via the foot of the celebrated White Mountains of New Hampshire.

The advices from Europe by the Franklin of a farther advance in Breadstuffs in England, has stimulated New York market. Flour has advanced again 18¾ and 25 cts. per. bbl., and Wheat 3 and 4 cts. per. bushel.

The *Decatur* (Marion County, Ill.) *Gazette*, of the 15th inst., has the following: Herr Alexander met with a most terrible check at Clinton, Dewitt County, last week. In the playing off the hocus-pocus of the magic pistol, it proved to be loaded with balls, and the young man, George Smith, who was to stand up and catch a fictitious ball in his mouth, received the contents of the loaded pistol in his left side, and from the character of the wound and season of the year the probability is that it will terminate his life, leaving a widowed mother, who was solely dependent on him, inconsolable.

Letters received from Singapore to the 15th May, afford shocking details of another of those serial murders on board ship, arising out of the odious Coolie trade. In the present instance, the vessel cut off was a foreign vessel, sailing under the Peruvian flag, but officered by Englishmen, who have fallen victims to the foul trade in human flesh, which has for some few years been carried on from China to South America and the Havanas.

The Batavia (N. Y.) *Genesee Whig* says that Deputy Sheriff Farnham, who shot two rioters at Pembroke, was arrested on the application of his own friends, and committed to jail, as a precautionary measure to allay the excitement of the other persons in the riot. It repels the idea that there are any circumstances unfavorable to the final acquittal of the officer who in self-defense took the lives of others.

The *Anti-Slavery Standard* announces that the New York (City) Anti-Slavery Society will celebrate the Anniversary of West India Emancipation, on the 4th of August next, by a steamboat excursion to Flushing and a public meeting in a grove. William Lloyd Garrison and others will address the assembly.

Miss Laura Shields, of Cincinnati, died very suddenly on the evening of July 4th, while dressing for a ball. Not coming down when the gentleman called who was to attend her, her mother went to the door of her room, found her lying upon the floor nearly dressed and dead.

The total number of deaths in New York during the past week was five hundred and twenty-one, which is a decrease of forty-three on the mortality of the previous week. There were two hundred and seventeen deaths among children under one year, and three hundred and fifty-seven among children under ten years. There were twenty-six still-born.

The dwelling house occupied by Rev. Dr. Hooker, in South Windsor, was struck with lightning during the heavy shower on the morning of the 20th inst., at 5 o'clock. Through the protection of a merciful Providence, none of the family were injured, though for the moment their lives were in peril.

The Christian Era very pertinently remarks: "Our young people will do well to remember, that it is no use to pray to God to save them from the cholera, while they swallow inordinate quantities of unripe cherries."

The Bridgeport Bank, of Bridgeport, Conn., was recently swindled out of $1,200 by a shrewd operation on the part of a returned Californian named Geo. H. Duncan, a resident of Waterbury, Vt.

The clipper ship Sovereign of the Seas, Capt. M'Kay, arrived in the Mersey, on Saturday evening, July 2, from New York, having made the run in a shorter time than was ever previously accomplished by a sailing vessel.

During the run of the Sovereign of the Seas from Honolulu to New York, she ran 3,144 miles in ten consecutive days. The highest distance logged in the 24 hours was 429 miles.

An alledged Fugitive Slave, named William Fisher, was given to his claimant in Philadelphia last Sabbath. Subsequent proceedings on a writ of habeas corpus delayed his departure for Maryland, but his fate is probably sealed.

The Beaver Island Mormons have recently had a fight with some of their Gentile neighbors, in which half a dozen persons, mostly Mormons were wounded by bullets.

Fifty thousand dollars worth of property was destroyed by fire in Cincinnati on the 21st inst.

New York Market—July 25, 1853.

Ashes—Pots $4 75; Pearls 5 12.

Flour and Meal—Flour, 5 12 for Canadian, 4 87 a 5 12 for mixed to fancy Michigan, Indiana, and Wisconsin, 5 00 a 5 18 for common to good Ohio, 5 00 a 5 06 for common to good State. Rye Flour 3 50. Corn Meal 3 06 for Jersey.

Grain—Wheat, 1 06 for Illinois River, 1 10 for red Ohio, 1 15 for mixed Ohio. Rye, 78c. for good Ohio. Oats 41 a 42c. for Jersey, 44 a 46c. for State and Western. Corn 69 a 71c. for Western mixed.

Provisions—Pork, 14 25 for prime, 15 75 for mess. Beef, 5 00 a 6 37 for prime, 8 00 a 10 00 for country mess. Lard 10½ a 11c. Butter 10 a 15c. for Ohio, 14 a 18c. for State. Cheese 6 a 8½c.

MARRIED,

In Philadelphia, Pa., on Monday evening, July 11th, by the Rev. B. Griffith, pastor of the New Market-st. Baptist Church, Mr. ELISHA POTTER, of Alfred Center, New York, to Miss ELEANOR J. SHEPPARD, of Greenwich, New Jersey. The ceremony was performed in the private parlor of the Union Hotel, and in presence only of the groomsman and bridesmaid, Mr. J. E. Potter and Miss E. M. Simmons.

In Leonardsville, N. Y., July 18th, by Eld. W. B. Maxson, Mr. W. R. CRUMB to Miss CAROLINE M. ROBINSON, all of Leonardsville.

LETTERS.

David Clawson, Abel Stillman, P. L. Berry, Owen McCallom, J. E. Potter, Clarke Crandall, Paul Palmiter, A. Coon (right on book,) Samuel N. Stillman, J. F. Randolph, A. Barnhart, Wm. M. Jones, W. B. Maxson.

RECEIPTS.

FOR THE SABBATH RECORDER:

Benj. Collins, Fulton, Wis.	$6 00	to vol. 9	No. 52
O. Maxson, Jr., New London, Ct.	2 00	10	52
C. Crandall, Perryville, R. I.	2 00	10	52
John D. Bee, White Oak, Va.	2 00	9	46
Ezekiel Bee, New Milton, Va.	2 00	10	33
Stillman Coon, Milton, Wis.	2 00	9	52
Sam'l N. Stillman, Leonardsville	2 65	9	52
Elisha Potter, Alfred Center	2 00	10	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Stillman Coon	$1 00	A. Barnhart	$1 00
Clarke Crandall	1 00	S. N. Stillman	1 00

WILLIAM M. ROGERS, Treasurer.

☞ The tenth volume of the *Sabbath Recorder* commenced seven weeks ago. Now is the time, therefore, for advance payments. Early remittances would greatly accommodate us.

The Virginia Association.

THE next Annual Meeting of the Seventh-day Baptist Virginia Association, is to be held on the Meathouse Fork, Doddridge Co., Va., commencing on the sixth day of the week before the first Sabbath in September, 1853, (second day of the month,) at 10 o'clock A. M. Brethren (especially ministers) of sister Associations, are invited to meet and spend a season with us.

J. F. RANDOLPH, Cor. Sec.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH.

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

A MENEELY'S SONS West Troy, N. Y.

People's Line of New York and Albany Steamers.

FOR ALBANY, BUFFALO, AND THE CITIES OF THE WEST.—Passage to Albany FIFTY CENTS by the splendid steamers ISAAC NEWTON, Commander Wm. H. Peck; and HENDRIK HUDSON, Commander A. P. St. John, leaving the wharf between Cortland and Liberty streets daily, (Sundays excepted,) at 6 P. M, connecting with the Express Trains of the Central Railroad between Albany and Buffalo, through in one day; and also in connection with the Buffalo and Lake Shore Railroad to Cleveland, the Railroads to Cincinnati, Chicago, &c., and the best lines of steamboats on Lake Erie. Through Tickets can be had on board the boats, or at the office, to all the principal cities between Albany and Buffalo, Cleveland, Sandusky, Monroe, Detroit, Chicago, Louisville, and St. Louis, and other principal cities West, and also to Whitehall, Burlington, Plattsburgh, Montreal, &c. Freight taken as usual at low prices, and forwarded by Railroads.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Spring Arrangements*, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 3.15 P. M. This line connects at Elizabethtown with trains by the N. J Railroad, foot of Cortlandt-st.

Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3 45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilkesbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.

Trains on this road pass Plainfield at the following hours:

Going to New York—6.40, 10 a.m., 12.15, 5.30 p.m.
Going from New York—9.35 a.m., 1.30, 5.30, 7.30 p.m

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8 A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M., for Delaware and all intermediate stations.

Way at 3½ P. M. for Delaware and all intermediate stations.

Night Express at 6 P.M. for Dunkirk and Buffalo.

Emigrant at 7 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 6 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

DeRuyter Institute.

Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.

Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.

J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Discipline,

It is the policy of our Board to teach young men and young women to govern themselves; while at the same time it is expected that our Faculty will aim, in the most prudent and efficient manner possible, to secure that systematic order in all their exercises, which shall prepare students for the responsible duties of active life. While we cultivate the intellect, it shall be our aim also to develop those nobler faculties of the soul, which shall prepare the young to become useful and influential members of society.

Terms.

Tuition, which must be settled strictly in advance, is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50
Extras.	
Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $1 00.

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, $2 50.

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

N. B.—Parents are cautioned against supplying children with too much pocket money. The Principal will act as fiscal guardian for such as desire it.

JAMES R. IRISH, President.
JASON B. WELLS, Secretary.

Miscellaneous.

From the Watertown (N. Y.) Journal.

A Peep into the Wilderness.

To gratify a long-standing desire to inspect the novelties of that large and almost unexplored region known as the New York Wilderness, which covers a very considerable portion of the State, almost at its center, we started on a tour, in company with two others. We traveled some sixty miles into the Forest, saw perhaps twenty beautiful Lakes and an innumerable number of Mountains, which present together some of the loveliest and grandest scenery in the world. These comprised the far-famed Raquette Lake and the noble Blue Mountain, next to the highest point of land in the State.

Leaving Watertown early in the morning, we reached Fenton's, on John Brown's Tract, forty-five miles distant, just at night fall. Fenton is an honest and vigorous old pioneer, whose hospitality and good cheer are ever proverbial with those who have had the pleasure of trying them. After luxuriating on the palatable things set before us by the good lady, and laying our plans for the morrow, we listened to the experience of the old gentleman in the forest, and learned many facts in relation to the "life and adventures" of that portion of country called John Brown's Tract, so widely known and so intimately associated with the marvelous.

"The Tract," as it is designated by the hunters and fishermen who frequent it, lies in Herkimer and Lewis Counties, about ten miles from the outside settlements of the latter, and in the direction we went, there is a good road to travel over. John Brown, a gentleman of Providence, was the original proprietor of this part of the New York Wilderness, for which he gave, it is said, a ship's cargo of tea. He purchased it some time near the year 1800, and since then he and others have made several unsuccessful efforts to establish settlements, but to this day there are probably less than a dozen families living there. One of these settlements was commenced on Beaver River, in 1827, with ten or twelve families, but finally all left except the Fentons. One effort at settlement was made in another place, by a Prussian named Harrissoff, a son-in-law of Brown's. It is said that he expressed a determination to establish a settlement or a grave. He was disappointed in his efforts to carry out the first object of his resolution, but established a grave by shooting himself to be placed therein.

John Brown's tract is not as large as is generally supposed. Most people imagine that it covers the greater portion of the New York Wilderness, but the idea is wrong. It covers only eight townships, nearly seven miles square, which contain about 230,000 acres. Beyond the Tract, towards Lake Champlain, lie full seventy miles of forest, that has scarce ever echoed even the sound of an axe; the whole Wilderness contains 4,500,000 acres. The eight townships were christened by their proprietor with names of very high moral signification; they were called Industry, Enterprise, Perseverance, Unanimity, Frugality, Sobriety, Economy, and Regularity. It seemed a desire to make the wild as attractive to honest men as possible. But it would not avail; civilization was averse to driving the wolves from this locality, and to this day they are "left alone in their glory." We can hardly understand the cause of this backwardness in the settlement of these lands. There is on the Tract much good soil, which would clear well and make a fine grazing country. The timber is often found in large bodies of the kinds denoting strength of land, and the best of water runs in the brooks that babble their unceasing songs. A man can go farther and find a worse country to settle in than John Brown's Tract.

After enjoying a good night's rest, we sailed out in the morning on a trouting excursion, desiring to give our horses a day's rest before performing the trip to Raquette Lake, the next point of our destination, a distance of thirty-five miles. The most of our trouting was done at Crooked Lake, a small body of water a mile and a half from "No. 4." The lake on Beaver River, near Fenton's, which takes its name from lying in township No. 4 of Brown's Tract No. 4, also affords some very good fishing for speckled trout. Our success was principally confined to one member of our party. His good luck had so winning an effect that it finally seduced him from the design of going further on, and he concluded to remain at No. 4, for the purpose, as he argued, of giving a fair exhibition of piscatorial plunder on our return home. And here we would remark, that those who wish to partake of an easy or modified form of a trip into the wilderness, and enjoy very good fishing sport, can gratify themselves by a visit to No. 4—stopping at Fenton's, and laying contributions on the lakes near by. Parties with ladies frequently visit this point, and we know of no place better calculated as a resort for parties of pleasure. You have the essentials of fine scenery, good fishing, and the best of fare.

Early on the morning of our third day out, having packed our wagon, we started, with one of our party, for Raquette Lake, thirty-five miles straight into the woods. George Fenton accompanied us as guide, and a better woodsman, or more faithful, reliable, and agreeable pilot, one cannot entrust himself with. His patience and endurance were often put to the test during our tramp, and he always acquitted himself in the most commendable manner. Thanks to him for our success in accomplishing a great deal in a short space of time.

There is a very tolerable wagon-road from No. 4 to Raquette Lake, and a good team, with a stout vehicle and careful driving, can pass over it in a day with little difficulty, carrying no load but necessary baggage and the man driving. This road runs through the entire wilderness to Lake Champlain. It was surveyed and cut out in accordance with an act of the Legislature, and the expense was defrayed by a tax on the lands for ten miles each side. The road was laid out by N. J. Beach and N. Ingerson, and is exceedingly well done—the most favorable localities having been selected. The soil along the route is not so good as that of John Brown's Tract, much of it being of a light hemlock muck. There are numerous plateaus, however, that contain very good lands—clay and sandy loam.

Two-thirds of the way from No. 4 to Raquette, we found two shanties built by the Messrs. Constables, of New York, who make a practice of visiting Raquette Lake with a party of ladies and gentlemen every season. These shanties are found serviceable by those who cannot make the journey through in one day. Six miles from Raquette, the road strikes through Beach's Lake, and runs along the shore for 2½ miles, presenting a romantic drive—the lake on one side and some very respectable mountains on the other. By the side of this lake Dr. Brandreth and another gentleman of New York, have erected a very comfortable log house, on a tract of land purchased by them. They are about building another, and design spending a portion of the summer there with a party of ladies. Beach's Lake we should judge to be between six and seven miles long, and from two to three wide. It takes its name from an old fisherman living on Raquette Lake. Salmon trout can be taken in large quantities from Beach's Lake. It is a very fine body of water, and affords a pleasant place of resort.

At six in the evening, after a long day's tramp, our eyes were gladdened by a sight of the noble Raquette Lake; the gentle ripple over her fair face seemed like a smile of coquettish innocence, as she tried to appear all unconscious of her own magnificence. We found on the shore a good shanty, occupied by two brothers, named Eldridge, who keep provisions, boats, and fishing tackle, for the accommodation of visitors. They are both very attentive and obliging men. After fixing a shade for our horses, and laying down a bed of boughs, we ate our supper, and found ourselves but little the worse for fatigue from our day's work. We still had music in our souls, and to gratify it we had some new and novel performances on an old bugle that we found stuck in one of the rafters. The echoes floated over the waters and danced among the hills; but it may be proper to state, that there was some question in regard to the quality of the music. Our companion suggested the singular idea, that it would probably sound best in a place where it couldn't be heard.

Next morning, a ride on the lake in going out after salmon trout gave us an opportunity to appreciate more fully its extent and glorious scenery. Lofty mountains all around covered with various-hued foliage, little green islands here and there, the blue sky above, and the clear water beneath—all combine to make up pictures the fairest and most pleasing the eye can rest on.

Raquette Lake lies in the northern part of Hamilton County. It is the king of the waters in the New York Wilderness. It is divided into three bodies, separated by "gaps," and as you row from one into the other, not knowing the peculiar conformation of the lake, there appears suddenly before you an unlooked-for sea. In its longest place, Raquette Lake is twelve miles, and its width, running through the gaps, must be quite seven miles. It is at so high an altitude that heavy storms often take place upon it, and although we saw it presenting a placid appearance, we were told that sometimes it wears a most furious aspect.

There are now four occupied habitations on the shores of the lake. Two of the residents, named Beach and Wood, have lived in this isolated place for 15 years. Beach bears the frost of some 70 winters on his head, and is still hale and vigorous. We saw him the morning we were fishing take in a trout which we were told weighed 12 pounds, and his arms flew up and down, hauling in his line, with a sprightliness that might belong to a youth of 20. Misfortunes and consequent misanthropy, it is said, induced him to seek a home in this wild region. He has opulent friends living near Albany, and intends making them a visit the coming autumn. Wood, who occupies a shanty near Beach's, is a man of fewer years but less capable of labor. A few years since he had the misfortune to freeze both feet, so that he was obliged to have them amputated. He now stumps about upon his knees, and in this way he will do a journey of 10 or 12 miles a day. Originally he and Beach bought 25 acres of land and lived together, but "domestic difficulties" induced them to dissolve; so they divided their acres, and now live separate. They have still one interest in common, however, and that is the protection of an old grey eagle, whose home in a lofty pine hard by their shanties, has been coëxistent with their own. We saw this venerable bird taking an airing high up in the heavens, but the act of pointing even an unloaded gun toward it would have been considered by our two veteran foresters as the crowning of crime.

We had allotted one-half day to fishing for the noble salmon trout that inhabit these waters. During that time we took from thirty to forty weight. The heaviest one caught weighed six pounds. They have been taken weighing as high as thirty. The manner of capturing them is peculiar. Buoys are first set in water, from thirty to fifty feet deep. Then a quantity of the small shore-fish are caught, cut up, and thrown around the buoys—half a bushel to a place. This induces the trout to gather at one spot. A while after this baiting process, a boat is fastened to the buoy, and the lines are thrown out, to each one of which are attached a hook baited with fish, and a heavy plummet. The line is sunk down until the lead strikes the bottom, and then it is pulled up a foot or so, and with the hand kept moving slowly up and down. You feel a nibble, and jerk upon the line, and keep pulling, being careful not to give the fish any "slack" until you get it into the boat. This is the process of catching. When the trout is properly cooked there will be no instructions needed in eating it, for it will be found one of the finest flavored fish in the world.

After dinner we prepared ourselves for our journey to the Blue Mountain. The distance from Eldridge's to the foot of the mountain is sixteen miles—the point we desired to make before night. Our route lay across Raquette Lake, and thence up the Eastern Inlet, or Marion River, generally pursuing a north-easterly course. Having a light boat, and George being equivalent to a small steam engine as a propelling power, we soon glided into the Marion River. This stream connects Raquette Lake with the one at the foot of the most tortuous, zigzag rivers we ever saw. Seen from a high ground it looks as though it were trying to tie itself up into "bowknots." The ground through which this stream runs for the first four miles is a wide marsh, and this accounts for its serpentile peculiarity. Two or three miles up the river we met a return party, with whom we exchanged salutations, more hearty than ceremonious. With them was Mitchell, a noted Indian guide, and probably better acquainted with New York wilderness than any other man.

Four miles up the river we found the Rapids, which makes the operation of "carrying" necessary, for a distance of a quarter of a mile. So we unloaded, and rigged up both boat and contents into a shape for shouldering. The boat constituted George's load. He puts a "neck-yoke" between the oar locks, ends the boat up against a tree, gets his stout shoulders under, and thus, with the boat turned over his head, marches off—looking like a huge porpoise sailing among the trees. At the head of the Rapids we soon got into boating, shape and in a short time emerged from the woods, and rowed out into a small lake of charming loveliness, which lay so quietly that it seemed to have gone to sleep here among the hills. We could now occasionally get glances at the Blue Mountain—its crest describing the exact shape of the back and head of a monster elephant. Two miles and a half took us across the lake and into the inlet. The stream here meanders for some fifty rods through a grove of alders which overarch the traveler from the green banks, making the little scene perfectly bewitching.

We soon entered and passed over the middle one of the Blue Mountain Lakes, as this chain is now called. It is a little smaller than the first, but the scenery about it is somewhat finer, as you get a nearer view of the mountain. Passing into the inlet again, we soon struck out upon the lake which heads the waters of the New York Wilderness. And now the old Blue Monntain loomed before us in all his towering glory, four thousand feet above the lake which laves its base. The last rays of the setting sun were resting on its brow, seeming to place there a golden and glorious crown. We approached the mountain across the lake, for two miles, with rapt silence. There was the beauty of one of the fairest lakes in the world, and the grandeur of the mountain, to enchant us. We finally struck the shore of the lake, just in time to find our shanty while daylight lasted. After preparing supper, arranging a couch, and smoking our cigars, we went to an early rest, to fit ourselves for the fatigues of the morrow.

The next morning we arose at day-break to get ready for ascending the mountain, as it was necessary for us to go up and come down in time to reach Eldridge's the coming evening. We started at 6, with four miles before us. The ascent, although fatiguing, is not difficult. You have blazed trees to follow, so that there is no trouble about finding the way, and there are no heavy pitches to climb over Good traveling for two hours and a half brought us to the top, but, much to our regret, we found it enveloped in clouds, and their moisture kept our clothes entirely soaked. We built a fire to dry them, and waited there till nine o'clock. This was the period to which we had limited our stay on the mountain, but we concluded then to wait an hour longer. We found plenty of snow to convert into water, and ate a hearty lunch. Ten o'clock came, and we almost despaired of seeing it clear off that day; but again extended our time of tarrying until eleven, but eleven o'clock came, and with it no prospect for the better. One of us went up the highest tree on the mountain, but saw no signs of clearing off. However, it was so hard to go down without accomplishing the object of our visit, that we finally concluded to wait till twelve. It seemed impossible that we were ordained to be disappointed, after the hard labor we had undergone. Twelve o'clock came, and there appeared to be more light among the trees. Clouds came over us less frequent and less dense. We swung our hats, and thought we could coax up the least sign of a shadow. The point of look-out was again sought. The winds were high, and the clouds were playing around like wild coursers. At length we caught view of a mountain not far distant, and we gave it our hearty cheers. The clouds closed up again, and again broke away, giving us a wider view than before. Our hope now rose to a pitch that foresaw success to our labors. There seemed to be a battle raging below us between the clouds and the winds—now charging, now gaining ground, and then retreating. Our prayers were for the success of the winds, although the fierce gusts shook our delicate resting place in the top of a tall cedar, like a reed. Sometimes the success of the winds would be in one direction, giving us at each time a sight of lakes and mountains beautiful and grand. The mountains were clothed in foliage of various hues. Some places would appear dark, some green, some golden; and as the sun shone through upon them, the shimmering effect was enchantingly beautiful. After being in the tree about twenty minutes, the winds seemed to make a fiercer struggle with the clouds; at all points of the heavens they were forced away, and the whole panorama of mountains, lakes, and rivers, for miles and miles around, appeared before us, bathed in the unobstructed light of the sun. The effect was the top pitch of sublimity, and our eyes feasted on the magnificent scene till the winds lulled and the clouds gathered again. Then we descended the tree, satisfied that we had witnessed one of the noblest views in the world, and probably the finest that had ever been seen from the top of the Blue Mountain.

The journey down the mountain we performed with light hearts and long strides, and reached our boat in less than an hour and a half. This mountain is not so well known as it deserves to be. Its summit, which commands a view of twenty lakes, several rivers, and many mountains, has been visited, probably, by less than twenty individuals. Among these were five heroic young ladies, who were then sojourning on Roquette Lake with the Constables. The rock that we saw of this mountain is composed of feldspar, quartz, and some mica. The lake at its base is the most beautiful one in the whole wilderness, although it is not very large. It has borne half a dozen names—Eckford, Clinch, Emmons, Tallo, Blue Mountain—but is generally known by the last one. Hunters call it Tallow Lake, from the fatness of the deer about it.

At three o'clock we started for Eldridge's, and thorough labor took us there by the time it was fairly dark. Leaving our guide here, "the two travelers" started alone for Fenton's early next morning. There was some breaking down and picking up that day, much ingenuity brought into play, and hard labor performed. However, we had the satisfaction just at dark of returning the swing of our companion's hat, whom we had left trouting at Fenton's, with as heartfelt cheers as ever went up from the throats of two very tired but very happy individuals.

BRONCHITIS.—A writer in *The Baltimore Sun*, who has been afflicted severely in his family by that appalling disease, bronchitis, has found relief from the following remedy: "Take honey in the comb, squeeze it out, and dilute with a little water, and wet the lips and mouth occasionally with it." It has never been known to fail in cases even where children had throats so swollen as to be unable to swallow. It is certainly a simple remedy, and may be a very efficacious one.

Unloading Hay, a Load at a Time.

This is easily done, and saves a world of hard work. On commencing the loading, a web, or piece of network, made of small rope, and resembling in appearance the cording of a bedstead, is spread over the bottom of the wagon, and the hay is loaded on it, until the load is about one half on, when another web, similar to the first, is spread over the top of that, and the remainder of the load is placed on it. On arriving at the barn, a rope, which passes through a pulley, suspended to the ridge, directly over the mow in which the hay is to be placed, and extends down to the windlass, is hitched to the outer edges of the uppermost web, and then, by means of the small windlass which is placed at the side of the floor, a man, the driver of the team, can elevate that half the load which is above the web, over the beam, and drop it into the mow, in the short space of two minutes.

The hay is dropped by unhitching one of the hooks that connects the rope with the web by means of a small cord which is attached to them, and runs down to the windlass, so that the man there can drop it whenever he pleases; the windlass, rope, &c., can be removed from one barn to another in a few moments, so that one set will answer for any number of barns. Only one man is required to go from the field to the barn, as the hay being dropped in various parts of the mow, needs no mowing away, except an occasional leveling, which may generally be done in wet weather. With its assistance, one man can unload a ton with more ease in five minutes, than two men could have done in forty-five with forks.

The whole apparatus may cost fifteen dollars.

British Commissioners to the World's Fair.

The Illustrated Weekly Record gives the following biographical sketch of the British Commissioners, which will be read with interest.

The Commission is composed as follows, viz.

The EARL OF ELLESMERE.

Sir CHARLES LYELL, F. R. S., F. G. S., &c.

Mr. CHARLES WENTWORTH DILKE, London.

Mr. THOMAS WHITWORTH, of Manchester.

Mr. GEORGE WALLIS, of Birmingham.

Prof. JOHN WILSON, F. R. S. E., F. G. S., F. C. S.

The three first are Royal Commissioners, that is, they are members of a permanent Commission, emanating from the Queen, in 1851, for the London Exhibition, and continued as a permanent chartered board, charged with the custody and direction of the surplus fund accumulated on that occasion. Hence the propriety of naming these distinguished gentlemen upon the present Government Commission to the United States. The three last named gentlemen are simply Commissioners appointed for this special duty, and whose office will cease when they have rendered their report.

The Earl of Ellesmere (formerly Lord Francis Egerton,) is one of the wealthiest of the English Peers, and is distinguished for his devotion to literature and the fine arts. He came to America in the frigate Leander, accompanied by his family. The Earl was born in 1800, and is the second son of the late Duke of Sutherland. As an author the the Earl is respected for his excellent rendering of the poems of Schiller and Korner, for his spirited version of Goethe's Faust, and for his Guide to the study of Northern Antiquities, published by the Royal Society of Antiquaries of Copenhagen. His "Mediterranean Sketches" was the result of a pleasure jaunt in his own yacht in 1840, when he visited the shores of the Levant, to enjoy its classical and picturesque associations. His Lordship has also figured in political life. As Lord Francis Leveson Gower he was a member of Parliament in 1830. Under Lord Anglesey he was Secretary for Ireland and Secretary at War under Lord Wellington. His magnificent gallery of paintings, inherited from his grandfather, the Duke of Bridgewater, and greatly enriched by his own purchases, is one of the few private galleries in England which is kept open at all times for the public. Among other valuabe works of art contributed by the Earl to the American Exhibition, is the original Chandos portrait of Shakspeare. This unique memorial of the great dramatist is of itself attractive enough to draw throngs of visitors to the picture gallery. It is understood that the Earl of Ellesmere will devote himself particularly to the Fine Arts department of the Exhibition.

Sir Charles Lyell is quite too well known in America to need any introduction at our hands. This is his fourth visit to the United States, where he can probably count nearly as many personal friends as in England, and as many readers of his truly classical works on Geology. His two series of published travels in the United States are models of fairness in their views of society in America, and permanently valuable for the great stock of geological observations they embody. It is certainly not very creditable to us in America, that the Geological Map of the United States, appended to the first series of his travels, and at the date of its compilation a very creditable production, still remains the best, if not the only general map of the kind which we have.

Mr. Dilke was one of the three Executive Commissioners who had entire charge of the London Exhibition. His labors upon that occasion were constant, various, and most ably performed, and are the more honorably remembered inasmuch as he has steadily declined receiving any consideration or reward, either from his Government or from the Commissioners. He is known as a distinguished critic in literature and art, and has been long connected, as proprietor, with *The London Athenæum*, one of the ablest literary journals in our language,

Mr. Whitworth is what we in America understand by a practical man—he is England's great tool maker, and is known wherever in the wide world Manchester tools are used. His micrometic dividing engine, for measuring the millionth part of an inch, excited the greatest attention among the mechanical wonders at Hyde Park. This apparatus is among the other curious and valuable machines which Mr. Whitworth shows in New York.

His new method of obtaining perfectly plain surfaces in hard materials, was the subject of an able paper which was read by him some years since before the Mechanical Section of the British Association. Lately he has made important suggestions to the Government of Great Britain upon an improved method of fixing the length of the standard yard measure—suggestions which have received the support of Sir John Herschel, and other distinguished physicists in England. He has also an important plan respecting a uniform guage for ship's screw-bolts, which he is urging at present upon the attention of the English Admiralty, and also upon our authorities at Washington—the adoption of which will be a great blessing to all maritime nations.

The readers of *The London Art Journal* have not forgotten the admirable paper of Mr. Wallis on "Art, Science and Manufacture as a Unity," an essay in four chapters, which elicited from Mr. Hall, the distinguished Editor of *The Art Journal*, a complimentary prize of one hundred guineas. Mr. Wallis is Head Master of the Government School of Design at Birmingham, to which situation he was advanced by his merits from the same post in the Manchester School of Design, which he had formerly held. It is to be hoped, that one result following our American Exhibition will be the establishment of similar schools of design for the benefit of our manufacturing districts, in which all who choose may have an opportunity to study the principles and practice of Art.

The Agricultural interest of Great Britain could not have been confided to a better representative than Prof. John Wilson. His long experience as a writer and teacher, fit him peculiarly for this department. Formerly Principal of the Royal Agricultural College at Cirencester, and Chairman of the Commission on Juries at London Exhibition, he has enjoyed rare advantages for making himself thoroughly acquainted with all that relates to the Raw Materials generally. He will give his special attention to our resources in produce, and in agricultural tools and implements.

A Great Wheat Crop.

There is a plantation on James River, 70 miles by water, 45 by land, below Richmond, Va., and 65 by water and 55 by land, above Norfolk, and in sight of old Jamestown, known as Sandy Point, once the family residence of the Lightfoots of Va., but more recently owned by Robert B. Bolling, of Petersburg, and by him sold last year to Richard Baylor, of Essex County.

There are 2,700 acres of cultivated land upon this place, all in one field, and a few years ago it produced barely enough to support the slaves attached to the estate. So reduced had the soil become, by constant cropping for two hundred years, that Mr. Bolling's first wheat crop, in 1835, averaged only 3½ bushels per acre.

He then commenced what is termed the five field system, that is: 1st corn, 2d wheat, 3d clover, 4th wheat, 5th fallow or pasture; as clover is always sown with wheat, or if sown upon a clover lay, comes in as "volunteer clover." At the same time he commenced liming, giving as a first dressing, 50 bushels; 2d, 35 do.; 3d, the same, three years apart, making 120 bushels per acre over the whole farm, and a total of 324,000 bushels. With the wheat straw and corn-stalks, he pursued the "Gurney system," that is, spreading it dry upon the fields, to enrich them by shade and decay.

The usual breadth planted in corn was 400 to 500 acres; in wheat 1,000 acres; and the largest crop of wheat ever grown under the old system was 7,000 bushels. It has been gradually gaining ever since the liming was commenced. A few years ago, an average of 15 bushels to the acre astonished the natives. Improvement, however, is progressive. There is no telling the point at which increased production will cease upon highly improved land. We can tell, though, the point it has reached. Last year the bredth sown was 810 acres. The harvest of this is now complete; the quality of the grain is very excellent; and the quantity safely estimated at *twenty thousand bushels of wheat.* This is an average of nearly twenty-five bushels per acre, which, upon so large a field, is very extraordinary, particularly when we take into consideration that the land was almost worthless twenty years ago, being in the same condition of thousands of Virginia plantations, which the owners were abandoning to seek a richer soil in the West.

The Sandy Point Plantation is not what its name might imply. It is nearly a true loam, sometimes inclined to clayey loam, very friable, easily cultivated, and part of the system of improvement has been to plow with three stout mules—of which, for plowing, thirty-nine are kept. If any of our readers who are sometimes terribly bothered about threshing out their hundred bushel crop, are any way at a loss to know how 20,000 bushels are to be got through with, we can tell them.

At Sandy Point there is a large granery, upon the main floor of which stand, side by side, two large threshing machines. These are driven by a steam engine, which also drives a saw and corn mill, a bone-crusher and plaster-grinder. The wheat is housed from the field on a dozen wagons, which come in constant succession to the front door of the barn, and the sheaves are thrown upon the floor, whence they are picked up almost as fast as they fall, the bands cut, and thrown into the mouth of the machines. The straw passes through and along a shaker, which frees it of loose grains, and comes out back side of the building, falling some ten or fifteen feet. Here men take it away to the great stacks. The grain falls from the threshers down through the floor into winnowing machines, the chaff is blown out, and the clean wheat is carried off horizontally, by the screw grain mover, to the elevators, which lift it to the top of the building, whence it is conducted by spouts to bins on the second and third floors, and when ready for shipping, it falls again to the carts, which are guaged measures, and thence to the vessel lying at the wharf, a couple of hundred feet from the barn.

The corn is shelled in the same place, and handled in the same way, or rather, steam is made to do the work of handling.

If the corn crop of 600 acres produces a usual average this year of 35 bushels to the acre, it will make 21,000 bushels. Two-thirds of this may be sold, say 14,000 bushels, at 45 cents, which would give $6,300; 20,000 bushels of wheat, at $1, would give $20,000; which makes the whole $26,300. A very pretty income for one plantation; but not all of the same owner, for he has six or seven other plantations on the Rappahannock, which contain 9,972 acres of arable land, the crop upon which this year will probably be 12,000 bushels of wheat, and has been of corn for sale in previous years, 24,354 bushels, besides 15,000 bushels reserved for home consumption. The steam-engine which drives the farm machinery at Sandy Point is sixteen-horse power, costing $1,600, and together with the buildings and machines, $8,000. The barn is three stories high; the saw and grain mill stands at one end, and the engine-house beyond; the smoke is taken up a high chimney, which obviates all danger from sparks.

American Sabbath Tract Society's Publications

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 2[illegible] pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
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No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

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☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York

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DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
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Newport..Abel Stillman.
Nile..E. R. Clarke.
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Portville..Albert B. Crandall.
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Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

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Waterford & N. L..P. L. Berry
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2d Hopkinton..Charles Spicer
3d Hopkinton..............
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" H. W. Stillman.
Phoenix..Thomas R. Green.
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OHIO.
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EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS---$2 00 PER ANNUM, IN ADVANCE.

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WHOLE NO. 476.

The Sabbath Recorder.

For the Sabbath Recorder.

THE WORK TO BE DONE—NO. 2.

We believe that God will employ the gospel as the great and efficient means in preparing the way for the final reign of Jesus Christ. The gospel is just adapted to do this work. "It is the wisdom of God, and the power of God," and "mighty through God to the pulling down of strong holds." This great and mighty lever has been put into the hands of the churches. We have it in trust, and to us the command is given, "Go ye into all the world, and preach the gospel to every creature," with the promise, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Feeling the force of this command, good men have been moved to inquire, What can we do? and, Who shall we send?—while a Carey, a Judson, a Carpenter, a Wardner, and others, have said, "Here am I, send me." This good work began in the land of Judea, in the days of the apostles; and though many seasons of apathy and spiritual decline have left their painful impress, still there always have been those who have fearlessly and faithfully braved and faced the tempest until the present time.

About *fifty-six* years ago, a few Baptist preachers assembled in a small parlor in the retired town of Kittering, England; and after spending a season in prayer for divine direction, they resolved to form an association for diffusing religious knowledge in the heathen world; and from their own scanty means they contributed thirteen pounds, as alms to accompany their devotions. This was the beginning of the great work of modern missions. That little germ has grown to be a mighty tree, overspreading the earth. There are now supposed to be about seventeen hundred missionaries in the gospel field, who are aided by more than five thousand native teachers; and they are laboring around twelve hundred central stations, aided by about sixty printing establishments. Nearly two hundred thousand have already professed conversion to the Christian faith, and two hundred thousand more are daily taught wisdom, human and divine, in the missionary schools.

William Carey, the cobbler, who for years worked on his shoe-bench with his book before him, was the man who struck the first blow, at home and abroad. He kindled up a light on the shores of the kingdom of darkness abroad. He rose to be the first scholar and the foremost philanthropist in India. "He emulated every excellence, and became the purest among the great, and the greatest among the pure," as says his biographer. The government, which first opposed him, came at length to acknowledge their obligations to him, and to the religion that he professed. On the tenth of August, 1842, a great concourse of statesmen and patriots in Calcutta, resolved to signify their gratitude and veneration for great services and exalted worth, by ordering the form of Dr. Carey cut in marble. But neither they nor the angels of God, can fully estimate the worth of that gospel which he preached. "It is the wisdom of God and the power of God." And the small beginning will continue its onward course, until tyranny, idolatry, heresy, and every species of opposition, will be overcome and destroyed.

One of the greatest helps for the furtherance of the gospel is the religious instruction given in the Sabbath School. Let the name of Robert Raikes be long remembered, who first gathered the religious children and the unfortunate together in a Sunday School. From a small beginning—from this little spark—a great light has started, by which vast multitudes, of all grades and conditions, have been taught the way of life.

By the faithful use of such means, obstacles will be removed. "He will overturn, overturn, overturn it, until He whose right it is shall come, and God will give it him." Already the gospel has been the means in the hands of God of overturning kingdoms and empires; and through that instrumentality kings have been made nursing fathers, and queens nursing mothers, and the wrath of man has been made to praise God. Then let our prayer be, "Thy kingdom come, thy will be done on earth, as in heaven."

The imparting of the Holy Spirit is not of the least importance among the instrumentalities of God's appointment. "Paul may plant, and Apollos water, but it is God alone who can give the increase." There is great danger of our relying too much upon human instrumentalities. We may be too well satisfied with liberal governments, with free toleration, the sending out of missionaries, the publication of tracts and Bibles. This must be done, but these are only so many human instrumentalities, and they are altogether unavailing, without the influence, and the quickening, and the life-giving energies of the Holy Spirit. This will be given in answer to prayer. Let the church be of one accord in asking God for the pouring out of the Holy Spirit. Not that we are to expect the working of miracles, but that the ordinary means appointed may be effectual in hastening, in the Lord's own time, the reign of the Prince of Peace.

We may inquire why we expect that God will accomplish this great work by the instrumentalities we have mentioned. We expect it, because these are the instrumentalities he has hitherto employed for accomplishing his purposes. For nearly six thousand years God has been overturning one nation and building up another, and when they had become corrupt with sin, and wanton in iniquity, nations have been permitted to war against them, and to destroy them. Though at times God did avert the common course of nature, as when he brought the flood upon the old world, and in the destruction of Sodom and Gomorrah, yet his ordinary way of working has been in destroying one nation to build up another. Where are those noble sons of the forest, who, unrestrained, roamed through this land, and were lords of all they surveyed? Alas! they have been removed to make room for us; and God may expect from us corresponding fruits. Upon that people has been sent the famine, the pestilence, and the sword, and they have fallen before it, as the tender grass before the scythe of the mower. Only one century has passed since a Braynard and an Elliott followed the Indian through the deserts of New Jersey and Pennsylvania, lived with them, and suffered with them, to teach them the gospel of Jesus Christ. Since that time the world has been in arms; nation has been contending with nation, and every conquest, and every revolution, has been the means of establishing more liberal governments, and opening the way for the gospel of Jesus Christ. Thus has it been in China, and we confidently expect that Japan will soon stretch out an inviting hand for us to come over and help them. "The world is the field, the seed is the word of God, the harvest is the end of the world, and the reapers are the angels."

W. B. GILLETTE.

SHILOH, N. J.

THE MINISTRY.

A good deal has been said of late about the inadequate support of the ministry, and the probability that herein is the secret of the inadequate supply of ministers. An Illinois correspondent of the *Independent* takes a view of the subject somewhat different from most writers upon it, as will be seen from the following extracts:—

I have nothing to say of the Nabalism of churches that unnecessarily allow their ministers to suffer; though I would ask whether such churches are to be forsaken by the ministry on account of the sins of its Demases. May there not be some poor child, may there not be some town pauper, to be saved in that congregation, whose songs in paradise will repay the Elisha who has preached and prayed in that ungrateful place?

But the question we discuss is, Can a man live on $450? Cannot a young man do better, *i. e.*, get $455, or $460, by being a doctor or a lawyer? If the surplus $5 or $10 or more will procure more comforts, or even, as I acknowledge it can, in some circumstances, save life, then it is a grave question. But money is not quite all that a minister gets for his labor. Let me make a little brief catalogue of *my* profits in this line, and if every minister will do so, I think we may have some valuable data from which Mr. Somebody may make up his prize essay.

1. I have a hope of eternal life. When I was in agony about my soul, if I had made any condition about serving the Lord, as for instance, "I will not be a poor itinerant minister," I do not see how I could ever have obtained a good hope through grace. We must be willing to be any thing that God requires, if we would enter the Saviour's kingdom.

2. I hope an answer to prayer for others. I once told the Lord, if He would save L , I would be his bond servant forever, "go hedge or ditch." Now I hope He has saved a number by my poor instrumentality, and I do not know, perhaps never shall in this world, whether He has saved or intends to save L.; but as the Lord liveth, and as my soul liveth, I will not forget the prayers and the vows I made when I footed it over the mountains to go to a place where I might beg an education. Thus God has pleased to teach me the worth of one soul. It was all and more than my mind could hold then, or can now; and the young believer who can sit down, and in connection with such a subject make a calculation about the $450, had better ———, but I will not be severe.

3. I have been, as I have said, instrumentally helpful in leading some souls to the Saviour. True, I *might* (?) have assisted them even if I had "decided to read law," but now they love me as a pastor. Just run over the ferry, if you have time, and ask Bro. Beecher, or Bro. ——, what he will take for his pastoral office.

4. I have had a great many side joys—pleasant things, that have come in without stipulation or forethought of mine. Do the lawyers and doctors ever furnish a bit of religious poetry, or a scrap of something good (good, not best) for a religious paper? Do they have their minds whipped up to it by some pleasant or perchance ugly incident in their profession? If any one prizes mental locomotion, this is no small incidental profit. Dear editors, if you should even decide that this may see the light, how pleased I should be. I shall paste it into my fragment book, and think of it, all too proudly, perhaps, but still it will be a great gratification.

5. I have preached two thousand two hundred and forty-five sermons; two or three of them in your great New York. Now, if what Dr. Nelson once told me is true, that the privilege of preaching one sermon is worth more than a million of dollars, (and I ought to believe it,) then I am rich as any of the lawyers and doctors on the footstool. I am not such a dunce or a mastiff that I can despise or bark at either of those noble and useful professions; but I am not sorry that I was led into the ministry, rather than into medicine or the law.

6. The Lord has given me a good wife. Perhaps I should have had a good one if I had not been a preacher, perhaps not. The Sunny Sides and Peeps at No. Five are not all published yet. When we get over Jordan, and read some of the light literature of heaven, we shall know more than we do now; and I am not afraid to put ministers' families, with all their sorrows, against any equal number of families in the world—the Rothschilds and the Girards included.

True, my companion is a little too fond of nice chairs, and she has had some of them broken in our twenty removals (not all from town to town, but in parishes where there were no parsonages,) but she is somewhat accustomed to the yoke of poverty. With a woman of high notions, I should long ago have made shipwreck on my $450. But I must stop. Ministers are in some sense a suffering class, and the ministry is in part a dishonored profession; though I do not hold Congregationalism responsible for all the odium that has come upon us; but with all these infelicities, let me have the ministry. I am positively ashamed to discus the matter of dollars and cents.

A living we must have, and a living we *shall* have, and whoever wishes for more as a condition that he shall stand in a Levite's place, had better turn to some other business. But first, I am afraid, he had better turn to the Lord; and *then*, if he can, with requisite talents, keep out of the ministry in this present age, when religion calls for her conscripts, I shall have the uncharitableness to think that he has been fed too long with pap out of a golden spoon.

A REMEMBERED PSALM.

A minister was visiting a seamen's hospital in a large town on the sea-coast, when he came upon a sailor apparently dying from the effects of disease induced by his own profligacy. The minister addressed him on the interests of his soul, but was met with a rude repulse. He persevered with all kindness, and the hardened sinner told him with an oath not to disturb his dying thoughts with the name of religion. The minister, in spite of repeated refusals and counterfeits of sleep, urged the Gospel, but to an ear that was as deaf as the adder. A thought at length struck him. From an expression used by the seaman, he concluded that he was a native of Scotland, to which country he himself belonged. He began to sing to himself, to a well-known tune, the words—

"Such a pity as a Father hath
Unto his children dear;
Like pity shows the Lord to such
As worship him in fear."

The effect was remarkable. The sounds had touched the inmost chords of his heart. He started up. "Where did you learn that?" he asked. "From my mother," was the reply. "I learned it too at my mother's knee," he said; "and I never thought to hear it again." The fountain sealed was broken; tears began to flow down his weather-beaten cheeks. The truth was affectionately taught, eagerly listened to; and, after his recovery, he gave evidence that he had become a penitent child of God.

AN INGENIOUS REBUKE.

A general officer, who was in early life much addicted to profane oaths, dated his reformation from the memorable check he received from a Scotch clergyman. When he was lieutenant, and settled at Newcastle, he got involved in a brawl with some of the lowest class in the public street; and the altercation was carried on by both parties with abundance of impious language. The clergyman, passing by, was shocked with the profanity, and stepping into the crowd with his cane uplifted, thus addressed one of the leaders of the rabble: "O, John, John! what is this I hear? you only a poor collier boy, and swearing like any lord of the land? O, John! have you no fear of what will become of you! It may do very well for this gallant gentleman, (pointing to the lieutenant,) to bang and swear as he pleases; but you, you, John, it is not for you, or the like of you, to take in vain the name of Him in whom you live and have your being!" Then turning to the lieutenant—"You'll excuse the poor man, sir; for he is an ignorant body, and kens nae better." The young officer shrank away in confusion, unable to make any reply. Next day he waited on the minister, and thanked him sincerely for his well timed reproof, and was ever after an example of correctness of language.

[Youth's Cabinet.

AUTHORSHIP OF THE BIBLE.

There are in all sixty-six books which comprise the volume of Holy Writ, which are attributed to more than thirty different authors or writers of the whole. Half of the New Testament was composed by St. Paul, and the next largest writer is the gentle and beloved St. John. With the single exception of Paul, neither history nor tradition has testified that those powerful thinkers and writers ever enjoyed the benefits of education, or that they were trained to scholarship and learning; yet how ably have they written, what eminent characters have been chronicled by them, and what great events recorded, both for time and eternity!

Jeremiah is sorrowful; Isaiah sublime; David poetical; Daniel sagacious; Habakkuk and Haggai terrible and denunciatory; but they all seem to have exercised their natural gifts under the influence of Divine direction and inspiration. Moses, with his vast knowledge, and profound intelligence—the legislator, the reformer, the deliverer—commenced the work; and John, with his depth of feeling and exquisite tenderness and simplicity, completed it.

And what do we know of the lives of all these, or even of the two last mentioned? Nothing that human vanity might exult in. Moses was rescued from the oozy rushes of the Nile; and John died in his old age a lonely exile on the small island of Patmos.

THE USE OF THE FLOWERS.

BY MARY HOWITT.

God might have bade this earth bring forth
Enough for great and small,
The oak tree and the cedar tree,
Without a flower at all.
He might have made enough, enough
For every want of ours,
For luxury, medicine, and toil,
And yet have made no flowers.

The ore within the mountain mine
Requireth none to grow,
Nor doth it need the lotus-flower,
To make the river flow.
The clouds might give abundant rain,
The nightly dews might fall,
The herb that keepeth life in man
Might yet have drunk them all.

Then, wherefore, wherefore were they made,
And dyed with rainbow light,
All fashioned with supremest grace
Up springing day and night;
Springing in valleys green and low,
And on the mountain high,
And in that silent wilderness,
Where no man passeth by?

Our outward life requires them not,
Then wherefore had they birth?
To minister delight to man,
To beautify the earth;
To whisper hope—to comfort man,
Whene'er his faith is dim;
For whoso careth for the flowers
Will care much more for Him!

A DISCOURSE ON FLOWERS.

BY HENRY WARD BEECHER.

Happy is the man that loves flowers! Happy even if it be adulterated with vanity and strife. For human passions nestle in flowers too. Some have their zeal chiefly in horticultural competitions, or in the ambitions of floral shows; others love them as curiosities, and search for novelties, for "sports," and monstrosities. We have been led through costly collections by men whose chief pleasure seemed to be in the effect which their treasures produced on others, not on themselves. But there is a choice in vanities and ostentations. A contest of roses is better than of horses. We had rather take a premium for the best tulip, dahlia, or ranunculus, than for the best shot. Of all fools, a floral fool deserves the eminence.

But these aside, blessed be the man that really loves flowers!—loves them for their own sakes, for their beauty, for their associations, the joy they have given and always will give; so that, if there was not another creature on earth to admire or praise, he would just as much sit down among them as friends and companions! But such men need no blessing of mine. They are blessed of God! Did he not make the world for such men? Are they not clearly the owners of the world, and the richest of all men?

The end of art is to innoculate men with the love of nature. But those who have it in the natural way need no pictures or galleries. Spring is their designer, and the whole year their artist.

He who only does not appreciate floral beauty is to be pitied like any other man who is born imperfect. But men who contemptuously reject flowers as effeminate, and unworthy of manhood, reveal their coarseness. Were flowers fit to eat or drink, were they stimulative of passions, or could they be gambled with, like stocks and public consciences, they would take them up just where finer minds would drop them—who love them as revelations of God's sense of beauty, as addressed to the taste, and to something finer and deeper than taste, that power within us which spiritualizes matter, and communes with God through his works.

Many persons lose much of the enjoyment by indulging false associations. The term *weed* ends the glory of some flowers. But all flowers are weeds; and somewhere our rarest flowers are somebody's commonest. Flowers growing in noisome places, in desolate corners, upon rubbish, or rank desolation, become disagreeable. Roadside flowers, irradicable, and hardy beyond all discouragement, loose themselves from our sense of delicacy and protection. And, generally, there is a disposition to undervalue *common* flowers. If a plant be uncouth, it has no attractions to us simply because it has been brought from the end of the earth, and is a "great rarity;" and if it has beauty, it is none the less but a great deal more attractive to us, because it is common. It adds generosity to beauty. It gives joy to the poor, the rude, and to the multitudes who could have none were nature to charge a price for her blossoms. Is a cloud less beautiful, or a sea, or a mountain prospect, because often seen, or seen by millions?

At any rate, while we lose no fondness for eminent and accomplished flowers, we are conscious of a growing respect for the democratic crowds. There is, for instance, the mullen, of but little beauty in each floweret, but a brave plant growing cheerfully and heartily out of abandoned soils, ruffling its root with broad-palmed, generous, velvet leaves, and erecting there from a spire that always inclines us to stop for a kindly look. This fine plant is left, like a decayed old gentleman with us, to a good-natured pity. But in other countries it is a *flower*, and called the "American velvet plant."

We confess to a homely enthusiasm for clover—not the white clover, beloved of honey-bees, but the red clover. It holds up its round, honest head, with such rustic innocence! Do you ever see it without thinking of a sound, sensible country lass, sun browned and fearless, as innocence always should be? We go past a *field* of red clover, like Solomon in a garden of spices. There is the *burdock*, too, with its prickly rosettes, that has little beauty or value, except (like some kind, brown, good-natured nurses) as an amusement to children, who manufacture baskets, and what not, of its burs. But the thistle is a prince. Let any man that has an eye for beauty take a view of the whole plant, and see where is more expressive grace and symmetry, and where is there a more kingly flower? To be sure, there are sharp objections to it in a bouquet; yet most gardeners feel toward a thistle as boys toward a snake—and farmers, with more reason, dread it like a plague. But it is just as beautiful as though it was a universal favorite. What shall we say of mayweed, irreverently called dog-fennel by some? Its acrid juice, its heavy pungent odor, make it disagreeable—and being disagreeable, its enormous Malthusian increase renders it hateful to damsels of white stockings, compelled to walk through it on dewy mornings. Arise, O scythe, and devour it?

The first thing that defies the frost in spring, is the chickweed. It will open its floral eye and look the thermometer in the face at 32 degrees; it leads out the snowdrop and crocus. As a harbinger and herald, let it not be forgotten.

You cannot forget, if you would, those golden kisses all over the cheeks of the meadow, queerly called dandelions. There are many green-house blossoms less pleasing to us than these. Moreover, their passing away is more spiritual than their bloom. Nothing can be more airy and beautiful than the transparent seed globe; a fairy dome of splendid architecture.

As for marygolds, poppies, hollyhocks, we shall never have a garden without them, both for their own sake, and for the sake of old-fashioned folks, who used to love them. Morning glories need no praising. The vine, the leaf, the exquisite vase formed flower, the delicate and various colors, will secure it from neglect while taste remains. Grape blossoms and mignonette do not appeal to the eye, and if they were selfish, no man would care for them. Yet, because they pour their life out in fragrance, they are always loved, and, like homely people with noble hearts, they come to look beautiful by association. Nothing that produces constant pleasure in us can fail to seem beautiful. We do not need to speak for that universal favorite—the rose? As the flower is the finest stroke of creation, so the rose is the happiest hit among flowers!

But we must not neglect the blossoms of fruit trees. What a great heart an apple tree must have! What a generous work it makes of blossoming! Not a single blossom for each apple that is to be; but a profusion, a prodigality of them. The tree is but a large bouquet; it gives you twenty times as much as there is need for, evidently because it loves to blossom. We will praise this virtuous tree. Not beautiful in form, clumpy, cragged, and rude; but glorious in beauty when efflorescent. Nor is it a beauty only at a distance. Pluck down a twig and examine as closely as you will; it will bear the nearest looking. The simplicity and purity of the white expanded flower, the half-open buds slightly blushed, the little pink tipped buds unopened, crowding up like rosy children around an elder brother or sister! Why here is a cluster more beautiful than any you can make up artificially, and you may pick from the whole garden. Wear this family of buds for my sake; it is all the better for being common. I love a flower that all may have; that belongs to the whole, and not to a select and exclusive few. Common, forsooth! a flower cannot be worn out by much looking at, as a road is by much travel.

How one exhales, and feels his childhood coming back to him, when, emerging from the hard and hateful city streets, he sees orchards and gardens in sheeted bloom, plumb, cherry, pear, peach and apple, waves and billows of blossoms rolling over hills and down through the levels. My heart runs riot. This is a kingdom of glory. The bees know it. The very flies, that never seem to be thinking of any thing, are rather sober and solemn here. Such a sight is equal to a sunset; a sunset is but a blossoming of the clouds.

We love to fancy that a flower is the point of transition at which a material thing touches the immaterial; it is the sentient vegetable soul. We ascribe dispositions to it; we treat it as we would an innocent child. A stem or root has no suggestion of life. A leaf advances toward it; and some leaves are as fine as flowers, and have a grace of motion seldom had by flowers. But flowers seem to smile; some have a sad expression; some are pensive and diffident; others again plain, honest and upright, like the broad-faced sunflowers and the hollyhock. We speak of them as laughing, as gay and coquettish, as nodding and dancing. But no man of sensibility ever spoke of a flower as he would of a fungus, a pebble, or a sponge. They are more life like than many animals. We commune with flowers, we go to them if we are glad or sad; but a toad, a worm, an insect, we repel as if real life was not half so real as imaginary life. What a pity they can utter no sound. A singing rose, a whispering violet, a murmuring honey suckle! Oh, what a rare and exquisite miracle would these be.

When we hear melodious sounds—the wind among trees, the noise of a brook falling down deep into a leaf-covered cavity—birds' notes, especially at night; children's voices as you ride into a village at dusk, far from your home, and long absent, and quite home sick; or a flute heard from out of the wood, a silver sound rising up among silver-lit leaves, into the moon-lighted air; or the low conversation of persons whom you love, that sit at the fire in the room when you are convalescent; when we think of these things, we are apt to imagine nothing perfect that has not the gift of sound. But you change your mind when you dwell lovingly among flowers; they are always silent. Sound is never associated with them. They speak to you, but it is as *the* eye speaks, by vibrations of light, and *not* of air.

It is with flowers as with friends. Many may be loved, but few much loved. Wild honey-suckles in the wood; laurel bushes in the very regality of bloom, are very beautiful to you. But they are color and form only. They seem strangers to you. You have no memories reposed in them. They bring back nothing from Time. They point to nothing to come. But a wild brier awakes a deeper feeling. It is the country cousin of the rose, and that has been your pet. You have nursed it, and defended it; you have had it for companionship as you wrote; it has brought remembrance to you, and conveyed your kindest feelings to others; you remember it as a mother's favorite; it speaks to you of your own childhood—that white rose bush that snowed in the corner by the door, or that generous bush that blushed red in the garden with a thousand flowers, whose gorgeousness was among the first things that drew your childish eye, and which always comes up before you when you speak of childhood. You remember, too, that your mother loved them. As you walked to church she plucked off a bud and gave you, which you carried, because you were proud to do as she did; and you remember how, in the listening hour of sermon, her roses fell neglected on her lap—and how you slyly drew one and another of them; and how, when she came to, she looked for them under her handkerchief, and on the floor, and then, spying the ill-repressed glee of your face, smiled such a look of love upon you, as made a rose forever after seem to you as if it smiled a mother's smile. And so a dog rose, or the sweet-brier, that at evening fills the air with odor, (a floral nightingale, whose song is perfume,) greets you as dear and intimate friends. You almost wish to get out, as you travel, and inquire after their health, and ask if they would send any message to their town friends.

But no flower can be so strange, or so new, that a friendliness does not spring up at once between you. You gather them up along your rambles; and sit down to make their acquaintance on some shaded bank, with your feet over the brook, where your shoes feed their vanity as in a mirror; you sort them; you question their graces; you enjoy their odor; you range them in the grass in a row, and look from one to another; you gather them up, and study a fit graduation of colors, and search for new specimens to fill the degrees between two violet extremes. All the while, and it is a long while if the day be gracious and leisure is ample, you are having various suggestions and analogies of life darting in and out of your mind. This flower is just like a friend; that one makes you think of mignonette, and mignonette always makes you think of such a garden and mansion where it enacted a memorable part; and *that* flower conveys some strange and unexpected resemblance to certain events of society; and so your pleased attention strays through a thousand varieties of fancy, or memory, or vaticinating hope.

Yet, these are not home flowers. You did not plant them. You have not screened them. You have not watched their growth, plucked away voracious worms, or nibbling bugs, and seen them in the same places year after year, children of your care and love. Around such there is an artificial life, an associational beauty, a fragrance and grace for the affections, that no wild flowers can have.

It is a matter of often gratitude that this finest gift of Providence was the most profusely given. Flowers can not be monopolized. The poor can have them as well as the rich. It does not require such an education to love and appreciate them, as it would to admire a picture of Turner's or a statue of Thorwaldsen's. And as they are messengers of affection, tokens of remembrance, and presents of beauty, of universal acceptance, it is pleasant to think that, in them, all men recognize a brief brotherhood. It is not impertinent to offer flowers to a stranger. The poorest child can proffer them to the richest.

A hundred persons turned together into a meadow of flowers, would be drawn together in a transient brotherhood. It is often affecting to see how serviceable are flowers to the necessities of the poor. If they bring their little floral gift to you, it cannot but teach you to think that their grateful affection longed to express itself as much as yours. You have books, or gems, or services, that you can render as you will. The poor can give but little, and do but little; let them give those tokens of affection, flowers! And then, when death enters a poor man's house! It may be the child was the only creature that loved the unbefriended father—*really* loved him; loved him utterly; or it may be it is an only son, and his mother a widow, who, in all sickness, felt the limitation of poverty, and did what she could, but not what she would, had there been wealth. The coffin is pine. The undertaker sold it with a jerk of indifference and haste, lest he should lose the selling of a rosewood coffin, trimmed with splendid silver screws. The room is small. The attendant neighbors are few. The shroud is coarse. Oh! the darling child was fit for whatever was excellent, and the heart aches to do for him whatever could be done to speak love. But it takes money for fine linen; money for costly sepulture. But flowers, thank God, the poorest may have. So, put white buds in the hair, and honey-dew, and mignonette, and half-brown roses, on the breast; if it be in the spring, a few white violets will do; and there is not a month till November, that will not give you something. But if it is winter, and you have no single pot of roses, then I fear your darling must be buried without a flower, for flowers cost money in the winter!

And then, if you cannot give a stone to mark his burial place, a rose *may* stand there; and from it you may, every Spring, pluck a bud for your bosom, as *the* child was broken off from you. *And if* it brings fear for the past, you will not see the flowers fade and come again, and fade and come again, year by year, and not learn a lesson of resurrection—when that which perished here shall revive again, never again to droop or die.

[Independent.

BAD BARGAINS.—A teacher in a Sunday-School once remarked that he who buys the truth makes a good bargain; and inquired if any scholar recollected an instance in Scripture of a bad bargain.

"I do," replied a boy. "Esau made a bad bargain when he sold his birthright for a mess of pottage."

A second said, "Judas made a bad bargain, when he sold his Lord for thirty pieces of silver."

A third boy observed, "Our Lord tells us that he makes a bad bargain, who, to gain the whole world, loses his own soul." A bad bargain, indeed!

The Sabbath Recorder.

New York, August 4, 1853.

THE SUNDAY STATUTE.

We took occasion, last week, to find fault with the law which compels everybody to suspend labor on the first day of the week, giving it as our opinion, that it is unsafe to leave corrupt men without employment one entire day in every seven. Men of corrupt passions are best held in check by having their time wholly occupied in some useful employment. The moment they are idle, Satan finds mischief for them.

Should it be replied, that He who said of the Sabbath-day, (granting, for argument's sake, that Sunday is the divinely appointed Sabbath,) "In it thou shalt not do any work," knew whether it would be safe to give such an institution to a corrupt world; our answer is, that the expediency of rendering obedience to what *God* has commanded is not at all questioned. Those who receive the Sabbath as a God-given institution, and observe it as such, are perfectly safe in doing so. But corrupt men do not so receive it, and in the suspension of their labors they are moved only by the fear of *man*. They see nothing but the authority of the State. God is not in all their thoughts. If they had some sort of regard to Divine Authority in quitting their work, and would prove that they had, by making a moral and religious use of the day, the case would be different. It would then be infinitely better, that labor should cease.

Arch-Deacon Paley made the quaint but sagacious remark, that the laziness of some people was their best property. Governed by propensities of the worst kind, they would prove most intolerable pests to society, were it not that their constitutional sluggishness forbids their being very active in carrying out their wickedness. But, unfortunately, viciously disposed people are not always lazy, and were it not that necessity obliges them to work at some useful calling, the stability of society could not long be maintained. Nevertheless, once in every seven days, the stability of society is periled, and the Police returns of each Monday morning are a standing proof, that the law of the Sabbath fails to accomplish its civilizing and refining effects, where it does not rest upon *voluntary* observance.

"The world is governed too much," was the remark of a sagacious civilian; and certainly the remark was a profound one. Too much government breeds rebellion. In attempting to extend authority over men, they must be taken as they are, not as they ought to be. Did not Moses act on this principle? On what other was it, that he allowed the Hebrews to divorce their wives? The thing was not right in the abstract. It was not so from the beginning. He who made the progenitors of mankind, made one male and one female, and made it their duty to cleave together through life. But Moses found a 'hardness of heart' in the people whom he had to govern, and *therefore* permitted them to put away their wives. He never inculcated the abstract principle, that divorce was right, any more than Christ himself did. But because of that strength of corruption in the hearts of the Israelites, which led them often to treat their wives with cruelty, and otherwise to defeat the very end of the marriage relation, he permitted the thing. He saw that any attempt to govern such corrupt people according to the most rigid principles of righteousness, would only work disastrously, and he therefore wisely regulated, and modified, what he could not absolutely control.

We think the same principle should be observed with regard to the Sabbath. We go for giving corrupt men employment on the Sabbath-day in some kind of labor, or at least for permitting them to be so employed, if they choose. We go for it, not because we suppose it to be right in itself, but because it is the least of two evils—because of the hardness of their hearts. We know that they *ought*, not only to cease from work, but to count the Sabbath a delight. They *ought* to be assembled in holy convocation before the Lord. They *ought* to read the Bible, and to inquire earnestly the way to heaven. They *ought* to use every divinely appointed means of moral and religious improvement. And one day in seven, separated from the common business of life, is little enough for such purposes. But what they *ought* to do is one thing; what they *will* do is quite another. They *will not* keep the Sabbath in any religious or moral way; and if they will not, why compel them to that suspension of labor, which is of no value except as a means to the higher and more important end?

We have heard a great deal about the confessions of criminals, who have dated their careers in wickedness from the time when they began to break the Sabbath. Statistics on this point have been compiled, till the most incredulous have been staggered. The design was to create the impression, that Heaven itself frowned upon every one who did not look upon Sunday as a sacred day. But the logical and truly rational view of the case is this: that, when these criminals began to spend their Sundays in idleness, they were already viciously disposed. The law of the land compelled them to desist from work, and thus the daily restraint which labor imposed upon them was removed. They could not sink into sluggishness; it was contrary to their nature. The leisure of Sunday, therefore, gave them opportunity to act out the wickedness of their hearts, which they did not fail to do. And as the corruption of the heart gathers fresh strength by every indulgence, so they continued to wax worse and worse, till society was startled by their deeds of daring. It was not because Sunday's *sacredness* had been violated, that they became so wicked, but because the viciousness of their nature was stimulated afresh every week by a day of *idleness*.

T. B. B.

BRITISH CORRESPONDENCE.

Sunday in Scotland—The Tests Bill—Tractarianism.

GLASGOW, July 15th, 1853.

Our anticipations regarding the breaking down of the fences which human law had thrown around the Scottish Sunday, are being steadily realized—and weak faith will yet, we trust, be further helped by the removal of obstacles to the keeping of the Lord's own day. Next in importance to the running of Sunday trains on Scottish railways, do we regard, in this respect, the Sunday sailing of pleasure steamboats on the river Clyde; and of these a commencement has actually been effected. The "Emperor," purchased for this very purpose, sailed on Sunday last, from the Glasgow harbor to Greenock, Gourock, Dunoon, and Kilmur; and, although double the usual fares were charged, she carried a company of from 300 to 400. As she sails on abstinence principles, one class of the community will the more readily show her favor; while another class are thereby, in part, deprived of one of their objections. It is not a hasty movement, but a skillfully planned and prudently conducted enterprise, fitted to replace the first day of the week among "the six working days." It was not to be expected that this should be accomplished without an effort to prevent it; but the only hindrance yet thrown in the way is not likely greatly to retard the result. The vessel sailed without impediment from the Glasgow quay, and touched at those of Greenock and Gourock, landing the passengers designing to stop there; but on reaching the piers of Dunoon and Kilmur, their egress was prevented by locked gates. The piers are, I believe, private property, and the tacksmen had previously, publicly and privately, intimated that they would not allow the passengers to disembark thereon. A formal demand having been made and refused, the boats were used to put passengers ashore, and the legality of the tacksmen's opposition, even, it is said, is to be tested. In some of the churches in these coast places, discourses on Sunday sanctification were delivered; and the newspapers in the same interest manifest their fears and displeasure. But no competent authority has interfered to arrest the movement—although it is asserted that our River Bailie Court interdicted a boat from plying eleven or twelve years ago. The "Emperor" is again advertised for Sunday first; ~~and at the places whose~~ piers were closed against them, the landing, it is announced, will "meanwhile" be by boats. There seems little reason to doubt at present, that the attempt will be successful, and if so, that it will also be imitated. Even the *Scottish Guardian*, (the Glasgow Free Church organ,) only counsels that *if* there be no law to prevent this boat from sailing on Sunday, its readers should not patronize it on other days. Yet it would not be easy for the Church to justify her wrath in the matter. Her advocates, on the platform, in the pulpit, and through the press, when plied with the authority of God's commandment requiring men to sanctify the seventh day as the only Sabbath, have been ready with the subterfuge that "a seventh part of time" is the spirit of the law. But, as we have repeatedly replied, if this be satisfactory as a vindication of the Church's unauthorized practice in substituting the first day for the seventh, it would be equally satisfactory as applicable to any other day. Now, in the present case, the proprietors of the Sunday boats simply avail themselves of the Church's plea; and, disregarding the day of the Church's adoption, they have set apart Tuesday as a day of rest for those employed—not sailing at all upon it. Consistently, "seventh part of time" reasoners can scarcely object, while practically it furnishes additional illustration of the evil of tampering with the law of the Lord.

The New Universities Tests Bill yesterday passed the second reading in the House of Commons, by 106 votes against 17, and is likely to become the law of the land. Under it, Professors, instead of becoming bound to *maintain* the Church of Scotland, will bind themselves *not to teach* any thing *opposed* to Scripture, to the established Church, and her authorized creed. It has been well objected, that if the Confession of Faith be in accordance with the Scriptures, to protect the student from whatever is opposed to the latter would include the former; but there seems a want of confidence that this would result. It is indeed maintained by opponents, that in regard to the statement of the Confession, about God's having created "out of nothing," in six days, the visible creation, sound philosophy is belied; and that, as Buckland and other Christian geologists believe, Moses, while he gives account of the daily work by which order was brought out of confusion, refers to the long antecedent production of the material elements as having been "in the beginning." The argument was, I believe, first used against stereotyped human creeds, about a dozen years ago, by Dr. Carlyle, Presbyterian minister in Dublin; and the fact on which the argument is based is admitted even by Dr. Candlish, in his work on Genesis—although it is understood that the Doctor has used his influence in obtaining for the Confession the place which it holds in the New Bill.

Tractarianism continues to hold its place in the Church of England, and in some cases to make nearer approaches to Popery. The revival of *auricular confession*, by many of her ministry, has occasioned serious apprehensions on the part of some of the best of her people. Different opinions in regard to the practice are entertained by different prelates. The Archbishop of Canterbury, when memorialized upon the point, said he considered the practice "to be equally unscriptural in principle, and mischievous in effect." Dr. Bayford, however, who was counsel for Mr. Gorham in the case which has given celebrity to his name, is said to have given it as his opinion, that the law cannot reach a clergyman for introducing it among his people. When the Bishop of Exeter threw his mantle of protection over those in his diocese who had been most forward in the innovation, he was so hissed and hooted, and groaned at, by well-dressed people, in a church at Plymouth, as to have been actually alarmed for his personal safety; and a memorial was presented to the Queen from a meeting of the County of Devon, including a large number of the magistrates, praying for the appointment of a commission of inquiry upon the subject. Practically, also, the evil to which it is believed to lead so frequently in the Church of Rome, was exhibited in the Church of England, when, a few months ago, a rector in the diocese of Worcester, the father of six children, debauched a woman while at confession in his vestry, who, in consequence, became a mother, and occasioned his being removed from his living. Yet, notwithstanding of all this opposition, and these results, the practice is secretly maintained, and is probably being extended rather than diminished. The Protestant Defense Committee of Brighton have just made it known, that the younger members of the Shoreham and Hurst College systematically practice confession. The Bishop of Chichester has, indeed, expressed his decided disapprobation; but he further informs us, that even prayers for the dead have been said there—although without the knowledge of the Provost of the College. Alas for the flock, for whom such shepherds are being prepared.

J. A. BEGG.

LETTER FROM MR. GONSALVES.

J. W. Morton—Baptism of Mr. Begg and others—Intemperance in Scotland—Madeira.

GLASGOW, Scotland, July 3, 1853.

I arrived here in June, in company with our excellent brother, Professor Morton, late missionary of the United Presbyterian Church at the island of Hayti. Professor Morton has visited Paris on business, and is ready to retrace his steps toward beloved America. I wish my mission was accomplished, so that I might return with him. He is an excellent companion and friend, always ready to do a kindness, even to a stranger. And he is doubtless one of the successors of the apostles, for in ~~a very eminent degree he~~ follows the injunction, "as ye go preach." While on board of the steamer, brother Morton preached several times, on deck and in the second cabin, by invitation.

This evening, at 6 o'clock, Prof. M. preached in the Baptist Church, called Blackfriars-street Chapel. After giving the people an excellent sermon from the words, "*He that will come after me, let him deny himself, take up his cross, and follow me*"—(the theme was, entire consecration to Christ, or entire devotion to the will of Christ)—he baptized three noble-looking Scotchmen, disciples of Christ, who keep the seventh day holy as the only true Sabbath. One of the men is Mr. Begg, a very respectable bookseller in Argyle Arcade, Glasgow. The church was well filled, galleries and all, with a solemn and deeply interested congregation.

Glasgow is a large city of 400,000 inhabitants. Many of the houses and public buildings are truly splendid, but many of the buildings have a very dark and smoky appearance, owing to the immense quantities of Scotch coals burnt in the city. Two-thirds of the people labor in the factories, who, when their day's work is accomplished, go forth into the streets, or to a park called the Green. Being confined all day in apartments badly ventilated, they seem to enjoy the fresh air exceedingly. The Green is a very large park ~~near the river~~ Clyde—larger than the famous Boston Common. There are found a great variety of amusements, from a penny monkey-show to a large circus.

The people here enjoy the largest liberty. But the great curse of Scotland is intoxication. It is still quite fashionable to offer something to drink to visitors. Even some evangelical ministers are in the habit of offering their friends Madeira, or Sherry, or Port, by way of hospitality; so that, if a man has many calls to make amongst even ministers and religious people, if he don't take especial care of himself, he will find it necessary to get a cab to carry him home, provided he is sober enough to tell the driver where he lives.

I expect to leave here day after to-morrow for Madeira, via London. Madeira still suffers by the famine, and the prospect is, that the blight on the vines will be as bad this year as the last. I hope the people will soon substitute something else for the vine—coffee, or the sugar-cane. I am going there in hope to bring my aged mother and friends, who long to come to a land of liberty and plenty.

M. J. GONSALVES.

THE CRYSTAL PALACE.—The number of visitors to the Crystal Palace during the week ending July 30, was, on season tickets 6816, transient 16,851; during the previous week, on season tickets 9,506, transient 16,608. The total number of visitors during two weeks, was about 50,000; the receipts at the door were $16,567 25. The price of season tickets is $10; single admission 50 cents. This week five-dollar tickets are to be issued, which will admit the holder till the 1st of October.

HELP, CASSIUS, HELP, OR I SINK!

This afternoon I received, per mail, the enclosed *morceau*, from a good friend, to whom I sent the *Recorder* containing my remarks on "*The Mine Explored*," and which, doubtless, was forwarded to me as a perfect extinguisher of the last hope for keepers of the original Sabbath. But hear! hear!

"The late learned Dr. Lee, Regius Professor of Hebrew in the University of Cambridge, England, published an elaborate sermon on 'The Duty of Observing the Christian Sabbath.' It was preached before the University, and includes, according to a statement of the *North British Review*, the following propositions: 'First, that the primitive Sabbath of those patriarchal epochs, which went before the exodus of the arising Hebrew people from Egypt, was in reality put back a day by Moses, after and in commemoration of that outcoming; secondly, that this was intended to be a temporary and purely Jewish change, or a mere deciduous graft, foreordained to fall off when the fullness of time should come for making the whole world kin by and in Jesus Christ; and, thirdly, that the Sunday of Christendom is actually the Sabbath-day of Abraham.'"

This slippery *scrap* of wiseacre erudition, snatched from cobbler Lee's pile of *offal*, is too *smeary* for use. The same greasy *chip* has been tried to be *put on* a hundred times before, but it won't stick, no how. It has been *soaked* so often, that if a single *peg* could be found, in Scripture or History, to tack it fast for a moment, the patch has become so *rotten*, that it has not consistence to hold it long enough to get a single *stitch* into it. It is a nasty bit of cast-away *Puritan tradition*—the flimsiest of all traditions, because so unbecoming. Old Moses must have been a tricky fellow, not to let that piece of jugglery slip out, when he was blabbing and writing every thing else for the whole world to see and hear all their doings; or the author of the above lucubration must regard himself as the very prince of humbug.

The "Christian Sabbath" has ever been maintained on the sole ground of it being the "*first day of the week*"—the assumed "*resurrection day*"—and their logic has always been, "*Redemption* is a greater work than that of *Creation*." The *seventh-day Sabbath* has always been repudiated on the specific ground of it being the *veritable original Sabbath*, nick-named "*Jewish Sabbath*." Our *first day* neighbors are getting into tight corners, and are witnessing hard, trying times. Truly, they strain at a *gate* and swallow a *sawmill* (camel.) Help! Cassius! help, or I sink!

W. M. F.

STREET PREACHING IN BALTIMORE.

The matter of street preaching seems to be quite troublesome in these days. Not long ~~ago it was~~ agitated in Cincinnati, and the Mayor gave a decision that street preaching was illegal; but after a stern mandate of public indignation, he found out his error, and the preacher was allowed to proceed in his out-door harangues. At Louisville, also, the subject has been agitated, and the Roman Catholic Bishop published an advertisement warning his flock, one and all, not to take notice of a certain street apostle. Baltimore has just been, and is now, the scene of a similar difficulty.

From the daily papers, it appears that on Sunday, July 24, a preacher, named John Mitchell, was engaged in preaching at one of the market places, when a number of the police interfered and pronounced the assembly illegal. One of them, seizing the offender by the arm, threatened to take him to the station-house if he did not desist. Some of the auditors here interfered, stating that Mr. Mitchell, who is an old man and deprived of sight, had preached for several years from the same place, and that his right to do so was unquestionable. One of the officers hereupon drew a revolver, and threatened to fire on any one who resisted, when some gentlemen known ~~as permanent friends of the temperance cause~~ led the blind speaker to the steps of the Methodist Episcopal Church hard by, where he concluded his discourse. A large number of persons who witnessed this, went to the Mayor, Mr. Hollins, and obtained an investigation and hearing of the matter on the following morning. A committee was present, who informed the Mayor that the same preacher had been stopped a year since, but that the then Mayor had decided in his favor. The present dignitary, however, considered the preacher's remarks inflammatory, with a tendency to create riot, and accordingly he had authorized the police to stop such proceedings. At this intimation, a meeting was called in the neighborhood, and a committee appointed to interrogate the Mayor more particularly as to his legal interpretations in such matters, the result of which was, that in answer to specific questions, he decided as follows:—

"1st. Should a portion of the citizens of this city hold a public temperance meeting in any of the market places, and the speaker were to use language in the discussion of his subject, which should conflict with the interests of a certain class, the liquor-dealers, and a riot should ensue, who would you hold responsible for the riot? and who would be arrested? His Honor answered promptly, the speaker would be held responsible, and he be arrested.

"2d. Should a minister of the gospel preach in his own church, and utter sentences distasteful to persons *outside*, and they, the outsiders, create a riot in consequence, who would be held responsible for the riot? His Honor answered, the minister, and he would be taken out of his pulpit if he used language that should give offense to any.

"3d. Should a minister of the gospel, in the discharge of his ministerial functions in preaching what he believed to be the truth, use language which should give offense, though not intended, and persons, taking exception thereto, should create a riot, who would you hold responsible for the riot? His Honor again answered, the minister.

"4th. Will your Honor please inform us who is to be the judge of the import of the language used? His Honor answered, the minister, of course; and added, If, however, the language used by the minister should create a riot, then he would be held responsible for it."

At a subsequent meeting of the friends of free speech, the doctrines of the Mayor were pronounced untenable, (as of course they are,) and he was requested to resign. But that he very promptly and respectfully declined to do. Hence other meetings were held, and the matter is not yet fully disposed of. The Mayor has, however, issued an address to the citizens of Baltimore, in which he assures them that he will never, in his official capacity, infringe on the civil or religious sentiments of the community, and that if any deductions to the contrary have been made from his past conduct, he has been misunderstood.

PERPETUAL PEACE WITH ENGLAND.

What shall be done to secure it?

It clearly rests with the people of this country to say whether there shall be incorporated in the treaty now pending between us and England, a provision for the adjustment of all their future difficulties by arbitration instead of the sword. The British Government, though not disposed to take the initiative, is ready to accept such a proposal from us; and our Executive, if fully persuaded that the mass of our people desire it, will not hesitate long, if at all, to propose the measure.

On this point, we are bound to give our rulers the most ample assurance. The President, as the people's chief servant, can be expected to move in such a matter only in accordance with their known or supposed wishes; and hence, if they really desire him to take this important step, they ought as a body to say so in ways that shall leave no possible doubt. The whole people, without distinction of party or section, should lift their voice to him in earnest entreaty for this great measure of peace. It is an object clearly common to them all; a movement that knows no North or South, no East or West; a question on which no issues of party, sect or section can possibly be made. It is a measure strictly national in every one of its aspects and bearings. All parts of the country need it; and we ought to satisfy our rulers that the people as a body desire it, and will heartily applaud the men who shall secure for them so rich and lasting a boon.

For this purpose, then, we want a general expression of the popular will, not only through our leading papers, but especially in the form of petitions to the President from all parts of the land, a large State Memorial from every State in the Union. How shall this be done? We can ourselves send forth few, if any, agents for the work; and hence ~~it must be~~ done, if at all, by the spontaneous efforts of the friends of peace. We shall send printed forms of petitions to ministers of the gospel, with the request that every one of them will first preach a sermon on Peace, to awaken the requisite interest, then appoint suitable persons to procure signatures in his own congregation, if not throughout the place, and, when all are obtained, forward them to the person designated in each State to receive the names, and unite them in one grand State Memorial.

Seldom, if ever, has there been an opportunity to accomplish so much for the cause of Peace by a single vigorous effort; and, wherever proposed, it has thus far been received by the wise and good with every mark of special favor. All the ecclesiastical bodies, before which it could be brought on so short notice, have promptly passed, with entire unanimity in every case, resolutions warmly commended the movement to the Christian community. Of these we can give only a part of one or two specimens. The General Association of Congregational Ministers in Connecticut recently adopted the following resolution, among others:

Resolved, That we fully approve, and commend to the favor and support of the ministers and churches within our limits, the special efforts now proposed by the friends of Peace to procure the speedy adoption, by our own and the British Government, of a provision for the settlement of all future misunderstandings by arbitration as the last resort, instead of the sword."

The Convention of Congregational and Presbyterian ministers in Vermont, as a part of their recent action on the subject, say:—

"Whereas, the effort contemplates the removal of the terrible scourge of War, is demanded by the cause of humanity, and is vitally connected with the interests of freedom, and the extension of the gospel among the nations, therefore,

Resolved unanimously, That by our sermons, by our prayers, and by all reasonable efforts, we will, as clergymen and laymen, contribute our influence to give effect to the noble enterprise contemplated.

Whereas, this subject vitally interests all the inhabitants of our country, even to its utmost borders,

Resolved, That we respectfully request each of the ecclesiastical bodies with which we hold correspondence, to act on this vastly important subject."

Now, is there any need of further argument from us to enforce the claims of such an object upon any friend of God or man? It will indeed require a special effort; but, if successful, its results will reward us, even in this life, ten thousand times over. For a similar movement, our co-workers in England have lately raised $50,000, six men subscribing each $2,500. We send forth this appeal, not to ask for contributions, though we deeply need them, and should very thankfully receive them, but just to solicit in all earnestness your prompt, spontaneous coöperation in this labor of peace and love—articles from the pen of writers for the press, sermons from ministers of the gospel, and personal efforts from laymen in procuring signatures to petitions. Millions should unite in these petitions to our Chief Magistrate, asking him to do a deed that will endear his name to all future generations. We cannot well express our own conceptions of the importance of this measure; but we verily believe its full success would draw after it, in the long train of coming ages, results more important to our country, to Christendom and the world, than the whole amount of good that has yet been accomplished by all the united enterprises of Christian benevolence and reform during the last fifty years.

In behalf of the Am. Peace Society,
GEO. C. BECKWITH, *Cor. Sec.*
BOSTON, July, 1853.

PASTORAL DESTITUTION IN VIRGINIA.—A writer in the ***Richmond Herald*** complains that "a bad state of things" exists in the Baptist denomination in Virginia, in the matter of churches and pastors. Destitution of ministers, he says, is on the increase, without, as he thinks, no doubt justly, a sufficient cause. The editor of the ***Herald***, in the course of his comments on the communication of his correspondent, has the following, which, as coming from a layman, is worthy of notice:—

"Our churches must exercise greater liberality, ere they can withdraw unemployed ministers from secular pursuits, or induce qualified young men, who might otherwise be disposed to enter on the ministry. We have tried the starving system too long for our own good; and it is high time that we should begin to devise more liberal things, if we would prosper as we ought. Should we enter on the work in good earnest, and fully test our ability, we think that the day would not be far distant when that consummation so earnestly to be desired, that every church should have its own pastor, would be realized. There need be no fear that the ministry will be too well recompensed, or become too rich. No avocation in life, requiring the same ability, is so poorly remunerated as preaching the gospel. We speak the more freely, as we occupy the position of a lay member of the church."

IMPORTANT MISSION RENEWED.—The London Missionary Society is about to resume its evangelical labors in Madagascar, from which its missionaries were driven, a few years since, by the furious persecution of her Christian subjects, carried on by the authority of the Queen. Since the death of the persecuting Queen, the island is again open to the gospel, and the Society just named is about to occupy it with an efficient band of missionaries. The Rev. William Ellis, a veteran in the service, well known by his Polynesian Researches, again buckles on the armor, and goes forth as the leader of the holy enterprise. Mrs. Ellis, the celebrated author, whose works, entitled, "Women of England," the "Poetry of Life," and other and earlier works, published under her maiden name Sarah Stickney, are extensively known, will accompany the venerable missionary, her husband, to aid in the work of re-establishing the gospel standard in Madagascar.

DEATH OF DR. EDWARDS.—A telegraphic dispatch last week announced the death, at the Virginia Springs, of Rev. Dr. Justin Edwards, of Andover, Mass., aged about 66. He had filled many responsible stations, and was widely known as the author of the Documents and Manuals on Temperance and The Sabbath, and the Comment on the New Testament. He has carried the Comment on the Old Testament to the *Nineteenth* Psalm, on which the last words he wrote were: "Men must die and leave many things unfinished; but God lives. His cause will extend, and by such instrumentalities as he shall raise up, will ultimately triumph." Dr. Edwards was a graduate of Williams College—for many years was the Pastor of a Congregational Church in Andover—at a subsequent period was President of the Theological Institution in that place, and of late had retired from public official functions.

THE JANESVILLE SEMINARY.—We have received a circular of the Janesville (Wis.) Wesleyan Seminary, instituted July 4, 1853, Prof. A. C. Spicer, Principal. The Fall Term opens Fourth day, August 24; the Winter Term, Fourth-day, Dec. 7, 1853.

BOOK NOTICES.

ILLUSTRATED BIOGRAPHY, or Memoirs of the Great and Good of all Nations and all Times. By Charles C. Savage.

This volume, as its title indicates, contains the 'memoirs of the great and good of all nations and all times;' and from the celebrated Homer, to the present chief magistrate of our nation, the leading events in the history of every eventful man have been brought together and chronicled in this volume. The author has happily selected that easy, familiar style, which renders these biographies life-like, forming a work which cannot fail to interest the farmer and the mechanic, as well as the orator and statesman. No one can spend an hour in reading this book, without feeling that he has been made familiarly acquainted with some of the 'great or good;' and such are its captivating qualities, that when once commenced, its entire perusal cannot well be dispensed with. This work of merit should have its place in every library. Published by Blanchard.

H. H. B.

THE LIFE OF REV. JOHN WESLEY, A. M., Founder of the Methodist Societies. By Richard Watson. First American official edition, with translations and notes, by John Emory.

BUNYAN'S PILGRIM'S PROGRESS; the text divided into chapters, with an introduction, notes chiefly selected from Bunyan's own writings, and a sketch of the author's life, by Stephen B. Wickens.

THE SUCCESSFUL MERCHANT: Sketches of the Life of Mr. Samuel Budgett, late of Kingwood Hill. By William Arthur, A. M.

THE VILLAGE BLACKSMITH; or, Piety and Usefulness exemplified in a Memoir of the Life of Samuel Hick, late of Micklefield, Yorkshire. By James Everett.

For copies of the above, we are indebted to Carlton & Phillips, of the Methodist Episcopal Press, 200 Mulberry-street, New York. The works are characterized by a truly pious and catholic spirit, and are issued in a neat and creditable style. The world at large, as well as members the Methodist Episcopal Church, ought to welcome such books.

General Intelligence.

European News.

The steamer Asia, with European dates to July 16th, arrived at New York July 28th.

The question of peace or war in Europe remained undecided on the sailing of the Asia. Nothing new had been disclosed with regard to the subject, except a certainty of what was before merely reported, though on good authority. England and France have offered to mediate, and if their offer is refused, we may expect they will seek for some other middle term to offer to the Czar. Bent on maintaining peace they are at any cost, and that the Czar is bent on war is not so clear. His later manifestos have carefully left the door open for compromise, and there is little doubt something can be devised on which all parties will agree. The probability of war is not increased by this intelligence.

The dinner at the Annual Meeting of the Royal Agricultural Society, came off at Gloucester, on the 14th, when over 1,000 farmers and others sat down together. Lord Ashburton occupied the Chair, supported by three or four Lords, a dozen Members of Parliament, and other local notables. Hon. Jos. Ingersoll, ex-President Arista, and Judge Haliburton, were present. Mr. Ingersoll's health was drank. In reply he alluded to the relative positions of England and America, in a commercial point of view. Agriculture, he said, was in many of its products an especial bond of union between Britain and America. A portion of the agricultural productions of the United States was the daily bread of the manufacturers of Britain, and business, certainly, in their manufacturing cities, was to a great extent influenced by the operations of the United States. Judge Haliburton also made a speech.

The Parliamentary Committee had concluded the examination of witnesses on the subject of a decimal currency, and it was believed the result will be an unanimous report in favor of a decimal system, making the pound sterling the integer, and dividing it into 1,000 mills or farthings.

By this arrival we have full accounts of the trouble at Smyrna. A Hungarian, named Costa, naturalized in this country, had been kidnapped by Austrian sailors and secreted on board an Austrian brig named the Hussar. It was believed that he held an American passport and had the papers of a naturalized citizen of this country. Commodore Stringham demanded to see him; the Austrian officers denied he was on their vessel but were finally obliged to allow the American officer to see him. Costa, instead of declaring himself an American citizen, in which case he would have been instantly removed to safety, in a fit of exaltation fell back on his Hungari*an birth*, and protested he would live and die a Maygar. This rendered it impossible for Commodore Stringham to carry him off on board his own ship, but yet he did not abandon the case. Ascertaining that the man certainly had an American passport, he still forbade his removal from the harbor till instructions could be received from Constantinople, threatening to fire on the Austrian if he sailed with the kidnapped prisoner on board. An immense excitement followed the affair, both at Smyrna and Constantinople. At the former place, an Austrian officer was killed by a mob of Italian refugees, and the pusillanimous authorities at Constantinople turned out the Governor of Smyrna for not having allowed the kidnapping to be consummated in peace. But the boldness of Capt. Stringham has not been without its fruit. The British Minister has also interceded for the release of Costa, and at the last advices he had been transferred from the Hussar to the Austrian Consulate on shore, to await the result of an investigation.

Negotiations with Ava had been terminated by the Burmese Envoys refusing to sign the treaty proposed to them by the British, and declaring that they would not sign away any part whatever of the Burmese dominions. They were ordered to reconsider their answer, or to leave the new British territory within twenty-four hours. They left in ten hours. It was said that the Governor-General, Lord Dalhousie, does not intend taking any other steps beyond extending the frontiers and appropriating the country seized. Should an attack be made on the outer territory, an immediate advance will be made on Ava, and the King dethroned.

No news had been received from China, the steamer from Hong Kong not having arrived at Galle in time for the Calcutta mail.

Fight with Runaway Negroes.—We noticed in our last (says a Marysville, Ky., paper) the flight of slaves belonging to Dr. Dowell, E. Pierce, and L. Dobyns. Pursuit was made by Dr. L. McDowell, E. Pierce, Mr. Lanham of Kentucky, and Messrs. Taylor and Dummins of Ohio. McDowell, Lanham and Taylor came upon the negroes at the bridge over Rattlesnake Creek, on the Petersburg and Greenfield Road, about 10 o'clock at night, accompanied by a white man. The negro men—two in number—were each armed with a rifle, and run some thirty paces, wheeled and fired. The pursuing party returned the fire, and at the second fire, Pierce's negro girl cried out that she was shot, but continued to run, and upon the fourth, McDowell's boy was wounded. Dobyns's boy was caught, and after an obstinate fight was secured. The white man was also caught and beaten in a very severe manner, with a club. It being dark, pursuit was given until morning, when the fugitive negroes were tracked a mile and a half by the blood. The white man had not reached home when the party returned, and strong hopes are entertained that he will die. The wounded negroes were not secured, but Dobyns' boy was brought back in triumph to this place, and lodged in jail, much bruised and cut in the affray.

A Missouri Drunkery.—One of the editors of the Louisville *Western Recorder*, who has been journeying in Missouri, writes thus of a drunkery which he met by the way:—

"Our road was through extensive and beautiful prairies. There was only one spot which was a dark and dreary picture on the loveliness of nature. This was a *drunkery*. Far in the midst of a prairie, our coach drew up at a miserable log hut; and our coachman alighted, and for a time was mysteriously hid in its filthy and disgusting recesses. Poverty and squalid wretchedness were around. A bloated and dropsical specimen of the *genus homo* seemed to be the presiding spirit of the spigot; and some half dozen debased and degraded drunkards, his victims and devotees. At a short distance, in a small and weedy garden, we saw a delicate young girl laboring with a hoe. She was no doubt the daughter of the bloated wretch before us. His wife, care-worn and miserable in appearance, sat disconsolate in the door of a hovel hard by. A beast himself, hogs and dogs seemed to dispute with him the occupancy of the drunkery, and the surrounding enclosure."

A Voice "from the Diggings."—A gold digger, writing from Bendinge Creek, Australia, to a friend in England, concludes his letter with the following unique and earnest appeal:

"Now pray write once a month at least, and number your letters, that I may see whether I receive all. And above all things, vote for Ocean Penny Postage. Go ahead with that. A penny is enough for a letter. Our shippers only pay three farthings a pound for freight of wool, and less for tallow. I only paid £15 for my passage out, which is 3,600 pence, and I believe I weigh 3,600 half ounces. Besides, our shippers nearly kept me in food for 100 days, and 22 days more. Just try to remember that, and that a letter does not eat anything. If the Ocean Penny Postage were established, Government would reap the advantage in paper duties, for the stationers would sell a ream where they now sell a quire."

A Pilgrim Celebration.—On the 1st of August, the anniversary of the departure of the Pilgrims from Delft Haven, in 1620, was celebrated with great eclat at Plymouth, Mass. The anniversary of the landing of the Pilgrims at Plymouth, on the 22d of December, is at too inclement a season of the year for large numbers to attend. Hence the anniversary of their departure from Delft Haven was hit upon as a more favorable season to secure a large attendance, and lay the cornerstone of a monument in commemoration of the landing of the Pilgrims. The occasion was deeply interesting, and was attended by some of the most distinguished descendants of the Pilgrim Fathers.

SUMMARY.

A company of Philadelphia Firemen visited New York last week to bring their Hose Carriage for exhibition in the Crystal Palace. It is a splendid affair, and is said to have cost $5,400. The plates attached to the ends of the hose reel are composed of solid silver, most elaborately chased; the back plates are finely painted in emblematics. The boxes of the wheels are also of burnished silver. On the front of the carriage is a fine silver-gilt scroll, and springing from the body of the carriage, which is also of finely chased silver, is a beautiful representation, in gold, of Neptune in his shell car drawn by two sea-horses.

At Cleveland, Ohio, a few days since, a German entered Esquire Hessenmueller's office, and after sitting some ten minutes, drew a double barrel pistol and said, "Now I will shoot you," and fired, the ball passing through Mr. H.'s vest and coat, directly opposite the heart. Mr. H. sprang up before he discharged the second barrel, and threw his chair at the assassin, hitting him in the face and knocking him down. In the act of falling, the second shot was fired, with no other effect than severely scorching the face of Mr. H., who immediately seized and disarmed his assailant.

The 23d of March, the French imperial theatre, at Moscow, one of the most beautiful in Europe, was completely destroyed, and nothing remained of it but a few tottering walls. Sixty pupils of the Conservatoire, who were at the moment in the dancing classes, saved themselves with more or less of wounds and contusions. Many children were thrown out of the windows and caught in sheets. An inquiry which has been made states the deaths at eleven; loss estimated at 12,000,000 francs, nearly £480,000.

Hon. Hezekiah C. Seymour, formerly State Engineer, and Surveyor of the State of New York, and more recently connected with the Railroad interests of the West, died at his residence in Piermont, on Sunday, July 24, aged 42 years. Mr. Seymour had large experience in Railroad making and management. In 1835 he was appointed Engineer on the New York and Erie Railroad, which place he filled with ability and energy. Shortly afterward he was chosen Superintendent of that great work. In 1839 he left that post, and was elected State Engineer and Surveyor.

The Lumber trade of Detroit forms a heavy item of business. *The Tribune* has been looking into the lumber statistics, and finds that the lumber sawed in the city amounts to over 35,000,000 feet, besides the immense quantity of laths manufactured, worth, at a low valuation, $500,000. One establishment sells annually half a million dollars worth of lumber, shingles, laths, &c., and the firm of Messrs. Smith, Dwight & Smith, at one of their Detroit mills, cut over 3,000,000 feet of lumber, and 1,800,000 laths, annually.

The experiments with coke, as a fuel for the passenger engines of the Baltimore and Ohio Railroad, continue highly successful. *The Cumberland Miners' Journal* says: "It is now demonstrated that coke is not only far superior to wood as a fuel for locomotives, but that it can be used at one half the cost. Such is the conclusion at which the Railroad Company have arrived, and accordingly have ordered the employment of coke on all their passenger locomotives as soon as the necessary alterations in the grate, bars, &c., can be effected."

The *New York Herald* estimates the number of barbers in this city at 1,500; including apprentices, 2,000. Average wages $8 a week. The yearly amount paid to the 1,500 journeymen exceeds half a million of dollars—40,000 persons are shaved daily. The Germans form about two-thirds of the barbers in New York. Very few, indeed, are natives of the United States.

The London *Morning Chronicle*, of 11th ult., has an editorial stating that Russian emissaries are spread throughout the Northern dependencies of China, endeavoring to convert the allegiance of the Bhuddists to the sovereignty of Nicholas. The information is derived through French missionaries.

Patrick O'Donaghue, whose trial was to have taken place this week in Cortland county, N. Y., for the murder of Mrs. Kinney and daughter, attempted to commit suicide a few days ago. His throat is severely though not dangerously cut. His trial will be postponed.

A dispatch dated Cincinnati, Wednesday, July 27, 1853, says six counterfeiters were arrested last night, three miles below this city. In their house were found $40,000 in counterfeit money, all on the State Bank of Ohio, except some fives on the Fairfield County Bank of Connecticut. Bogus dies and implements were found, but the plates have not been discovered. Three of the parties were penitentiary birds, and another named Quincy Hurschey was a large sub-contractor on the Ohio and Mississippi Railroad. The whole party have been committed to jail. The gang is supposed to be the most daring and extensive in the country.

There is now a surplus of within a fraction of $22,000,000 in the United States Treasury, notwithstanding the Secretary is redeeming United States stocks and otherwise paying the public debt as fast as the law to that end will allow him. Thus it appears that the Government's revenues are increasing so rapidly as that the public debt is being fast extinguished without materially decreasing the amount of cash on hand.

In the case of Orrin S. Bonsteel against Cornelius Vanderbilt and Daniel Drew, recently tried at Kingston, Ulster county, the Jury rendered a verdict for the plaintiff for the sum of $10,000. The action was for cruel and improper treatment of a passenger, who took passage by the Vanderbilt new line of steamers between New York and San Francisco, and for delay of 56 days on the route.

The new railroad from Hoboken to Albany has been surveyed, and its total rise and fall on the survey from Hoboken to the valley of Wallkill is rather less than 1,000 feet, and thence to Albany, it rather exceeds 1,200 feet. The survey commenced at Ferry Gate, in Hoboken, and continued 66.77 miles to the line of a survey made for a railroad from Goshen to Albany, a distance of 75.43 miles, thus making the whole length 141½ miles.

The Danish man-of-war Saga, Commander Bochee, arrived at Boston on Tuesday, direct from Reikjavik, Iceland. The customary salutes were fired and answered as the vessel entered the harbor. So far as we now recollect, this is the first arrival of a stranger direct from the Northern Islands, since the days of Erik Rauda and Thorfinn Karlsefne, eight hundred years ago.

A letter dated Philadelphia, July 31, 1853, says George F. Alberti, the renowned and infamous negro catcher, is again in trouble. There seems to be a disposition to trap him in the meshes of the law, and some of George's *friends* would, no doubt, gladly put him in so tight a place that he would be kept secure for a time. Whether they will succeed in the present instance is for the future to develop.

William W. Farwell, of Madison County, has been nominated by the Independent Democrats of Oswego and Madison Counties, in convention for State Senator from the 20th District. The Maine Law Convention made the same nomination. The Independent Democracy and Temperance men have strong hopes of Mr. Farwell's election.

Judge Kane, in Philadelphia, last week gave his opinion in the case of the absconding apprentice from Delaware, who was arrested in that city recently under the Fugitive Law. The Court decided that the law applied to all fugitives from labor, whether white or black, and the runaway apprentice was accordingly ordered into the custody of his master.

Hon. Wm. B. Banister, of Newburyport, Mass., who died a short time ago, left the bulk of his property, about $40,000, to be divided equally between the American Bible Society, the American Board of Commissioners for Foreign Missions, the American Education Society, the Massachusetts Home Missionary Society, and the American Colonization Society.

John C. Mather, merchant of Troy, one of the Canal Commissioners of this State, has been impeached for grave misdemeanors in office by the House of Assembly, and is to be tried on that impeachment by a Court composed of the Judges of Appeals and Senate of the State, presided over by the Lieut. Governor. The trial takes place at Albany.

The Oregonian of June 11 says: We have reliable information from the Upper Willamette Valley, that the inhabitants have been recently taken with a perfect stampede, and are leaving night and day for the new placers. It is said that men are making from $15 to $100 per day. The mines are said to be within 40 miles of Salem, on the head waters of the Santiam.

Mr. Patrick O'Donohue, who was one of the leaders in the attempt at Ireland's liberation in 1848, and with O'Brien, Meagher, McManus, and others, was condemned to death, which sentence was subsequently commuted to transportation, has escaped from his prison-house in Van Dieman's land, and arrived at New York July 25, by the Northern Light, via California.

At a meeting of the owners and managers of mills in various parts of the State of Rhode Island, held at Providence on Monday, June 11th, it was unanimously agreed to run the mills sixty-nine hours per week, or equal to an average of eleven hours and a half per day, throughout the year.

An arrival at Gloucester, Mass., from the fishing grounds, reports mackerel rather scarce, and the vessels not doing much. The British armed vessels were plenty in the waters, and were keeping a strict watch, but behaving with more civility than last year.

A late Parliamentary return gives the following consumption of Tobacco in the United Kingdom for three years:

Year.	Pounds.	Duty paid.
1850	27,734,785	£4,430,131 4 3
1851	28,062,941	4,485,787 18 8
1852	28,558,753	4,560,741 9 6

Mr. F. Hannaford, says the Portland *Advertiser*, is now building a schooner of 125 tons burden, on his farm at Cape Elizabeth, more than a mile from the shore. She is set on shoes, and, when finished, which will not be till next winter, is to be hauled by oxen to the shore. Mr. H. has built two or three vessels in this way.

The Legislature of New York passed a law at its recent session exempting the property of the husband from the debts of the wife which may have been contracted before marriage. The same body passed a law in 1848 exempting the property of the wife from being taken for her husband's debts contracted before marriage.

On Tuesday night, near Roxbury, on the Vermont Central Railroad, the locomotive of a passenger train came in collision with a wagon, the horse attached to which was endeavoring to back upon the track in spite of the efforts of the driver. The train struck the hind part of the wagon, and was stopped as soon as possible. Upon going back, the wreck of the wagon was found, and also a broken rum jug, the contents of which had been suddenly confiscated by the accident, but the horse and man had disappeared.

A new invention in the form of a life and fire bucket for steamers, is rather larger than an ordinary water bucket, but holds no more water, the bottom and sides being filled with cork, enough to support two persons each in the sea. It is intended to take the place of the common buckets kept standing with water on the decks of steamboats, and in case of need to serve as a life-preserver.

At the recent lettings in Ohio, the contract for constructing the broad guage railroad from the Pennsylvania line in Trumbull County, to Dayton, Ohio, was awarded to Henry Doolittle, Esq. The contract is for $7,000,000, the heaviest, it is supposed, ever taken by one person in this country.

The Syracuse papers publish a call for a "Delegated Convention of the Independent Democracy of the State of New York," to be held in that City on the 31st of August. The Independent Democracy of each county are requested to send Delegates equal in number to their representation in the Assembly.

A Coroner's Inquest, in London, upon the bodies of persons killed by the explosion of the boiler of a steamboat plying on the Thames, has resulted in a verdict of manslaughter against the Government Surveyor or Inspector, for not having made a proper inspection of the boat.

The Sub-Treasury in New York, the *Express* says, is now fuller than it ever was before, running up to eight millions. Unless the Government makes a great sacrifice in buying up the national debt, the surplus revenue will overrun $20,000,000 when Congress re-assembles.

A slave belonging to H. France, of Pettis Co., Missouri, was publicly burnt on the 13th ult., for murdering the wife of John Rains, under the most aggravated circumstances; and his master was ordered out of the State for conniving at the crime.

Hon. Neil S. Brown, late U. S. Minister to Russia, has arrived in Washington. He is firm in the opinion that there will be no actual hostilities between Russia and Turkey. He also says that the occupation of Wallachia, by the Russian forces, was anticipated by the Turkish Government.

It is suggested that the charge of $300 per annum for tuition and board by the Trustees of the Agricultural College, chartered at the last session of the Legislature, will exclude all but the sons of the rich, and that a cheaper plan is needed.

Rev. C. W. Ruter, Presiding Elder of the Madison (Ind.) district, is to be tried at the next term of court, for employing a colored preacher to preach in Madison, which is a violation of the recent law of that State.

In a temperance speech at Cincinnati, a few nights since, Williams, the popular lecturer, said there was more talent and ability in the Ohio Penitentiary last winter than in the Ohio Legislature.

At the recent Medical Convention at Dayton, (O.,) a prize of one hundred and twenty dollars was offered for the best medical essay, Dr. S. G. Armor, of Cleveland, has been awarded the prize by the committee.

The Michigan Central Railroad Company have paid $3,000 to the widow of Stephen D. Gray, of Wheelock, Vermont, who was killed by a collision on that road a few months ago.

Considerable excitement was created in Philadelphia, last week, by the occurrence of several sudden deaths. It was decided that they were occasioned by bilge water in a vessel lying at one of the docks. With her removal the excitement abated.

Freeman, the alleged fugitive, is still in jail at Indianapolis—has to pay $3 a day "for a guard" at that. This is a little the coolest outrage we have lately heard of. Send a man to jail, and then compel him to pay for being kept there!

The colored man Charles Trainer has received a letter from his wife's master, stating that he is to leave Mobile in a few days, and requires Trainer to send him the $700 for his wife in a few days, or it will be too late to obtain her.

A man who calls himself Horatio W. Southwick, and a woman, were recently arrested as counterfeiters, at Buffalo. The notorious Burt Macky, the Cincinnati pickpocket, was also arrested on board of a Buffalo steamboat, for robbing a passenger of $300.

We learn by a letter from Athens, that the affair of Dr. King is on the point of being arranged. He will be indemnified for his property, and the remainder of his sentence will be remitted by the King.

The ship National Eagle, of Boston, from New Orleans for Liverpool, was off the Capes of Delaware on Wednesday, with her colors set for a pilot, having the Yellow Fever on board. The Captain was sick, and the Mate, Captain's wife, and several of the crew, had died.

The harvest, says *The Rochester Advertiser*, has been gathered in in a remarkably fine condition, and we believe it is generally conceded that the depredations of the weevil have been much less extensive than was reported and believed.

A horrible transaction occurred at Waterbury, Connecticut, July 27th. A young man named Miller, of New York, was disembowelled by three Irishmen. Two of them were arrested and committed to prison.

A small defalcation has been discovered in the State Department at Washington; it is only $10,000, not enough to create much excitement. W. C. Zatzninger is the alleged defaulter.

A naval force, consisting of the steamers Fulton and Princeton, and the sloop-of-war Decatur, sailed from Norfolk July 25, for the Fishing Banks, to look after American interests in that quarter.

The Philadelphia Slave Case has been decided by delivering the alleged fugitive to his claimant, and the pleasures of slavery.

The Commencement at Yale College came off last week with much eclat. It is a litle remarkable that no degrees of D. D. were conferred, and only one of LL. D, Rev. Joseph Walker, President of Harvard University.

The Madison County papers announce the death of John Williams, an enterprising merchant and manufacturer of Cazenovia. Mr. Williams formerly represented Madison County in the Legislature of this State.

It is said that Joseph Avery, who was carried over Niagara Falls, had been drinking the evening previous, and this was the reason why his boat was swept into the rapids and he and his companions lost.

An advance of twenty cents a tun upon transportation of coal will take place August 8, and an advance of twenty-five cents a tun is expected to be added at the same time by the mines.

The mansion formerly owned and occupied by the late J. Fennimore Cooper, at Cooperstown, Otsego Co., N. Y., has been remodeled and converted into a commodious summer hotel.

Capt. Robert Burnett, of Newburg, New York, is not the only surviving officer of the revolutionary army. Peter Twitchel, of Bethel, Me., was a captain in the revolution, is now living, and is in his 95th year.

The Mobile *Tribune* publishes a letter from New Orleans, which reports a great prevalence of Yellow Fever in that city—many deaths occurring daily.

Among the distinguished arrivals in this city last week, we notice the name of Do-ne-ho-ga-wa, Grand Sacham of the Seneca Nation of Indians.

The Mechanics' and Traders' Bank, of Jersey City, was robbed, on the 24th of July, of over $10,000 in cash, besides some papers of value.

The ship Constitution, which arrived at New York with 819 passengers, had during the voyage over *ninety* cases of measles at one time.

Nathan Holmes, Jr., aged 22 years, died in Plymouth, Mass., a few days ago, from bleeding at the gums, in consequence of the extraction of a tooth two years since.

The whole line of the Canandaigua and Niagara Falls Railroad is now completed, and was opened to the public regularly on the 1st of August.

Ex-Governor Paine, of Vermont, died at Waco, on the 5th ult. Gov. P. was one of the Railroad Exploring Expedition hence to the Pacific.

Twenty-four deaths by yellow fever took place in the Charity Hospital at New Orleans on the 19th and 20th ult.

New York Market—August 1, 1853.

Ashes—Pots $4 75, Pearls 5 12.

Flour and Meal—Flour, 5 12 for Canadian, 5 00 a 5 12 for common to good Ohio, 5 00 a 5 18 for mixed to fancy Michigan, Indiana, and Wisconsin. Rye Flour 3 25 for fine, 3 87 a 4 12 for super. Corn Meal 3 06 for Jersey.

Grain—Wheat, 1 06 for Upper Lake, 1 22 for Canadian, 1 32 for called Genesee. Rye 75c. Corn, 72 a 73c. for Western mixed. Oats, 42 a 43c. for Jersey, 45 a 46c. for State and Western.

Provisions—Pork, 13 00 for prime, 15 87 for mess. Beef, 5 00 a 6 37 for prime, 8 00 a 10 00 for country mess. Lard 11 a 12c. Cheese 6 a 8½c.

Hay—56 a 68c. per 100 lbs. new.

Hops—30 a 32c. for Western.

Lumber—13 00 for Spruce and Pine.

Potatoes—62 a 75c. for new Long Island, 2 00 per bbl. for Norfolk.

Tallow—10½c. for country prime.

Wool—40 a 44c. for native American, 45 a 48c. for ½ Merino, 49 a 53c. for full-blooded Merino, 55 a 60c. for Saxony.

MARRIED,

In New London, Ct., July 26th, by Rev. O. T. Walker, Mr. Beriah B. Champlin, of New London, to Miss Juliette Maxson, of Unadilla Forks, N. Y.

At New Market, N. J., June 30, by Eld. J. R. Irish, Mr. Ethan L. Burdick, of Fulton, Wis., to Miss Ann F. Randolph, daughter of Reuben F. Randolph, of New Market.

In Independence, N. Y., by Eld. T. E. Babcock, Mr. Albert Heseltine to Miss Arminda L. Livermore, both of Independence.

DIED,

In Lincklaen, June 25, 1853, Mr. Samuel Stillman, aged 75 years. Bro. S. had been a subject of affliction for a number of years, a cancer having entirely eaten out one of his eyes. He died in the faith, having a strong hope of a blessed immortality beyond the grave.

In Lincklaen, July 1st, of dropsy, Miss Lydia M. Burdick, daughter of R. G. Burdick, in the twenty-fifth year of her age. She bore her last sickness, which was very distressing, with Christian fortitude, and talked of dying as one would talk of taking a pleasant journey. In conversation with her father, about the place where she was to be buried, she was asked if the grave had any gloom to her. She replied, "No, the Saviour has taken it away." "Oh, pa," said she on another occasion, "why don't he come and take me? Do you think he will?" She was answered, Yes. "Are you confident of it?" was pronounced with a good deal of earnestness. Again she was answered, Yes. She was then asked if she was not confident of that fact. She replied, "Yes, I am confident." R. G. B.

In Almond, July 16, after a distressing and lingering illness, Thomas Menza, son of Thomas Lewis, in the 21st year of his age. N. V. H.

In Shiloh, N. J., July 5th, Warren M., son of George W. and Susan D. Ayars, aged five months.

In Shiloh, July 20th, Susan D. Ayars, mother of Warren M. and wife of George W. Ayars, aged twenty-four years. She was a member of the church at Shiloh.

Near Shiloh, N. J., July 13, an infant son of Charles Dickinson, aged two months.

LETTERS.

James Bailey, Robert Church, William M. Fahnestock, F. Babcock, P. B. Maxson, Thomas E. Babcock, A. C. Spicer, O. T. Walker, Ira W. Utter, N. V. Hull, W. B. Gillett, Andrew Babcock, H. H. Baker, O. M. Whitford, H. B. Lewis, R. G. Burdick, E. S. Davis, L. Crandall, Eli Vanhorn (send,) C. R. Burdick, M. Wilcox.

RECEIPTS.

FOR THE SABBATH RECORDER:

		to vol.	No.
Wm. T. Sheppard, Shiloh, N. J.	$2 50	10	52
Clarke Rogers, Plainfield, N. J.	2 00	10	52
Wm. McDougall, Oswayo, Pa.	2 00	10	39
Moses Vanhorn, West Milford, Va.	2 00	11	9
Wm. Battan, Lost Creek, Va.	2 00	10	52
Wm. Kennedy "	2 00	10	52
Jesse M. Davis "	2 00	10	39
T. B. Bond, Quiet Dell, Va.	2 00	10	52
Robert Church, Marshall, Mich.	2 00	10	52
Peter Burdick, Nile	2 00	10	52
Josiah D. Ayars, Wirt	2 00	10	36
David Maxson, Little Genesee	4 50	9	52
Patton Fitch, Jr., Brookfield	2 00	10	52
James Hill "	2 00	10	52
Roswell P. Dowse, So. Brookfield	2 00	10	52
John S. Coon, West Edmeston	2 00	10	52
Varnum Crandall, Leonardsville	2 00	10	52
Hamilton Clarke, Petersburg	2 00	9	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Wm. T. Sheppard	$1 00	Amy Dennison	$1 00
Joseph Clark	1 00	Fanny Maxson	1 00
Lucius Crandall, sale of volumes			40 50

WILLIAM M. ROGERS, Treasurer.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Morning Boat for Albany.

FARE ONE DOLLAR—*Intermediate places, Fifty Cents*—The new and elegant steamer FRANCIS SKIDDY, will leave New York, from Pier foot of Robinson-st., EVERY MORNING (Sundays excepted) at 7 o'clock, landing at Cozzens's, Newburgh, Poughkeepsie, Catskill, and Hudson.

J. McCULLOUGH, Jr.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Spring Arrangements*, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 3.15 P. M. This line connects at Elizabethtown with trains by the N. J. Railroad, foot of Cortlandt-st.

Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3.45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilksbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.

Trains on this road pass Plainfield at the following hours:

Going to New York—6.40, 10 a.m., 12.15, 5.30 p.m.
Going from New York—9.35 a.m., 1.30, 5.30, 7.30 p.m.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH.

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

A. MENEELY'S SONS, West Troy, N. Y.

Union Academy.

C. ROLLIN BURDICK, A. B., Graduate of Rochester University, Principal.
Mrs. H. A. BURDICK, Preceptress.

This institution, located at Shiloh, Cumberland Co., N. J., three and a half miles from Bridgeton, the county seat, and thirty-eight miles south from Philadelphia, will open its first term for the year 1853-4, on Wednesday, Aug. 23, continuing 14 weeks.

The officers, feeling grateful for past favors, and confident of giving satisfaction, solicit a large attendance for the coming year. The teachers flatter themselves that they can give satisfactory instruction in all the branches usually taught in Academies. Young gentlemen and ladies preparing for College, can here fit themselves for an advanced standing, and thus save considerable expense. A competent Pianist will be secured.

Good Board can be had at the Boarding Hall, or in private families, on reasonable terms.

Terms.—Tuition, settled in advance, from $3 50 to $5 00. Incidentals, 25 cents. Piano music, $10 00. Drawing, crayoning, landscape painting, and painting in water colors, $2 00 each.

Hon. LEWIS HOWELL, President.
Shiloh, N. J., July 26, 1853.

Alfred Academy.

Male and Female Boarding Seminary.

W. C. KENYON, A. M., Prof. of English and Latin Languages.
D. D. PICKET, A. M., Prof. of Modern Languages and adjunct Prof. of Mathematics.
J. MARVIN, A. B., Prof. of Mathematics.
D. E. MAXSON, A. B., Prof. of Vocal Music and Natural History.
D. FORD, A. B., Professor of Greek and Agricultural Chemistry.
J. M. ALLEN, A. B., Prof. of Hebrew and Metaphysical Science.
E. M. DUNN, Tutor.
T. D. THACHER, Tutor.
Mrs. E. G. FORD, Preceptress.
Mrs. A. A. ALLEN, Teacher of Painting.
Mrs. H. A. MAXSON, Teacher of Penciling and Drawing.
Mrs. M. B. KENYON, Teacher of Primary Department.
Miss S. E. CRANDALL, Teacher of Instrumental Music.

Calendar for 1853-4.

First Term opens third Wednesday in August—closes fourth Wednesday in November.

Second Term opens second Wednesday in December, 1853—closes third Wednesday in March, 1854.

Third Term opens last Wednesday in March, 1854—closes first Wednesday in July, 1854.

Anniversary exercises of the Academy—first Wednesday of July, 1854.

General Examination of Classes commences the last Monday of each term.

The public are cordially invited to attend the general exercises of the Institution enumerated above.

Expenses per Term.

Board,	from $18 06 to $20 00
Room Rent,	1 63
Washing,	2 00
Fuel—Spring and Fall Terms,	1 00
Fuel—Winter Term,	1 75
Incidentals,	50
Tuition,	from 4 25 to 5 75
Extras.	
Music on the Piano Forte,	10 00
Oil Painting,	7 00
Drawing,	2 00
Embroidery,	2 50

This Seminary is confidently commended to the public as a first-class Institution, supplied in an eminent degree with all the facilities of education usually found in the Colleges and Universities of this country. It is provided with ten departments of Instruction, having an able and experienced Instructor at the head of each, thus giving such a division of labor as can alone secure the highest ability in conducting each department. Students can here complete an entire course of collegiate education, or be prepared for usefulness in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Teachers' Department supplies the public with at least one hundred and fifty experienced teachers of common schools annually, and the Department of [illegible] and Agricultural Chemistry affords the young farmer all the facilities desirable in the best agricultural schools. Having recently completed another spacious and elegant edifice for a chapel and recitation rooms, and being now engaged in extensive enlargements and alterations for the accommodation of a much larger number of students than hitherto, the Trustees express their intention that the high character which this Institution has acquired, for thorough instruction, for strict moral and social training, and the best of educational advantages at a very moderate expense, shall be fully maintained. The location, on the N. Y. and Erie Railroad, two miles from the Alfred depot, is romantic, retired, and one of the healthiest in the world. Circulars, &c., gratuitous, on application to Prof. W. C. Kenyon, or Rev. N. V. Hull, Pres. of Trustees, Alfred [illegible], Allegany Co., N. Y.

Miscellaneous.

New York School Law.

Circular from the Superintendent of Common Schools.

STATE OF NEW YORK, SECRETARY'S OFFICE,
DEPARTMENT OF COMMON SCHOOLS,
ALBANY, July 22, 1853.

To answer a great number of inquiries daily received at this office, and to guard against the consequences of a misapprehension which many school officers have fallen into, in regard to a recent decision of the Court of Appeals, the undersigned would state:

The Court of Appeals has recently decided the Free School law of 1849 to be unconstitutional. But this decision in no respect affects the act for establishing Free Schools throughout the State, passed April 12, 1851. Trustees of School Districts may safely proceed to make out rate bills for the payment of Teachers' wages under the last named act. They may also safely levy and collect taxes voted under, or authorized by, the School Law of 1847, as amended by chapter 382 of the Laws of 1849.

To protect Trustees from the liabilities incurred under the act of 1849, which is now declared unconstitutional, the Legislature, on the 30th day of June last, passed the following law, to which the undersigned would call the attention of all parties interested:

AN ACT in relation to recoveries against School officers.
Passed June 30, 1853.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION. 1. Whenever a recovery has been or shall hereafter be had against the trustees or collector of a school district for the collection of any tax, levied in the district by reason of any tax or any part thereof having been imposed pursuant to the provisions of the act entitled "An act establishing free schools throughout the State, passed March twenty-ninth, eighteen hundred and forty-nine," it shall be the duty of the trustees of the district for the time being, to ascertain the amount so recovered, together with the expense of execution thereon, the interest thereon, and all costs, charges and expenses to which the trustees or collectors have been subjected in the defense of the action or actions, and to impose and collect in the manner school taxes are levied and collected, a tax sufficient to discharge the amount so ascertained, and in addition thereto such further sum as shall be sufficient to repay all to the tax-payers who shall have paid the first mentioned tax, and who shall not have brought actions therefor, the amount of them respectively paid, with interest thereon to the time the tax to be imposed is collected.

SEC. 2. From the moneys collected by virtue of the preceding section, there shall be paid to the persons against whom such recovery shall have been had, the moneys by them paid therefor, with interest and the costs, charges and expenses incurred by them, and so ascertained as aforesaid, and to each tax payer who shall have paid any portion of the first mentioned tax, and who has not brought an action therefor, the amount paid by him, with interest to the time the tax to be levied by virtue of this act is collected.

SEC. 3. Where the Trustees of School Districts shall have paid the amount of any such recovery, or any part thereof, from moneys belonging to the Districts, the amount of moneys so paid, with interest thereon, shall be replaced from the moneys to be raised under this act, instead of being paid over as in the second section provided, and the remainder of the moneys shall be applied as heretofore provided.

H S. RANDALL, Sup't. of Com. Schools.

The Palmer Worm.

The following article, furnished to the *New England Farmer* by one of the first entomologists in this or any other country, will be read with interest by all farmers and nursery-men.

An insect, formerly known by this name, has appeared in great numbers upon fruit and forest trees, during the past month. Apple, cherry, and plum trees, and, among forest trees, the white oak, have suffered more or less from its depredations in all parts of New England, and in the State of New York. Communications concerning it, accompanied by specimens, have been sent to me from Bradford, Andover, and Westboro, Massachusetts; from New Haven and Salisbury, Connecticut; and from Keene and New Boston, New Hampshire. About the 10th of June, the same insects were first observed on fruit trees in my own garden, where, however, they have not been numerous, and have not done much injury. In other places their ravages have been deplorable, and have been compared to those of canker worms; the leaves of trees attacked by them looking as though they had been scorched by fire. In some orchards, they have not spared even the fruit, which has been attacked and mostly destroyed by them. They have now come to their growth, and have finished the course, in their present form, for this season.

These insects agree, in all respects, with the accounts given of the palmer worms that prevailed in many parts of New England in June, 1791. It was remarked, after this great visitation, that they did not return the next year in the same places. Whether, until the present season, they have ever again been observed, in the like profusion, is unknown to me. Probably some of these insects might have been found almost every year by diligent search. Perhaps they are the same as those heretofore called *fire-worm*, of whose history I cannot find anything in print.

A particular description of the palmer worm may be thought unnecessary and superfluous, since the insect has been so recently and so widely observed, and has been pretty well described in the newspapers. But, as I have little more to add concerning it, and have been applied to publicly and privately for information on the subject, it may be proper to put on record an account of it as it has passed under my own observation. In its early stages, this worm, or caterpillar, though varying somewhat in color, is mostly pale green, with two slender brown lines along the top of the back, and a pale brown head. It has sixteen feet, six of which, near the head, are jointed, and end with a single claw; the others are merely fleshy protuberances without joints, the terminal pair being the longest. When fully grown, the insect measures half an inch, or rather more, in length, and then bears a striking resemblance to the common bud-worm of the apple-tree; the back assuming generally a darker color, and the sides of the body being marked with black points, arranged three together, on each side of every ring. Two blackish semi-circular spots or marks, may also generally be observed at this period, on the top of the first ring. A few short hairs may be seen on the body by means of a magnifying glass. On my own trees, these insects have confined themselves mostly to the terminal leaves and buds; on others, in places where they have been numerous, they have spread over all the leaves, and have devoured the whole green substance, leaving only the network of veins untouched. They are exceedingly active in their motions, moving either forward or backward at pleasure, with a kind of impatient jerking motion, which renders it difficult to hold them. When the trees are shaken, these worms drop and hang suspended by threads, like canker worms. Whether they leave the trees in the same way when they have finished their course—if indeed they do leave them at this time—and where they undergo their final transformations, I have not ascertained, being prevented by other engagements from watching their further progress. One of my correspondents has informed me that these worms mostly disappeared after a late hail storm; and another one states that they all took leave during a heavy shower on Monday last. A few, that were kept for observation in a glass jar, have covered themselves with a thin web of silk, and some of these have already taken the chrysalis from within their webs. More than half of my specimens have been stung by ichneumon flies, which have deposited a single egg in each one of their victims. The maggots bred from these eggs are now leaving the lifeless worms, and are spinning themselves up in white, oblong, oval silken pods or cocoons. If the palmer worms elsewhere have suffered the same fate in like proportions, we have little cause to fear for their ravages next year.

The chrysalis is about one quarter of an inch long, of a pale yellowish brown color, and differs from that of the bud worm in not having transverse rows of teeth, or little notches, around its body. The final transformation remains to be observed; and, until the insect is obtained in the winged or moth state, its scientific name cannot be determined.

On the morning of the 28th of May I saw, in the cemetery at Worcester, immense numbers of gray or whitish moths, about twice ths size of the common clothes' moth, flying about almost in swarms, being disturbed from the grass and trees by my passing. Two days afterward a few of the same little moths were seen in my garden; and Dr. Sanborn informed me that his garden was alive with them on the 23d of May. They were also very numerous, about the same time, at New Haven, and in other place since visited by the palmer worms. But whether the latter were or were not the descendants of these little moths it woutld not be safe now to say. The moths, though not wholly unknown to me by sight before this spring, have heretofore been so rare that my collection contained only a single specimen, and that in too poor a condition to enable me satisfactorily to investigate its scientific character and ascertain to what modern genius it belonged.

As attention has been generally directed to the habits of the palmer worm during the present season, other persons, more favorably situated than I am, may be expected to pursue and make known the further history and transformations of this destuctive insect. I regret not being able to give a better account of it at this time, and still more that the pressure of my official duties necessarily interfere with the continued and further investigation it would otherwise please me to make upon it.

T. W. HARRIS.

CAMBRIDGE, Mass., July 6, 1853.

Going Home.

Mr. J. B. Thompson, a fugitive from Slavery, who was compelled to flee from Philadelphia, after the passage of the "Fugitive Slave Act," and who sought a refuge in Canada, has succeeded in procuring the sum of $800, with which to purchase his freedom. The whole of this sum has been raised since the 1st of March; and the zeal, energy, affection, and talents of Thompson's wife have contributed greatly to the success of her husband's own untiring exertions. Mr. Thompson called on us on his way to Canada when the human bloodhounds were baying on his track; his good wife informed us, on Friday, 8th inst, that Lyman Jones, Esq., of Montreal, had negotiated with the manstealer in Virginia, who claimed her husband, and who has consented to release all claim on him for $800; and that as they had the money they were now returning *home!*

The simple story of Mrs. Thompson, commencing with the visit of her husband's "*master*" to her home in Philadelphia, and ending at the collection of the last $2 50 of the needed sum, was as graphic as a chapter of "Uncle Tom." Her husband, who is a smart, good-looking, energetic mulatto, left Virginia eight years ago, and settled in Philadelphia, where, at the time of his flight, he had two shaving and hair-dressing establishments, besides owning, in his wife's right, a homestead.

One morning in September, 1852, the master entered Thompson's house with a familiar, free-and-easy swagger, threw himself into a chair, placed his heels upon the table, and slowly chewing, spitting and squinting around the ceiling, suddenly brought his eye to bear on Mrs. Thompson, and asked her where her "boss" was.

"He is at the shop, sir."

"He'll be along soon, won't he?"

"Yes, sir."

"You have things pooty nice here—seem to live pooty well for niggers."

"Are you from the South, sir?" said Mrs. Thompson to her impudent visitor; at the same time her flashing eye, curling lip, and heaving breast indicated the scorn she could scarcely suppress, in obedience to the fears which had suggested her question

"What makes you think me from the South?" said the bully, with a sneer.

"Because Northern men know better than to enter people's houses merely for the purpose of insulting them."

"Well, I am from the South," replied the master, "and I am come for your old man; and if I had *you* in Old Virginia, I'd give you 39 on your bare back every morning, and then rub you down with salt and water; and, I bet, your tongue would not wag so glib."

"But you will never have either me or my husband in Old Virginia."

By the address and coolness of Mrs. Thompson her husband was informed of this visitor, and escaped among the "Quakers." In a few days she converted what property she could quietly dispose of into money, locked up her house, and, joining her husband, started with him for Canada. Since that period she has accompanied him, with her little daughter, through Vermont and other parts of New England, giving concerts, where they sang the touchingly-plaintive songs of the slaves, and earning in this way the price of Mr. Thompson's freedom.

We never saw anything more touching than the joy expressed in the face of Mrs. Thompson, as she recited to us the incidents of her life, during the last few months, among the generous farmers of Vermont, and dwelt upon the fact that her husband could now go *home*.

[Massachusetts Spy.

New Way to make Butter.

"Miss Emily," a rustic lass of the Hoosier State, who has had for several years past the entire control of the milk department in her father's family, confesses in the *Western Cultivator* that she was indebted to it for the following process of making butter surely and speedily, said to be the Russian method, and a most excellent one, too, as her experience proves. She says:

"Before I go to milk, I put a kettle, say one-third full of water, and large enough to let the milk pail into it, on the stove, where it will get boiling hot by the time I come in with the milk. I then strain the milk into another vessel, and wash the pail (which should always be of tin,) then pour the milk back into the pail, and set it into the kettle of boiling water, till the milk becomes scalding hot, *taking care not to let it boil;* then pour it into crocks or pans, and set it away in the cellar for the cream to rise in the usual way. Cream produced in this way will seldom require twenty minutes to churn, while by the common practice the poor dairy maid may often churn for hours, and then perhaps have to throw all away, as I did on two occasions, before I became acquainted with the Russian plan, the essential features of which I have adopted in my present mode, as given above, and for which valuable information I am indebted to your excellent agricultural paper. This method is applicable to all seasons, and will answer in summer as well as in winter.

The Crystal Palace.

This edifice starts in its delicate beauty from the earth like the imagining of a happy vision. Viewed at a distance, its burnished dome resembles a half disclosed balloon, as large as a cathedral, but light, brilliant, and seemingly ready to burst its bands and soar aloft. In every sense the Crystal Palace is admirable. To us on this side of the water it is original. Nothing like it in shape, material, or effect, has been presented to us. If it were to contain nothing, it would alone be an absorbing attraction, and be beyond all else in New York, an architectural curiosity.

The building is two stories high. The first is in the form of an octagon, the second of a Greek cross. The centre of this is a dome, 148 feet high. The four corners of the octagon are furnished each with two towers, seventy feet high. These towers support flag-staffs, adding to the lightness of their appearance. The construction of the building is similar to that of the original in London, as far as the connection of iron columns, girders, &c., go; but the principal parts of the rest, the dome included, is fashioned by the architects, Messrs. Carstensen and Gildermeister, who devised the plan of the whole structure as well as the details. The main building covers 173,000 square feet, galleries included; and the additional building 33,000, being 206,000 in all. The additional building is composed of a first and a second story gallery, 21 feet broad and 450 feet long, lit from above, the sides being quite closed up, so as to form a suitable place to exhibit pictures and statues. This additional building is connected with the main building by two one-story wings, which contain the refreshment rooms, and the mineralogical department under the charge of Prof. Silliman, Jr.

There are twelve stairways, the balustrades of which are light iron tracery in accordance with the general spirit of the designs. The stairways are at each point of the compass, on the sides and under the dome. The great circular windows, facing at four points, add much to the charm of the effect.

Walls, properly speaking, the building has not, being enclosed with glass sustained by iron pillars. This vast mass of crystal occupies 45,000 square feet.

The cast-iron weighs 1,200 tuns, the wrought 300. Each pane of glass is 16 by 38 inches. The prevailing style of the architecture is Moorish and Byzantine in its decorations. The ceilings are painted in octagons, in blue, white, red, and cream-color. A portion of the ceiling will not be finished and will reveal the rafter and girders, which is a drawback on the general effect.

The decorative artist is Mr. Greenough. The offices of the directors and artists are in imitation of satin-wood, their appearance being very neat.

The entrances of the Palace are three, all alike, one on the Sixth-av., one on Fortieth and one on Forty-second-st. Each entrance is forty-seven feet wide, the central nave is forty-one feet wide, and the aisles fifty-four feet. Within, at the entrance, the visitor sees an arched nave forty-one feet wide, sixty-seven feet high, and three hundred feet long. The dome is one hundred feet across. The building, though not near so large as that of London, is superior in architectural beauty. It is a magnificent ornament to the city.

AN EXTRAORDINARY CABIN-BOY.—The Newcastle *Chronicle* has a notice of an extraordinary youth who fell recently into the hands of the River Tyne police. His name is Alex. Hallonbury aged twelve years, the cabin-boy of the "Helios," a Russian vessel then waiting in the Tyne for America. The lad had run off from the vessel, and was captured by the police, who overtook him at Middlesborough. This extraordinary child is a native of Wiburg, and has been at the sea since he was nine years of age. His father died when the boy was ten weeks old. In his short life the boy has visited Seville, Cadiz, London, Leghorn, Falmouth and the Tyne, and made a long trading voyage in a schooner to the sea of Azov. He was never at school in his life, notwithstanding which he can talk five languages—English fluently, and writes a good steady hand. His mother is a Fin, and can talk six languages; he learnt four from her, but the English he picked up in London, while his vessel was in a graving dock repairing. The captain of the vessel, a kind-hearted man apparently, has no fault to find with the boy, except, as North-country mothers would say, that "he is hempy and mischievous," and defies the cook and steward, his chief, who is no linguist. The little fellow has gone off with the vessel to America.

The Farmer's Pest.

Weeds, it should be recollected, are always more exhausting to the soil than either roots or grain crops. They are indigenous, consequently gross feeders, and abstract from the soil only those elements of fertility which are indispensably requisite to sustain the more valuable and cultivated crops. It should ever be a rule with the farmer to allow no plant to perfect its seed on his premises, that will, in any way, diminish the productiveness of his soil. There are many weeds which, if cut close to the soil, while in inflorescence, inevitably die; and others, if so treated, will not start again till the following year; or, if they do, it will be very feebly, and with so little vigor, that they will affect but little injury, comparatively speaking, and without any possibility of producing seed. Mullen, thistles, burdocks, and many other noxious productions of a similar class, may be eradicated by placing a tablespoonful of salt upon the stump of each plant after cutting it. When these weeds are "in force," we have frequently found it profitable to sow salt freely after moving, as the exuding fluids of the roots dissolve it, and of course take a portion of it into their vessels, where it acts as a most efficient destroyer. If a field infested with thistles be mowed when the thistles are in full bloom, and salt, say two bushels to the acre, be sown upon the stumps, and sheep permitted to graze upon the enclosure, it is said that the thistles will be at once destroyed. This is, perhaps, a more economical method of eradication than removing the plants by the roots, which is tedious, expensive, and but seldom effectual.

[Maine Farmer.

William Tell Out-Telled.

A Rhine paper relates the following circumstances as having lately occurred at the town of Speyer. It appears that a weaver, known as the best rifle shot of the district, bethought him of affording a crowning proof of his unerring aim. He therefore took his rifle in one hand, and his son, twelve years old, in the other, and then, posting his boy at the end of an alley in his garden, placed an ordinary-sized potato on his head, raised his weapon, aimed, fired, and cut the potato in two, leaving the child neither scathed nor frightened, so confident was the latter in his father being possessed of a charmed ball. Having talked of this fact to his neighbors, and they doubting the truth of the assertion, the weaver offered to renew the exploit forthwith in their presence, although evening had set in. Thereupon the bystanders, in lieu of dissuading the man from the attempt, played the part of Gesler, and taunted him to the proof. The son was therefore recalled, and placed as before, with a potato on his cap, at fifteen yards, while, it being dark, he steadily held a lantern in his raised hand. The rifle was again loaded, raised, carefully aimed—fired; and again the unerring bullet cleft the lower part of the potato, slightly grazing the cap. The neighbors, who probably never read the heart-rending words which the illustrious Schiller placed in the mouth of Tell when he was compelled to strike the apple from his dear child's head, applauded loudly. Not so the magistrates. They ordered the Speyer Freischutz before them, and after declaring that he must be mad, or a heartless brute, ordered him to be fined and imprisoned for five days, with the assurance that, if he ever renewed his perilous essays, he should be shut up in a mad house, if he escaped the scaffold for murder.

Salting Hay.

Judging from what I have seen within my own sphere of observation, I should say that the business of salting hay, where it is done at all, is done in a rather slovenly and injudicious method. The common practice seems to be, to unload a whole wagon full of hay at once, without the sprinkling on of any salt, and then throw on in handfuls, a peck or so, when the unloading is completed. This will necessarily make some of the hay excessively salt, while a part will receive no benefit from it at all. Some assert, in defense of this slovenly and wholesale mode of salting hay, that the salt will rise through the whole load, from what was put on before each load; and some again speak of the salt being sure to soak down from above. Neither supposition has any plausibility to support it. I am satisfied, both from experience and the nature of things, that the better way of applying salt is to sprinkle a little, say from a teaspoonful to a table-spoonful, upon each forkful as it is unloaded. Any boy could attend to this. Even little girls have sometimes turned out and done this, in the midst of the hurry of hay harvest. But where neither little boys nor girls can be had to attend to the regular sprinkling of salt upon every forkful of hay, I think it a matter of so much importance, that I take a man from his work in the field to attend to it.

When salt is thus evenly sprinkled over your hay as it is stowed away in the barn, you need give yourself no concern about salting those creatures that partake of it during the winter. They will get a little every day, every meal, with their hay. This certainly seems more natural and healthy than getting a whole lot at once, at intervals of a week or so. The quantity at which I aim to have used, is as near as may be to a peck to each ton of hay.

[Country Gentleman.

Postal Anomalies.

The postage on a letter exceeding an ounce in weight by the smallest scruple, transmitted to India *via* Marseilles, is 7s. 9d! This is probably the most expensive route in the world. Still it is not the weight or bulk of the mails conveyed in this direction that makes this exorbiant charge for letter postage necessary. For a copy of the *London Times*, weighing three ounces, is transmitted to India via Marseilles for 3d., or for only 1d. per ounce. Thus *manuscript* mail matter is charged at the rate of more than £12,000 per ton in this direction, whilst *printed* matter pays only at the rate of £400 per ton. The postal anomalies in other directions are more striking still. From the Channel Islands to the remotest of the Shetland group, changing from steamer to railway and from railway to steamer, for nearly 1,000 miles, the charge on a single letter weighing half an ounce is 1d; from Dover to Calais—two ports almost within sight of each other—the charge on a letter of the same weight is 1s. 3d! From the western boundary of Texas to the north-eastern boundary of the American Union, a distance of 3,000 miles 1s. ½d. From Dover to San Francisco in California, *via* the United States, involving three Ocean transits, each averaging 2,000 miles, besides three inland services, 1s. 2d.; from Dover to Calais, a distance of less than 30 miles, *one shilling and three pence* for a letter weighing half an ounce! The charge on a single letter from London to New York is 1s. 0d.; but from London to San Francisco, *via* New York, 1s. 2d., leaving only 2d. for the cost of its transmission from New York to Chagres, thence across the Isthmus to Panama, thence by Ocean steamer to San Francisco, a voyage of about fifteen days! These are some of the postal anomalies which would be removed by the establishment of a Universal Ocean Penny Postage.

ELIHU BURRITT.

LONDON, June 24, 1853.

IMPORTED STOCK.—A letter from Philadelphia, dated July 21, says:—

"Quite a sensation was created yesterday, at Shippen st. wharf, by the arrival of the British ship Crown, Capt. Duncan, from Liverpool, having on board fifty head of Durham cattle, thirty-two sheep, one celebrated Cleveland Bay Horse, and a Neapolitan Sow, with a fine litter of pigs. The cattle alluded to were selected with the greatest care, from the most celebrated herds in England, and a number of them are from the collection of Lord Feversham, one of the most noted agriculturists in that country. A portion of this fine stock is the property of R. Atchison Alexander, one of the most wealthy young men in Kentucky, and the remainder belong to a company of farmers in the counties of Fayette, Bourbon and Woodford, in that State. The expense of introducing this fine breed of cattle will be over fifty thousand dollars, as they have been purchased without regard to expense, as may be inferred from the fact of a bull and heifer having cost five hundred and twenty-five guineas, or twenty-six hundred and twenty-five dollars."

VARIETY.

In Coleridge's time, school discipline was very severe, and it was insisted that all domestic ties should be forgotten so long as a boy was at school. On the first day of the attendance of Coleridge, after the holidays, he was observed to be crying—probably feeling a little homesick. The master said sharply to him, "Boy! The school is your father! Boy! The school is your mother! Boy! The school is your brother! Boy! The school is your sister! Boy! The school is your first cousin, and your second cousin, and all the rest of your relations! Let us have no more crying!"

When I gaze into the stars, (says Carlyle) they look down upon me with pity from their serene and silent spaces, like eyes glistening with tears over the little lot of man. Thousands of generations, all as noisy as our own, have been swallowed up by Time, and there remains no record of them any more. Yet, Arcturus and Orion, Sirius and Pleides, are still shining in their courses—clear and young as when the shepherd first noted them in the plain of Shinar! "What shadows we are, and what shadows we pursue!"

"It may be observed, (says Dr. Lamb,) that when, by habit, we have conquered any dislike, or formed any appetite for any substance, however unnatural, the dislike does not appear to return by relinquishing the habit. Tobacco is at first abominable; but let a man once become fond of it, the relish will continue for life. He may cease to smoke or to take snuff, because he thinks it wrong or hurtful—but the original disgust never returns. So it is of olives, fermented liquors, and other things. This shows the impropriety of giving children wine, or anything else, which it would be better they should never like."

Give us the open, frank, full, and vividly marked countenance, which bespeaks a cheerful, ingenuous, and manly soul within, that despises selfishness, ingratitude, and meanness; a soul that loves its kind, and sympathises with its joys and sorrows; a soul ever assiduous for human attainment; a soul full of lofty genius, and a noble moral energy, ready for every good word and work. In fine a cheerful and enterprising spirit, solicitous to advance mankind in all that ennobles human character, and fits man for peace in life and calmness in death.

The best way of making coffee is to put the ground coffee into a wide-mouthed bottle over night, and pour rather more than half a pint of water upon each ounce and a half, to cork the bottle, in the morning to loosen the cork, put the bottle into a pan of water, and bring the water to a boiling heat; the coffee is then to be poured off clear, and the latter portion strained, that which is not drank immediately is kept closely stoppered, and heated as it is wanted.

In a country grave-yard, in New Jersey, there is a plain stone erected over the grave of a beautiful young lady, with only this inscription upon it:—

"Julia Adams, died of thin shoes, April 17, 1839, aged 19."

One stone, more conspicuous than the rest, has this singular inscription upon it;—

"Here lies the body of John Jones, *who never held an office.* An honest man."

Six things, says Hamilton, are requisite to create a "happy home." Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness, and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.

The true secret of earthly happiness is to enjoy pleasures as they arise; for that man who can keep his eye upon the bright present, while it is bright, tastes the cup of sweetness prepared for him; but we are prone to look forward to dark objects, while we should be enjoying those that are more agreeable.

Avoid the man who says the world owes him a living. Don't order a new pair of boots until you have put the last patch on the old ones. If you are poor, it is some consolation that you can shave yourself. Don't discard an old garment for a new fashion. A new set of buttons revive an old coat.

One of the most celebrated members of the Paris bar was consulted the other day by a younger practitioner, upon an obscure point of the law. "I cannot give you a positive answer, young man," replied the advocate, "I have pleaded once one way, and once the other, and I gained my suit at each time."

A correspondent, in speaking of the ladies at Saratoga, says they "wear their shoulders bare to the lower edge of decorum."

American Sabbath Tract Society's Publications

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
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No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

A GLARING ENDORSEMENT.

While the writer has not, at any time, regarded the "*American Sunday School Union*" as entirely free from countenancing and even perpetuating some of the "*venal*" errors of "*Romanism*," as that institution may esteem some of the *extra-scriptural* practices of the *Catholic* church, yet it never entered into his imagination to apprehend that a *Protestant* establishment would ever openly aid and abet in propping the bold pretensions of that reckless hierarchy—that inverted pyramid, founded as it nominally may be, on the Rock, but which has become so corrupted and top-heavy with human devices, as to darken truth and threaten destruction to all who may approach its fatal precincts.

On making some further researches into the "*Mine Explored*," from which I gave a page, with some remarks, in a late paper, I find the following singular endorsement, on page 165, of a glaring innovation on the simplicity of the gospel system:—

"The Feast of *Dedication* was instituted by Judas Maccabeus, about A. D. 3840, as a grateful memorial of the renewed dedication of the temple to the service of God, after it had been profaned by Antiochus Epiphanes. *Our Lord's attendance on this feast* JUSTIFIES *the observance of religious seasons* OF HUMAN APPOINTMENT." (John x. 22.)

The presence of the Lord Jesus Christ *in* Jerusalem *at* the season of the Feast of Dedication, "*justifies* the observance of religious seasons of human appointment," may answer the *gloss* of an astute Jesuit, but to be employed as an argument by plain, honest Protestants, is, to me, inconceivable. Where were the sturdy Baptist and Presbyterian members of the Committee on Publications? and who are they that endorse, so loosely, the multiplication of feasts, festivals, and holy days, which now number nearly all the days of the year? Who are they? We should like to see what kind of Baptists and Presbyterians are on the "*watch-tower*;" for we are told that "no book can be published to which any member of the Committee may object." We should like, marvelously, to know what Baptist, at least, endorses the above passage.

If the Feast of Dedication "justifies the observance of religious seasons of human appointment," why not endorse and adopt at once, the whole calendar of *saints' days*? Where, I ask again, were the Baptist and Presbyterian members of the Committee? Are they mere cyphers and tools that can be jostled aside to suit sinister purposes, or have they no moral courage to put their *veto* on such a flagrant innovation? We should like to know, marvelously, who they are? We have had Puseyism in England, and now have Nevins-*chism*—Mercersberg theology—in this country, sufficent to bring confusion into the Protestant camp—enough to lead us hood-winked to the very gates of Rome; but we trust that we shall be spared becoming engulphed in the vortex of the "Romish" caldron, by that mighty engine, "the American Sunday School Union."

It behooves all true Protestants to be chary, very chary indeed, and particularly in these days, when wolves are stealing into the fold in sheep's clothing, in countenancing and adopting any such latitudinous principles. The Feast of Dedication, *at the time*, may have been innocent and appropriate enough. It doubtless was founded in profound religious impulse, not of an *individual*, but of all Israel, and arising from so pure and praiseworthy a motive as to appear to have been smiled upon by Divine approbation; but it was introduced under very *peculiar* circumstances, and was never designed as a precedent for others. When we have an *extraordinary proceeding* in Sacred History, we may be sure to find an *extraordinary occasion*, and not a pretext or pattern for the multiplication of innovations, to be continued in after time. According to Dr. Brown, in his "*Antiquities of the Jews*," the Feast of Dedication was appointed by Judas Maccabeus, as a new dedication of the Temple and altar, after they had been polluted by Antiochus Epiphanes, who entertained a malignant hatred to the Jewish name. He forbade their children to be circumcised, restrained them in the exercise of their religion, killed many who disobeyed his mandates, burnt the books of their law, set up idolatry, and sacrilegiously carried off the altar of incense, the show-bread table, and the golden candlestick, from the Holy Place, with the other vessels and treasures of the Temple. He even sacrificed a sow upon the altar of burnt offerings, built a heathen altar upon the top of that sacred pile, and with the broth of swine's flesh sprinkled the courts and the Temple to defile them. After several ineffectual attempts to recover their Temple, the Lord, in due time, raised up Judas, son of Mattathias, who took the field, under a standard bearing as a motto the original of the following words in Exodus: "*Who is like unto thee, O Lord, among the Gods?*" Under this banner and this devout leader, they became completely victorious. It was from an abbreviation, formed of the initials of these words, that they formed the Hebrew word, represented in English by *M-k b-i*, and hence Judas himself was called Maccabeus, and all those who fought under him, Maccabees. After giving liberty to Judea, by these means, the new dedication of the Temple took place. Priests were appointed to take down the altar which Antiochus had profaned, to build a new one of unhewn stone, according to the law, and to hallow the courts. They began the day by some of the priests killing the morning sacrifice, laying it on the altar, and striking fire from flints to consume it, while others, going into the Holy Place, with part of that fire, burnt the incense on the golden altar, lighted the lamps of the golden candlestick, and laid the cakes on the table of show-bread. These things being done, Judas and his company, with all who were present, bowed with their faces to the ground, and besought the Lord that they might come no more into such troubles.

It is easy to conceive the joy which the Israelites would feel, on the reëstablishment of the daily service; and we can readily enter into their feelings, when they prolonged the service of it for eight days. We are therefore prepared to learn, how they kept alive that signal event among posterity. The *greatest religious countenance* given to the festival, while the Temple stood, was the singing of the Hallel in the Temple every day, as long as the solemnity lasted; and the general illumination, which annually took place throughout the land, showed the readiness of all ranks to comply with the decree. Josephus, in his account of this festival, says, "They were so very glad at the revival of their customs, when, after a long time of intermission, they unexpectedly had regained the freedom of their worship, that they made it a law for their posterity, that they should keep a festival on account of the restoration of their temple-worship, for eight days. And from that time to this we celebrate this festival, and call it Lights."

This was no ordinary occasion, and no ordinary call for holy joy and public thanksgiving. The Temple devoted to the living God had been desecrated, defiled by impious hands, and had been given over to heathen pollution. The Lord raised up a servant to overcome the enemies of Israel, and when victory had crowned their arms, and the daily worship of the Almighty was restored, after the custom of their fathers, in their grateful homage, they made this offering of eight days rejoicing. It was a very extraordinary occasion, indeed, and just such a one as we might look for the Lord to approve. It was befitting for man to institute it, *voluntarily*, as a thank-offering for a *peculiar and most distinguished favor* to that people, rather than the Lord *impose* by imperial authority. It did not conflict with any of the Lord's economy or appointments, nor did it detract, in the least, from His prerogative to institute and set aside. It was, I repeat, an *extraordinary occasion*, but *no precedent for imitation*, for there can be no occasion like it again.

While the foregoing proceeding may be *allowable*, under the peculiar circumstances of the case, yet we must have better proof than we have before us, that it was, absolutely, a *religious service*, and better evidence than we have, before we can *assume*, that the Lord attended, and, by his presence, gave countenance to it, as a *religious service*, or that he *recognized* the obligation to be present, and thereby "justify religious seasons of human appointment."

What are the naked facts in the case. Allusion is had to the Lord's presence at Jerusalem in the season of the *feast of dedication*, in but one passage in the New Testament (John x. 22,) and that in a most equivocal manner. It does not define the specific occasion sufficiently clear to avoid doubt. It is only *inferred* that it was the festival commemorating the *third* dedication, that instituted by Judas Maccabeus; but it does not state, as Grotius, Prideaux, and others *assume*, that Christ not only honored the festival with his presence, but that he came thither for the purpose of bearing part in the ceremonies in solemnizing it. On the contrary, in the absence of all testimony to fortify that assumption, we find him there fulfilling his *mission* as the *Messiah*, and preaching the doctrines of the new and better Covenant—far better than the blood of goats and calves and bulls—a mission that brought war against the existing order of things, yea even divisions into the household of Israel. He was there to preach righteousness, and not to uphold empty forms. There is not a particle, not a shadow of evidence that he went up to the Temple to take part in, to conform, in any manner, to any of the service appointed for the occasion. The most that can be made of his presence at Jerusalem, is, that he *happened* there at the time; and the most that can be made of the festival, is, that it was nothing more nor less than a *national* feast—a *national* season of *rejoicing for deliverance*, somewhat like unto our annual festival of the Fourth of July. It was a season of national festivity, celebrated with the ordinary demonstrations of national rejoicing, and was not marked by any special *religious exercises*, save singing the *Hallel* in the Temple once a day during the continuance of the festivities. Instead of being found partaking in, or conforming to, any of the services, Christ was preaching the laws of his own kingdom. Let the reader peruse the tenth chapter of the Gospel by John, and he will be wiser.

So much for Christ's attendance on, and countenance given to a *national* festival, which is put forth to "*justify* the observance of *religious seasons* of human appointment." Where were the learned Presbyterian and the staunch, unflinching, non-conforming Baptist members of the Committee of Publication, to allow such a sentiment to appear under their sanction? To justify a religious observance of human appointment, from the passage under remark, is about equaled, and only equaled, by the argument some times deduced from the miracle of the Saviour's converting water into wine at the marriage in Canaan, for men "*well drunken*," *justifies* drunkards and drunkenness.

Further, it was a prominent part of the blessed Saviour's mission, to emancipate the mind of oppressed man from the trammels of human tradition; and, therefore, he very early taught his disciples, "Call no man Rabbi"—*Fathers of Traditions*. Under the old economy these teachers became absolute *spiritual masters*. Christ would not have any such power exercised over his disciples. In no instance did he recognize the counterfeit inventions of men as legitimate service, but uniformly repudiated all such pretensions, and directed obedience *only* to our "Father in heaven." As "he spoke as one with authority," may it not be as probable, that he was repudiating worship, (if it was religious service,) instituted by man, when we find him interrogated, on the occasion, whether he really be the Christ? If there as an Isrealite, bearing part in the service, why the question? It carries *prima facia* evidence, that he was *teaching* or reproving. The whole scriptural account shows, that he was *preaching the laws of his own kingdom*. If his presence makes any thing in the case, it makes much *against* the assumption of "justifying religious observances of human appointment." The whole tenor of the New Covenant is at direct variance with countenancing any *extra scriptural* appointments, and the words and the spirit of the teachings of the Lord Jesus denounce any such presumptuous meddling. The Lord only can appoint and impose—man, under peculiar circumstances, may offer a public thanksgiving for special favors to a church or a nation; but these occasions, for security, ought to be very few—ought to be *voluntary*, never *obligatory*. Grotius justly restricts this proceedure to a memorial of "*public* blessings" conferred on man by his Maker. The only sure guard to save us from another *incubus*—a "ministration of death"—unquestionably is, to eschew all human appointments, and cleave strictly to a "*thus saith the Lord*," for every religious institution and every religious service. What at first may have been an innocent enough festival, in time becomes a *fixed institution*, an onerous observance, claiming fealty; and what may originally have been attractive and beautiful, may become deformed and heinous, from the redundancy of the natural tendencies of human nature to multiply outward ordinances and ceremonies. In a word, the primitive beauty and simplicity of the Christian church has already become covered with warts and excressenses, under the system alluded to, (many of which have found their way into the Protestant church,) until a *reformation* is loudly called for, to amputate and extirpate the whole conglomeration of extra-scriptural appointments from that fungoid body. In such a crusade, I should look to find the "American Sunday School Union" in the *van*, instead of covertly skulking behind the opponents of evangelical truth, and affording "aid and comfort" to the enemy. W. M. F.

BORDENTOWN, N. J., July 29, 1853.

SYSTEM AND PRINCIPLE.

A short time since the Rev. Mr. A——— presented to my people the claims of one of our great benevolent societies; and on Monday I called with him on several members of the congregation. Entering the counting-room of a merchant, the following interviews in substance occurred:

Mr. A.—"Good morning, Mr. B———; our openings for usefulness are multiplying, and all that the churches will intrust to us, we can most profitably employ in the field of our labors."

Mr. B.—"I am always glad to see you, Mr. A———, and to do what I can for your noble society," handing him a liberal donation; "we all ought to feel that *we are but stewards*, and be diligent in doing good while we may."

Mr. A.—"Thank you, thank you, Mr. B———. We know you are a steadfast friend, and so is your partner, Mr. C———, is he in this morning?"

Mr. B.—"No, sir; he is in Europe. He was unexpectedly called to France on business, and sailed in the steamer some weeks since, to be absent about six months."

Mr. A.—"Then, I suppose, we shall lose his subscription this year?"

Mr. B.—"No, sir. One of the last things he did before sailing was, to request me *to attend to his charities with the same care as to his other business*, and to give, for him, to his various objects of benevolence, as they might come before our church, about the same as he gave last year, or, if any any thing, rather more, as this year we have been prospered. Do your remember what was the amount of his subscription last year?"

Mr. A.—"One hundred dollars."

Mr. B.—"Well, here is a check for one hundred and fifty dollars, which is about what I think he would give if he were at home."

With thanks to the giver, and especially to Him who had prompted the gift, the agent went on his way, wishing—1. That all would feel that they were but *stewards*. 2. That all would consider their *charities* a part of their *business*; and, 3. That all would give to the great objects of benevolence *systematically* and on *principle*, whether at home or abroad.

THOUGHTS FOR MINISTERS.

Do not rest without success in your ministry. Success is the rule, under a living ministry; want of it is the exception.

We must have the taste of a manna in our mouth, "milk and honey" under our tongue, else we can not tell of its sweetness.

Prayer is more powerful than preaching. It is prayer that gives preaching all its power.

If satan can only make you a covetous minister, a lover of pleasure, a lover of praise, a lover of good eating, then he has ruined your ministry.

Preach the word, the most essential parts of it, especially. I would humbly suggest for the consideration of all ministers, whether they should not preach more in the manner of God's word. It is certain the fathers used to preach in this manner.

Brethren, they will not thank us in eternity for speaking smooth things, and crying, "Peace, peace," when there is no peace. No, they may praise us now, but they will curse our flattery in eternity.

Speak boldly; what matters in eternity the slight awkwardness of time.

McCheyne's biographer says of him, "He fed on the word, not in order to prepare himself for his people, but for personal edification. To do so was a fundamental rule with him."

It was his wish to arrive nearer at the primitive mode of expounding the scriptures in his sermons. He said, "I am just an interpreter of scripture in my sermons."

"Not the words he spake, but the holy manner in which he spake, was the chief means of arresting souls."

I SEE THEE STILL.

BY CHARLES SPRAGUE.

I see thee still;
Remembrance, faithful to her trust,
Calls thee in beauty from the dust;
Thou comest in the morning light,
Thou'rt with me through the gloomy night;
In dreams I meet thee as of old;
Then thy soft arms my neck enfold,
And thy sweet voice is in my ear.
In every scene to memory dear
I see thee still.

I see thee still
In every hallowed token round;
This little ring thy finger bound;
This lock of hair thy forehead shaded;
This silken chain by thee was braided;
These flowers all withered now, like thee;
Sweet sister, thou did'st cull for me;
This book was thine—here did'st thou read;
This picture—ah, yes, here indeed,
I see thee still.

I see thee still—
Here was thy summer noon's retreat;
Here was thy favorite fireside seat;
This was thy chamber—here each day,
I sat and watched thy sad decay;
Here, on this bed, thou at last did'st lie;
Here, on this pillows, thou did'st die;
Dark hour! once more its woes unfold—
And then I saw thee, pale and cold,
I see thee still.

I see thee still;
Thou art not in the grave confined—
Death can not chain the immortal mind;
Let earth close o'er its sacred trust,
But goodness dies not in the dust.
Thee, O my sister! 'tis not thee,
Beneath the coffin's lid I see;
Thou to a fairer land art gone—
There let me hope, my journey done,
To see thee still.

ILLUSTRATIONS OF HEATHENISM.

A correspondent of the *Morning Star*, writing from India, gives the following sad illustrations of heathenism as it is seen in the present day:—

About a mile to the north-east of our new location of Santipur, is a respectable village called Raibania, and thither I proceeded on Monday evening last, with a view to proclaim Christ to the assembled multitude. I took up my position with Silas Curtis, a native preacher, and Bhabyobat Barik, a nominal Christian, beside a huge timber, about twenty or thirty feet long, planted upright, at the top of which, swung by the middle on a sort of pivot, another timber longer still but much lighter. After waiting a time, and conversing with a few bystanders, the throng came on with shout and drum and waving flags and tinkling bells, all in gala attire, to do honor to Mahadeb, the presiding deity of the festival.

The first spectacle that met my view consisted of a number of rude, ungainly cars, as it were, in which were men lying on their backs, with unsheathed swords, edge uppermost, under them. These however took very good care to place pillows and cushions under their backs and legs in such a way as to lift their loins off the edge of the sword. This puerile deception was paraded as an evidence of the presence and watchful care of Mahadeb over the safety of his votaries, that they should not be wounded by the weapons on which—or rather *over* which—they lay. I am inclined to think the swords themselves were blunted, for *fear* of *accidents*.

The next was a distressing sight. Men having the skin of their sides pierced through, danced about, between two parallel cords passing through their wounds—the cords being kept in position by two men, one ahead and one behind—thus acting as setons. Now these poor deluded creatures rushed forward, madly tossing their arms on high, then suddenly capering with fantastic gestures, began their backward movement along the length of the cords through their sides.

The third, and most wretched sight, was a short man of Herculean frame and sinister cast of countenance, rendered perfectly hideous by having his tongue kept out by means of two iron tridents passing through it, while from his back, just below each scapula, depended a hook, which was stuck through his skin. After capering about most violently for a time, he ascended a scaffolding erected for the purpose, and having the hooks attached to his back lashed on to the smaller beam already alluded to at one extremity, while by means of a rope tied on to the other extremity of the timber, he was swung round and round to the infinite *delight (!)* of the people, and the *honor* of Mahadeb, scattering from his airy position garlands and single flowers on the spectators. Oh, it was horrible to behold! Language is insufficient to describe the mingled feelings that swayed me then, and even now a shudder comes over me at the bare idea of this hideous spectacle. Oh! save this people from this more than slavery. "How long shall the land mourn—for the wickedness of them that dwell therein?" And in reference to the small number of missionaries, comparatively with the people, I cannot but exclaim, "How should one chase a thousand, and two put ten thousand to flight?"

"BE NOT WEARY."

Not many years since, Providence brought a little fatherless boy into the neighborhood where I live. He from the first won my affections, and I considered him more in the light of a brother than as a stranger. I soon saw with pleasure that he was considerably attached to me; and as he attended the Sunday school, and was for some time in my class, I ardently wished to lead him to the Saviour. I conversed with him in private several times; but as it did not appear to produce any lasting impression on his mind, I became weary, and gave over.

A few weeks since I walked from the house of God in company with him, and his whole theme was redeeming love. When we were about to depart, he adverted to the conversations I formerly had with him, and said he had felt a great deal, but wished to hide it from me.

"The more I prayed," said he, "the more I wanted to pray, and the more earnest I was; but at length I thought that there were no others serious, and that I should be ridiculed; and the next time you met me you did not press me to seek the Lord, and I by degrees lost it all; but had you continued to urge me, as you had done every time you saw me, I have not a doubt but that I should have obtained a hope then!"

From the Presbyterian Herald.

SYMPATHY WITH THE COMMON PEOPLE.

One of the causes of the failure of many ministers in doing good, is their want of sympathy with the common people whom they are aiming to reach. They neither know nor care to learn how they reason and feel on the subject of religion or any thing else. This evil is especially prevalent amongst ministers who are scholastic men, who have been shut up for years within the walls of Colleges and Seminaries of learning. We often find that a rude and comparatively uncultivated, but naturally strong-minded man, will sway his thousands of the common people, where his more polished neighbor does his hundreds. This is some times urged as an argument against learning in the ministry, but it is not a necessary result or concomitant to learning. We have a striking illustration that it is not in the person of the late Dr. Chalmers.

The life of Alexander Patterson, who was a man of very humble origin, has lately been published, from which we learn that his family were the especial objects of Dr. C.'s care and notice. It is said that his affection for "Saunders Patterson," who was an humble ploughman, was for a quarter of a century that of a fast friend. "Knowing his retiring modesty, which made him shrink from joining a circle of strangers, Dr. Chalmers used to invite him to tea or to breakfast alone, not grudging to spend two or three hours with him in converse about the things of God, and this when he was conducting two classes in the University, and sitting up habitually till one o'clock in the morning. Long before he came to Edinburgh, and during the blaze of his pulpit popularity, whenever the Doctor revisited Fife, he no sooner arrived at Dairsie Manse, than forthwith he made off for the adjoining farm where he found Saunders at the plough-tail, or otherwise employed as a farm servant. On such occasions he would bring his humble friend along with him to the Manse, and at family worship insist on his leading the devotions, "being greatly effected with his unction in prayer." One night Dr. Alexander had been invited to remain to supper; and on his retiring, Dr. Chalmers remarked to his hostess in his characteristic manner—"See, Madam, how Christianity teaches a man to handle his knife and fork."

When Dr. Chalmers was removed from St. John's parish in Glasgow, to the University of St. Andrews, he paid a visit, on his way to the latter town, to his friend Patterson at Dairsie-moor. Edie and he accompanied the Doctor to a neighboring village, expressing without reserve, as they went, their views as to his exchanging the pulpit for the professional chair. "I don't think," said Saunders, "that you should give up preaching for teaching." "Let us ask you a question, Saunders," rejoined the Doctor; "does the man who salts a pig, or the man who makes the salt which will salt many pigs, do the greatest service?" "The man who makes the salt," to be sure, was the reply. "Well," rejoined the Doctor, "I have been all this time salting the pig, and now I am going to make the salt." "Then the sooner you're in the salt pans, sir, the better," said Saunders.

A WORD TO PREACHERS.

We find the following sensible remarks on the importance of continued study to clergymen, in the *Star in the West*, from the pen of its New England correspondent. We commend them to all ministers of the Gospel:—

It is very evident that not a few preachers, of all denominations, greatly mistake in the estimate they put on the *necessity of continued study*. To preach well, a minister must comply with two conditions—he must, first of all, *understand* his subject; and, in the second place, he must be *invigorated with* his subject. To understand the subject, matter of a discourse is not enough—to have the plan of the discourse properly laid out is not enough—to know just what idea to start, and in what relation to start it, is not enough; in addition to all this, the preacher must, *at the time* of preaching, be imbued with *the spirit* of his discourse. Where this latter condition is not complied with, the very best sermon ever put into the English language will, in its effect, prove a failure. First, know what you mean to preach; second, feel the spirit of what you mean to preach; and then the sermon will take care of itself—in other words, will do its work. People often say, Such an one used to preach well; but now he is heavy, prosy, dull—now he preaches people to sleep; and they ask, What has occasioned the change? The answer is plain—*he has stopped studying!* Nothing but *continued* study can enable a preacher to preach even an *old* idea. *Past* study may fulfill one condition of successful preaching—it may give the preacher the matter and the arrangement of his discourse; but *present* study only can fulfill the second condition—present study only can imbue the preacher with *the spirit* of his discourse. If the most popular and effective preacher among us should throw himself entirely upon what he *has* acquired, rather than upon what he *continues* to acquire, he will very soon hear the people say, "He has had his day!" The important truth cannot be too constantly impressed upon all whom it concerns, that *unremitting* application alone can keep up the popularity and success of a minister. I suppose all our ministers are familiar with the doctrine of the *certainty* of punishment—could, at a moment's warning, preach a discourse on the subject; and yet if they had not just been thinking over the subject, have not just refreshed their minds with study relative to it, their preaching will fail. I have heard a man say that religious associations ought to withdraw fellowship from every preacher who does not compose two fresh sermons as often, at least, as twice in a month! I am by no means in favor of so stringent a rule; yet it is very evident, that a minister who does not compose *new* sermons cannot preach *old* ones. One of our ministers has preached one sermon seventy-five times, and he always preaches it well, because he is always a student—is always composing new sermons—is always refreshing his mind by continued application. Rev. A. C. Thomas once said to me that there was danger in the habit of preaching old sermons; it was a temptation to give up the practice of composing new ones. Rev. A. A. Miner once remarked, that he never liked to trust himself in the pulpit, even with a discourse with which he was the most familiar, without previously refreshing his mind by a new study of its matter and form. Rev. T. P. Abell said to me once, while in conversation on the subject, that he never preached a sermon twice without much reluctance—he was afraid of the consequences. I have been told (I know not how correct the remark may have been) that the Rev. Theo. Clapp, of New-Orleans, never allows himself to preach the same sermon a second time. I presume no one would find any objection to the preaching of the same discourse any number of times, were it not for the tendency to indolence which the practice encourages. For myself, I like to hear a good sermon a second or even a third time. What I object to, what I would warn preachers against, is the vice of neglecting study. The success of our best, and *permanently* best preachers, is against this neglect. A man of the world may be able to amass wealth, and retiring from active life, draw, at any time, upon the fruits of his past activity. But not so the preacher; he may indeed draw upon the past; but to present to others what he thus draws, he must *rely* on present effort. If, in mercantile phrase, he *retires* upon the fortune of his mental acquisition, he will very soon discover that the people have retired too! In this world there is no success but in continued effort.

THE SMALL NUMBER OF THE ELECT.

Voltaire regarded the following extract from Massillon, as one of the finest specimens of eloquence. It is taken from this eminent preacher's sermon on "The small number of the elect." Massillon does not waste his time and words in this discourse, in dissertations upon the eternal decrees of God, &c., but deduces the small number of the saved from the conduct of men, from moral causes, from the fewness of the righteous on earth. The entire discourse is very forcible and animated. But when the orator came to the following passage, Voltaire says, the whole assembly involuntarily started to their feet, and that the murmurs of acclamation and astonishment disconcerted Massillon, but greatly increased the effect of his appeal. The animated tone, manner, and language of the French pulpit orator, is needed to give complete effect to his discourse.

"I pause with you, my brethren, who are here assembled. I speak no more of the rest of men; but regard you as if you were alone on the earth. And this is the thought that occupies and moves my soul. I imagine that this is your last hour, and the end of the world; that the heavens are about to open above you, and Jesus Christ appear in all his glory in the midst of his temple, and that you are assembled here like trembling criminals, to hear the sentence of mercy or of eternal death pronounced against you; for you may well flatter yourselves that you will die such as you are to-day. All these desires of change and amendment which amuse you, will amuse you till the bed of death. This is the experience of all ages. All that you will in the future find new in you, will perhaps be a greater and more aggravated account to render to God, than what you have to-day. And as to what you will yet be, were you to be judged this moment, you could almost decide what will be your fate when you leave this life.

"I ask of you, then, and I ask it of you, terror-stricken, not separating in this respect my fate from yours, but placing myself in the same position in which I desire to regard yourself—I ask of you, then, if Jesus Christ should appear in this temple, in the midst of this assembly, the most august in the world, in order to judge you—to make the terrible separation between the sheep and the goats—believe you, that the greater number of those here would be placed on his right hand? Believe you, that the division would be equal? Believe you, that even ten righteous men would be found here, whom once God could not find in five entire cities? I ask it of you—you know not, and I know not myself—Thou alone, Oh God, knowest those that are thine! But if we know not those who belong to him, we know, at least, that sinners are not his. But who are the faithful here assembled? Titles and dignities here count nothing; you will be despoiled of them by Jesus Christ. But who are they? Many sinners who wish not to reform their lives; yet more, who desire it, but who defer their conversion. Again, others who never reform but only again to fall back. Finally, a great number who believe they have no need of conversion. These are they who are reproved! Take away these four classes from this assembly, for they will be taken away in the great day; and then appear, ye just! Where are ye? Thou holy remnant of Israel, pass to the right hand! Pure grain of the Lord, separate yourself from this chaff, destined for eternal fires! Oh God! where are thine elect? and what it left for thine inheritance?"

WHAT TO DO, AND HOW TO DO IT.—The remark of Rev. John Newton, below, deserves to be written on the tablet of every heart:—"I see in this world," he observes, "two heaps—one of human happiness and one of misery; now, if I can take but the smallest bit from the second heap, and add to the first, I carry a point. If, as I go home, a child has dropped a half-penny, and if, by giving it another, I can wipe away its tears, I feel that I have done something. I should be glad, indeed, *to do great* things, but I will not neglect such little ones as this." These little things are what we all can do, and we should encourage ourselves with the thought that

"The drying up a single tear, hath more
Of honest fame, than shedding seas of gore."

The Sabbath Recorder.

New York, August 11, 1853.

ASPECT OF THINGS ABROAD.

That the extinction of the Ottoman Empire is foretold in the Scriptures of Truth, we have never doubted. That Russia was the Power ordained to bring it about, was never so clear to our mind; yet present indications very strongly favor this view. It is well known to have been a long-cherished intention of the Czars to plant the Russian standard at Constantinople. There the Autocrat means to have his winter palace. He covets the maritime advantage which the possession of that city would give him, and he means to have it. Every movement looks steadily towards this object, nor will it be abandoned, if the accomplishment of it can by any means be effected.

On the other hand, the integrity of the Ottoman Empire is guarantied by the other Powers of Europe, so that what is called the "Balance of Power" may not be seriously disturbed. But what will the guaranties of other Powers avail, when the time foretold in Prophecy is fulfilled? "Many are the devices of a man's heart; but the counsel of the Lord, that shall stand" Prov. 19: 21. Should all the Powers on earth combine to establish the Sultan upon his throne, they will surely be defeated, when the Lord's time for fulfilling his purpose has come. *Whether that time has now come, we do not know.* But if it has, the allied Powers will not be able to fulfill their pledges. They will become jealous of one another, so that they cannot act in concert, or they will be outwitted by the Autocrat, and entertained by one pretext or another, till it shall be too late to avert the denouement.

It does really seem as if things were now assuming precisely this phase. The allied Powers *are* jealous of one another. England and France were always suspicious of each other's designs, and since the usurpation of Louis Napolean, matters have been nothing bettered, but rather made worse in this respect. No reliance can be placed upon Austria, as it is well known that her heart is not in the right place. Russian emissaries are, and have been for years, striving to foment these mutual jealousies, that the Czar might gain his grand object, while the Powers were watching each other. In the mean time, the Russian troops have crossed the Pruth, are in the occupancy of the Provinces of Moldavia and Wallachia, have taken the control of the Post-Offices of those provinces, and have outraged former treaties to such a degree, that all the world looks on in wonder that something decisive is not done by the allied Powers to put a check to their encroachments. Yet, by a strange sort of infatuation, the English and French fleets have advanced to the Golden Horn, only to make a little puerile display, while their ambassadors and cabinet-officers have been puzzling their brains to invent some method, by which the insolence of Russia may go unwhipt of justice. It actually seems as if a spell had come upon them. How easy it is for God to turn all their counsels into foolishness! When he decrees it, the firmness of the Englishman hesitates, the courage of the Frenchman fails, and the wits of the most astute statesmen are baffled. Ways are never wanting with the Almighty to defeat the powers that stand in his way.

The latest intelligence says, that the representatives of England, France and Prussia have agreed upon the basis of an arrangement to be proposed to Russia, and Turkey. What that arrangement is, has not yet transpired. The probability is, however, that it is such as gives to Russia about all she asks, or all, at any rate, which she will think it politic to demand in the present crisis. Recede from her purpose she will not, though she may be willing to patch up a truce, till her emissaries abroad shall succeed in fomenting farther jealousies; in which case she will have weakened the hands of the combined Powers, and gained time for making her last bold but decisive stroke. She is wide awake, and is not likely to be caught napping.

Let not the Christian sleep. The time cannot be very far distant, when the Lord will arise to shake the nations. A general war on the European Continent would not, it has been thought, be likely to disturb the existing state of things in America. It has been supposed that we were too far removed from the seat of struggle, to be seriously affected by it. But see how unexpectedly the providence of God orders things! The arrest of an insignificant Hungarian refugee by an Austrian corvette, in Smyrna harbor, comes near embroiling the United States and Austria in a difficulty, which no Diplomacy could heal. Indeed, it is not improbable, that the Court of Vienna will regard the behavior of Capt. Ingraham as an act of hostility, for which they are entitled to demand reparation from our Government. It is not at all likely that such reparation will be given. And when to this is added the general feeling of our people in regard to intermediation in the affairs of Europe, fanned as it was, a short time since, by the mission of Kossuth; also the fact that the behavior of the American Captain and Consul are loudly praised in popular meetings held in England, as well as in some of the more democratic journals; also that there is, with a large class of our citizens, a spirit of adventure and daring, that would transport them by thousands across the sea to mingle in the exciting contests of the Old World—it seems likely enough that America may be called to bear a part in the performance.

The remarks subjoined are from the *New York Tribune* of the 6th inst. The views expressed are, substantially, such as we entertain; and being much to the point, we give them to our readers instead of any additional remarks of our own. T. B. B.

Peace or War.

The money-changers of the Old World are in ecstacies. The danger of war they trust is averted. Their high constable, Nicholas, so long idolized as the great conserver of Peace, Order and material Prosperity, is about to lay down the paving-stone which he just now threatened wantonly to hurl through their windows, giving the signal for a general row and smash-up. Not that he has actually done, or is even reliably reported to have said anything looking to the desired restoration of amity. His armies, 80,000 strong, still occupy the Principalities. His cannon line the banks of the Danube and command its navigation in the heart of Turkish Europe. His minions have taken possession of the Post-Office, and act as if they had no idea of leaving, at least in 1853. His satellites in the Moldavian Senate speak and act as if they expected never to see the standard of the Prophet again floating over their heads. Her Minister Nesselrode, in his last manifesto yet received, outrages justice, reason, current history, as audaciously as in any former utterance from St. Petersburg. The Wolf's complaint that the Lamb drinking from the stream below him had disturbed the water to his prejudice, never was more strikingly paralleled than in the Autocratic complaint of the timid and faltering advance of the French and English fleets to Besika Bay after and consequent upon the armed occupation of the Principalities by Russia. Most certainly, if the Czar had steadily resolved from the first to make a dash at Constantinople, in fulfillment of the long cherished design of his family, we see nothing in what is absolutely *known* of his more recent demonstrations to prove that he has been swerved from his purpose.

Still, we will assume that the stock-jobbers are well posted—that the danger of a Russian foray on the capital and empire of the Sultan has blown over. In that case, it is clear that the issue is substantially a Russian triumph. Czar Nicholas has carried a high head throughout the controversy, in undisguised defiance of the great Western Powers. He has all along spoken promptly, boldly, decisively. While the Turkish notes have been conciliatory, placating, almost supplicating, in their tone—while the British Ministry has been divided in its counsels, wavering in its policy, and begging of Parliament respite after respite from a discussion which must have led to its explosion—while even France, with manifest Right and universal Public Opinion emphatic in her favor, has been content to reply to Nesselrode's insolence in manifestos which indicate the Himalayan hight that exalts the great Napoleon above the little one. Russia has spoken uniformly as if she had a blow ready to back every word, and was quite indifferent as to the order of precedence in which the two should be delivered. And therefore, whatever may be the delicacy or ambiguity of phrase wherein the arts of diplomacy may veil the point, it is clear to every discerner that the result of this embroilment cannot be other than an exaltation of the *prestige* of Russia and a visible hastening of the inevitable day when St. Sophia shall be restored to Greek Christendom and half the edicts of the Autocrat be dated from his winter palace by the Golden Horn.

Essentially, there are but two Great Powers in Europe—Democracy and Russia—and the policy of the various Courts is controlled by their overmastering fears of one or the other. When Democracy becomes rampant and aggressive, they take shelter under the ægis of Russia; that danger apparently blown over, and the Autocrat attempting to reap his harvest while the weather is propitious, they recoil from his embraces and coquet a while with Democracy. And whenever the Continent shall again be shaken by the clearly impending convulsion, whatever may be the immediate issue, the ultimate harvest must be garnered by one or the other of the substantial belligerents.

To whomsoever may have been cajoled into the belief that the peace, if amity be now restored, to be more than a truce, we commend a thoughtful consideration of the late incidents in the harbor of Smyrna. There the mere arrest of an apparently insignificant and worthless refugee, all but led to a collision which must have caused a rupture which the arts of diplomacy would have been insufficient to heal. We state an obvious fact in saying that Capt. Ingraham, had he sunk the Austrian corvette in Smyrna harbor, as it was but a chance he did not, would almost inevitably have been the next President of the United States. Had the two ships been cruising off the harbor, instead of at anchor within it, where action must have been a gross outrage on neutral rights and resulted in a woeful destruction of life and property on shore, the collision could not have been averted.

A General War—a War of Opinion—a war which has had no parallel in importance since Napoleon's dethronement—is yet all but inevitable. When or where it shall break out, we do not presume to determine; but when the whole world is a powder-mill, the spark that is to fire it cannot long be wanting

RELIGIOUS TOLERATION.

In a speech of President Pierce, during his recent visit to Baltimore, he said what is generally interpreted to mean, that "the banner of religious toleration was first given to the breeze at Baltimore." If this assertion be true, then surely Baltimore has sadly degenerated in these days, for it is not a month since the Mayor of that city sanctioned the interruption and arrest of a preacher of the gospel for exercising the right of free discussion. But the truth of the President's assertion has been questioned by the editors of several newspapers, who maintain that the banner of religious freedom was first unfurled by Roger Williams. In an able article on the subject, the *Providence Journal* says:—

"Rogers Williams repudiated the idea of toleration, because it seemed to imply the right of government to withhold, as well as to give. He denied the power of human government over the conscience, and held that any human power exceeded its just authority in restraining it; he held that the right to worship God according to the dictates of conscience, was as clear as the right to see or to breathe. And in maintenance of this great principle, even yet imperfectly understood, but which he grasped in all its breadth, he turned to the pathless wilderness and offered his prayers where no roof interposed between him and his God. Lord Baltimore was in his personal character the reverse of Roger Williams. We have no reason to doubt that he was tolerant; but he neither comprehended nor cared for religious freedom. He was a dissolute man, indifferent to religion, and looking upon the church only as the means of rewarding his boon companions with places, for which, of all others, they were least fitted. To make such a man the apostle of religious freedom, and to make a colony which decreed death as the punishment of heresy, the pioneer in religious freedom, is an assault upon the memory of Roger Williams."

SAVING ORDINANCES.

Oft-times the most conclusive argument against a positive law of religion is couched in the expression, "Well, I don't believe it is a saving ordinance." When, from a real hatred of religious institutions, or on account of their great unpopularity, this position is taken, he who takes it is secure against all the convictions and persuasions of truth.

We ask, what is meant by the assertion? Is it designed to express the thought, that in some of the ordinances, and not in others, there is a saving power? But with those who use the expression, we shall, perhaps, find all the institutions of religion in the same category. It is said, by one and another, Baptism, the Sabbath, public worship, the Lord's Supper, repentance, faith, &c., are not saving ordinances. How are we to know what are and what are not saving ordinances? If the Gospel point them out to us, we can be all agreed. If a sectarian or selfish policy dictate, then caprice, and not the love of religion, fixes the measure of duty, and all, or none, may be saving ordinances.

We suppose those who use the expression mean to say, that a neglect of such ordinances does not endanger the soul, and send it to perdition; or, that one may disobey certain laws of Jesus Christ, and not incur his disapprobation. If this be the intention, we still object to it, because it would impeach the ability of Jesus Christ to frame a perfect religion for his followers, and charge him with instituting religious laws with the intention of conniving at their infraction. Moreover, we are substantially taught that men will be judged by his Gospel. Hence, the assertion is but presuming on his mercy, while trampling on his ordinances.

We are disposed to adopt the assertion as true; and add, still further, that there are no "saving ordinances" whatever in religion. And while we make the admission, we condemn all who use it as a justification for disobeying any ordinance thereof. There is no saving element in any ordinance of religion. We never trust in any or all of them for salvation. We never attend to any of them with expectation that it will insure our salvation. We never make mention of them in our prayers, and attach to them the plea of merit or justification. There is salvation only in Jesus Christ, and he is the only saving ordinance in which we have hope. So we believe, and hope, and pray.

The use of the ordinances of religion is to prove our salvation, but not to procure it. Our observance of Baptism, the Sabbath, prayer, and other ordinances of religion, is the proof of our salvation, and not the means of it; for we never could heartily observe these, if we were unreconciled to God. Jesus Christ has become our salvation, and therefore we love and practice the ordinances of his religion. Our hearts approve them. They are the media of showing our love and reconciliation to Christ. They are spiritual institutions, and our transformed spirits love them, for their spiritual significancy, and because we are prepared to relish and enjoy them.

We object, absolutely and fully, to the use of the expression, because it conveys thoughts that are foreign to the economy of religion, and may lead simple persons into gross error. There is an absoluteness and a force in all the ordinances of religion, that give them a certain, definite, unchangeable character. The whole plan of religion is so well arranged, and adapted to the world's necessities, that any variation of it, under any circumstances, would spoil its perfection, and hinder its healthful operations. Hence he who acts upon the sentiment, that obedience to any law of religion is not always connected with the enjoyment of religion and its salvation hereafter, robs himself of the blessings connected therewith. The simple declaration that "it is not a saving ordinance," betrays a want of interest in it as an institution given by God for the comfort of his people. It shows that the heart is deceived, and is occupied with poorer feelings, and impurer sentiments.

The lover of the Lord Jesus Christ is a lover also of his Gospel; as says the Saviour, (John 14: 21,) "He that hath my commandments, and keepeth them, he it is that loveth me;" and again, (15: 14,) "Ye are my friends, if ye do whatsoever I command you." Hence we judge that keeping his commandments is the evidence of love to Christ, and not the cause of it. The whole force of the expression, relative to any law of religion, that "it is not a saving ordinance," is simply a proof that they who make it do not love those laws of religion; while the lover of the Lord Jesus Christ says, "How love I thy law."

The expression, "It is not a saving ordinance," is the closing argument, and is used only when all others fail. We have an illustration of its use in connection with the law of the Sabbath. It is some times gravely asked, "You don't expect the Sabbath will save you, do you? I don't think it is a saving ordinance." Again, thousands yield the controversy, by saying, "Well, if there is any Sabbath in the Bible it is the seventh day; but, I don't believe 'it is a saving ordinance.'" Now the force of all this is simply a proof that there is a determination to please the world; and that men had rather be in favor with the world than with God—that popular prejudice is more powerful with them than the compassion of Jesus Christ manifested in his arrangements for their happiness. Again, it is said, "Yes, I believe the seventh day is the Sabbath, and if I lived with Sabbatarians I should keep it; but the Sabbath is not a saving ordinance." This is simply declaring that the customs of the world are preferred to the law of Christ. And finally, it is plead, "There is no Sabbath under the Gospel; the Sabbath is not a saving ordinance." And yet the Sabbath itself—its absolute necessity, and its constant blessings—are so interwoven with the perfection of the Gospel, and all its arrangements for the progress of religion and the happiness of Christians, that men are under the necessity, after they have demolished the Sabbath of the Bible, by saying that it is not a saving ordinance, of instituting a new one in its place.

While we insist that there are no saving ordinances, in the sense in which the phrase is used, we also believe, that no man will or can be saved, who deliberately and knowingly refuses to obey any ordinance of religion. In doing thus, he deliberately disobeys what God has commanded, and becomes a transgressor. Such an act shows his alienation from God, and consequently his unfitness for salvation. G.

BRITISH CORRESPONDENCE.

Sunday Steamboating.

GLASGOW, July 22d, 1853.

The Sunday observers are with dismay beginning to apprehend that steamers plying on the Clyde, on their adopted day of rest, is an established fact. Although the pier gates at Dunoon were shut against the *desecrationists*, this did not prevent a landing being effected by small boats—and the Board of Admiralty have been written to, in the expectation that Government may intimate that the closing of the gates is illegal. And although a correspondent of the *Scottish Guardian*, (the Free Church Glasgow organ,) says that a gentleman high in the legal profession has expressed an opinion that the Glasgow Harbor and River Triest *can* prohibit vessels plying for hire at the wharfs on the Clyde on Sunday, those gentlemen do not seem disposed to put such power into force by asking an interdict—and the third Sunday's sail is advertised to-day, with additional places of destination. A meeting of Sunday friends is to be held here next week, however, to take into consideration the threatened danger; and one was held of the same description at Rothesay on Monday last. "The Emperor" steamer cannot, according to the terms of her license, proceed so far out in the Frith; but, it is easily to be foreseen that if she be permitted to continue to ply, and be successful, larger boats are likely soon to follow. The Rothesay people have appointed a Committee, and advertised the names in the Glasgow papers, to take whatever measures may be in their power to prevent such a landing on their shores. The *Scottish Guardian* of to day, counseling the adoption of this mode of resistance, admits that "there is no longer reason to believe that the promoters of Sabbath [Sunday] steamboats will fail of their purpose by being let alone." It farther prognosticates that "whenever the public have been sufficiently familiarized with the sailing of steamers on Sabbath, [Sunday,] the barrier will be removed which prevents other steamboat companies from sailing their vessels" on that day. Where, then, we may ask, is the Scotch reverence for Sunday, if all are waiting behind barriers only till some Sunday-desecrator shall overthrow that barrier? And what, we again ask, will become of the "universal observance" argument in favor of Sunday, when all shall be found to have so availed themselves of the liberty or license afforded over barriers thus thrown down? But that which the *Guardian* thus anticipates as a future achievement, some of the companies referred to have long ago accomplished. The Glasgow steamers for Liverpool and Dublin *do sail* their vessels regularly on Sundays, although they do not *start* on that day—but sometimes a very few hours before *midnight*—the commencement of Sunday, according to their mode of reckoning—and arriving at their destination while others are at worship. And, it is now publicly stated, that the very Dunoon tacksman, who indignantly closes his pier gates on that day, and indignantly advertises them shut, against open avowed desecrators, is yet regularly employed in taking passengers from these sea-going steamers while passing, and landing them at Dunoon. The *Guardian*, contemplating the growth of Sunday traffic, says there are now "some *fifteen omnibuses* running in the city" upon that day; and admits that this has grown out of the unnecessary and ostentatious use of carriages and cabs taking people to church. Other of our newspapers note the traffic with little condemnation. The *Examiner*, which affects to be a kind of religious newspaper, and whose editor labored in the ministry before betaking to the broadsheet, argues in a *leader* in last number, that the Sunday steamer company should have waited till they ascertained that a majority of the community were in favor of their sailing on Sunday. This is carrying out the universal observance argument fully—but reversing the mode of its application. The *Daily Mail*, noticing the discomfort of last Sunday, from continuous rain, says, "Surely a very late *homeward-bound* steamer on Saturday night, or another on Sunday, would be an act of charity." And although they think "none of the regular steamers could be spared on the latter day, [Sunday,] *as they are generally undergoing needful repairs at their moorings*," it is yet intimated that "there are yet transient steamers which might find it profitable." Those, therefore, which have no Sunday "work of necessity" in the way of repairs, may find it "profitable" to sail them.

J. A. BEGG.

THE JEWS.

Rev. Mr. Duffield, of Detroit, who spent last winter in the East, in a letter from Jerusalem says:—

"The blindness which has happened to Israel still continues. It is wonderful to see the extent and power of it. One of the most affecting sights I have witnessed during my travels, was encountered yesterday P. M. I repaired to the appointed spot to hear the lamentations of the Jews over their desolated temple, and scattered nation. The site of the ancient temple is now occupied by the Mosque of Omar. No Christian or Jew is allowed by the Mussulmen to enter its precincts. The nearest approach that the Jews can make to it, is to the large and massive stones of the walls which Solomon built from the bottom of the narrow valley or ravine, Tyropean, for the purpose of sustaining and forming the terrace or arches, which were built out from the base of the rock on its four sides, and on which the temple on Mount Moriah was originally constructed.

"I saw thirty-five Jews, standing or seated near these stones, all of them bowing, and restlessly swinging to and fro while they read their Scripture in the Hebrew, and some weeping bitterly as they uttered their wail of distress. One man sobbed as if his heart was ready to break, while he stood reading and trembling with emotion in his whole frame. Women, with white scarfs thrown over their heads, passed mournfully along the wall, some kissed their hands, whilst most sat in a sqatted or Turk-like position reading parts of their liturgy in Hebrew. I ventured, with a courteous salutation, to look upon the page, from which an aged man was quietly reading. He politely pointed his finger to the place. He was reading the 58th, 59th, and 60th Psalms. The whole scene was so deeply moving, exhibiting in such a powerful light the sad reality of the Jews' great national sorrow, and caused such a rush of solemn thoughts in my mind, that I was quite overcome by it."

THE LATE DR. SHARP.—It is seldom that a minister of the gospel enjoys the esteem of all Christian denominations more generally than did the late Dr. Sharp of Boston. Perhaps the secret of it may be found in the following extract from remarks made by him when the Baptist ministers of Boston and vicinity presented him with a silver vase and salver in token of their affection:—

"I have never supposed that persons could be won from the ways of sin and error, by calumny, by bitter denunciations, or by garbled misrepresentations of their opinions and practices; therefore, as you know, I have never resorted to such means. I have endeavored, by a full, clear and cogent exhibition of Bible truths, in their fair and just and mingled proportions, to commend them and my own ministry, 'to every one's conscience in the sight of God.' I have never aimed at temporary, but at permanent effects. I have not sought so much to call forth emotions, as to cultivate principles; and have never been so anxious to arouse your passions as to enlighten your minds. Nor have I labored so much to shape your opinions to any human creed, as to shape them to the truths of Holy Scripture. In my relations to society, I have never forgotten that I was a minister of Christ, and your minister. My office has always seemed to me to be as high, as honorable and as useful as any other, if not more so. I have, therefore, determined, at all seasons, that I never would do any thing knowingly, in all my social, civil or political relations, which would degrade that office, or lessen my just ministerial influence."

PROTESTANTS AND CATHOLICS IN CANADA.—The following estimate of the relative growth of Romanism and Protestantism in Canada, is given in Mackenzie's *Weekly Messenger*. It represents things in a more favorable light than we had supposed facts would justify—but the authority is very good:—

"In 1820 the population of the Canadas may have been 520,000, of whom, perhaps, 380,000 were Roman Catholics, and only 140,000 Protestants—exhibiting 19 to 7 of the whole country as in favor of the Roman Catholic church, its doctrines and worship. In 1853, our people may be assumed to number 2,000,000, of whom 940,000 belong to the Roman Catholic or ancient religion, and 1,060,000 to the Protestant—showing nearly eleven Protestants to every nine Catholics. The latter have gained 560,000 in thirty years, the former 920,000. The Roman Catholics have more than doubled their number—but the Protestants have increased theirs more than seven fold."

REGARD FOR ORTHODOXY.—The following paragraph is going the rounds of the papers. It shows a regard for orthodoxy, greater, if possible, than was exhibited by a branch of the same church in excluding Mr. Morton for keeping the seventh day as the Sabbath:—

"The Synod of the Reformed Presbyterian or Covenanted Church, lately met in Chicago, Ill. One of their ministers, the Rev. David Kennedy of Harrisville, Pa., preached in the First Presbyterian Church. During the service, he read two of the hymns in use in that congregation. For this act, he was arraigned before the Synod and a motion was made for his suspension. The Synod, after a long discussion, directed the Presbytery to which Mr. Kennedy belongs to put him on his trial, for giving out the two 'hymns' in question."

BIBLIOTHECA SACRA.—The July number of Bibliotheca Sacra and American Biblical Repository, has the following rich table of contents:—

I. Characteristics, Duties and Culture of Woman, by Barnas Sears, D. D. II. Lucian and Christianity, by Adolph Planck, translated by Rev. A. Hovey. III. The Relation of the Grecian to Christian Ethics, a translation from Neander, by G. P. Fisher. IV. The Religion of Geology, by Rev. J. J. Dana. V. On the Use of the Preposition *eis*, &c., in Romans 5: 18, by Rev. O. Sweet. VI. From Antipatris to Emmaus, by E. Robinson, D. D. VII. The Law of Remorse and the Law of Revenge, &c., by Rev. G. B. Cheever, D. D. VIII. The Certainty of Success in Preaching, by Prof. Phelps. IX. Bretschneider's View of the Theology of Schleiermacher. X. Notices of New Publications. XI. Select Theological and Liteary Intelligence.

THE BIBLE IN SARDINIA.—The Geneva correspondent of the London *Christian Times*, in a letter to that paper, dated 9th June, says:—

"Wishing to profit by the permission granted by the Sardinian Government with respect to the admission of Bibles, the Bible Society of Geneva lately sent to Chambery two of its colporteurs; and such was the demand for the sacred volumne, that, in the space of a fortnight, in the towns of Chambery and Annecy, 1,500 copies of the Scriptures were sold by the colporteurs of the Bible Society, and at the depot which Mr. Graydon, agent of the British and Foreign Bible Society, established at the house of the editor of the Glaneur. Of these 1,500 copies, about 1,000 were Bibles and 500 Testaments—all of the French version of Sacy.

"The sensation among the priest party, which this movement produced, has, for the present at least, put a stop to the work. Orders have been given to prohibit the importation of Bibles and Testaments, and even to send back to the frontier several bales which were in the Custom House of Chambery; and the Archbishop of Chambery left for Turin, where he will assuredly spare no pains to raise up impediments to the circulation of the sacred volume. It is to be hoped that, from the firm intention of the Sardinian Government to maintain the religious liberty granted by the statutes, with its necessary consequences, he will not succeed."

A TRANSLATION COMPLETED.—Another version of the complete Bible has been effected, in the language of one of the tribes occupying the Pacific Islands—the Hervey group. The labors of the English missionaries in those islands have been greatly blessed for many years; and now Bibles, printed in England, in their native tongue, have been sent to them. The missionary ship John Williams arrived in March last, with the first cargo of the kind, which was met with an enthusiasm that should put our languid interest in the Sacred Word to the blush. At a public meeting, held in commemoration of their arrival, one of the natives said, "Let us read the whole book. Let us go to the missionary by day and by night, and inquire into the meaning of new parts which we have not read. Let us be at his door when he rises. Let us stop him when we meet him, that he may tell us of these new books." And he added, with the excited energy of a feeble old man, "My brethren and sisters, this is my resolve. The dust shall never cover my new Bible; the moth shall never eat it; the mildew shall never rot it. My light and my joy!"

THE INFLUENCE OF THE CHURCH OF ROME.—"Grace Greenwood," now in Europe, thus writes from, and respecting Rome. The saying of the Prophets is fulfilled—the nations have been made drunk with the wine of the fornication of mystical Babylon:—

"The more I see of the pomps, superstitions, mummeries, frauds, avarice, and arrogant domination of the Roman church, the more I am convinced that it is the source, strength, and subtle essence of European tyranny; that it narrows, binds down, and crushes out the very soul of the age. It is a fungus growth of error and falsehood, mocking the fair and fruitful forms of truth; a dark and gigantic unreality, for the time fearfully real; the nightmare which oppresses the world. As it seems to me, so must I speak of it. I cannot do otherwise, and keep my own truth toward God and my fellows."

POETIC OBITUARIES.—The *Morning Star* has the following suggestions about poetry in connection with obituary notices. Let those who read it understand why editors generally use the scissors on such articles:—

"Our friends who sends us '*Verses*' attached to obituaries (or obituaries written in verse) must not think it strange if they do not appear in the Star. It would afford us pleasure to accommodate them, if we could with any propriety; but there are insuperable objections to the publication of such articles—1. The poetry (if poetry it can be called) is generally of the poorest quality. 2. They possess no interest except to a small circle of relatives. 3. They would occupy a column or more of the paper, nearly every week, if all that are received should be inserted. Other reasons might be given, but these must suffice."

DR. ONCKEN.—The N. Y. *Evangelist* says that Dr. Oncken, the energetic and successful Baptist missionary at Hamburgh, Germany, who was seriously injured by the calamity at Norwalk, lately preached at Rochester, with great acceptance, and is represented as being nearly restored. He commenced his labors at Hamburgh nearly thirty years ago; but for a long time was compelled to encounter the opposition and persecution of the Established Church and the civil power, and consequently made but little progress. In 1834, Dr. Sears, of Boston, baptized Dr. Oncken and seven associates, and organized the first dissenting church in Hamburgh. From that time he has continued, in defiance of persecutions, and confiscations, and imprisonments, until some sixty churches are established, with a membership of over 9,000. He is a native German, though he speaks the English language readily and fluently.

LIBERAL BEQUESTS.—Hon. W. B. Banister, of Newburyport, deceased, has left in his will $50,000, to be distributed equally as follows: The American Bible Society, the American Board of Commissioners for Foreign Missions, the American Education Society, the Massachusetts Home Missionary Society, and American Colinization Society; on condition that they will pay to his widow, annually, during her natural life, $240 each; and to his daughter, Frances B. Banister, annually, during her natural life, $120 each. $1,000 is left on the same conditions, to his brother Seth Banister, and his wife, of Brookfield.

NEW EPISCOPAL CHURCH.—On Saturday afternoon, July 6, the corner stone of a new edifice for the members of Zion's Church, lately worshipping in Mott-st., Rev. Richard Cox pastor, was laid on Murray Hill, corner of Madison-av. and Thirty-Eighth-st. New York. The Church will be constructed of blue stone, with Connecticut brown stone dressing and slate roof. Its dimensions are 120 feet long by 60 feet wide, and 60 feet in hight. The Church will be one of the purest specimens of perpendicular Gothic architecture in the City.

IMPERFECT IN ORIGINAL

RELIGIOUS INTELLIGENCE.

A Baptist missionary in South Africa thus speaks of the abundant labors of the Rev. Mr. Morgan, a Scotch missionary laboring there: "He preaches uniformly four times on the Sabbath, twice in English and twice in Dutch; trains his own choir, and conducts his own singing, and his own Sabbath school; and has charge of numerous mission and charity schools, in which he spends much of his time during the week days. He is also either Chairman or Secretary of all the benevolent societies in the town, and generally gets up their reports."

The American Seamen's Friend Society has received from Rev. Titus Coan, who labors at Hilo, in the Sandwich Islands, one hundred dollars to promote the noble work of this institution. Mr. C. announces that the donation is made with "the love, prayers and strong desires of the donors" for the best good of seamen. One hundred dollars were not long since received from the same source for the same object. The same church in Hilo, has contributed during the past year fifteen or sixteen hundred dollars to benevolent objects. More than four hundred have been added to it in seven months.

The venerable and faithful missionary, Mr. Goodell, with his equally faithful wife, have sailed for Constantinople—the post which they have occupied, amidst so many changes and perils, for thirty years. The spectacle of an old man going forth upon an enterprise demanding the energy and hopefulness of youth, sustained by faith and animated by love, has in it something of the sublime. Mr. G. is accompanied by Rev. J. N. Ball and wife, and the wife and son of Mr. Schneider.

"Harry Hill," a well known wealthy cotton merchant, and liberal hearted Methodist, is about building a Methodist Tabernacle in New Orleans, in an eligible position, at a cost of $150,000. It is to be capable of seating 3,000 persons, and occupied for preaching alone. He proposes to deed it to the Bishops, placing it under their control and that of the General Conference. Once in four years a programme is to be made out, setting forth the appointments to this grand arena, on this plan: the greatest men of each Conference are to be detailed for one, two, or three months' service.

John Sinclair, Archdeacon of Middlesex, who was appointed by the English Bishops to return the visit of Bishops McCoskry, of Michigan, McIlvaine, of Ohio, Rev. Dr. Wainwright, of New York, and other American Episcopalian clergymen to England, leaves in the Liverpool steamer of the 15th inst. He will be accompanied by Mr. Hawkins (Secretary of the Episcopalian Propagation Society,) and another Delegate not yet selected.

Phillips, Sampson & Co., have in Press, and will publish about the first of September, Memoir of the Rev. Adoniram Judson, D. D., the First American Missionary to Burmah, by Rev. Francis Wayland, D. D., President of Brown University. To be comprised in Two Volumes, duodecimo, with a superb Portrait, finely engraved on steel.

Bishop Scott, on a visit to Liberia for the supervision of the Methodist missions there established, after preaching to large and very attentive congregations under the shade of tamarind and mango plum trees in the government lot, ordained ten brethren, five of whom are local preachers, to the office of deacons, and eight to the office of elders—one of the most interesting days of his life, though one of the most laborious.

The Episcopal *Recorder* calls attention to the fact, that in the parts of Pennsylvania where Episcopal churches once flourished, they have so completely faded away, that their very existence has become a tradition. This region, too, is within a hundred miles of two great cities, where, as the *Recorder* says, the Church is found rolling in wealth and influence.

The increase of Sunday schools in Great Britain is an exceedingly hopeful aspect of the religious state of that country. According to a recent parliamentary return, in 1818, when the population of England and Wales was 11,642,683, the number of Sunday schools was 3,462, with 477,225 scholars. In 1851, when the population had increased to 17,927,000, there were 23,498 Sunday schools, with 2,407,409 scholars.

Georgetown College, Ky., at its late Commencement, conferred the degree of D. D. only on two New York ministers, whereat the Western *Watchman* says: "From these facts, we draw the encouraging inference that the ministers in Kentucky are in so generally a healthy state that they do not need *doctoring*. May they long continue so."

The New York *Observer* states that Prof. Niedner is at present occupied upon a church history, to be completed in six volumes, in which he intends to show the influence of art, science, and philosophy, on the church, from the time of the Apostles to the present day.

There are 61 Congregational Associations in England and Scotland, and 2,312 Congregational churches. The members belong mainly to the middle classes in society, and maintain a respectable position for intelligence, enterprise, industry and moral worth.

A communication from Rev. Mr. Spear, missionary of the Presbyterian Board to the Chinese at San Francisco, and formerly their missionary in China, expresses the opinion that it is a great "religious reformation," as well as a political revolution.

Mr. Beebee, the veteran editor and proprietor of the New York *Baptist Register*, has announced Professor Andrew Ten Brook "as equal proprietor and equal participant in its editorial labors and responsibilities."

The receipts of the American Board of Foreign Missions, for the eleven months ending on the 30th of June, were $270,972.

The Rev. Mr. Revel, the modest, and worthy Moderator of the Synod of the Waldenses has returned to Europe, having succeeded in the objects of his mission, to a degree that warranted him in returning.

The Free Church of Scotland has lately sent seventeen missionaries to Australia, all of whom were applied for by the colonists.

The Governor and Legislature of Massachusetts have unanimously given one day's pay, amounting to nearly $500, towards the completion of the Washington Monument.

There are about 76 persons in New Hampshire, between the age of fourteen and twenty-one, who cannot read and write. There are 90,000 pupils on the school lists of the State.

Ole Bull has prohibited the sale of spirituous liquors at his Colony in Pennsylvania.

European News.

By the arrival of the steamer Washington from Bremen, and Niagara from Liverpool, European news to July 23 has been received, of which a summary will be found below.

It was generally reported that Lord Palmerston would succeed to the Foreign Secretaryship. The Earl of Clarendon exchanging to the Home Department.

The Earl of Portsmouth is dead.

The English and French fleets remain still at Besika Bay.

The owners of the steamship Great Britain undertake that she shall reach Melbourne in 68 days from Liverpool, or forfeit 40s. per tun on freight.

The difficulties on the Continent appear to be in a fair way of adjustment, for the present at least.

The Porte had paid the cash to the French treasury for 40,000 Vincennes rifles, and taken the opportunity to contradict the report that the Turkish finances were exhausted.

The *Moniteur* publishes a decree that the prohibition proposed by the Ordinance of February 8, 1826, will cease provisionally as to corn and flour imported from the British possessions in Europe.

The number of arrests consequent on the supposed conspiracy discovered at the Opera Comique is now over 200.

M. Arago is ill, and his life despaired of.

Mr. Vanderbilt's steam yacht was much admired at Havre.

The Bavarian Government announces that a World's Industrial Exhibition will be held at Munich next year.

The King of Prussia has issued a proclamation that he will dismiss from his service any officers, who, marrying a Roman Catholic, shall promise to bring up his children in that faith. This is intended as a protest against recent encroachments.

The Austrian blockade of the Swiss frontier is as rigorous as ever, although some few of the expelled citizens had been permitted to return to harvest their crops.

It is expected the Russians will remain in the Principalities until the Spring, on the pretext that the army are in winter quarters, and cannot be disturbed; or at least long negotiations will ensue whether the fleets or Russians shall first take backward steps. The Russian head-quarters were at Bucharest.

The *Morning Chronicle* has a telagraphic dispatch from Belgrade, of the 15th, that the Senate being devoted to Russia, had insisted that the reigning Prince should abdicate in favor of his son. The Prince had been granted three days to consider.

From Northern Africa we learn that in consequence of apprehended deficiency in the crops throughout the Barbary States, the Bey of Tunis has forbidden exports of breadstuffs for three months.

By the arrival of the U. S. steamer Baltic at New York on Sunday, the 11th inst., from Liverpool, dates to July 27th are received. She brings intelligence of the total destruction by fire of the packet ship I. Z. on the 7th inst., in lat. 42 deg. lon. 62. The I. Z., 750 tuns burden, sailed from New York July 2, under the command of Capt. Spench, for Liverpool, with a cargo chiefly consisting of turpentine, corn and cotton. She was owned by Messrs. Zeraga of this city. The captain and all hands, 20 in number, were rescued by the Ebenezer, and landed at Liverpool. The fire is stated to have been caused by spontaneous combustion.

FUGITIVE SLAVES IN CANADA.—On the 21st. of June a meeting was held in Free Mason's Hall, London, to hear a statement from the Rev. Mr. Ward as to the condition of fugitive slaves in Canada. The Earl of Shaftsbury presided. Mr. Ward, in his address, stated that the number of fugitives in Canada was from 30,000 to 35,000, and that the average number escaping was 3,000 a year, or about ten a day. A Mr. King, in the county of Kent, he said, had purchased land for the purpose of settling them upon it. Hatred and prejudice, however, ran so high against them, that a petition and memorial were presented to the local government against the occupation of land by these negroes. But that petition was unsuccessful. The settlement was made; it had existed now for four years; it contained about 120 families, or 500 individuals; and it was one of the most successful he ever saw in any country; upon it there was not a single drunkard, or a vender of intoxicating drinks. On the settlement there was also a flourishing school, the different classes of which he had examined in geography, grammar, Latin; and notwithstanding former prejudices, the white people had actually taken advantage of two things connected with the settlement; they attended the preaching of Mr. King, where the negroes worshiped; and abandoning their own, sent their children to to the negro schools. The meeting was addressed by Rev. Messrs. Gribble, Thomas James, J. Sherman, and others, and a committee was appointed, of which the Earl of Shaftsbury is chairman, to raise money in aid of the object.

[Watchman & Reflector.

A SAD PICTURE.—A young man, who left Nantucket some three years ago for the gold mines of California, came passenger on the steamer "Bay State," from New York on Saturday. Some ten months since, not meeting with good luck at the mines, he left San Francisco for home. Not having funds to pay his passage through, he got as far as Central America, where he was a stranger without friends or a place to lay his head. In a few days, on account of the fatigue and a broken down constitution, he entirely lost his reason and became a maniac, and wandered about the place for some weeks. At last, in consequence of some information from letters found upon him, he was taken in charge by the American Consul, and sent to New York, where his aged father met him. The young man is a mere skeleton, only weighing about sixty pounds, his reason gone, and he resembling an image of death. It was a sad sight to see the father with his son in his arms bringing him on board the steamer, for his sweet home, there only to remain, perhaps a few days on earth. This true picture is but one of many of the results of California immigration. [Bost. Trav.

A DEEP ARTESIAN WELL.—Messrs Belcher & Brother, sugar refiners at St Louis, Mo., are engaged in boring a well, which has already reached the very great depth of 1,750 feet; far below the bottom of a great portion of the Mexican Gulf. The object is to procure a supply of pure water for their works, which, it is said, are capable of turning out 50,000,000 pounds of sugar per annum. The expense so far has been over $10,000, and the result a stream of salt and sulphur water. The hole is 3½ inches in diameter, the rods measure 33⅓ feet in length, and are put together with screws. They intend to continue the boring till they reach good water, or 2,000 feet in depth, which will be the deepest well in the world. The augur is driven by a steam engine, and penetrates about four feet a day and most of the distance has been through shale and limestone rock. The work is continued day and night. There is a well boring at Charleston, S. C., 1,100 or 1,200 feet deep. Artesian wells are very numerous in the limestone region of Alabama.

AN EXTRAORDINARY MAN.—David Wilson, an old revolutionary soldier, and a native of New Jersey, died, after a short illness, in Dearborn County, Indiana, in August, 1853, aged *one hundred and seven years, two months, and ten days*. He had, at different periods of his life, *five* wives, and, at the time of his death, was the father of *forty-seven* children! While residing in Pennsylvania, near the old Redstone Fort, his wife gave birth to *five children* in eleven months! This extraordinary man, when in his *one hundred and fourth* year, mowed one week for Esq. Pendleton, of Hamilton County, Ohio, about two miles from Cincinnati, during which he mowed one acre per day of heavy timothy grass. He was about five feet six inches in height. His frame was not supported by *ribs*, as the frames of ordinary men are, but an apparently solid sheet of bone supplied their place. He could hold up his hands in a verticie position, and receive a blow from the fist of a powerful man, on the lateral portion of his body, without inconvenience. He served throughout the entire Revolution under Gen. Washington, was engaged in most of the Indian wars since, and was the companion of Marion and Rodgers, and of many other distinguished early pioneers of our Western and Southern wilds. Our readers may rest assured that this statement is correct, as we received it from Mr. Alexander Wilson, of North Madison, who is the *forty-fifth* child of the subject of this paragraph.

[Madison (Ia) Banner.

LIQUOR LAW IN SWEDEN.—In Sweden, whoever is found drunk is fined, for the first offense, three dollars; for the second, six; for the third or fourth, imprisonment is added to the fine, and deprivation of the right of voting at the elections, or holding office, and exposure in the church on Sunday. If the same individual is found committing the same offense a fifth time, he is imprisoned six months and condemned to hard labor. If a professor of religion, it is still more severe, and he is cut off from the church. Whoever is convicted of intoxication is fined three dollars, which sum is doubled for every offense. An ecclesiastic who falls under the offense, loses his benefice. It is strictly forbidden to give or sell spirituous liquors to students, servants, or apprentices. Whoever is found drunk in the streets, or making a disturbance in a public house, is imprisoned and fined—one half the fine goes to the informer, and the other to the poor. Twice in a year these ordinances are read aloud in the churches by the clergy, and every tavern keeper is bound to have a copy hung up in the principal room in his house, under heavy fines. Under these regulations, scarcely a drunkard is to be found.

EDUCATION OF THE CHINESE PRETENDER.—A much more probable theory, to account for the Bible quotations in the Chinese proclamations, than that which attributes them to Jesuit inspirations, is that the writer had acquired his knowledge of the scriptures directly or indirectly from Gutzlaff's "Christian Union." A correspondent of the *Christian Times* has come forward to say that Tienteh was himself at one time a disciple or scholar of Gutzlaff. He declares that "the the chief leader of the insurrection, Tienteh, solicited and received from my late lamented friend, Dr. Gutzlaff, instruction in the truths and principles of Christianity, and although there is no evidence of his conviction, it appears that he renounced idolatry and burnt his idols and ancestral tablets. It also appears that his popularity and influence with his followers arise mainly from his acting on the moral principles of the gospel. His progress is said to be marked by the putting down of idolatry and substituting an equitable rule of government in place of the oppressive corruption of the Chinese officials."

SUICIDE BY A RETURNED CALIFORNIAN.—A few week ago, a Mr. Gray, who had recently returned from California with an immense forture, and had married a wife at Washington, committed suicide at New Rochelle, near New York, by throwing himself before an express train of cars on the New Haven Railroad. No satisfactory cause for his course could be given, and it was supposed to be the result of momentary insanity following depression of spirits. But it is now stated, that Mr. Gray was the husband of two wives, having left his first one in California, since which he married a daughter of S. B. French, of Fauquier county, Va. His first wife had rerently arrived in New York, and threatened to prosecute him for bigamy. It is also stated, on the authority of the Washington *News*, that in contracting his second marriage, he supposed that his former matrimonial obligations were obliterated by the action of the law, and that he was at liberty to marry again. Distress of mind at finding himself in such a situation undoubtedly drove him to the desperate deed.

A SINGULAR CASE.—A Miss Read of West Boylston, took chloroform a few days ago, (says the *Worcester Transcript*,) for the purpose of having a tooth extracted, and after the operation was peformed, she was attacked with a severe pain in the head, became unconscious, and apparently died. Her friends supposing her dead, laid her out for burial, and began to prepare for the funeral ceremonies; but their grief was unexpectedly turned to joy and astonishment, on finding that the supposed dead began to revive! She eventually recovered the full possession of her faculties; but what is still more remarkable in her case, as we are told, she suffers violent pains in the head as regularly as evening approaches, and at length, and about the same time every night, falls into a swoon very similar to that which in the first instance was supposed to hove been the sleep of death. This case certainly presents a most remarkable escape from premature burial.

SUMMARY.

A little girl about ten years of age, the daughter of one of our most esteemed citizens, (says the Norfolk *News*,) was taken sick a few days ago, and to the poignant grief of her parents, apparently died. The usual preparations were made, the room darkened, and the body enclosed in a shroud, with the intention of burying. But the apparently dead girl revived, and terribly frightened at the situation in which she found herself, with her cries alarmed the household. She is since, we learn, doing well, and our readers may imagine the feelings of the family from this astonishing incident.

The execution of Thomas Conner for the murder of Capt. Hutchinson took place at Baltimore, Friday, Aug. 5. The culprit was taken on to the gallows at 11½ o'clock, perfectly composed and firm. The bolt was immediately drawn, when the rope broke, and the unfortunate man fell to the ground, a distance of 25 feet. He was taken up insensible. Preparations were then made for another trial. Finally, at 20 minutes past 2 o'clock, Connor was launched into eternity. The gallows was erected above the jail wall, affording a full view to the multitude assembled outside. There could not have been less than 30,000 persons within sight of the gallows.

Patrick O'Donohue, an Irish exile, who arrived in this country only two or three weeks since, was arrested at Boston, Friday, Aug. 5, on a warrant charging him with sending a letter to B. S. Treanor, accepting a challenge to fight a duel somewhere in Manchester, New Hampshire, the next morning. He was taken before Justice Rogers, of the Police Court, and gave bail in the sum of $2,000 to answer at the Court, and in the meantime keep the peace. A warrant is also out for the arrest of Treanor, who gave the challenge, and he probably will be arrested. O'Donohue's friends caused his arrest as the only means of averting the meeting.

By a recent act of the Legislature of Illinois, which went into operation with the month of August, foreign Bank-Notes are prohibited from circulation, under severe penalties, unless recognized as the regularly chartered, specie-paying currency of the States from which they date. The State Commissioners have issued a circular, in pursuance of this Act, with a complete list of all the regular Banks of the United States, from which, of course, the Atlanta, of Georgia, specially got up for circulation in Illinois and Wisconsin, to elude the Security feature of their Banking Laws, was excluded.

In New York, one day last week, a counterfeiter, agent of a gang, was arrested, and on him were found large quantities of counterfeit $5 notes, and spurious $5 and 20-shilling pieces, purporting to be genuine issues of the United States Mint. The counterfeit bills recovered were $5's, purporting to be the genuine issues of the "Fallkill Bank" of Poughkeepsie, Dutchess Co., N. Y., signed by John F. Hull. Cashier, and Wm. C. Sterling, President.

The clipper ship Flying Arrow, (of Boston,) Capt. Treadwell, arrived at New York on Thursday, Aug. 4, from St. Thomas, July ~~23d,~~ having put in at that port in distress, Feb. 16, with loss of her three masts and her deck swept. The F. A. was bound to San Francisco. Owing to the prevalence of the yellow fever at St. Thomas, she was not able to obtain a crew, and has put in to New York port for that purpose. Three passenger and seven seamen died on board at St. Thomas.

A party of travelers report that on the 13th ult., in ascending the summit of Mount Washington, by a new route, they passed under or through a natural archway of snow, twenty feet high, one hundred and sixty feet long, the crust above their heads forty feet in thickness. They express the belief that this natural archway of pure snow will remain in its present state during the summer. The surface of this mass of snow extends over several acres, and has no signs of ice or crystalization.

Mr. Dwight R. Perry, of New Bedford, recently dug up, on his estate, a curious natural chair of granite stone. It is perfectly smooth, and the solid block forming it supplies the place of legs. This remarkable production weighs about half a ton, and forms a complete chair. It is evidently natural, as it would be impossible to hew out such a massive block with any thing like ordinary labor.

The merchant brig Attar Gul, has arrived from Italy, with Greenough's statuary, ordered by Congress for the east portico of the Capitol. The subject is a scene in pioneer life—an Indian about to murder a white woman, when his hand is arrested, and himself slain by her husband. Said to be a very fine group. It will be erected on its destined place in a few days.

The imports from China, in 1851, were $7.065,144, or a little more than double what they were twenty years ago. Since 1842, no cottons whatever have been introduced into this country from China. The principal items of import still continue to be tea and silks.

The British ship Panama, of Glasgow, from New Orleans for Liverpool, with 1,334 bales of cotton, went ashore on the 26th of July, in consequence of a strong current, on Kurdwery Breakers, took fire and was burned to the water's edge. A boy named Ross, of Glasgow, had previously died at sea, of yellow fever.

There was an excursion up the North River to Yonkers, on Sunday last, and on its way back to New York the excursionists got into a melee, during which one man had his head severely wounded with a bottle, another was stabbed with a knife, and a third was knocked overboard, but was rescued. No one was dangerously hurt.

Mr. Wm. Hall, of Beaver county, Pa., who is now in his one hundred and fourth year, is still able to ride from his home to Washington, a distance of twenty-eight miles, twice a year, to draw his pension as a revolutionary soldier! This is a remarkable instance of health and longevity. The old veteran retains all his faculties in full vigor.

The *Bangor Mercury* state that the marshall seized in that place on Saturday, three barrels full of green cucumbers, in the middle of each was an eight gallon keg of liquor. On Wednesday six barrels of liquor were seized by the same officer, and two kegs found in a large leather covered trunk.

There is now a surplus of within a fraction of $22,000,000 in the treasury, notwithstanding the Secretary is redeeming U. S. stocks, and otherwise paying the public debt as fast as the law to that end will allow him.

The clipper Sovereign of the Seas is chartered at London for Melbourne, Australia, at £7 per tun to the wharf; and it has been agreed that if she does not make the passage quicker than any steamer on the berth at London or Liverpool, £2 10s. per tun shall be deducted.

A riot between two parties engaged on the Ohio and Mississippi Railroad, near Lawrenceburg, on Sunday July 31, resulted in the death of three persons, and six others were severely wounded.

Edward Everett has been invited by the South-western Agricultural and Mechanical Association to visit Louisville early next October, and make the annual address before that Association on the occasion of its Fair, and it is thought will accept the invitation.

A man in Cincinnati has invented a new rheumatic ointment, one of the ingredients of which is toad oil. A correspondent of one of the papers of that city saw in the basement of the inventor's store a collection of six or eight hundred toads, waiting to be "tried out."

Gerrit Smith, of Peterboro, it is stated, is perfectly relieved of a painful disease of seventeen years standing, by a recent surgical operation. It consisted in the removal of six large hemorrhoidal tumors by tying and cutting.

A savage fight occurred in the Eighteenth Ward of New York on Saturday night, provoked by a gang of ruffians regularly organized for the purpose. Twenty-two of the villians were arrested.

The amount of money in active circulation in the United States is estimated in the Merchants' Magazine at $295,447,257, which, reckoning the population at 25,000,000, would make $12 per head. It was $11 in 1816 and 1836, and 5,50 in 1830.

At Quincy, Ill., Mrs. Barton, wife of Waite Barton, formerly of St. Louis, fell upon a pair of scissors that were in her pocket at the time, and was so much injured by their being driven into her side, that she survived only two days.

The man Donohue, who murdered Mrs. Kinney and daughter, of Truxton, N. Y., under aggravated circumstances, ten months since, was convicted at Courtland, and sentenced to be hanged on the 2d September.

Governor Seymour has postponed the execution of McGuier now under sentence in Onondaga County, from 17th August to 17th December. A new trial will probably be obtained and the sentence set aside.

The population of San Francisco is now estimated to be nearly 50,000. Six years ago the population was 459; of which 247 males and 128 females were white, and there were 34 Indians, 40 Kanakas, and 10 negroes.

Governor Allen, of Rhode Island, has resigned, having been elected Senator in Congress. The duties of Governor devolve upon the Lieut. Governor, Francis M. Dimond, of Bristol.

An insane woman named Kerby, some time ago threw herself from a window in the Pennsylvania Hospital, Pittsburg, and the shock of the fall has had the effect of restoring her reason.

The Cholera has appeared very fatally among the boatmen on the Chesapeake and Ohio Canal above Harper's Ferry. Cholera morbus also prevails to a great extent on Kent Island, Maryland.

The assessed property in St. Louis, Missouri, for the year 1853, amounts to $39,397,186 33—an increase of between one and two millions over the previous year.

Mr. Soulé, the newly appointed Minister to Spain, was serenaded in New York on Friday evening last, by the friends of "Free Cuba," and made a speech. He sailed on Saturday for Madrid.

The palm oil trade from Africa to England has grown in four years from 4,700 tuns to 30,455 tuns. Commerce is thus opening the way for the Gospel.

The life insurance upon persons who were killed at Norwalk amounts to $30,000, and the life insurance companies have determined to collect their losses.

The total value of India rubber goods manufactured in the United States is estimated at ten millions annually, and nearly the whole trade has sprung up since 1844.

New York Market—August 8, 1853.

Ashes—Pots $4 75; Pearls 5 12½.

Flour and Meal—Flour, Canadian scarce at 1 25 a 1 31 for fresh ground, 5 25 a 5 37 for common to straight State, 5 25 a 5 37 for mixed to fancy Michigan and Indiana, and Genesee from new wheat 6 75. Rye Flour 3 25 a 3 37. Corn Meal 3 12 a 3 15.

Grain—Wheat, Canadian 1 28, Michigan 1 36. Rye 77 a 78c. Oats 45 a 46c. Corn, 75 a 77c. for Western mixed, 77 a 78c. for round yellow, and 78 a 79c. for Southern yellow.

Provisions—Pork 11 62 a 11 75 for mess, 12 87 a 13 00 for prime. Beef, 8 00 a 12 87 for mess, 17 00 a 18 00 for prime. Lard 10¾ a 12½c. Butter 12 a 13c. for Ohio, 13 a 18c. for State. Cheese 7 a 8½c.

MARRIED.

At Williamsburgh, L. I., on the 31st ult., by Eld. Thomas B. Brown, Mr. AUGUST HERPICH, of Newark, N. J., to Miss MARGARET ANN DRAKE, of Plainfield, N. J.

LETTERS.

Wm. M. Fahnestock, W. D. Gilbert, D. S. Randolph, Charles Potter, L. P. Babcock (sent to DeRuyter,) H. W. Babcock, J. H. Potter, W C. Whitford, C. N. Crandall, Eli Vanhorn, O. Stillman, Elias Burdick, Charles Saunders, C. D. Langworthy, Ellis A. Davis.

RECEIPTS.

FOR THE SABBATH RECORDER:

E. W. Whitford, Adams Center	$2 00	to vol. 10	No. 52
Horace Green "	2 00	9	52
Jesse Maxson "	2 00	10	52
Oliver Palmiter "	2 00	9	43
Thos. P. Merritt, Caton	2 00	10	52
Luke P. Babcock, Scott	2 00	10	52
J. A. Potter, Albion, Wis.	2 00	9	52
J. H. Potter "	3 00	9	26
Eli Bond, Lost Creek, Va.	2 00	10	52
S. & B. Burdick, Alfred	3 00	9	52
John Langworthy "	2 00	10	52
Clarke Sherman "	2 00	10	52
Ellis A. Davis, Shiloh, N. J.	2 00	10	52
A. R. Jones, Greenwich, N. J.	1 00	10	34
Henry W. Clarke, Chicago, Ill.	10 00	11	52

WILLIAM M. ROGERS, Treasurer.

Yearly Meeting of R. I. and Connecticut Churches.

THE Yearly Meeting of the Rhode Island and Connecticut Churches will be held with the 1st Church in Hopkinton, commencing Sixth-day evening before the last Sabbath in August. Introductory sermon by Eld. E. Barnes.

P. S.—At the same place, on Fifth-day preceding the Annual Meeting, there will be preaching at 10 A. M., by Eld. Joel Greene; on Sixth-day, at same time of day, by Eld. A. B. Burdick. Other arrangements will be made in due time. It is hoped that a general attendance at these meetings will be followed by the outpouring of the Holy Spirit upon the people.

CHARLES SAUNDERS, Com.

R. TITSWORTH, M. D.,
HOMŒOPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Morning Boat for Albany.

FARE ONE DOLLAR—*Intermediate places, Fifty Cents*—The new and elegant steamer FRANCIS SKIDDY, will leave New York, from Pier foot of Robinson-st., EVERY MORNING (Sundays excepted) at 7 o'clock, landing at Cozzens's, Newburgh, Poughkeepsie, Catskill, and Hudson.

J. McCULLOUGH, Jr.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Spring Arrangements*, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 3.15 P. M. This line connects at Elizabethtown with trains by the N. J. Railroad, foot of Cortlandt-st.

Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3.45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilksbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.

Trains on this road pass Plainfield at the following hours:

Going to New York—6.40, 10 a.m., 12.15, 5.30 p.m.
Going from New York—9.35 a.m., 1.80, 5.30, 7.30 p.m

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U S, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

A MENEELY'S SONS, West Troy, N. Y.

Union Academy.

C. ROLLIN BURDICK, A. B., Graduate of Rochester University, Principal.
Mrs. H. A. BURDICK, Preceptress.

This institution, located at Shiloh, Cumberland Co., N. J., three and a half miles from Bridgeton, the county seat, and thirty-eight miles south from Philadelphia, will open its first term for the year 1853–4, on Wednesday, Aug. 23, continuing 14 weeks.

The officers, feeling grateful for past favors, and confident of giving satisfaction, solicit a large attendance for the coming year. The teachers flatter themselves that they can give satisfactory instruction in all the branches usually taught in Academies. Young gentlemen and ladies preparing for College, can here fit themselves for an advanced standing, and thus save considerable expense. A competent Pianist will be secured.

Good Board can be had at the Boarding Hall, or in private families, on reasonable terms.

TERMS.—Tuition, settled in advance, from $3 50 to $5 00. Incidentals, 25 cents. Piano music, $10 00. Drawing, crayoning, landscape painting, and painting in water colors, $2 00 each.

HON. LEWIS HOWELL, President.
SHILOH, N. J., July 26, 1853.

Alfred Academy.

Male and Female Boarding Seminary.

W. C. KENYON, A. M., Prof. of English and Latin Languages.
D. D. PICKET, A. M., Prof. of Modern Languages and adjunct Prof. of Mathematics.
J. MARVIN, A. B., Prof. of Mathematics.
D. E. MAXSON, A. B., Prof. of Vocal Music and Natural History.
D. FORD, A. B., Professor of Greek and Agricultural Chemistry.
J. M. ALLEN, A. B., Prof. of Hebrew and Metaphysical Science.
E. M. DUNN, Tutor.
T. D. THACHER, Tutor.
Mrs. E. G. FORD, Preceptress.
Mrs. A. A. ALLEN, Teacher of Painting.
Mrs. H. A. MAXSON, Teacher of Penciling and Drawing.
Mrs. M. B. KENYON, Teacher of Primary Department.
Miss S. E. CRANDALL, Teacher of Instrumental Music.

Calendar for 1853–4.

First Term opens third Wednesday in August—closes fourth Wednesday in November.

Second Term opens second Wednesday in December, 1853—closes third Wednesday in March, 1854.

Third Term opens last Wednesday in March, 1854—closes first Wednesday in July, 1854.

Anniversary exercises of the Academy—first Wednesday of July, 1854.

General Examination of Classes commences the last Monday of each term.

The public are cordially invited to attend the general exercises of the Institution enumerated above.

Expenses per Term.

Board,	from $18 06 to $20 00
Room Rent,	1 63
Washing,	2 00
Fuel—Spring and Fall Terms,	1 00
Fuel—Winter Term,	1 75
Incidentals,	50
Tuition,	from 4 25 to 5 75
Extras.	
Music on the Piano Forte,	10 00
Oil Painting,	7 00
Drawing,	2 00
Embroidery,	2 50

This Seminary is confidently commended to the public as a first-class Institution, supplied in an eminent degree with all the facilities of education usually found in the Colleges and Universities of this country. It is provided with ten departments of Instruction, having an able and experienced Instructor at the head of each, thus giving such a division of labor as can alone secure the highest ability in conducting each department. Students can here complete an entire course of collegiate education, or be prepared for usefulness in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Teachers' Department supplies the public with at least one hundred and fifty experienced teachers of common schools annually, and the Department of Elementary and Agricultural Chemistry affords the young farmer all the facilities desirable in the best agricultural schools. Having recently completed another spacious and elegant edifice for a chapel and recitation rooms, and being now engaged in extensive enlargements and alterations for the accommodation of a much larger number of students than hitherto, the Trustees express their intention that the high character which this Institution has acquired, for thorough instruction, for strict moral and social training, and the best of educational advantages at a very moderate expense, shall be fully sustained. The location, on the N. Y. and Erie Railroad, two miles from the Alfred depot, is romantic, retired, and one of the healthiest in the world. Circulars, &c., gratuitous, on application to Prof. W. C. KENYON, or to Rev. N. V. HULL, Pres. of Trustees, Alfred Center, Allegany Co., N. Y.

Miscellaneous.

The Summer of the Heart.

BY MARIE ROSSEAU.

There is no sorrow in my heart—
No shadow on my brow—
A thousand glad and happy thoughts
Are thronging round me now.
Like flowers—the bright and fragrant flowers
Of Summer's earliest bloom—
They rise in beauty round my way,
And breathe their sweet perfume.

What tho' 'tis but a Winter's day,
And clouds are in the sky,
And damp and chilling are the winds
Which rudely pass me by;
Bright flowers are blooming in my heart—
And twining sweetly there
In fragrant and unfading wreaths
Of beauty rich and rare.

Sweet thoughts in tuneful melody,
Like strains of merry birds,
Are pouring forth in joyous tones
The music of their words.
Not one discordant sound is heard
To mar the gentle notes,
But with enchanting melody
Each merry cadence floats.

There is no Winter in my heart—
No blighted flowers are there—
Sweet buds of bright, unchanging hopes
Are blooming every where.
No rude and chilling winds are felt,
But zephyrs bland and still
Play gently o'er Æolian chords,
And bring sweet sounds at will.

The Cathedral at Mexico.

A gentleman who has resided a long time in Mexico, has favored us with the following authentic account of the magnificent gold and silver ornaments contained in the Cathedral of the City of Mexico. The facts are obtained from the most unquestionable source.

Golden Altar service :—

6 large golden candlesticks, 50 inches high.

6 large golden branches with vases of same size.

4 smaller candlesticks of gold, 16 inches high.

2 golden censors.

2 golden utensils to sprinkle holy water, (navetas.)

1 golden cross, set with very precious stones, with pedestal and front pieces also set with precious stones.

1 cross of gold, filagree work.

2 golden ditto, Atriles.

2 golden ditto, Palabreros.

2 Portapazes of gold. The weight of this altar service is not less than 460 pounds, and its value not less than $125,000.

The image of the Ascension, (the title of this Church,) is of solid gold, adorned with very rich jewels; the weight of the image is 6984 gold castellanos, or $18,700. Its value, including jewels, is not less than $30,000.

The image of the Conception is of solid silver, and weighs 39 pounds—value $625.

The silver lamp which adorns the front of the Presbytery weighs 2186½ pounds of silver, 855 pounds of which is gilded with pure gold. Its appearance is magnificent. It has 54 burners; its height is 22 feet, circumference 30 feet, and is suspended by an iron chain and bolt weighing 1650 pounds. The cost of the lamp was $71,343 37½, and its value of silver and gold alone, is over $45,000.

The principal "tabernacle," or case in which the sacred spices are preserved, is 37½ inches high, and weighs 44 pounds, of pure gold. Its front is covered with 5872 diamonds, its back with 2652 emeralds, 544 rubies, 106 amethysts, and 28 saphires. Its cost was upwards of $150,000, which it is now richly worth.

The large Cibrium is of pure gold, of nine pounds weight, and has 1676 diamonds set in it. It is worth $10,580.

The Chalice, of pure gold weighs 5¼ pounds, and has set in it 122 diamonds, 1400 emeralds, 850 pearls, and is worth about $5,000.

The jewels of these cups were the gift of the Emperor Charles V.

In addition to these cups, there are 20 chalices of gold, mostly richly adorned with diamonds and precious stones—6 large golden plates, with their incense boxes and bells of gold. The united value of these cups and plates is not less than $20,000.

The silver service of the Cathedral is very beautiful, and extremely valuable; among the pieces are 12 chandeliers, 12 incense boxes, 12 large branches, 7 feet high each; 72 silver cups and incense burners, 96 silver candlesticks, and a multitude of branches; 3 silver statues, 1 very large silver closet, beautifully engraved, for the deposit of holy things, 2 lamp standards, with 4 clusters of branches, 2 large standard candlesticks, each 6 feet high, 20 silver candlesticks, very large, in the aisles of the Cathedral. Value of silver utensils, in silver, 30,000 to 40,000 dollars.

The robes and garments of the Priesthood are of the richest and most costly description. The more expensive were gifts of the Emperor Charles V.

Prizes in the Lottery of Authorship.

It is stated that Dryden received £1,300 for his "Virgil," and Pope £6,000 for his "Homer." Gay netted £1,600 by his "Beggar's Opera," and the subscription edition of his poems brought him £1,000. He lived extravagantly, yet left £3,000 at his death. The poet Mallet received £1,000 from the Duchess of Marlborough, to write a life of the illustrious general, her husband; and the second Duke further gave him a pension, to stimulate him in the task; yet, when Mallet died, several years afterward, it was found that the ungrateful fellow had not written a line of the promised work! Sir John Hill, a cotemporaneous satirist, used to net £1,500 a year by his pen. Churchill, the poet, also realized so much by his satires, that, notwithstanding his notorious profligacy, he bequeathed by his will two annuities, amounting together to £130. Fielding received £700 in all for "Tom Jones," and £1,000 for "Amelia." Smollet's "History of England" produced him upward of £2,000. Gibbon got, for the *second* part of his "History of Rome," £5,000. Dr. Hawkesworth realized £6,000 for his "Collection of Voyages." Dr. Robertson received £600 for his "History of Scotland," and £4,500 for his history of Charles I. of Spain." Dr. Henry's "History of Great Britain" produced £3,300 (and the King gave him £100 a year, to testify his admiration of the work.) Hume received immense sums for his historical writings also.

Macpherson cleared £1,200 by his "Ossian," and by his "Great Britain" no less than £3,000. Dr. Clark received for his various "Travels" the sum of £7,000. Dr. Johnson had £1,575 for his "Dictionary," (certainly a stupendous labor,) and Boswell had £1,500 for his life of the great "leviathan of literature." Hannah More received for her writings, from first to last, the enormous sum of £30,000, and at her death she bequeathed £10,000 in charities. Goldsmith is said to have obtained £1,800 in a single year by his comedies, although his immortal "Vicar" only produced £60. It is true he died £2,000 in debt, but, in the words of Dr. Johnson, "was poet ever so trusted before?" Godwin's "Political Justice" produced £700. Mrs. Radcliffe sold her "Mysteries of Udolpho" for £500, and her "Italian" for £800. Allan Ramsay cleared £500 by his first poems, and much more by his "Gentle Shepherd." Burns received above £500 clear for the first large edition of his poems, and Currie's "Life" of the glorious bard produced £1,000 for the benefit of his family. Dr. John Wolcot, ("Peter Pindar,") after receiving very large sums for his humorous, satirical poems, finally sold the copyrights for an annuity of £250, which he enjoyed for twenty years. Thomson obtained for his "Seasons," from first to last, about 600 guineas. Crabbe received £3,000 for his "Tales of the Hall." Sir John Carr (facetiously nicknamed "The Jaunting Car," in allusion to his numerous tours,) received for four separate books of travel the sum of £1,900. Thomas Moore was paid £1,000 for his "Loves of the Angels," and not less than 3,000 guineas for his "Lallah Rookh." For many years he netted £500 a year by the sale of his "Irish Melodies," and it is understood that Longman & Co. paid him an annuity of £300 for his entire copyrights.

Thomas Campbell received, in all, for his "Pleasures of Hope," £900, (the entire poem contains only 1,100 lines;) for the short poem of the "Pilgrim of Glencoe" he had 300 guineas, and for the editorship of "The New Monthly Magazine" he was paid £600 per annum. His income from the profits of his works (and the bulk of the whole is very small) was for many years at least £700, and yet he used to morbidly express his fears of coming to the work-house at last. Southey, too, though continually maundering about the scanty remuneration of authorship and its drudgery, and so forth, received £100 for each review article he wrote for the "Quarterly," (according to his own account he has written one in a few days,) and after living in good style all the latter half of his life, and (properly) declining a baronetcy, he left £12,000 to his children, besides a library, characterized as "one of the most valuable private libraries in the kingdom." Theodore Hook had £2,000 for the first series of his "Sayings and Doings," and for years his income from his pen was never less than £3,000 a year. The truly enormous sums earned by Scott and by Byron are well known. Byron received in all some £25,000, and for one of his smaller poems, written in three nights, (on his own authority,) Murray paid him 500 guineas.

Besides the large sums above-mentioned, many of the authors referred to enjoyed pensions of £200 to £300 or upward per annum for many years.

Wonderful Clock.

We find in an English journal the following description of an ingenious elaboratory clock, made by E. Henderson, LL D., of Liverpool :—

"It is calculated so finely," says the Liverpool *Albion*, "that, in many of the motions by wheel work, it will not err one minute in 1,000 years! These calculations, we understand, have received the unqualified approbation of the leading scientific men and astronomers of the day, both in Britain and foreign countries. The clock will show the minutes and hours of the day; the sun's place in the ecliptic; the day of the month, perpetually, and take leap year into account; the moon's age, place, and phazes; the apparent diurnal revolutions of the moon; the ebb and flow of the sea at any port in the world, the golden number exact, solar cycle, Roman indication, Sunday letter, and Julian period; the mean time of the rising and setting of the sun on every day of the year, with its terms and fixed moveable feasts. The day of the week will be indicated, and the year will be registered for 10,000 years past and to come. The quickest moving wheel revolving in one minute, the slowest in ten thousand years from the date.

"To show the very great accuracy of the motions in this complicated clock, a few of the periods may be noted, viz.: the apparent diurnal revolution of the moon is accomplished in 24 hours, 50 minutes, 58 and 379,882,268 decimals of a second, which makes an error of one minute too fast at the end of 1470 years. The stars will make a revolution in 23 hours, 56 minutes, 4 seconds, and 99,087,284 decimals of a second, which gives an error of one minute too slow at the termination of 589¾ years. The synodical revolution of the moon is done by the wheels in 29 days, 12 hours, 44 minutes, 2 seconds, 872,544,288 decimals of a second, and this will give an error of one minute too fast in 1167 years. The siderial year is done in 365 days, 6 hours, 9 minutes, 11 seconds, and 53,322,496 decimals of a second, which will make an error of one minute too slow in 1806 years. The clock will go 100 years without requiring to be wound up, which is unequalled in horological science. The clock will contain about 170 wheels and pinions, and upwards of 300 distinct pieces."

Hudson River Railroad.

The road has added to the real estate between the Battery and Albany, a larger value than the whole cost of the road. This new value is a real creation of wealth; and the proof of it is found in the increased rent, or utility, which the property will command. But this is not all. A new value is added to all the lands of the North and West where the products of the people are brought nearer, in time and cost, to the city of New York. Five car-loads of fresh eggs, which arrived here Saturday morning, in thirty-six hours from Canada, found a better market than their owners ever thought of, before this road was made. Now, by just so much as this road has augmented the wealth of the lands along, and beyond it, by so much has it advanced the cause of humanity; for it has enabled the same land to support a larger number of human beings, or to give a better support to the same number. The old adage, that the man who makes two blades of grass grow where but one grew before, is a real benefactor of his race, is true only on the supposition that the two cost less than twice the labor of the one. And labor saved in the exchange of commodities is just as real a benefaction as labor saved in their production.

This road has increased the capacity of New York for civic and commercial greatness. "She shall bring her food from afar," was a prediction of the greatness of an ancient city. This is specially true of a city which can bring its daily perishable food from a great distance. This road, and others, have enlarged the field *tenfold* from which the daily food of our city can be so cheaply brought. Dressed meats are coming by the cars from distances not before thought of; and this movement suggests that *all the meats for our market* might be dressed in meadows and by river sides, as remote as the valleys of the Mohawk and the Susquehanna, leaving there all those parts of the animal which are a nuisance to us, and an enrichment to the lands of those regions. *Arrangements are now in progress to bring milk from five counties north of Troy, and two of them in Vermont.*

Farmer's Weather-ometer.

A rainbow in fair weather denotes foul; if foul, fair weather will follow. A double rainbow indicates much rain.

A predominance of the purple color on the rainbow shows wind and rain; dark and red, tempest; light red, wind; yellow, dry weather; green, rain; blue denotes that the air is clearing.

If the Aurora Borealis appears after several warm days, it is generally succeeded by a cloudiness of the air. If the Aurora Borealis has been considerable, either an increased degree of cold is immediately produced, or bodies of clouds are immediately formed.

If in a very wet season the sky is tinged with a sea green color, near the bottom where it ought to be blue, it shows that rain will speedily follow, and increase; when it is of a deep blue, it is overcharged with vapors, and the weather will be showery.

When the sun appears white at the setting, or goes into a bank of clouds, which lie in the horizon, they indicate the approach or continuance of bad weather.

When it rains with an east wind, it will probably continue twenty-four hours.

The harvest rains, when of long continuance, generally begin with the wind blowing easterly—which gradually veers round to south—and the rains do not cease until the wind has got to the west, or a little north-west.

While rain is falling, if any small space of the sky is visible, it is almost a certain sign that the rain will speedily cease.

If the clouds that move with the wind become stationary when they arrive at the part of the horizon which is opposise the wind, and appear to accumulate, they announce a speedy fall of rain.

A frequent change of wind, with an agitation of the clouds, denotes a sudden storm.

A fresh breeze generally springs up before sunset, particularly in the summer.

The weather usually clears up at noon—but if it rains at midnight, it seldom clears till sunset.

The winds which begin to blow in the day time are much stronger and endure longer than those which begin to blow only in the night.

A hollow or whistling wind denotes rain.

If the wind follows the course of the sun, fair weather will follow.

Weather, either good or bad, which takes place in the night time, is not of long duration—and for the most part, wind is more uncommon in the night than in the day time. Fine weather in the night, with scattering clouds, does not last.

Violent winds prevail more in the vicinity of mountains than in open plains,

A Venetian author says, "A sudden storm from the north does not last three days."

If it thunders at intervals in the spring season, before the trees have acquired leaves, cold weather is still to be expected.

If it thunders in December, moderate and fine weather may be expected.

Thunder in the morning denotes wind at noon—in the evening, rain and tempest.

If in summer there is no thunder, the ensuing fall and winter will be sickly.

Woman's Rights—Indorsing Notes.

The Governor of Missouri, in his late Message, made one admirable suggestion, that *no man shall be allowed to indorse another man's note without the consent of the indorser's wife*, or rather, that no indorsement without such consent shall be valid. The Governor well says :—

"An evil of great magnitude exists in our country, to cure which a suitable remedy has been looked for in vain. The evil alluded to is the practice of indorsing in private transactions. If a man is bound to sell his real estate for a fair price, and to receive the full value in hard money paid down, the law still requires the consent and signature of his wife before she can be divested of her interest in it. The wisdom of this law has seldom been doubted. It might be well, then, before a man, in a convival moment, or when overcome by the persausions of an imprudent friend, or deceived by the false representations of a bad man, puts his whole estate—the earnings of a long and laborious life, and of much toil and care—in jeopardy of the law, to require him at least to get the consent and signature of his wife. If she is to be reduced to poverty, it may be as well to let her consent to it. This might remedy the evil to some extent, by adding a little more time, reflection, and caution to all such transactions, without preventing much of the good resulting from this practice. Experience has shown that the wife is a good adviser and safe counsellor."

Mr. Polk, of the Missouri Senate, has introduced a bill framed in accordance with this suggestion. We trust one of the same sort will soon be enacted by every legislative assembly in our land.

Lighting Gas with the tip of the Finger.—This is a feat anybody may perform. Let a person in their shoes or slippers walk briskly over a woolen carpet, scuffing his feet thereon, or stand upon a chair with its legs in four tumblers, to insulate it, and be there rubbed up and down on the body a few times with a muff, by another person, and he will light his gas by simply touching his finger to the tube. It is only necessary to take the precaution not to touch anything or be touched by anything during the trial of the experiment. The stock of electricity acquired by the process we have described is discharged by contact with another object. A second person must turn on the gas while the other fires it. The writer has lighted it in this way, and seen it done by children not half a dozen years old. We are all perapatetic matches, if we did but know it.

Old Times.

The old Countess of Desmond, who died in the reign of James I., pronounced Richard III. as handsome a man as she ever danced with. [Exchange.

"The Countess must have lived longer than people do now-a-days. Richard III. was killed in 1485. King James commenced his reign in 1603—an interval of only 118 years. Therefore, to have been of sufficient age to have danced with Richard, even on the day of his death, and to have died on the very day James I. mounted the throne, would make the *old* Countess to have lived about 135 years. But to have danced with Richard when he was a young man and in his dancing days, and to have died about the middle of the reign of James, would make her about 170 years old at the time of her death. Verily, an *old* Countess, indeed!"

A correspondent of the New York *Evening Post*, having read the foregoing, cites the following facts in relation to the Countess of Desmond, as derived from Walpole :—

"The Countess of Desmond lived to the age of 159 years, danced with Richard III., and affirmed that he was a well made man. She was 87 when she married O'Conner of Sligo. The Earl of Desmond's first wife died in 1564; if he remarried the next day his bride must have been 68, and yet she had a son and five daughters by him. Lord Bacon, says Fuller, computed her age to be 140 at least, and added that she three times had a new set of teeth.

"An extraordinary anecdote, given as authentic, relating to this lady, by Robert, the second Earl of Leicester, who received the account from Lady Desmond, 'that the old Countess came to England to solicit a pension, at the end of Queen Elizabeth's reign, and was so poor that she walked from Bristol to London. Her daughter, being too decrepit to go on foot, was carried in a cart.' 'The Countess,' says Lord Leicester, 'might have lived much longer had she not met with a kind of violent death, for she would needs climb a nut tree to gather nuts; so, falling down, she hurt her thigh, which brought on a fever, and that fever brought on death.' She was born in 1466, died in 1625, making her 159 years old."

Talbot's Mountain-Borer.

The great invention of the day—the boldest in conception, completest in execution, and most novel in appearance when in motion—is the great Tunnel Borer, just built by Messrs. Woodruff & Beach of this city. It is the invention of Mr. E. Talbot, a mechanic of known genius, who has been a foreman in the great machine factory of Woodruff & Beach for several years. The Borer has been built under his immediate superintendence. Worked into its own machinery, is an engine of 60 horse power. This drives four piston rods, horizontally, and these turn four half circle plates, of stout proportions, on which circular revolving blades are set. These four plates are turned with exactness about one fourth of a circle and back, and are all set upon a revolving plate, of about 10 feet in diameter, and as thus set, cut a cuticle of 17 feet in diameter. The machine weighs about 80 tuns, and is of stout proportions throughout. The motion obtained by this invention is novel—entirely new. By it the revolving knives, each running its quarter circle, cut completely from the center to the circumference, and they do their work steadily and surely, cutting a round hole as they are turned by the large or center plate. But we cannot describe the great machine so as to give a good idea of it, and will not attempt it. We say, however, that it stands among the greatest inventions of the age, and will bore its way to an enviable notoriety. It is to be taken to a rock at or near Harlem, N. Y., for an experimental trial. [Hartford Times.

A Quick Repartee.—The following anecdote of Gov. Morris, is related by a correspondent of the New York *Times* :—

He had a respect for Bishop Moore, as a man noted for the purity of his charcter, but not less for the retiring modesty of his disposition, and the general favor in which he was held. As the story ran :—A dinner was given by some one of Gov. Morris's friends, when he was about departing for Europe. Bishop Moore and his wife were of the party. Among other things that passed in conversation, Mr. Morris observed that he had made his will in prospect of going abroad; and, turning to Bishop Moore, said to him :

"My reverend friend, I have bequeathed to you my whole stock of impudence."

Bishop Moore replied :

"Sir, you are not only very kind, but very generous; you have left me by far the largest part of your estate."

Mrs. Moore immediately added :

"My dear, you have come into possession of your inheritance very soon."

The Sailors' Snug Harbor of Boston.—New York possesses a noble institution, called the Sailors' Snug Harbor, which is an honor and blessing to the State, where hundreds of seamen are cared for, and made as happy as any number of men, alike aged and infirm, or decrepit as themselves, can be made; and there they may remain till the voyage of life is ended. It is proposed, says the *Journal*, to establish a similar institution in Boston, and a charter for "the Sailors' Snug Harbor of Boston," was granted by the Legislature of 1852. The Board of Trustees embraces some of our most respected merchants and public-spirited citizens. Some progress has been made towards carrying out this noble work. A site for the institution has been secured at Quincy. The late Captain Josiah Bacon, Steward of the Marine Hospital at Chelsea, who was one of the most active founders of this charity, left by his will some $6000 or $8000, the bulk of his property, which, his wife having recently deceased, reverts to the institution.

Perfect Happiness.—A laundress, who was employed in the family of one of our former Governors, said to him, with a sigh :—

"Only think, your excellency, how little money would make me perfectly happy!"

"How little, madam?" said the Governor.

"Oh! dear sir, one hundred dollars would make me perfectly happy!"

"If that is all, you shall have it," and immediately gave it to her.

She looked at it with joy and thankfulness, and, before the Governor was out of hearing, exclaimed: *"I wish I had said two hundred!"*

The Swearing Room.—The Baltimore *Sun* of the 19th ult., says: A day or two since, a genteelly dressed man, and having the appearance of a gentleman, walked into the bar-room of one of our most respectable hotels, and perhaps by way of show his consequence, strutted about the room, asking questions, and interlarding his language with any amount of oaths, especially annoying to the landlord and several other persons present. The landlord at last went to him, and quietly calling him aside, told him that the language he was using was exceedingly disagreeable in that place—further, that there was a private room, particularly fitted up, which was called the "swearing room," and if he would only go there he might swear to his heart's content. The stranger took the rebuke kindly, and no more swearing was heard from his lip at that time.

Simplicity in Dress.—Those who think that, in order to dress well, it is necessary to dress extravagantly or gaudily, make a great mistake. Nothing so well becomes true feminine beauty as simplicity. We have seen many a remarkable fine person robbed of its true effects by being over-dressed. Nothing is more unbecoming than over-loading beauty. The stern simplicity of the classic tastes is seen in the old statutes, and in the pictures painted by men of superior artistic genius. In Athens the ladies were not gaudily, but simply arrayed, and we doubt whether any ladies have even excited more admiration.

VARIETY.

The founder of the Zoarite Socialist Community, of Tuscarawas County, Ohio, is falsely stated to have died on the 10th of July. He had been Prophet, Priest, and King, over the Zoarites for nearly half a century. Thirty-seven years ago they emigrated from Germany—poor, friendless strangers. By economy, unity, and industry, the body have accumulated immense wealth. They number about 240 souls, and 45 heads of families. They are supposed to be worth the major part of a million of dollars. It has long been believed, that upon the death of their leader, Mr. Bimeler, the society would dissolve, and distribute the property among the members.

The folly of connubial quarrelling was strikingly illustrated in Lowell, Mass., the other day. The better half of Mr. Evans got angry with him, and sought satisfaction by cutting off the head of his portrait. The indignant husband flew to the law for satisfaction on his part, and protection for the future; and the result was, that Mrs. Evans was fined for cutting up her tantrums as aforesaid, and—*Mr. Evans had to pay the fine.*

The census returns of 1851 to the British Parliament have just been published in two volumes. The original documents consisted of seven millions of schedules, weighing upwards of fifty-two tons. This enormous mass of statistics was digested into a volume of 1,250,000 pages, which, being too bulky for popular use, was further subdivided into managable volumes.

The *Frederick Examiner* states that a cooper in that city made a flour barrel one day last week in the space of ten minutes, which was considered quick work; whereupon Mr. Harrison Knight, another cooper, undertook for a wager, to make a barrel in less time, and succeeded in completing it in 7½ minutes.

In the province of Antre-Minhoe Douro, in Portugal, there is a mountain called Stelles, which is remarkable for one thing, which is not easily accounted for. On the top of it there is a lake in which the wrecks of ships, broken pieces of masts, shrouds, and even anchors are found—though the mountain is at least twelve leagues from the sea.

A London paper states that Mountjoy, a well-known pedestrian, accomplished, in the first week of June, the extraordinary task of walking from Loughborough to Derby and back again twice a day for six consecutive days, making 68 miles a day. He commenced on Monday and completed his task on Saturday night, with evident ease.

It is curious that Shakspeare, though giving us Greeks, Romans, Indians, Moors, Egyptians, Germans, Frenchmen, Italians, English, Welsh and Scotchmen, in no instance throughout his plays introduces an Irishman.

The New York *Day Book* says that cotton is now extensively used in the manufacture of mattresses. By a patented process, the cotton is prepared in the form of felting, permanently elastic, and otherwise well adapted to the purpose for which it is designed.

The slate of a physician in the town of Chelsea, bore the following a few days since: "Please call at Patrick McCallanghan's, who lives opposite to Mr. Murphy—who moved over to Chelsea yesterday."

It is estimated that during the last twelve months there have been imported into New York, from England and colonies 100,000 tons of bituminous coal, which, at $10 a ton, would amount to $1,000,000.

The total value of India rubber goods manufactured in the United States, is estimated at ten millions annually, and nearly the whole trade has sprung up since 1844.

At the tea and strawberry gardens, Seedley Lane, Pendleton, England, a woman is now engaged in walking 1,000 miles in 1,000 hours, for a wager of £500. She walks in the Bloomer costume.

Reputation, honor, and preferment, are gained, retained, and maintained by humility, discretion, and sincerity, with which, till a man be accommodated and accomplished, he is not esteemed as worthy member in common wealth.

One pound of cotton, which formerly could only be spun into thread of 108 yards long, can now, by the application of steam, produce a thread of 197 miles in length.

A fire at St. Louis, July 28, consumed two steamboats—the Dr. Franklin and the Bluff City; loss about $100,000.

The American Association for the Advancement of Science met at Cleveland July 28. Prof. Pierce presided.

The heart of man is such a barren soil, that no good can grow therein, unless Almighty grace plant it.

Employés in the Bay State Mills at Lawrence, have contributed $525 52 to the Washington Monument.

To abound in all things, and not know the right use of them, is positive penury.

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The Sabbath Recorder.

IMMORTALITY—SPIRIT-RAPPING, &C.

To the Editors of the Sabbath Recorder :—

In the *Recorder* of July 21st, I noticed some questions, proposed by R. F. Cottrell, on *Immortality, Spirit-rapping*, &c. And though I am perfectly satisfied with the answer given by T. B. B., as far as it goes, yet I think something more is called for on those questions.

The questions are, "How can you discountenance the spirit-rappings without giving Bible proof that they are false? The soul being immortal, how do you *know* that the dead do not communicate with the living in this way? How do you know that this is not the work of God to introduce the millennium?"

These questions can all be answered under one head; for, if Bible proof be given that their claims are false, it negatives the whole of them. And nothing will depend on the question, whether there will be a period, somewhere in a future eternity, when the wicked will cease to exist or not. The present state of things, this side of the resurrection, is the point in question. The exposition of Eccl. 9 : 5, given by T. B. B.—that it is in the affairs of this world that the dead know not any thing—will, no doubt, be perfectly satisfactory to those whose views are already in harmony with his. But such as are inclined the other way, will, as a matter of course, wish to inquire whether the teachings of the Bible uniformly, or generally, corroborate that sentiment. It is bad policy, and also betrays a want of candor, to refuse to grant to an adversary what is certainly true, and may be proved so.

That there are two classes of spirits frequently among us, cannot be denied, with the Bible before us, as the infallible testimony of Jehovah. Good angels are said to be ministering spirits, sent forth to minister to them who shall be heirs of salvation. And Jesus says of his *little ones*, "*Their angels* do always behold the face of my Father which is in heaven." That is, as the connection shows, to receive the first intimation of his will, and fly to their protection. Then it does not appear that they live here among us; but come when they are sent, as ministers of *providence*—not ministers of grace, or gospel truth; for the Divine testimony was finished, and "bound up and sealed, among Christ's disciples." (See Isaiah 8 : 16, and Rev. 22 : 18, 19.) And while *faith, hope,* and *charity*—all necessary graces—were to continue in the church, *prophecies*, with all other miraculous gifts, were to *fail, cease, vanish away*. (See 1st Cor. 13 : 8—13.) And when the land of Israel is cleansed from idols, which is yet in the future, the Lord says, "And also I will cause the prophets and the unclean spirits to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou *speakest lies* in the name of the *Lord*: and his father and his mother that begat him shall thrust him through when he prophesieth." (Zech. 13 : 2, 3.) This shows, that since the gift of prophecy failed, at the close of the apostolic age, prophesying—pretending to reveal new truths not contained in the Bible—is prompted by *unclean spirits*. So the point is clear, that good angels are no longer employed to communicate new truth, but are employed, so far as the Lord sees fit to employ them, as ministers of providence.

Fallen angels, or devils, roam in our atmosphere. Their leader is said to be the *prince* of the power of the air—the spirit that *now* worketh in the children of disobedience. One of them, in Job's day, came from walking up and down in the earth, and from going to and fro in it. And, one of them said to Jesus, Our name is legion, for we are many. But their power is bounded; for they are reserved in chains, under darkness, unto the judgment of the great day. And the apostle shows their limitation, by saying, Resist the devil, and he will flee from you. This implies, on the other hand, that if we court his company, or commit ourselves to his influence, by hovering around to admire his wonders—his "peeping and muttering"—we may have enough of it. Though it appears, by the question that one of them put to our Saviour—"Art thou come to torment us before the time?"—that they know their doom, that, together with unjust men, they are reserved unto the day of judgement, to be punished, (see 2d Pet. 2 : 9,) and know that their power is now limited, yet Paul discloses to us their present work, by saying, "Your great adversary, the devil, walketh about as a roaring lion, seeking whom he MAY devour." Then, if we would keep out of the coils of the *old serpent*, we must stand aloof from and resist his charms, lest we be the persons whom he may devour. And, as a roaring lion—a natural ventriloquist—he seems to take a hellish delight in throwing over himself the garb of religion, and then making his roar sound to be in the sanctuary of the truly pious, and so frighten his unwary dupes into his own deadly jaws.

Here, in my opinion, is where all the writers against the spirit rappings, whose writings I have had the opportunity of perusing, have failed; and this is the principal reason which has prompted me to move my pen on the subject. It has long been very unpopular to own that men could have the aid of evil spirits to assist them in carrying on mischief and deception in human society. Therefore great pains have been taken to spy out tricks of jugglery among those called spirit-rappers. And there is no doubt but what much has been discovered, in that line of things. But this affords no proof that there is not a manifestation of the power of spirits in other places, and in connection with other persons. And it does nothing towards convincing believers in these things. Nor does it satisfy multitudes who have seen these things, or heard of them from the most reliable witnesses, and yet have no fellowship for them, that there is no operation of spirits about them. And the facts brought to view, show that there is a class of spirits ready to assist in any evil work, to the extent of their limited power.

Now to the question whether that power will admit of such manifestations. A familiar spirit is a spirit that holds familiar intercourse with a person, by giving answers to inquiries. Then, what does the claim and profession of spirit-rappers amount to, but that they *have* familiar spirits? And is it not a common thing for the Bible to tell of persons *having* familiar spirits? If the Bible treated this affair as a mere pretense, and poured its anathemas on those who *pretended* to have familiar spirits, and said of such and such persons that they pretended to deal with such spirits, then the popular notion, that it was all deception, might stand; and the honest frankness of the Bible too. But *as it is*, one of the two must fall; for the plain, unvarnished language of the Bible treats it as a reality; as, for instance, that Manasseh "*dealt with a familiar spirit.*" Let the reader carefully peruse the following passages: Lev. 19 : 31, and 20 : 6, 27, Deut. 18 : 11, 1st Sam. 28 : 3—9, 2d Kings 21 : 6, and 23 : 24, 2d Chron. 33 : 6, and Isaiah 8 : 19, 19 : 3, and 29 : 4. The language in these passages distinctly conveys the idea that persons *did* have familiar spirits. That in the 8th chapter of Isaiah is in connection with a clear prophecy of gospel times, and *is a precept* that applies to *us* at this very day. And the prophet describes what is now going on among us, as ingeniously as he could have done it if he had been standing over it and witnessing the operations. He says, "And when they shall say unto you, Seek unto them *that have* (not pretend to have) familiar spirits, and unto wizards, that *peep*, and that *mutter*; should not a people seek unto their God?" From these scriptures, the proof is conclusive, that men *did* have familiar spirits in ancient times; and that it would be equally true that the same would exist in gospel times; and that Christians would be called on, by certain persons, to get religious instruction from them that *have familiar spirits*. This shows, that these operations would be set up under the name of religion; which has now fully developed itself, claiming to be the only true religion of the present day. And we are strictly forbidden to have any thing to do with it, and directed to seek unto God—to his law, and to his testimony—which was bound up and sealed among the immediate disciples of our Lord. And the prophet says, "If they speak not according to this word, it is because there is no light in them."

But it may still be asked, How do we know but what the spirits of dead men make some of these communications, admitting their active existence? Their active existence, separate from the body, must be admitted, and can be proved conclusively. It can also be proved, that they are not here in our atmosphere, to know the affairs of men in the flesh, or make communications to them. That there has been one or two instances of their appearing on earth in the days of miracles, and *as* miracles, must be admitted. To lay the foundation for proving their separate existence in active life, we notice, first, the language of Paul, in Acts 26 : 22, 23, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that HE *should be the* FIRST that should *rise from the dead*," &c. Then, though some were restored back to this life, as Lazarus and others, before that event, yet none who had died were ever properly raised from the dead, to live in the future, or eternal state, till after the resurrection of Christ. Hence every passage which shows the active existence of persons (whose bodies had died) before the resurrection of Christ, is proof in point. And there is abundance of such proof. Room for but little of it, however, can be allowed here. Isaiah, dwelling upon the death of the righteous, says, "And merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall *enter into peace*; they shall *rest in their beds*, EACH ONE WALKING IN HIS UPRIGHTNESS." (Isaiah 57 : 1, 2.) Here both points are distinctly stated—that they, their bodies of course, rest in their beds, their graves, and they, their disembodied spirits, at the same time, have entered into peace, and walk in their uprightness—which can be nothing less than intelligent obedience to the divine law. And we know, if the plain statements of the Bible are to be relied on, that Moses had not risen from the dead at the time he was seen and heard to converse with Jesus on the Mount. It is as distinctly stated *that he died*, as any other historical fact in the Bible. See Deut. 34 : 5, 6. And the story of the rich man and Lazarus, whether we take it as a statement of facts, or as a parable to illustrate facts, corroborates the sentiment that both righteous and wicked live—that their spirits live an intelligent, active life, in a state of separation from the body. If it were not so, it would be just as true of the soul as of the body, that it dies; and then the whole man would be dead, from our death to our resurrection. And to say it is so, would be a flat contradiction of the words of Jesus Christ, particularly in regard to the righteous. He says, (John 11 : 25, 26,) "He that believeth on me, though he were dead, yet shall he live; and whosoever liveth, and believeth on me, *shall* NEVER *die*."

But the spirits of the dead are not here upon our earth, to know the affairs of men in the flesh, or communicate to them. The text above referred to, as explained by T. B. B., is in point, that the dead know not any thing of the affairs of this life. And the general Bible treatment of the subject corroborates that sentiment. Eccl. 3 : 21, "Who knoweth the spirit of man, *that goeth upward*, and the spirit of the beast, *that goeth downward to the earth?*" Away from this earth is called upward, both in Bible and in common language. Then the spirits of men, righteous or wicked, when they die, depart from this earth; while the spirit of the dying beast mingles again with the elements, and returns to the earth. Job was dwelling upon the certainty and universality of death; and addressing Deity, he says, "Thou prevailest forever against him, and he passeth: thou changest his countenance, and *sendest him away*. His sons come to honor, and HE KNOWETH IT NOT; and they are brought low, but he perceiveth it not of them." (Job 14 : 20, 21.) This shows that they are not only sent away from the earth, but also that they remain so far away that they know nothing of the condition of their friends in this world, whether in prosperity or adversity. And it is the dead without distinction, whether righteous or wicked. But the story of the rich man and Lazarus shows that they go to widely different places, and far removed from each other, and an impassable gulf between. It also shows, that the dead cannot be sent back to warn the living. The living are put upon their peril, to adhere to the word of God, or perish. This is sufficient to establish the point beyond any excusable doubt. And there is nothing in the Bible, properly understood, that weighs against it; for the one or two miraculous appearances of departed spirits, recorded in the Bible, and they too under such very extraordinary circumstances, together with the fact that there were so very few of them during the long lapse of time over which the Bible history carries us, weighs much more against the notion of a common intercourse between living men and departed spirits, than it does for it. At the appearance of Moses on the mount of transfiguration, not a word that he spoke was communicated to the world. We only know the subject of the conversation. The very light and glory of heaven rested down upon them—insupportable by men in the flesh. That there is joy in heaven, among the angels, over the repenting sinner, is no evidence against our position; for the ministering angels, it is likely, are permitted to carry the news.

I do not think it is giving due weight to Bible language to deny that Samuel appeared to Saul, though commentators do not generally admit it. But, by consulting 1st Chron. 10 : 13, it will be seen that Saul expected only to get a communication from that woman's familiar spirit. But when it was perceived that Samuel actually appeared, an awful astonishment overwhelmed both Saul and the women. And the passage just referred to shows that going to inquire of a familiar spirit through that woman its medium, was one of his transgressions against God, for which he was slain. A poor encouragement to consult mediums, or spirits through them! And the miraculous appearance of Samuel, and the tremendous message he brought, almost extinguished the lamp of life in Saul at the time. And every word recorded as the words of Samuel to Saul, was fulfilled to the letter.

It is claimed, by some, that the angel that gave John his revelations was a human spirit. But I do not believe that the language of Rev. 22 : 9, was designed to convey any such idea. I think any unprejudiced scholar, giving it a careful examination, will admit, that it means that he was but a created being, and not to be worshiped—that he was a fellow servant, serving the same God that John and his brethren the prophets served. But if this angel was one of the old prophets, (which I do not believe,) even then we should have but three of these miraculous appearances of departed spirits, during the 1,000 years of the world's existence, over which the Bible history carries us. Who, then, has a right to believe it has now become a common thing for men to have intercourse with departed spirits?—and that, too, right in the face of so many plain statements of the Bible to the contrary; and now, too, since the law and testimony is bound up and sealed, and eighteen hundred years and more since the last will and testament of Jesus Christ was sealed by his death, unalterably fixed? Though the Apostles were employed to write out his testament after his death, and qualified to do it by the special operations of the Holy Spirit to bring it all to their remembrance, yet, if they had inserted a single thing that he did not authorize before he died, they would have been guilty of forgery. And if *they*, or an *angel*, or any *other creature*, should introduce a new thing, as religious truth, not enforced in that testament, or make any essential alteration, they would fall under that condemnation pronounced by Paul, Gal. 1 : 8, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Then the doctrine, that we must have a *new revelation*, and a *new dispensation*, to introduce the millennium, must have germinated in some corner of that pit whence the revelator's locusts ascended to represent Mahometanism; and we ought to set our faces as firm against the one as the other, But, according to scripture, we *may expect*, in the order of divine providence, an overthrow of every oppressive, tyrannical power, which opposes the triumph of the gospel, and finally a destruction of all the openly wicked, to introduce the millennium.

But we have one thing more to introduce, to bring the argument to its climax. The apostle John, after giving us warnings against lying spirits and false prophets, gives us a rule to go by to test them, in 1st John 4 : 6. He says, "We are of God: he that knoweth God, heareth us: he that is not of God, heareth not us; hereby know we the spirit of truth, and the spirit of error." When he says, "We are of God," he means himself and the other inspired apostles, of course. And then it is in harmony with the words of Isaiah, (8 : 20,) "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

And now to the question, Do spirit-rappers adhere to the plain and obvious teachings of the Bible, and hold on to the vital principles of the gospel, or do they not? It will be but a very limited sketch, that can here be given, by way of comparison, in answer to this question. In the first place, it must be admitted, that many good men have followed it, for a while, and received communications, harmonizing in some degree with Bible truth, till they have discovered its constant tendency to lead off further and further from the principles of the Bible, and then turned from it, and renounced it. But this is in perfect keeping with the policy of the old serpent from the beginning. If he can get men to swallow a little of his *deadly poison*, in the first place, he will consent to let them have a large potion of truth to take it in, in order to be sure to get it down, and then he has them in a fair way to take a little more at another time, till his *coils* are well fastened around them.

But it may be asked, to what degree of error has it advanced, with such as continue to follow it? And what vital principles of the gospel does it deny? I do not know but they all profess to believe that there is one God. But so far as I can understand them, their faith is nearer like the faith of a deist than that of a Christian. That is no more than the devils believe, and tremble too. Beyond this, though they have not all advanced to the same degree, yet I can hardly tell of one of the vital principles of the gospel which some of them do not either deny or so pervert as to destroy its true gospel character. But I forbear going into the details at present, lest some, who are not acquainted with them, might think I slandered them. But that the spirit rapping influence is directly against the Bible, and the religion sustained by it from the days of the Apostles, it wants no eagle eye to see.

And now, if there is any dependence to be placed upon the Bible, or any reality in our sacred trust in Jesus Christ for salvation, or any reality in our enjoying the foretastes of heaven, and the security of eternal life through his atoning sacrifice, the claims of spirit rappers are false; for both cannot be true, being directly opposed to each other. And I would adopt the language of Paul, on another occasion, and say, *Touch not, taste not, handle not*. And let us cleave to the pure testimony, which is bound up and sealed—to the *last will and testament* of Jesus Christ, which is unalterably fixed, to stand till he comes to judge the world. ELIAS BURDICK.

SCOTT, Aug. 3, 1853.

A SCHOOL INCIDENT.

The following incident is taken from the Cincinnati *Times*. If our readers can peruse the account of the conduct of the noble boy and his teacher, without a moistened cheek, they can do more than we can. It will also be read with interest, says the Roxbury *Journal*, "by those who knew the venerable Dr. Prentice, and those who may remember the parties spoken of. The doctor taught the 'Roxbury Grammar School,' which was kept in the building now occupied, in part, by our office." The doctor is still living.

In my early years, I attended the public school in Roxbury, Massachusetts. Dr. Nathaniel Prentice was our respected teacher; but his patience, at times, would get nearly exhausted by the infractions of the school rules by the scholars. On one occasion, in rather a wrathy way, he threatened to punish with six blows of a very heavy ferule, the first boy detected in whispering, and appointed some as detectors. Shortly after, one of these detectors shouted—"Master, John Zeigler is whispering." John was called up, and asked if it was a fact—(John, by the way, was a favorite, both of the teacher and his schoolmates.) "Yes," answered John. "I was not aware what I was about. I was intent in working out a sum, and requested the one who sat next to reach the arithmetic that contained the rule which I wished to see." The doctor regretted his hasty threat, but told John he could not suffer him to escape the punishment, and continued: "I wish I could avoid it, but I cannot without a forfeiture of my word, and the consequent loss of my authority. I will," continued he, "leave it to any three scholars you may choose, to say whether or not I omit the punishment." John said he would agree to that, and immediately called out G. S., T. D., and D. P. D. The doctor told them to return a verdict, which they soon did, (after consultation,) as follows: "The master's rule must be kept inviolate—John must receive the threatened punishment of six blows of the ferule; but it must be inflicted on volunteer proxies; and we, the arbitrators, will share the punishment by receiving two blows each." John, who had listened to the verdict, stepped up to the doctor, and with outstretched hand, exclaimed: "Master, here is my hand; they shan't be struck a blow; I will receive the punishment." The doctor, under pretence of wiping his face, shielded his eyes, and telling the boys to go to their seats, said he would think of it. I believe he did think of it to his dying day, but the punishment was never inflicted."

THE GRASS OF THE OVEN.

In crossing Lebanon, we stopped one day for refreshment, near a rivulet flowing towards the east. As I was sitting there, I observed a peasant of the country digging up with a sort of pick-axe, the clumps of shrubs and coarse grass, which grow in the thin soil spread over the rocks. He was collecting them to carry home, in order to burn them as fuel. I had seen heaps of the same material piled up near the limekilns in the vicinity of Urtas; and I frequently saw troops of donkeys returning from the fields loaded with bundles of such fuel. The scarcity of wood in the East is very great, and the people are obliged to resort to the use of almost every thing that is capable of being burnt, in order to procure the means of warming their houses in winter, and of preparing their daily food. They not only cut down for this purpose the shrubs and larger kinds of grass, but gather the common withered grass itself, and the wild flowers of which the fields display so rich a profusion. It is from this source that the Saviour derives the beautiful illustration which he employs for the purpose of repressing an undue solicitude on the part of his followers respecting the wants of the present life: "Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Matt. 6 : 28-30. [Ch. Review.

YOUTH AND AGE.

[The following beautiful lines originally appeared in the "Etonian," a periodical started about twenty years ago by the boys of Eton College. For truth, tenderness, and melody, they are incomparable.]

I often think each tottering form,
That limps along in life's decline,
Once bore a heart as young, as warm,
As full of idle thoughts as mine!
And each has had its dream of joy,
Commencing when the blushing boy
First thrills at lovely woman's glance.

And each could tell his tale of youth—
Would think its scenes of love evince
More passion, more unearthly truth
Than any tale before or since.
Yes! they could tell of tender lays
At midnight penned in classic shades,
Of days more bright than modern days,
And maids more fair than modern maid:

Of whispers in a willing ear;
Of kisses on a blushing cheek:
Each kiss, each whisper far too dear,
Our modern lips to give or speak;
Of passions too untimely crossed;
Of passions slighted or betrayed;
Of kindred spirits early lost,
And buds that blossom but to fade:

Of beaming eyes and tresses gay,
Elastic form and noble brow;
Of forms that have all passed away,
And left them what we see them now!
And is it thus—is human love
So very light and frail a thing?
And must youth's brightest visions move
Forever on times restless wing?

Must all the eyes that still are bright,
And all the lips that talk of bliss,
And all the forms so fair to sight,
Hereafter only come to this?
Then what are earth's best visions worth,
If we at length must lose them thus?
If all we value most on earth
Ere long must fade away from us?

SQUEEZING THE MINISTER.

Lately, a church, or rather the lords thereof, made a resolution that their minister must be satisfied to live upon what they should collect at the month's end, let the amount be little or much, and that they would not, from that time forward, bind themselves to make up any particular sum. This resolution they communicated to their pastor, with the solemn advice, "Brother, you must *squeeze*, the times are bad." He replied, that he would think of the matter, and see how the plan was likely to answer.

In a few days, he called upon the owner of his house, who was a member of his church, to pay his rent, and told him that he could not promise him any specified sum for the house from that time forth; "that the times were bad, and he must *squeeze*;" but he would pay for it as circumstances would permit. The landlord stared at him with astonishment, and replied, "Man! who lets houses in that manner—to give as much as you please for it?—did any one ever hear of such a thing? I thought to advance the rent a pound next year; you shall not have my house, I am sure, for one half penny less." He next went to the miller, and asked for half a sack of flour. "Certainly," said the miller, "but, do you know that the price of flour has advanced since you purchased the last." "I was not aware of it," replied the minister, "and indeed it is of no great consequence, as the order of things is changed; I am to give what I can for it—Brother, you must *squeeze*, the times are bad." "Good or bad," answered the miller, "I must have according to 50s. per sack for it; hearken, man! who sells flour upon those terms?" He next proceeded to the farmer, (passing by the maltster, who was a deacon, without calling,) and asked for a bushel of wheat. The farmer said he should have it, but it would cost him eight shillings and sixpence. "No, no, brother," replied the minister, "you must *squeeze*, for the times are bad; I will give you as much as I can at the end of the month, after seeing how much the collection will be." "What has that to do with the price of wheat?" exclaimed the farmer; "I have a great rent to pay next month, and I do not know how to bring things to bear between the wages, the tithes, and the payments." This brother kept a large farm, and paid *specific wages* to his laborers, except Jacko, the half-witted boy, who was at hand to fetch the cows for the women, to clean the outhouses, &c.

The minister next called upon John, the shoemaker, who, after hearing the terms, for a pair of shoes, began to put the snuff into his wide nostrils, which were as black as two flues, and talk very sarcastically respecting such terms. "He would not put a patch upon his shoe under treepence." The butcher treated him in like manner, "his meat was so much a pound;" and the tailor also insisted upon having a regular price for his commodities.

On his way home, the minister went into the shop of his principal deacon, and asked him for some small articles necessary for the use of his family, such as a pound of soap, a pound of sugar, a pound of candles, two ounces of tea, and a half penny worth of soda, (but no tobacco,) After packing the things neatly, the grocer began to count their cost. "You need not waste your time reckoning," interrupted the minister, "I am to pay you for them as my circumstances will permit. Brother, you must *squeeze*, as the times are very bad with me at present, but I will give conscientiously for them what lies in my power." "*Squeeze!*" said the shopkeeper, "what do you mean? give what you please—how much will that be?" "I can not say at present," replied the pastor, "but you shall know at the end of the next month, when I see how much the collection will be." "That will not do for me," said the shopkeeper, "I am obliged to pay a certain price for every article, and I have a great amount to make up next week." "So, indeed," exclaimed the minister, "well, I see there is no one but myself to *squeeze*, and that I am out of the reach of bad times; if I was able to perform miracles, like our Saviour with the loaves and fishes, your plan would answer. I have called upon all the members who sell anything for the use of man, but you must all have a particular price for your goods; the owner of my house, the miller, the farmer, the shoemaker, the butcher, the tailor, and yourself likewise. You will not let me have a pound of sugar, or an ounce of tea, out of your shop, without I pay a stated price for it; how then can you expect me to pay my way, without a stated salary, and that, too, proportionable to my family. Before I can agree to receive what you collect monthly for me, you and others must be willing to receive that between you in proportion to what I may have had from each, and I will promise you to live quite moderately, or, if you prefer it, I am willing to live on the money which is wasted weekly by the members in snuff and tabacco.' I do not know how the matter was settled.

THE POWER OF KINDNESS.

No man hath measured it—for it is boundless; no man hath seen its death—for it is eternal. In all ages of the world, in every clime, among every kind, it hath shone out, a bright and beautiful star, a beaming glory!

Look at the case of Saul and David. Bitter and blasting jealousy filled the heart of Saul—and he sought to take the young man's life. With hellish hate he hunted him, even to the dens and caves of the earth. But David conquered his enemy—even the proud spirit of haughty Saul, he humbled. And how? Not with sword and spear—not with harsh and coarse contumely—for these did never touch the heart with gentle influence. No—but with a weapon, simple as the shepherd's sling, yet sure as the arrow of death. 'Twas kindness! This killed rankling hatred, and left Saul to live. And when it had done its work, Saul said to David, "Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil." Was not here a victory—more glorious, more God-like, than a Wellington ever knew?

See Joseph, in the hands of his wicked brethren. For a few pieces of paltry silver, they sold him into Egypt. Providence, in kindness, broke the bands which held him in slavery, and made him a ruler there. Famine spread over the land her dark mantle—and the cruel brethren of Joseph hungered. They went to Egypt for corn. And how acted Joseph? More than once he filled their sacks and returned them their money—and then he made himself known. "I am Joseph, your brother, whom ye sold into Egypt!" Here was kindness, forgiveness. And it crushed to death the spirit of jealousy that had once made him a slave. He had conquered.

Come farther down in the world's history, and tell me, what word, of all those spoken by the "meek and lowly Jesus"—the "Prince of Peace," the "Savior of the world"—was best calculated to soften and subdue the hard hearts of his persecutors? Are we not pointed to the cross on Cavalry? Are we not asked to listen to the soft, sweet tones of that voice—"Father, forgive them?" O, here was kindness.

Look over our extended country at the present day. What has changed those miserable hovels of other days, where misery and wretchedness had dwelt, into the neat and beautiful abodes of plenty and peace? What has kindled anew the flame of love and affection in hearts long estranged and freezing with coldness? What has made happy the homes of thousands of wives, and tens of thousands of children? What, in short, has been the great propellant of the late temperance reformation, which has carried joy and gladness all over the land? What, but kindness?

Reader, have you an enemy whom you would make a friend—a neighbor who needs repentance—a fallen brother whom you would restore to sobriety and virtue? Forget not the power of KINDNESS. [Christian Soldier.

PUBLIC WORSHIP IN OLDEN TIMES.

The following description of the early mode of conducting religious worship in the Congregational Church, is taken from a historical sketch of Old Milford, Conn.

The pastor being in the pulpit, which towered high, and was surrounded by a huge sounding board, the ruling elder on an elevated seat before the pulpit, facing the audience, and the deacons on their seat, somewhat less elevated than his, the heads of families on plain seats in the body of the house, and the children and young people where they could most conveniently dispose themselves, the pastor opened the service with a prayer at least fifteen minutes long, which was followed by the reading and exposition of a chapter of holy writ, which was followed by the psalm given out by the elder, in which all the congregation who could sing joined, which was followed by a sermon an hour or more in length, measured by the glass; with which, and another prayer, and the benediction, the meeting closed. The entire services occupied three hours. They met at nine o'clock in the morning, and two o'clock in the afternoon, and celebrated the Lord's Supper once a month, at the close of the morning service.

Every Sabbath there was a contribution, previous to the taking of which, one of the deacons in turn, standing up, said, "Brethren of the congregation, now there is a time remaining for contribution to the Lord; wherefore, as the Lord hath prospered you, freely offer." The box was not passed from seat to seat, as with us, but was placed on a stand or table, near the pulpit—those disposed to contribute, came forward and placed their offerings in it. These offerings consisted not of money merely, but notes of hand, and any articles which could be profitably appropriated to the use of the church.

A great deal of unhappiness is caused to us by paying too much attention to what others say and think of us. He is an arrant coward, who, conscious of doing right, fears to brave the censure of the whole world. Whether we do well or ill, others will still form wrong estimates of our motives, and attach blame to us for doing deeds of which we have no reason to be ashamed.

Every young man should remember, that the world will always honor industry. The vulgar and useless idler, whose energies of body and mind are rusting for want of occupation, may look with scorn—it is praise; his contempt is honor.

The Sabbath Recorder.

New York, August 18, 1853.

THE SUNDAY STATUTE.

The assumption that the Sabbath, as enjoined by the law of the land, is altogether a *civil* institution, is the dernier resort of those who are pressed with the unconstitutionality of a law which enforces religious duties. This was the ground taken by Judge Bell of Pennsylvania, in the case of the Commonwealth *vs.* Specht, some five or six years ago. But if the State enjoins abstinence from labor on the first or any other day of the week, it proposes the accomplishment of some important end by such a regulation. Now, whatever collateral ends it may propose, the ultimate end to be accomplished is the prosperity and happiness of the community. But in order to secure the accomplishment of this ultimate end, it is indispensable that those who enjoy the leisure of the day avail themselves of it to promote the cause of virtue. They must not suffer it to be a day of mere idleness; they must improve it in acquiring, or imparting to others, that knowledge which shall be the means of establishing them in virtuous habits. Observed in this way, the day may be a source of good to the State, and tend to general happiness.

But if there is any considerable class of persons who *will not* thus occupy the leisure afforded them, choosing rather to make it a day of self-indulgence, in what respect does their cessation from labor contribute to general happiness? Certainly, it contributes nothing. And so far as they are concerned, the great end which the State proposes by a day of rest is lost. Nor is it in the power of the State to *compel* that improvement of the day which would secure the end proposed; for it is manifest that such improvement must be *voluntarily* made, in order that it may have the least tendency to the desired result. Therefore, unless the continued prosecution of labor by one class would *hinder* the other from making what is supposed to be a right improvement of the day, it seems foolish to say that their cessation from labor is necessary to the general good.

But what hindrance does the labor of one man oppose to the Sabbath-keeping of another? Or, if the entire class of those who are accustomed to make the Sunday a day of self-indulgence be employed in labor, what hindrance would it oppose to a different improvement of the day by the other class? Would the exercises of a religious assembly be marred by the consciousness of those composing it, that others were, at that time, engaged at work? Need the private devotions of a Christian be spoiled by the consciousness that his neighbor chooses to occupy the day in another manner? Certainly not. But *if* there is hindrance in such supposed cases, with what tremendously unequal power does it bear upon those citizens who feel bound in conscience to keep holy the seventh day of the week—the Saturday—the day when the sound of the hammer, the rattling of carts, and the noise of all kinds of trade, are raised to the highest pitch!

But there is no real hindrance in the cases supposed! The virtuous may be *grieved* that others will, instead of making a right use of the day, spend it in labor; but they cannot, with any fairness, pretend that it stands in the way of their own improvement. Yet if they plead that this grief is so great that they are made absolutely *uncomfortable*, and on this ground argue that it is a hindrance to their devotions, why (we would ask) are they not equally grieved at the various forms of self-indulgence, resorted to by the irreligious, by way of passing off the day? Why do they not complain that the recreations of pleasure-seekers are a hindrance to their sabbatical devotions? Yet we never hear them complaining thus? In all such cases they are content simply to express *disapprobation*, never seeming to feel that the sins of others are a restraint upon their own devotions.

Every candid person must admit, however, that the recreations of idlers are, in point of fact, as great a hindrance to the proper improvement of a Sabbath by others, as their labors in the shop or the field would be. There is no appreciable difference in the two cases. And as recreations contribute nothing to the great end for which the Sabbath, considered merely as a *civil* regulation, was instituted, we cannot conceive why that cessation from labor, which is sure to bring forth nothing else but recreations, and their attendant excesses, should be coerced by statute law. T. B. B.

SUNDAY AND THE CRYSTAL PALACE.

Several of the New York daily papers have recently contained articles in relation to the opening of the Crystal Palace on Sunday—some advocating it, and others opposing it. Those who advocate the measure express a belief that a day spent in viewing the wonders of art collected at the Palace would exert a most healthful social and religious influence—that many persons will be deprived of viewing them, unless they are allowed to do so on Sunday, when they are at leisure—that it would be much better for such to spend their Sundays in the Palace than in the streets or beer-shops. Those who oppose the measure do so generally on moral and social grounds, expressing the fear that such a move would open the way for other and worse forms of Sunday desecration. None of them treat the subject in a strictly religious or scriptural manner. One correspondent of the *Tribune*, it is true, raised the question what scriptural objections could be made to Sunday amusements, and what authority exists for applying to the Sunday those texts of scripture which were originally written with reference to the seventh day of the week; but his communication was not printed in full, and he was referred to Paley and others for light upon those points, the discussion of which is not considered appropriate for a daily paper. The articles upon the subject thus far are not particularly able, and probably not very influential. Should they take such a turn as would likely interest our readers, we may copy some of them hereafter. Meanwhile we see in them only additional proof that the people at large have but little reverence for Sunday, and do not by any means consider it as the Bible Sabbath.

BRITISH CORRESPONDENCE.

Sunday Steamboating.

GLASGOW, July 29th, 1853.

The most obvious topic for remark still is the Sunday sailing of steamboats on the Clyde. No *legal* impediment having hitherto been put in the way, the "Emperor" again sailed on Sunday last, varying slightly the trip, and taking Greenock, Gourock, Dunoon (without attempting to land,) Helensburgh, and Garelochhead. She left Glasgow in the morning with 200 passengers, and returned in the evening with 300—the difference discovering one of the quieter forms of desecration that prevails, for it included "a number of the passengers from Greenock, who *usually* come up *on Sunday* by the Liverpool steamers." They were added on the present occasion to the number of the Emperor's Sunday desecrators—a far more obnoxious class—by no additional sin of their own, but from there being no Liverpool boat; the Lyra having broken her shaft.

I noticed in my last the Sunday meeting at Rothesay, for the purpose of protesting against the new desecration. This week, there has been one also at Greenock, under the auspices of the Working Men's Association for Sunday Protection, and that of the Laymen's Protestant Association. But this Working Men's meeting was presided over by W. Martin, Esq., while the only speakers were, *the Rev.* Mr. Gilmour, *the Rev.* Mr. Jarvie, *the Rev.* Mr. Stark, and Peter Drummond, *Esq.*, and Thomas Hamlin, Esq. It has been the clerical policy, for some time past, to put forward the working men—but on this occasion, the working men's work was done by deputy. It was resolved to appoint a Committee to wait upon the Provost, Magistrates, and *Harbor Trust*, to urge upon them to oppose the landing at the piers of the passengers of Sunday steamers, to the utmost of their power. One of the speakers said that the same traffic had formerly been attempted at Greenock, Gourock, and Rothesay, and it had then been arrested. "What was done before, could be done again," said the Rev. speaker. We have no recollection of the effort thus pointed to; but it may perhaps be found, that what was done formerly cannot now be done. I believe that in the purer time of apostolic Christianity, the church could not have been led to substitute Sunday for the Sabbath, while I also think that in these times, in which the church apostate in the matter, having had her attention directed to the fact that it is tradition, not Scripture, upon which she rests for her adopted day, and yet perseveres in this way, she may find that the disciples she has taught disobedience to "the Commandment of the Lord" will also disregard the injunctions of men.

The Glasgow Working Men's Sunday Association have also had a meeting this week, with the same object. Here most of the speakers, on both sides, do seem to have been working men, although one of the church papers parades, as present, the names of six Clergymen, one Magistrate, and six Eqrs. Apologies for absence were received from other three clergymen, one of whom, the Rev. Mr. Burgess, stated that he regarded the cabs and carriages taking people unnecessarily to church, as the origin of the Sunday steamer. The *Chronicle*, in giving an account of the meeting, says, The Rev. Mr. Mitchell, in the opening prayer, was not unmindful of "those deluded men who had recently been profaning the Lord's day by sailing upon the Clyde on that day in a steamboat." That party was referred to by the Chairman also, as "vile buccaneers." But this did not prevent three oppugners of the object of the meeting from openly declaring so. The first resolution, affirming "the divine origin and appointment of the Sabbath," was allowed to be carried without opposition. But when the sailing of the Sunday steamer was denounced in the second resolution, ("itself the length of an ordinary speech," says the *Chronicle*,) a storm of opposition arose, which was not even quelled while the apostolic benediction was being pronounced within a few minutes of midnight. Yet that resolution included in its condemnation the unnecessary use of cabs and carriages on Sunday. In its support, a Mr. Campbell, (according to the *Chronicle*,) "read a long and wearisome speech." It contained the following computation of Sunday labor in this country at present:—

On Canals and navigable rivers,	100,000
On Railways,	70,000
In the produce and sale of spirituous drinks,	600,000
In the sale of tobacco,	209,000
In the Post-Office,	20,000
In steamboats in and around London, in connection with cabs and carriages,	16,000
	1,005,000

With an addition of workers in iron, soap and glass works, as also in secret works, not included in the above.

The *Scottish Guardian* of to-day announces by placard, as the attraction of the paper, the "Defeat" of the Sabbath-breakers. But there seems but little to boast of—especially when it is considered that the meeting was expressly called of those unfavorable to Sunday sailing, and that, in consequence, one of the papers in favor of that sailing had dissuaded its readers from attending such a one-sided meeting, promising that the working men in favor of Sunday healthful recreation should have a meeting shortly, at which they might express their own opinions. And still less is that to be regarded as a "defeat" which leaves the steamer plying as before—announced as she again is for Sunday first.

And here we pause for the present, necessarily requiring to discontinue these ephemeral remarks on passing events and topics of our time, while we purpose, if the Lord will, to be again occupied, at our leisure hours, with our proposed notes on the History of the Change of the Sabbath—when first we have finished our observations on the Sabbath of Millennial Times. J. A. BEGG.

MEASURE FOR MEASURE.

An intimate friend, and most excellent Presbyterian brother, who communicated to me cobbler Lee's flimsy attempt to patch up a decayed subterfuge for not yielding obedience to the commandment of the Lord originating the observance of *his own* appointed *rest day*, has sent the following bit of witticism, by way of slurring over the flagelation his *charmer*, Dr. Lee, got in the remarks accompanying the notice of his University sermon, published a few weeks since in the columns of the *Recorder*:—

Your reference to *Moses* reminds me of an anecdote told me by a wag who spent two or three years in the Polytechnic School of France. The Commandant of that institution was an aid of General Kleber in Egypt, and had been sent by that General with dispatches across the desert to notify a post of the approach of a detachment of Mamelukes, giving him an escort of twelve men.

"Le General, give me mes despach. I take twelf men wit me. I carry my water in my stomach, like le camel! I leave ten men on ze zards. I deliver mes despach in two days and a half!"

"Well, Commandant," said my friend, "that was one grand exploit. You beat Moses: he took forty years to cross the desert!"

"Moses," ejaculated he with a scream such as a Frenchman only can explode; "Moses! you call him: Moses may be a very much gentleman, but, zare, he vash not brought up in the French Armee!"

The foregoing anecdote has no appropriateness or point whatever to the subject of either communication, but makes much against cobbler Lee and his admirers. If designed, simply, to illustrate the proverbial vanity of the French nation, it may be very well, and equally so, if intended to designate cobbler Lee's folly, as a "specimen of religious twaddle;" but if meant as a *poke* at the Cassius article, it may find its solution in the renowned nursery rhyme:—

"Little Dicky was too quicky,
He tumbled over the timber;
He bent his bow to shoot a *crow*,
But kill'd the *cat* in the winder."

The advocates of the Heaven-appointed Sabbath are perfectly willing to take Moses *at his word*, and have no need to resort to quibbling, garbling, nullifying, or *manufacturing* for him. If he had been brought up in the "*French Armee*," he might have had a sliding scale for the Sabbath—to shift and shuffle as might suit his purpose—and would not be worth naming in such a connection. Frenchmen are, unquestionably, *brave*, but have no character for *veracity*. Such authority might very well suit cobbler Lee, to sustain his *false theory*—his *impious position*. Sabbatarians rely on Moses, because they believe that he belonged to the Army of the Maker of Heaven and Earth—was set apart of God to be the *Chronicler* of Israel, as well as the Prophet and Leader of the Lord's chosen people; and because they cannot think that he would or could withhold any of the dealings or purposes of his Master. They that think otherwise, must prove his infidelity and tergiversation. Sabbatarians take him, I repeat, *at his word*, and repudiate the blasphemous imputation of *French morals* and *French legerdemain* practiced by him on the Sabbath question. Sabbatarians do not only repudiate, but deprecate, such wanton license, and have no wish whatever to *add* or *diminish* a single "*jot or tittle*" of all his testimony. Can cobbler Lee and his admirers say so?

Some years ago I urged upon the Senior Elder of our Society, the importance of doing something to raise the standard of education among our people, so as to be qualified to enter the *arena* and contend, not only *valiantly*, but *understandingly*, against prevalent error in respect to the Sabbath of Jehovah. In offering some arguments to enlist his influence in that cause, I named the commanding position of the Presbyterians, and pointed his attention to the Methodists, who, but a few years since, were a mere handful of illiterate disciples, but now are an educated and influential body, having the control of several Colleges, and are constantly sending out ministers and missionaries, fully able to cope with scholars from any portion of the Christian family. "That's right," he quaintly replied, "*they need it*—they need a great deal of learning. It takes but little learning to preach the plain truths of the gospel, but it takes a great deal of learning to make a *lie* of the Bible; and as many preachers, in the present day, make a lie of it, they need something more than plain *common sense* to do it."

Cobbler Lee may be distinguished as a *scholar*, and possess every evidence or qualification of having been brought up in the "*French Armee*," as, unfortunately, too many of our modern theologians do; but that will not prove any crown to their rejoicing. Perverting the Scriptures is one of the most solemn, most awful denunciations against man left on the *Record*. Sabbatarians do not require that Moses should have been brought up in the system of the "French Armee," or that he should be possessed of *cunning* and trick, but are perfectly satisfied to receive him as the faithful historiographer of God's ancient people, and do not desire to be any *faster* than the "thus saith the Lord" which he has given to us. Cobbler Lee and his followers do. Humph! W. M. F.

AUGUST 14, 1853.

THE CHINESE REBELLION.

The religious character and probable influence of the Chinese rebellion, is a matter of deep interest to every philanthropist and Christian. Statements have been made to the effect that "the leaders of the movement are not merely formal professors of a religious system, but practical and spiritual Christians." This the Hong Kong *Register* pronounces sheer nonsense and humbug. It contends that the Christianity of these men has shown itself in robbery, licentiousness, and bloodshed. They glory in stating that they have put to death 25,000 Tartars, without distinction of age or sex, since they have had possession of Nanking. It considers them as using religion merely as an engine to serve their ambitious ends. The way these men became acquainted with any part of Christian truth, is said to be this:—

Their principal leaders are men belonging to the Kwangse province in the South, and had never before been in the North of China, and the inference was natural, that they must have obtained copies of the Chinese version of the Bible either in Hong Kong or Canton. This turns out to have been the case. A society of Chinese, called the Christian Union, which had been organized and instructed by Dr. Gutzlaff, was broken up when he went to Europe, and it is more than probable that some of the men now in high places with the rebels may have had some teaching at his hands, and others from missionaries in Canton.

At the last meeting between the British and rebel chiefs at Nanking, one of the leaders made mention of Dr. Hobson, of the London Missionary Society at Canton, and said that in his hospital, when under medical treatment, he had first heard of Christianity. No one can say what amount of Christianity may be in their ranks. The *Register* says there is undoubtedly great imposture and wild fanaticism among them. The leader, Tae-ping-wing, gives out that his origin was divine, and he asserts that he is often taken up to Heaven, and has direct personal communion with God, and is the brother of *Jesus Christ!* His followers seen to entertain the same belief. In practice, he has thirty-six wives!

It is further stated, that the use of opium is disallowed in the ranks and forbidden to their followers. In fact, it is said that they have added the interdiction of the use of tobacco and opium to the Ten Commandments, tacking it on to the end of the seventh. It is stated that they have plenty of money. As they were poor men, they must have obtained this by plunder.

AN APPEAL TO THE PHILANTHROPIC.

Miss Mary Elizabeth Wormeley, daughter of Rear-Admiral Wormeley, now residing at Newport, R. I., makes the following touching "Appeal to the Philanthropic," through the Newport *Mercury*. The case is an extraordinary one, and would seem to justify philanthropists in engaging in the slave-trade, if the thing is ever justifiable. Alas, that *law* should make such appeals necessary! Here is the substance of Miss Wormeley's letter:—

I have been passing part of the summer in Clarke County, Virginia, where two cases affecting persons I have known for years have greatly enlisted my sympathy, and I now venture to make my most earnest appeal to persons richer than myself to assist me in the attempt to give them freedom, home, and happiness.

The more pressing case is that of a man named John Gordon, a very light mulatto, a blacksmith and paper-hanger by trade, whom I have known since 1842, and who bears the highest character among the gentlemen who employ him. He was born the slave of Mrs. Hawes, of Rappahannock County, and received his freedom at her death, when all her negroes were emancipated and provision made for their transport to Africa. John Gordon, who had recently married a slave woman, to whom he was much attached, preferred to remain in Virginia. He had continued to reside there fifteen years as a free negro, but under the laws recently passed by the Convention of Virginia, he has been called before the County Court, and warned that he must quit the State within two months, or return to Slavery. It is easy calmly to read or state these facts, but it was not easy to listen to them calmly when the poor fellow in deep distress came up to speak to me. He had an idea that people in free countries would pity him—that "Miss Lizzie from the North" could do something to assist him in the purchase of his wife, and at least some of his bright children, so that they might leave the State together. Was there nothing that I could do? he asked; was there nothing *he* could do to prevent his being separated forever from his family, leaving his wife and children to the uncertain chances of Slavery. "Oh! I would do any thing," he exclaimed with a pathos that deeply touched me, "any thing on earth for them, Miss Lizzie, but go back and be a slave again." I could not bear to tell him that I had no power effectually to assist him—that I could give him only my own few dollars and my sympathies. I did, what I think almost any one else in my place would have done. I promised—however painful it might be to me to ask assistance—that I would lay his case before my friends when I came North, and see what could be done for him. The gentleman who owns the family also urged me to interest myself in the case. He is a person of great benevolence, and the brother-in-law of Mrs. Hawes. Instead of opposing the emancipation of her negroes, he took the most lively interest in their welfare, superintended their embarkation, and continues to receive the most grateful letters from Liberia. But he is far from rich, and though he assures me he will gladly sell Evelina and her children (whom he originally bought at the earnest request of John Gordon, to save them from being separated and sold to the traders) for less than half their market value, in order to secure their freedom, the state of his affairs is such that he is not justified in giving them their liberty.

My other case is that of a woman, now about 30 years of age, who was the beloved and devoted attendant of one of my dearest relations. It was her mistress' most earnest wish, upon her death-bed, to give Sarah the freedom she had long sighed for, and after many difficulties, owing to the arrangement of the property, the family was enabled to give her her papers. But, by the same law of Virginia which operates so harshly on John Gordon, she is compelled to leave the State within a year or return into slavery. She has a husband to whom she is devotedly attached. Conjugal affection is (not unnaturally) rare among negroes, but this attachment I have never seen surpassed in any condition, and she cannot bear to leave him. He is a slave of excellent character, trusted and esteemed through all the neighborhood; but, unfortunately, though hired by the family to whom Sarah belonged, and living for the past ten years under the same roof with his wife, he belongs to another master. This gentleman is willing to sell him to his wife for a sum very much less than his market value. They have warm friends at the South, willing to do all in their power to promote their object; and, once free, are secure of employment and the highest wages in Baltimore.

About $3,500 are necessary to accomplish both these objects; a sum so large that I can hardly hope to raise it *all*. A thousand dollars would set free John Gordon's wife and five youngest children.

THE DEFICIENCY OF MINISTERS.

To the Editors of the Sabbath Recorder:—

I have seen in the *Sabbath Recorder*, and in some other papers, the question somewhat discussed as to why so few young men of the present day are entering the gospel ministry? Several reasons have been offered, and it seems to me with considerable force too. But after all, I fear that *the* reason has not been suggested. I beg, therefore, that the opinion I offer may be duly considered. After some twenty years experience and observation, and after considering all that has been said upon the subject, it seems to me that *the* reason is the want of love to Jesus Christ, and a hearty interest in his cause! I find that love makes difficult tasks easy, and heavy burdens light. N.

THE PILGRIMS AND THE SUNDAY.—One of the reasons given by the Pilgrim Fathers (so called) for leaving Leyden, was "their grief at the profanation of the Sabbath." What would they have said, if they had risen up in Boston, a few Sundays ago, when the New York Light Guard, on their way to the Pilgrim Celebration at Plymouth, were marching about the city, escorted with martial music? The celebration was to come off on Second-day (Monday.) On Sabbath (Saturday) evening, this military company, and a large number of citizens, left New York to attend; of course traveling all night, (when a true Pilgrim would have been sabbatizing,) and reaching Boston so late Sunday morning, that the church bells began to ring before the strains of martial music died away. O modern Pilgrims, how are ye fallen!

CHURCH EXTINCTION.—In these days, when so much is said about church extension, a little thought may well be given to a process of church extinction which is going on in New York City. According to a writer in the *Journal of Commerce*, there were in the six lower wards of New York—below Canal-st. on the West, and Catharine-st. on the East—77,099 inhabitants in 1830, and 112,366 in 1850. Of forty churches located in that portion of the city in 1830, thirty-two have been abandoned for other locations. In 1830 there was only one Catholic Church in that region; now there are six. This change results from the removal of a large part of the Protestant population 'up town' or to Brooklyn, and the filling of their places, so far as numbers are concerned, with immigrants from Europe, chiefly Roman Catholics or Nothingarians. Of the churches abandoned, twelve were Presbyterian, and six Protestant Episcopal.

THE GERMANS AND THE SUNDAY.—One of our exchanges says that almost the entire mass of the German population of the city of Newark, N. J., recently petitioned the municipal authorities of that city to repeal the Sunday ordinance. This they urge on the ground that it interferes with their habits—having been accustomed, in the Fatherland, to make it a day of amusement. "The city authorities have answered the memorial in a report, in which they maintained the advantages of the Sabbath as a civil institution, and show how difficult and impolitic it would be to attempt to engraft on our institutions foreign customs so repugnant to the convictions of our people."

GRAND COMBINATION CONCERT.—On Thursday evening, August 18th, a Concert of Vocal and Instrumental Music is to be given at Castle Garden, New York, combining the leading musical talent at present in this country. The idea of such a reunion was suggested by the Industrial Exhibition of all Nations. The completeness of the arrangements may be inferred from the fact that among the artists are Madame Sontag, M'll Steffanoni, Madame Amelia Patti, Signors Salvi, Marini, Rocco, Badiali, Rovere, and Rosi, supported by the entire force of the Musical Societies, English, Italian, French, and German. It is also stated that M. Ole Bull, the great Violinist, will on this occasion appear once more before the public whom he has so often delighted. The whole is to be conducted by Max Maretzek. Such a combination of musical talent is not often concentrated—perhaps may never again be in New York.

PREMIUM FOR AN ESSAY.—A premium of $200 is offered, on behalf of a liberal and pious citizen, (to which another proposes to add $50 or $100 if the work fulfills his expectations,) for an essay, not exceeding 200 12mo. pages, on "*The more perfect exemplification in Christian life of the Doctrines of the Gospel, and with special reference to the conversion of sinners to Christ.*" The gentleman who offers this premium says:—

"The great danger, in this day of light, to the Orthodox Churches, I apprehend, is that of resting in a *dead faith*. The present I know is called the '*age of action*.' But I must think it is 'action' only in comparison with the *past*. As compared with the work now demanded by the exigencies of Christ's kingdom, the present is an age of worldliness, of lukewarmness and self indulgence. The merest modicum, as a general thing, is given to the work of Christ, while multitudes go for fashion, extravagance and luxury. Even the little we do for Foreign Missions seems to be in danger of bribing our consciences into the neglect of the perishing around us. The 'broad way' is still the thronged way."

Competitors may address Rev. Dr. Humphrey, Chairman Committee, Pittsfield, Mass., or Sewell Harding, Sec. Doctrinal Tract Society.

THE HEAT AND ITS EFFECTS.—Such hot weather as that of last week was never before known in New York. For several days the thermometer stood most of the time in the neighborhood of 100 degrees. On Sabbath-day it was above 100 degrees in the shade, and 115 degrees in the sun. Among the results, we have to record two hundred and twenty sudden deaths during six days, in New York and environs. The *Tribune* of Monday morning last gave the names of most of the victims, from which it appears that a large number of them were emigrants recently arrived, who were engaged at work under a blazing sun. From such heat and the filth of the city there is reason to apprehend more serious consequences. Reports of unprecedented heat and sudden deaths come from all parts of the country.

RELIGIOUS INTELLIGENCE.

The *Christian Intelligencer* says: A highly esteemed member of one of our city churches has, through the Board of Education, presented to each of the young men of the graduating class in our Theological Seminary at New Brunswick, who may need the same, thirty dollars in cash, and twenty dollars in books. These amounts to be available to them as soon as they shall have obtained their professoral certificates.

A marble monument, in the form of an obelisk, has recently been put up in the old burying-ground in Concord, N. H., to mark the spot where lie the remains of the son of President Pierce, who lost his life at the accident on the Boston and Maine railroad, near Andover, in January last. The monument bears the following inscription: "Benjamin Pierce: born April 13, 1841: died January 6, 1853: 'Go thy way, thy son liveth.'"

Rev. Dr. Nelson, who is now writing a series of letters to the *Puritan Recorder*, from Europe, refers thus to the Swiss whom he met in the Canton du Vallais: "The people seem hardy and coarse, but very civil. As we meet them, they give us some salutations, and the boys actually take off their hats, and make a bow, reminding us of the good old times of New England, when the organ of reverence existed."

In answer to the solicitations of a Chief of one of the Marquesian Islands, the Hawaiian Missionary Society have sent or are about sending a number of teachers to Fatuhiwa, one of the Merquesian group. The Chief visited Honolulu in person to procure teachers, with the hope that the introduction of Christianity and civilization would put an end to the wars and social degradation of his people.

The Mercer-st. Presbyterian Church in New York is reported to have contributed more than $60,000, during the last few months, for the Union Theological Seminary in New York, and other purposes of education. This church has also, during the year, given nearly $6,600 to the American Board, for the cause of Foreign Missions.

By a report presented to the Massachusetts General Association, it appears that whereas clergymen, on an average, remained in their parishers nine years, fifty years ago, they now remain permanent only from three to six years. This is the estimate in regard to the Orthodox Congregationalists.

The Synod of the Church of Scotland, in Canada, has adopted an address to the Queen, in view of the late Gavazzi riots. They give their views in regard to liberty of conscience, and express the hope that the majesty of the law may be fully vindicated.

Rev. Mr. Barker and Mrs. Barker recently sailed from Boston for Bombay, in the ship Arabella, in the expectation of being connected with one of the Mahratta missions of the American Board. For the present they will probably reside at Satara.

A private letter received by the Baltic, says that the claim of Dr. King at Athens has been settled by the payment of 12,000 drachms for his land taken for the public use. His religious griefs were not recognized as entitled to redress.

The *Tablet* states, that no less than £12,000 have been collected in England, Ireland, and France, for the purposes of the defense fund of Dr. Newman. The taxed costs of Dr. Achilli amount to not more than £1,000. The whole expense of the proceedings against Dr. Newman are stated to be £9,001.

A correspondent of the London *News* says, that Father Newman is now studying very hard with the Dominicans, at Rome, and is about to found an order of Roman Catholic missionaries, whose especial object will be the conversion of the 'flourishing kingdom of England.'

Wednesday, June 15th, was ordered by royal proclamation to be observed in the Sandwich Islands as a day of fasting, humiliation and prayer, deprecatory of the small-pox, which, the proclamation says, was likely to decimate the population.

In no State in New England are candidates for the ministry equal to the number of vacant churches, or to the actual demand for pastors.

Rev. Stuart Robinson, of Baltimore, declines the D. D. conferred on him by Centre College.

General Intelligence.

European News.

The steamer Africa, with European dates to July 30, arrived at New York on the 11th inst.

Respecting the Turkish question, we have really nothing beyond strong hopes of peace. The formal protest of the Porte against the occupation of the Principalities had been published. It was reported that the Sultan had signed the agreement prepared by the Powers, and would send an ambassador to St. Petersburg. Austria is active in her endeavors to bring matters to a settlement; some dangerous symptoms manifesting themselves within her own territory.

A dispatch from Smyrna, July 15th, states that the day preceding, a Hungarian refugee, whose name is not reported, arrived there from Beyrout, where he is said to have been the cause of disturbances not unlike the recent Smyrna riots. This man having gone on board a steamer belonging to the Austrian Lloyd's, was arrested by the captain in the name of the Consul of Austria, and was informed that he would be carried to Trieste. The Hungarian protested against this measure, and, taking advantage of a momentary carelessness of his captors, jumped into the sea, whence he was rescued by a boat, and conveyed to the Consul of the United States, who at once took him under his protection, and compelled the Austrian captain to give up the wife and children of the fugitive.

The Pope's health is reported to be precarious. He has been suffering for some time from an attack of asthma and from general debility. He is 61 years of age, and his death would, without doubt, be the signal for important movements in Italy. A good deal of excitement prevailed among the population of the Romagna, and in several assassination was becoming rife. Four murders were reported within five or six days: two at Taenza, one at Imola, and another at Castel Bolognese. Alarming riots had occurred at Bologna, Forli, Rimini and Ravenna. The ostensible cause of these disturbances was the dearness of provisions, but it was strongly suspected that this was a pretext to cover political moves. The export of grain had been prohibited from Ancona.

A tragedy lately happened in Hungary. Julien Sarossy, a popular poet, Fellow of the Hungarian Academy, having taken part in the revolution, was outlawed and a price put on his head. He was unable to escape, and lived concealed as man-servant first, with one of his friends, the poet Alexander Wahott, later with a lawyer as tutor of his children, and at last he was appointed teacher in the Protestant Common School at Gyöngös. Here he was recognized, imprisoned, and carried in fetters to Pesth. The Court Martial was assembled, and Sarossy examined as to where he had been concealed for four years. He remained *silent*, and declared that he never would compromise his friends. The Court Marshal sentenced him to be flogged until he *would* disclose the names of the friends who had given him shelter. He received fifty lashes, without betraying his friends; but at last, overpowered by the pain, he named them. They were immediately imprisoned—the lawyer committed suicide in prison to escape the torture, and Wahott became insane.

From China we have important intelligence as to the progress of the rebels. They have added the considerable city of Amoy to the country in their possession. This place is a seaport, some five hundred miles above Canton, and carries on a considerable trade with the island of Formosa, which lies opposite. We shall, probably, next hear that Ning-po and Shanghae on the north, and Canton on the south, have fallen into their hands. They will still have to defeat the Tartar armies, which are to come from the north of the empire, before the question of their entire success is settled. Our present advices confirm the previous reports of their hostility to Paganism, and their ferocity toward their conservative opponents. Among the latter they occasionally make dreadful slaughter, cutting them to pieces long after they have laid down their arms and cried for quarter. This amiable peculiarity is described in lively rhetoric by some of the Catholic missionaries in the country, who look upon the decidedly Protestant and rationalistic doctrines of the insurgents as bad, and worthy of condemnation. Still there seems to be reason to anticipate that their triumph will prove a blessing to China.

California News.

Two weeks later dates from California have come to hand since our last. We give a summary of the news, which is not strikingly important.

By no means the least interesting event of the fortnight was the celebration of the Anniversary of American Independence. Throughout the State, so far as we are informed, the occasion was observed with much enthusiasm.

The beautiful village of French Corral was almost annihilated by fire on the 8th ult. Loss estimated at $50,000.

The town of Ophir was reduced to ashes on the 12 thult. Loss $80,000.

The summer fires have done much damage in mountain and valley. Large quantities of grain have been destroyed in various parts of the State.

The wheat crops in most of the agricultural districts are suffering from rust.

On the second ult., Lola Montez and P. P. Hull, Esq., (late of The San Francisco *Whig*,) were married at the Mission Dolores.

The mammoth tree in Calaveras County, the greatest and most wonderful production of the vegetable kingdom ever known, has been sacrilegiously cut down for speculative purposes.

James Collier, formerly Collector of San Francisco, has been indicted by the Grand Jury of the County, for feloniously using money belonging to the United States.

The Baptist denomination of San Francisco are about to erect a spacious church.

A Chinese church is to be built in San Francisco, 42 by 45 feet, three stories high. It will be devoted to moral and religious instruction, under the superintendence of Geo. Athei, of the See Yup Company.

The vineyards promise a much larger yield than usual, perhaps double the previous year. As usual, great quantities will be shipped to San Francisco, and from thence distributed to all parts of the State.

Wm. H. Clark, formerly of Lowell, Mass., was killed in a most shocking manner, on the Calaveras. He was engaged in working his claim on Red Bar, when his foot accidentally slipped, and he fell about fifteen feet, striking a long-handled shovel, which passed nearly through his body. He lingered in great agony until 12 o'clock at night, when death relieved his sufferings. He leaves a wife and family at home.

The first of the overland emigration of the present year, arrived in Sacramento on the 4th July. The party consisted of twelve persons, headed by Captain Isaac Evans, and were from Galena, Illinois. They left the Western frontier of Missouri on the 20th April, and met with little molestation from Indians. The early part of the journey was impeded by deep snow. The winter has been terribly severe on the plains. Humboldt river was found very high, and the ordinary river road overflown. From this cause it was thought the earlier emigrants would find much difficulty in procuring grass for their stock. A number of Salt Lake trains, with considerable herds of cattle, had already arrived in Carson valley, on the Eastern side of the Sierra Nevada.

The *Oregonian* has information of the discovery of gold in considerable quantities on the head waters of the Santiam. Some men who were prospecting obtained $4 a day by the process of "panning."

Six prisoners, aided by persons outside, recently escaped from the Salem jail.

The spurious gold dust manufacturers are attempting to pass their impositions in Oregon.

Railroad Massacre.

On Tuesday afternoon, August 8, the 2 o'clock P. M. train from Philadelphia, and the 2 o'clock P. M. train from New York, while coming round a curve, at or near Old Bridge, on the Camden and Amboy Railroad, came into a terrible head and head collision, whereby four persons were instantly killed and a large number wounded, some of them, it is feared, fatally. The details are given to the N. Y. *Tribune* in the statement of two reliable gentlemen, which we append:

Mr. Paxson Price, and Mr. John Jackson, from Philadelphia, residents of Delaware County, who came on in the 2 o'clock P. M. train from Philadelphia, state that about 4.15 o'clock, we saw a white flag in the hands of the signal-man; it appeared as though our engine was then reversed, as we slackened speed considerably; I looked out of the car, and observed the New York train coming toward us, and not 50 yards distant from us; it was just coming around the curve, which is very sharp at this point; I then saw the engineer or fireman, or both, jump off, and escape uninjured; the New York train was coming along like lightning, and both trains were out of time, and both trying to make some station, at which they could lay by and let the other pass; I was in the 4th car, and did not get injured, nor did any person in that or the three after ones get hurt; the two trains came on head and head, and the collision was almost instantly after I saw the New York train. I had just time to brace myself for the shock when it took place—I scarcely felt the shock, but the second and third cars of our train were smashed all to pieces. The first car was not broken. I saw seven or eight that were badly wounded in the second and third Philadelphia cars. Our locomotive was considerably broken. The collision was so forcible, that it tore up the track for a considerable distance. The locomotive of the New York train was badly broken. The first and second passenger cars of that train were driven into each other, and broken so much that the opposite ends of the two cars were driven within seven feet of each other. I saw four persons taken out. One of them was dead, and the other three died shortly afterward. The scene baffled all description. People rushed out of the cars as though crazy; but it was surprising that very little screaming was heard.

A Coroner's Jury in the case, express the following opinion as to the cause of the accident:—

"The said Jury find that the collision was caused by gross negligence on the part of John Anderson, engine-driver of the train from South Amboy, in running said train at unusual speed by the station and around the curve at Old Bridge. The Jury also find that Edward Muschamp, conductor of the train from South Amboy, is highly censurable for omitting to compare his watch, and that of the engine-driver, with the standard clock of the Camden and Amboy Railroad Company in New York, on the day of their collision, agreeably to instructions expressly given by said Company. The said Jury exonerate the said Company from any censure in regard to said collision. The Jury further think, if the orders of said Company had been obeyed, the collision would not have taken place. The Jury exonerate the agents and officers of the train from Philadelphia from any censure."

Another Railroad Calamity.

A frightful accident occurred on the Providence and Worcester Railroad, near Pawtucket, on Sixth-day morning, Aug. 12, about 8 o'clock. The regular up train was run into by an excursion down train, smashing locomotives and cars, killing fifteen persons, and wounding three times as many more. Among the killed was an Episcopal clergyman from Providence, named Penny; most of the others were factory operatives from Whitinsville.

One account says that the accident resulted from a variation of two minutes in the watches of the engineers; and that two minutes later the excursion train would have passed a switch, and been on one track, while the up train would have been on another.

Another account says that the collision was the result of the recklessness of the conductor of the excursion train, who, being late at Valley Falls, should have waited. But having the excursion party on board, who were afraid of losing the steamboat, and having but half a mile to run to reach the junction, he hoped to accomplish the distance before the arrival of the Providence train. The Providence train, which had the track, waited a moment or two beyond its time, when it reached the junction, to give ample time for the down train, and then proceeded. The collision occurred at a curve, a short distance above the junction, the up train not having obtained full speed. The down train was going at a high speed.

Among the incidents of the disaster is a very miraculous escape of a little girl, whose mother was killed. It appears that she was sitting in the foremost seat of the car when the shock took place. The back of the seat opposite her was jammed against her breast, so that she could scarcely breathe. She screamed for assistance, and her life was saved by forcing back the timber with a rail, and dragging her out. A man who sat on the same seat with her was instantly killed by a large splinter running through him.

A Race for Liberty.

A gentleman of our acquaintance (says the *Christian Press*,) related to us the following, which took place under his own eye at Niagara:—

He was standing on the steps of one of the principal hotels there, when a carriage drove up, containing a Southerner and his party. In front of the hotel stood a mulatto woman, talking with her husband, while several colored waiters were also there, employed in their various duties. As the man stepped from the carriage, his eye met that of the woman, and on both sides there was instant recognition. He advanced toward her with the salutation, "How do you do, Martha!" extending his hand. She shrunk back, fearing that if she took the proffered hand she would be detained by its grasp. He pressed toward her, while she retreated, and finally turned and run. The Southerner then bawled out that he would give a hundred dollars to any one who would arrest her.

Several were brutal enough to start like hounds in pursuit. But her husband sprang to her side, and the waiters interposed between them and the pursuers, and all rushed toward the river. The woman outran them all, even the husband, and plunged down the ferry stairs by hops instead of steps. A single boat lay there, while she could not push it off. In a moment her friends were at her side again, while the pursuers were hurrying down the steps. She sprung into the stern of the boat, followed by her husband, others seized a handspike and applied it to the boat, it moved, and as several hands were reached out to seize it, it glided just beyond them. An instant more and they were afloat on the broad river, and sent up a glad and defiant hurra, that was heard above the roar of the cataract. They reached in safety a soil which is truly free.

THE CROPS IN WESTERN NEW YORK.—A business letter from Eld. N. V. Hull says:—"I have just returned from an excursion through Cattaraugus and Chautauque Counties; and although I saw but little of the country, I ascertained by conversations with several persons, that the drouth which has been prevailing in this region had seriously affected the crops, especially the hay crop. But in some parts the damage done to vegetation by the grasshopper is even more than that done by the drouth. On my brother-in-law's farm, where I had the best opportunity to notice their movements, I saw where they had eaten even the standing corn, cob and all. Green apples were greedily devoured by them. Such utter destruction by the grasshopper I never before saw."

THE BIRDS PROTECTED.—There was one sensible and humane law passed the last Legislature, for which they deserve public thanks. It goes into effect on the 17th of this month.

SEC 1. Any person who shall kill or wound or trap any bird within any cemetery or public burying ground, or who shall destroy any bird's nest, or remove the eggs or the young therefrom, shall be deemed guilty of a misdemeanor, punishable by a fine of five dollars for every bird killed, wounded or trapped, and for every bird's nest destroyed or eggs or young birds removed, recoverable in any justice's court within the county where the offense has been committed, to be sued for by any person making the complaint. The penalty to go toward the support of the poor of the county.

SEC. 2. Any person who shall knowingly buy or sell any bird which has been killed or trapped, or shall have such birds on sale, shall be deemed guilty of a misdemeanor, punishable with a fine of five dollars for every bird bought, sold, or on sale, to be recovered and to be disposed of in like manner as provided for in the first section of this act.

PANIC IN A RAILROAD CAR.—Mr. Henry Stetson, a hatter, of Orange, New Jersey, was accidentally killed at the Hackensack bridge, Aug. 8, under the following circumstances: As the train was going upon the bridge the whistle was blown to notify some laborers to get off the track. A Mr. Thayer and Mr. Selah Hill, of Jersey City, were seated together in the next to the last car of the train. Mr. Thayer remarked to Mr. Hill, when he heard the unusual whistle, that the draw must be open. They started for the door, and Mr. Hill looking from the platform of the car saw that the draw was right, and so remarked. But the rumor that the draw was open spread through the car, and created a panic. The passengers pushed toward the doors, some of them screaming with fear. One passenger threw himself from the platform and was slightly injured. Mr. Stetson undertook to throw himself through the window, just as the train was passing through the draw, and his head was struck by the frame of the draw. He was instantly killed, and his body thrown alongside of the track.

THE YELLOW FEVER AT NEW ORLEANS.—New Orleans papers of August 7th give the following summary of the Records of the Board of Health; from which it will be seen that the whole number of interments in the city for the week ending at 6 A. M. on the 6th inst., amounts to ELEVEN HUNDRED AND THIRTY-FOUR, and of this number *one thousand and four* were victims of yellow fever:

	Yellow Fever.	Total.
July 31	137	157
August 1	119	142
August 2	121	135
August 3	129	146
August 4	151	166
August 5	139	150
August 6	208	238
	1,004	1,134

It is proposed to bridge the Ohio near Parkersburg. Engineers have declared it practicable at four points, viz: at Parkersburg, at a cost of $1,390,496; at Blannerhassett's Island, at a cost of $944,496; at Little Hocking, at a cost of $830,760; and at Walker's brick house, at a cost of $386,496.

SUMMARY.

About 11 o'clock on Teusday night, Aug. 9, the Boston express train over the New Haven Railroad came in contact with a large stone, weighing about 3 tons, which had fallen on the track near Portchester. The locomotive was thrown off the track, and the Engineer, Theo. Humprey, was killed. A fireman was injured, but not dangerously, having only a bruise on the ancle. The engine, tender, and baggage car, were badly smashed. The tender is said to have been thrown ten feet over the engine. Some of the passenger car were slightly injured.

Augustus H. Ward, Esq., the founder of the Ward Medals at the Free Academy, inclosed a check for one hundred dollars to John Hardy, the young man who bore off one of the Gold, and six of the Ward Medals, at the late Commencement. The young man who has thus been made the recipient of this testimonial, is the son of a blacksmith, who has done everything in his power to sustain his son through his course, while the latter has shown his appreciation of his opportunities by turning them to the best advantage. At the late meeting of the Board of Education, Mr. Hardy was appointed to a tutorship in the Academy.

Mrs. Christiana Breitenstein, an elderly lady of Economy township, Pa., who for several months had been afflicted with paralysis and mortification in her left leg, on the 11th ult., found that the sound portion of the limb had effected a separation from that which was diseased, a little below the knee. The flesh is healing over the stump; and her health, which had been such as scarcely afforded her friends a hope of even a short prolongation of life, is rapidly improving, and no doubt is entertained of her complete recovery.

The Deseret (Utah) *News* says that the grasshoppers are performing the work of destruction at a fearful rate, in some parts of that Valley. "We are credibly informed that between the Cotton-wood Creeks, whole fields of various grains are totally extinct by their operations; that in one ten acre field, which was very promising, not a green thing is to be seen; also, similar news from the Big Field, and various parts of the country."

The American Alarm Lock is the latest novelty in the way of invention we have noticed. It is in the main a combination lock enclosing a bell, so that any fingering or picking at the key-hole, even with the proper key, causes the ringing of a sharp, shrill alarm. This bell, if preferred, may be located away from the lock—in the bed-room of a watchman, cashier, or sub-treasurer, if you please, so as to give him instant notice when any one meddles with the lock.

One of the most numerous gatherings of reporters that we have ever known outside of a large city, was at the Plymouth celebration. There were no less than fifty-three of the profession present. Over twenty quartered at the Samoset House. Of the whole corps present, about one-third were from New York. Seventeen were skillful phonographers, sixteen practiced various systems of stenography, and the balance appeared to be content with the elongated hand.

A sixth part of an ounce of chloroform for a common hive, or nearly a quarter of an ounce for a very large hive, is used in Scotland for putting bees to sleep while their honey is taken. They put the chloroform in a shallow breakfast plate, covered over with thin gauze, then put the hive over the plate, covered with cloths, and in twenty minutes the bees will be sound asleep and out of the combs on the table. This is considered better than sulphur, and the bees rather like it.

Thompson's Bank Note Reporter says the demand for Land Warrants continues in excess of the receipts, and we note quite a falling off in offerings, although the price is as high as prudence will warrant.

	Buying.	Selling.
160 acre Warrants	$184	$190
80 acre Warrants	92	95
40 acre Warrants	46	47½

A new Warrant, called Virginia Scrip, is being issued. These Warrants are applicable, the same as money, for any Government lands. They are exempt from charge for entering at the land Office, and are worth 2½ cents per acre over other Warrants. They are engraved on a large sheet of Bank Note paper—(beware of Virginia Land Warrants printed on letter sheet, they are nearly worthless.)

A case of poisoning recently occurred in Buffalo, in which Rev. J. E. Ryerson, of St. Catharines, nearly lost his life. Mr. Ryerson was given poison in a glass of lemonade, by a person connected with a Temperance Hotel. Mr. Ryerson's watch was found upon the man, but his money, to a large amount, could not be found. The man is in prison, and it is said that he was once an inmate of the State Prison.

A letter from Prince Edward's Island says that "fires have been raging in the woods, fearfully, during the past week. Some farmers have lost houses, barns, fences, and all their crops, and very few have escaped without losing some of their fencing and grain. A great number of sheep have also been lost—in fact, the extent of all the damage done cannot yet be ascertained."

St. John (N. B.) papers of August 8th, state that the potato rot has appeared there. From Prince Edward's Islands we hear of devastating fires in the woods, which destroyed houses, barns, timber, and even sheep. *The Maramichi* (N. B.) *Gleaner* says that the catch of mackerel in that vicinity, though not of an extraordinary character, will exceed that of last year.

A dispatch dated Northampton, Mass., Friday, August 12, 1853, says: To day, while the officers were in the act of destroying about 250 gallons of liquor, it was set on fire by some thoughtless boys, and four of the bystanders were badly burnt—one of whom, named Cummings, was so severely injured that his recovery is doubtful.

The East India Company has ordered a ton weight of the seed of the Doedar tree to be placed at the disposal of the British Government. Should it all vegetate, no fewer than 16,000,000 plants will have been acquired, and we may expect the hills of Great Britain to be soon clothed with the sacred cedar of the Brahmins.

Samuel Jones, Ex-Chief Justice of the Superior Court of the City of New York, died Aug. 9, at his residence on Long Island, aged 84 years. Mr. Jones was an honored branch of a family in no small degree celebrated in this neighborhood.

There was a "General Jail Delivery" at Bath, Steuben County, recently. Four prisoners escaped. The only instrument found after their escape was a case knife made into a saw, and an old razor, which was used for making the saw out of the case knife. One of the prisoners returned on Monday, having gone home and been advised to that course.

Beeves are now delivered in New York from the Northwestern prairies, within a week, by means of railroads, at an expense of $10 to $12 per head. It would take from fifty to ninety days to drive the cattle from the western parts of Ohio, Kentucky, Illinois, or Arkansas.

The Managers of the Crystal Palace have decided to issue to the Stockholders one thousand shares of new stock at par, in the proportion of one new share for every four old shares. This will make the entire capital $500,000.

The Hot Weather of last week carried New York thermometers up to over 100 degrees. On Friday between twenty and thirty persons died from the excessive heat. "The oldest inhabitant" does not remember any such weather.

Oswego has voted a special tax of $5,000 to meet the extraordinary expenses occasioned by the late fire, and to improve the fire department. The vote was 94 for to 24 against.

A dispatch dated New Orleans, August 7, 1853, says the total number of deaths reported for the past week were eleven hundred and thirty—of which nine hundred and fifty were from yellow fever.

The *Cincinnati Atlas* suggests the purchase of Mount Vernon by Congress, for a summer Presidential mansion. This would obviate any objection to the purchase on the score of lack of constitutional power.

The Rochester people have cars fitted up as refrigerators, in which they transport fresh meats, vegetables, oysters, &c., from the New York markets to their own, in perfect order.

The Directors of the Black River and Utica Railroad have closed a contract for the entire construction of their road. The work is to be commenced immediately.

A letter dated Berlin, Marquette Co. Wis., July 30, says: The crops of every kind in this section of the State are first rate. Winter wheat is harvested and secured. The farmers will have nothing to complain of this year.

It is reported that there are seventeen persons now under sentence of death in the States of New York, Pennsylvania, and Georgia, and all doomed to be strangled within the next six weeks.

The ravages of the Yellow Fever at New Orleans is most terrible. On Wednesday of last week there were 164, and on Thursday 184 deaths by the pestilence.

The arrivals of gold from California in two days of last week were, on freight and in the hands of passengers, about two and half millions of dollars.

New York Market—August 15, 1853.

Ashes—Pots $4 75, Pearls 5 13.

Flour and Meal—Flour, 5 18 for Canadian, 5 06 a 5 18 for common to straight State, 5 12 a 5 31 for mixed to fancy Michigan, Indiana, and Wisconsin. Rye Flour 3 25 a 3 37. Corn Meal 3 12 for Jersey.

Grain—Wheat, 98c. for common Upper Lake, 1 16 for fair red Ohio, 1 30 for good white Ohio, 1 40 for new Genesee. Rye 90 a 92c. Oats 46 a 47c. for State, 41 a 43c. for Jersey. Corn, 73 a 74c. for western mixed, 75c. for round yellow.

Provisions—Pork, 12 75 for prime, 15 50 for mess. Beef, 4 75 a 6 25 for country and city prime, 7 50 a 10 00 for country mess. Butter, 14 a 18c. for State. Cheese 8 a 8½c.

Hay—62 a 75c. for per 100 lbs.

Lumber—13 00 for Spruce and Pine.

Potatoes—Supply moderate. Those from Long Island are rejected on account of the rot. Northern and Jersey are in demand at 2 00 per bbl.

Tallow—10¼ a 10½c., the latter for Butchers' Association.

Wool—Stringency in the money market has caused a decline of about 2c. per lb. American Fleece 40 a 44c. Full blood Merino 49 a 53c. Saxony 55 a 60c.

MARRIED,

In Waterford, Ct., June 12th, by Rev. J. S. Swan of New London, Mr. MARCUS L. SMITH to Miss CAROLINE E. FOX, both of Waterford.

DIED.

In Alfred, August 11th, Mrs. ELSE BEEBE, wife of Mr. Seth Beebe, aged about sixty-six years. The subject of this notice died in a most unlooked for manner. On the day previons to her death, she was walking in the highway, and met a gentleman with a team loaded with sand, which was at the moment ascending a sharp rise in the road, and after having past each other a short distance, the double whippletree broke, and the wagon commenced running backward with great force, and so sudden was its movement, that, although instant warning was given, the deceased had no time to escape. The wagon coming against her threw her down, and passing over her, bruised and mangled her in so shocking a manner that she died in a few hours. How uncertain to us is the time of our end! The deceased left a husband, several children, and a number of relatives, to mourn their loss.

At Waterford, Ct., on Third-day morning, July 26th, OLIVER R., only son of Oliver Maxson, Jr., and Ursula Maxson, in the 11th year of his age. He was a member and a constant attendant of the Sabbath School. In his death, not only his parents and relatives, but his school-mates, feel that they have sustained an irreparable loss.

"The gentle Saviour calls
Our children to his breast;
He folds them in his gracious arms,
Himself declares them blest." L. T. R.

In McGrawville, N. Y., on the 28th July, SARAH, wife of Leroy Palmer, in the 22d year of her age. She died of brain disease, induced by excessive vomiting. She has left an affectionate husband and numerous relatives to mourn her early departure, but we trust our loss is her eternal gain.

LETTERS.

F. F. Randolph, I. W. Utter, Ephraim Maxson, Norman Palmer, N. V. Hull, L. T. Rogers, I. S. Spencer, A. C. Spicer, J. M. Allen, W. M. Fahnestock, O. Noyes Crandall, Wm. Alvord, J. B. Cottrell, E. P. Larkin, David Snowberger.

RECEIPTS.

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R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

The Virginia Association.

THE next Annual Meeting of the Seventh-day Baptist Virginia Association, is to be held on the Meathuse Fork, Doddridge Co., Va., commencing on the sixth day of the week before the first Sabbath in September, 1853, (second day of the month,) at 10 o'clock A. M. Brethren (especially ministers) of sister Associations, are invited to meet and spend a season with us.
J. F. RANDOLPH, Cor. Sec.

Yearly Meeting of R. I. and Connecticut Churches.

THE Yearly Meeting of the Rhode Island and Connecticut Churches will be held with the 1st Church in Hopkinton, commencing Sixth-day evening before the last Sabbath in August. Introductory sermon by Eld. E. Barnes.

P. S.—At the same place, on Fifth-day preceding the Annual Meeting, there will be preaching at 10 A. M. by Eld. Joel Greene; on Sixth-day, at same time of day, by Eld. A. B. Burdick. Other arrangements will be made in due time. It is hoped that a general attendance at these meetings will be followed by the outpouring of the Holy Spirit upon the people.
CHARLES SAUNDERS, Com.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.
WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH.

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THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address
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Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Spring Arrangements*, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 3.15 P. M. This line connects at Elizabethtown with trains by the N. J. Railroad, foot of Cortlandt-st.

Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3.45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilksbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.

Trains on this road pass Plainfield at the following hours:
Going to New York—6.40, 10 a.m., 12.15, 5.30 p.m.
Going from New York—9.35 a.m., 1.00, 5.30, 7.30 p.m

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8 A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M., for Delaware and all intermediate stations.

Way at 3½ P. M. for Delaware and all intermediate stations.

Night Express at 6 P.M. for Dunkirk and Buffalo.

Emigrant at 7 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 6 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

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PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. J. M. Lewis, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from Pier No. 2 N. R., first wharf above Battery-place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the train which leaves Boston at 5½ P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other; being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

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N. B.—Passengers on arriving at Stonington proceed immediately per steamboat train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6.30 A. M.

A Baggage Master accompanies the steamer and train through each way.

The steamer PERRY leaves Providence for Newport at 9 A. M., and 6 P. M., daily, except Sundays.

For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office, No. 10 Battery-place.

Miscellaneous.

Be Kind to the Poor.

Be kind to the poor—
Let the sunshine of love
Descend on their hearts
Like dew from above.

O! be kind to the poor—
For how do we know
But the shadows may change,
And the gaunt form of woe
Be our fellow companion
Through the balance of life,
And we made to feel
Want's keen-edged knife?

Then be kind to the poor—
For 'tis pleasant to feel,
As we lie down at night,
And dreams o'er us steal,
That it's been in our power
To lighten the heart
Of one fellow mortal
From want's cankered smart.

O! be kind to the poor—
For their hearts have been seared;
By the frowns of the world
And its chilling regard,
As, all sore and distressed,
By the wayside they stroll,
With no starlight of hope
To cheer up their soul.

Oh! ye, who have plenty
Laid up in your store,
Don't forget the quaint adage,
"Remember the poor."

Be kind to the poor—
Do you not hear the groan
Of the fatherless child,
And the widow's sad moan?

O, give to the poor—
From the plenty you have,
You surely can spare
The little they crave.

Oh! be kind to the poor—
For your Saviour was kind,
He healed up the sick,
And gave sight to the blind;
O, will you not pattern
By one full of love,
Whose heart was as humble
And meek as a dove?

How sweet to the heart
The reflection must be,
As we journey along
Over life's troubled sea,
To feel in ourselves
The spirit of love
Descend on our hearts
Like light from above.

A Dainty Dish.

Among a variety of curious insects which are common to tropical climates, the groogroo worms of the West Indies may be considered particularly interesting. The groogroo worm—so called because it is found in a species of palm vulgarly called the groogroo—is the larva of a large-sized beetle, the *Prionus*, which is peculiar to the warm latitude of America. With the exception of a slight similarity about the region of the head, the worm bears no resemblance to the beetle. When full grown, it is about three and a half inches in length, having the body large and turbid, and increasing in circumference from the head towards the opposite extremity. The head is of a corneous opaque substance. It has neither eyes nor the rudiments of antennæ which distinguish the beetle tribe. It is, however, provided with the mandibulate group of insects, and it is only in this feature that any connection with the beetle can be traced. The trunk is precisely that of a worm; it consits of many closely knit segments which are possessed of an extraordinary contractile power.

At the posterior extremity, there is a small horny termination, something like the hinder part of a loach. The organs are exceedingly simple, the digestive being the most developed. Albium is the substance which composes its body, and its blood is of a greenish tint. With a motion similar to that of the earthworm, it perforates with extraordinary rapidity into the substance of the tree in which it is found.

When the moon is at her full, the gatherer of worms enters a neighboring wood and selects a young *palmiste* tree. This is a tree of the palm order, exceedingly stately and graceful, growing sometimes to the extraordinary height of 80 feet. From the roots upward it has not a single branch or shrubby excrescence, but grows beautifully smooth and straight, tapering toward the top. At its top an abundance of the richest and most beautiful leaves spread out in graceful symmetry, and bend down on all sides, forming a figure like an umbrella; while the young leaf, still firm and compact in its folier envelop, is seen standing erect in the center of this foliage, like a lightning conductor.

When a promising palmiste is found, the gatherer makes an incision into it with a cutlass or a hatchet. This incision is generally in the figure of a half moon, with the base of the semicircle downwards, and the wound increasing in depth in that direction, so as to expose effectually the flesh of the tree. When this is done, the gatherer marks the locality and leaves the tree, which he does not revisit for a considerable time. When the moon is in her wane, he returns and examines his palmiste. If the young leaf, together with the others, begin to show a yellow tinge at its extremity, and if, on an application of his ear to the trunk, a hollow rumbling noise is heard within, he concludes that the worms have attacked the vital parts, and the tree is immediately cut down; but if these symptoms are absent, it is left standing until they appear. The gatherer, however, must now visit the tree frequently, because the transition of the insect is so rapid, that almost immediately after the appearance of the yellow tinge, the whole would disappear. When the tree is felled, a square portion of the bark is cut out longitudinally from the original incision upwards, and its fibrous texture laid open. Myriads of worms are then seen voraciously devouring their way through the substance. In capturing them, some degree of dexterity is necessary, both to protect one's self from the mandibles of the insects, which inflict a painful bite, and also to save time, by preventing them from burrowing out of sight. When the worms are taken, they are placed in a closed vessel, where they continue to retain their activity and vigor.

The number that can be procured from a single tree depends altogether upon the season in which it is wounded. If the moon is in her full, they are generally numerous and good—many thousands being found in an ordinary young tree of twenty-five feet in height.

Before the worms are cooked, they are, each in its turn, carefully picked with an orange thorn, and thrown into a vessel containing a sauce of lime-juice and salt. This is for the purpose of cleansing them from viscid fluid they may have imbibed from the palmiste. Notwithstanding this discipline, the worms retain their vitality till they are deprived of it by the culinary process. The simpler mode of dressing them is to spit a number of them together on a piece of stick or a long orange thorn, and roast them before the fire in their own fat. The general mode, however, is by frying them, with or without sauce; and when dressed in this manner, they form a most savory dish.

Groogroo worms are considered great delicacies in some parts of the West Indies, chiefly in those whose inhabitants are of Spanish or French origin. The good old planter at his table presents you with a dish of worms with as much pride as an epicure in England introduces you to cod-sounds, eels, or high venison. Nor does it appear that there is any peculiarity in the taste of those who relish the insects; because it very frequently happens, that the stranger who manifested on his arrival the greatest disgust at the idea of eating worms, becomes immediately converted into an extravagant lover of them.

It may appear strange, that, in the tropics, especially, where nature provides so abundantly for the wants of man, such creatures should be resorted to as articles of consumption; but while we are shocked at the idea of eating worms, the West Indian consumer in his turn expresses surprise that human beings can use things which resemble snakes so much as eels, and pronounces it to be the height of uncleanliness to eat frogs, as some of the continentals do. Indeed, the groogroo worm is by no means more repulsive in appearance than any of the unprepossessing creatures which are so highly prized. It would be a difficult matter to decide on the merits of the many extraordinary things which the taste of man, in its morbid cravings, has discovered and converted into luxurious use; and the philosopher finds himself at last driven to take shelter from his own unanswerable inquiries behind the concluding power of that most true, but somewhat musty proverb: "De gustibus non est disputandum."

[Chambers' Journal.

Much Labor on Little Land.

The *Farmer's Companian*, in an article on small farms, marks out the following course for the farmer of small capital to pursue:—

You have 100 acres clear, 50 of which you keep as pasture and for meadow. Make up your mind to work only 25 acres; the other 25 being put down to clover and timothy, as you best can. You have manure enough in and about your farm for six acres. This year, haul that on your land, plow it, and put in corn, with a little ashes, and, if you can get it, slacked lime or plaster to every hill. Plow twice as deep as usual; and drag twice as long, with a long-toothed drag, till the land is like a garden. If you have got 35 bushels of corn to the acre before, we can warrant you now 70 or 80; for you cultivate and hoe the corn twice as much likewise. You double your crop at a very little increased cost. Having no more manure, you must depend on deeper plowing and better dragging for the other 10 acres for this year; not forgetting to sow a little more seed than usual, if it is oats or barley. In the fall, sow wheat where the corn was, with the same care; and next spring, manure the next six acres for corn. Yes, you may manure 10 or 12 acres; for you have had 25 more acres for hay, or oat straw cut green for fodder, and can keep 25 more cows through the winter; and knowing the value of the manure—that it is as important to you as the very soil itself—you will take much better care of it.

Thus, every two or three years, all your land will get a dressing of manure, and every year you will have a different crop on it. Every year *it* will improve, and *you* grow rich, with about half your work. But after a while sow a few acres of this land with clover and timothy, and break up as much of your old grass. You will get double the crop of hay on the new piece, and a good crop of grain on the old piece. In one word, of all men in the world, a small farmer should work a small piece of land; work it thoroughly well; keep all the stock he can to make manure; keep the manure dry; and he will not be a *small* farmer long. We have tried it and we know it.

Men of Our Time.

O. W. Holmes, the gentleman that "never dares to write as funny as he can," is forty-three. William Howitt is fifty-seven; he published verses at the age of thirteen. Humboldt is eighty-three. Leigh Hunt is sixty-eight. Fitz Green Halleck, fifty-seven. Washington Irving, son of an eminent New York merchant, is sixty-nine years of age; in his nineteenth year he began to contribute to his brother's paper, the "*Morning Chronicle.*" Douglass Jerrold, forty-seven years of age, is the son of the manager of the Sheerness theatre; the sea was his first love, and for a short time he served as a midshipman on board of a man-of-war. G. P. R. James is about fifty years old; it was Washington Irving who first recommended him to a career of authorship. Sheridan Knowles, sixty-eight years old, is the son of a famous Irish schoolmaster, who was a cousin to Richard Brinsley Sheridan. Mr. Knowles wrote his first play in his twenty-first year; his plays are thirteen in number; he now enjoys a government pension of two hundred pounds a year. Lamartine is sixty-two; his father was a major in the French cavalry, under Louis XVI. Abbott Lawrence is in his sixtieth year. Henry W. Longfellow, forty-five years of age, is the son of Hon. Stephen Longfellow. Portland, Me., is the birthplace of the poet; he was appointed Professor at Cambridge in his twenty-eighth year. Macaulay, the son of a wealthy African merchant, is fifty-two years of age; his essay on Milton was written in his twenty-sixth year, for the *Edinburgh Review*. Macready is fifty-nine; his father was a theatrical manager. Herman Melville is the son of an importing merchant of this city; he is thirty-three years of age; his grandfather was one of the Boston tea-party; he began his wanderings in his eighteenth year, as a sailor before the mast; he is author of seven popular works. Metternich is seventy-nine. Ike Marvel, thirty years of age, is a native of Norwich, Conn., a graduate of Yale, and a resident of New York. J. K. Paulding, whose collective works fill seventy-five volumes, is seventy-three years of age; he is a native of Dutchess Co., in this State. Prentice is a Yankee, born at Preston, Conn., forty-eight years old. He has been editor of the *Louisville Journal* since 1831. Prescott, the historian, is in his fifty-sixth year. Powers, the sculptor, is fifty-seven; his parents "were plain country people, who cultivated a small farm" in Vermont. Seward is fifty years old. Talfourd, fifty-seven. Tennyson, son of a clergyman, is forty-five. Thackeray, born at Calcutta, is forty-one. Ticknor, sixty-one. H. T. Tuckerman, thirty-one. Victoria is thirty-three years of age; "she has," says our author, "a large and rapidly increasing family, which seems the distinguishing mark of the Hanoverian dynasty." [Home Journal.

Gardening.

Blackwood for February has a leading and excellent article on the subject of Gardening, from which we extract a few sentences:—

"The Poets, blessings on them! have done more to awaken a love of nature and of flowers, and to cherish a taste for floriculture, than all the professional horticulturists. We like to see a taste for simple, modest flowers. We have a dear friend who has set his affections on the cowslip. He has long borders verged with it, and sloping banks covered with it. How the pets do sport with one another! and what pretty freaks they play—of which they seem quite conscious—in timidly turning aside from your ardent gaze their bright emblems of primrose, pink and purple!

"We are continually told by certain sapient economists, that they do not care for a garden, and do not possess one, because they find it cheaper to buy their fruits and vegetables. Who doubts it? The pleasure of gardening depends not upon economical considerations. The fascination is in the very art of cultivation—in the very growing of your own fruit and flowers, and watering their opening blossoms—in nursing the sickly, and rejoicing over the strong—in culling a well-chosen boquet for the adornment of your *cara sposa!* Is there no pleasure in being able to send well-ripened grapes or peaches to a sick neighbor who has them not—in bestowing a cap-full of rosy-cheeked apples on rosy-cheeked boys—in inviting the children of the village to partake of your gooseberries—in sending, at the close of a severe winter, a hundred cauliflower plants to the minister of the parish? Is there no pleasure in exchanging rare flowers—in getting and giving floral gifts? Does your heart not leap up when the first snow-drop—bold chider of lingering winter, and adventurous invader of his reign—shows its welcome face on the green? Is there no transport when the seedy hollyhock bursts on your astonished vision in unexpected beauty? Thousands there are, who are doomed by dire necessity never to have a garden of their own; but those who can and ought, and yet have not, for the sake of cheapness and from motives of a mean economy, ought to be banished to some desert wilderness, where the green earth and nature's flowers may not waste their sweetness on them."

New Field for Forgery.

On the 9th ult., Gov. Seymour received from Auburn two sets of papers—one signed by Dr. Briggs, Physician of the Prison, setting forth that a young man named Francis B. Edymoin, convicted of burglary in the 2d degree, in Tioga Co., in October, 1852, and sentenced to the Auburn State Prison for five years, was consumptive, and a fit subject for executive clemency; this paper also stated that his conduct had been of the most exemplary character. The other paper, containing the same recommendation, was signed by Mr. Pomeroy, the Agent, the Warden, the keepers of the prison, and the Chaplain.

The Governor, on reading these papers, forthwith forwarded a pardon for the young man to the agent, and he was suffered to take his departure almost immediately. Subsequently, the agent, Mr. Pomeroy, being called to Albany on business, inquired of the Governor the cause for the pardon of young Edymoin. The Governor replied that he had the best of causes—papers containing the strongest recommendations, duly signed by the officers of the prison, and among them himself. Mr. Pomeroy expressed his surprise at this statement, and upon looking at the papers pronounced them forgeries—at least so far as he was concerned. On his return to the prison, he found the names of the other officers had also been forged.

The manner in which the papers were drawn, as an imitation, was good, while the penmanship, especially that purporting to have been done by Dr. Briggs, was a very exact counterfeit. Edymoin had been employed in the office of the prison, as a clerk, and was known to be very shrewd. In this capacity he had the opportunity of ascertaining the manner in which the business in which he was about to engage was done, as also to familiarize himself with the handwriting of the officers of the prison.

Edymoin has since been arrested in Albany. He is represented as a very genteel and bright-looking young man, aged about 26 years. Before his conviction in Tioga County he had served a six months term in the Erie County Penitentiary. While confined in that prison, he nearly made his escape by stealing the keys from the pocket of the keeper.

The papers which were forwarded to the Governor, are now in Auburn. They consist of letters—the first from Dr. Briggs, representing Edymoin to be lying in the Hospital, in the last stages of consumption. Another from the Chaplain, Mr. Warren, endorsing this statement, and others from the Agent, Warren, and other officers about the prison, recommending his pardon. In addition to these, were letters purporting to be written by Edymoin's relatives and friends, saying that they were ready and willing to remove him at their own expense, and urging his pardon.

Remarkable Power of Memory.

Facts compel the writer to believe, that the powers of the memory are bounded only by the extent of its *cultivation*. Of the extent of its natural capabilities, he has the highest ideas. Indeed, he regards its powers as almost infinite. Innumerable facts tending to establish this conclusion, he has witnessed and experienced. On requesting the South Boston omnibus drivers to do errands in Boston, he observed that they took no memoranda, yet committed no errors, though they often do a score of errands at a trip. The second time I went to the Boston Post-Office, the delivering clerk, without looking over the letters or papers, said there was none for me. I requested him to look, which he did, meanwhile remarking that it was useless, but found none; and scores of times, the moment he saw me, responded that there was something or nothing for me, without my being able to detect a single mistake. To be able thus to remember whether or not there was something for any of those thousands of citizens and strangers continually applying, requires an extraordinarily retentive memory; and yet every reader might have attained, probably can yet acquire, one quite as efficient. Mr. Worthen, baker, Manchester, N. H., serves three hundred customers, about two-thirds of whom take more or less every morning; but he sets down nothing till he returns home, after having visited one-half of them; yet he forgets not a loaf. A man in Halifax, Nova Scotia, can tell at once the name and age of every inhabitant in town, young and old. After delivering a lecture at Clinton Hall, on the improvement of the memory, one of the audience stated that an acquaintance of his, a cattle drover of New York, who could neither read nor write, after having sold out large droves to different butchers, kept their number, price, and every thing in his mind, and could go round months afterwards, even after having bought up and sold out several other droves, and settle from memory, without ever having been known to forget any thing. Those who think this too marvelous for belief, will find it abundantly confirmed by converging and collateral evidence and experience. The Gaboon merchants accomplish by memory what is still more extraordinary. The fact is remarkable in itself, and furnishes a practical proof of the correctness of this doctrine of improving memory illimitably by its exercise, that all those who can neither read nor write have astonishing memories—several hundred per cent. better than others. Of this fact, any reader can easily find illustrative examples. The reason is, that such, unable to *record* their business, are compelled to *remember* it, and thus strengthen this faculty. Indubitable and universal *fact* compels the belief, that the human mind is constituted and capacitated, provided the body were kept in the right state, and this faculty disciplined in the best manner, to recall every event of life.

Dwarf Fruit Trees.

Within "our day and generation," science, applied to agriculture, has found out how to dwarf certain trees, and obtain fruit from them much earlier and on smaller spaces of ground than formerly. Pears engrafted on quince, cherries on mahaleb, and apples on paradise stock, become small trees, that may occupy places in front yards and other localities on small premises, and yield fruit very soon. The fruit itself is as large as that grown on large trees. And nothing is handsomer than a shrub apple or pear bush under the windows of a house, hanging full of large and beautiful apples and pears. They need not much more room than a currant bush, and may be planted out in the garden in rows almost as near together. Ordinarily, on the old system, we had to wait many years before we could have a pear, or even an apple, from trees of common size; but now you may have fruit in a year or two after the stock is large enough to receive the scion, and the dwarf will bear thirty or forty years. Of course, they are not so long-lived as the great undwarfed trees, nor do you obtain as large a harvest from such small standards; but they bear as liberally according to their size, and the fruit may all be easily gathered by hand. Dwarf pear trees are becoming very common. Few villagers or citizens who have a door-yard or garden are now without some of them.

Skin Diseases.—For some eruptions on the face, borax is an excellent remedy. The way to use it is to dissolve an ounce of borax in a quart of water, and apply this with a fine sponge every evening before going to bed. This will smoothe the skin when the eruptions do not proceed from an insect working under the cuticle. Many persons' faces are disfigured by red eruptions caused by a small creature working under the skin. A very excellent remedy is to take the flour of sulphur and rub it on the face dry, after washing it in the morning. Rub it well with the fingers, and then wipe it off with a towel. There are many who are not a little ashamed of their face, who can be completely cured if they follow these directions.

VARIETY.

A young man was driving a horse which was in the habit of stopping at every house on the road-side. Passing a country tavern where were collected together some dozen countrymen, the beast, as usual, ran opposite the door in spite of the young man, who applied the whip with all his might to drive the horse on. The men at the porch commenced a hearty laugh, and some inquired if he would sell the horse. 'Yes,' replied the young man, 'but I cannot recommend him, as he once belonged to a butcher, and stops wherever he hears calves bleat.'

True happiness is of a retired nature, and an enemy to pomp and noise. It arises, in the first place, from the employment of one's self, and in the next, from the friendship and conversation of a few select companions. False happiness loves to be in a crowd, and to draw the eyes of the world upon her; she does not receive any satisfaction from the applause which she gives herself, but from the admiration which she raises in others.

A laughable story of some carrier pigeons is told in an Antwerp newspaper. The editor of a celebrated journal published in that city, sent a reporter to Brussels for the King's speech, and with him a couple of carrier pigeons, to take back the document. At Brussels he gave the pigeons in charge of a waiter, and called for breakfast. He was kept waiting for some time, but a very delicate fricasee atoned for the delay. After breakfast he paid his bill, and called for his carrier pigeons. "Pigeons!" exclaimed the waiter, "why, you have eaten them!"

We seldom meet a happier epigram than that by Horace Smith, one of the authors of Rejected Addresses, on Maria Edgeworth:—

"We every-day bards may 'anonymous' sign—
That refuge, Miss Edgeworth, can never be thine;
Thy writings, where satire and moral unite,
Must bring forth the name of their author to light.
Good and bad join in telling the source of their birth;
The bad own their Edge, and the good own their Worth."

A man famous for hunting up enigmas philosophized thus:—What strange creatures girls are. Offer one of them good wages to work for you, and ten chances to one if the mother *can spare any of her girls*—but just propose matrimony, and see if they don't jump at the chance of working a lifetime for their victuals and clothes. A queer way of estimating things.

One cannot help asking why, among the thousand plans devised for rescuing poor Avery at Niagara Falls, some one did not think to throw a rope across the stream from the tree tops on either side, let down a basket, and swing him clear from the water. It could easily have been done, and with the suspension bridge in sight of the crowd, it seems strange that it was not thought of.

For Boston, via Newport and Fall River.

THE splendid and superior steamers BAY STATE, Capt. Wm Brown, and EMPIRE STATE, Capt. Benjamin Brayton, leave on alternate days, (Sundays excepted,) from Pier No. 3 N. R. near the Battery, at 5 P. M., both touching at Newport each way. The steamer STATE OF MAINE, Capt Thos. G. Jewett, for Newport, on Tuesdays, Thursdays, and Saturdays, at 8 o'clock in the morning. Returning she will leave Newport on alternate days, at 7 A. M. For freight, apply on board, or at the office on Pier No. 3.

Freight to Boston is forwarded through with great dispatch, by an express freight train.

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Union Academy.

C. ROLLIN BURDICK, A. B., Graduate of Rochester University, Principal.
Mrs. H. A. BURDICK, Preceptress.

This institution, located at Shiloh, Cumberland Co., N. J., three and a half miles from Bridgeton, the county seat, and thirty-eight miles south from Philadelphia, will open its first term for the year 1853-4, on Wednesday, Aug. 23, continuing 14 weeks.

The officers, feeling grateful for past favors, and confident of giving satisfaction, solicit a large attendance for the coming year. The teachers flatter themselves that they can give satisfactory instruction in all the branches usually taught in Academies. Young gentlemen and ladies preparing for College, can here fit themselves for an advanced standing, and thus save considerable expense. A competent Pianist will be secured.

Good Board can be had at the Boarding Hall, or in private families, on reasonable terms.

Terms.—Tuition, settled in advance, from $3 50 to $5 00. Incidentals, 25 cents. Piano music, $10 00. Drawing, crayoning, landscape painting, and painting in water colors, $2 00 each.

Hon. LEWIS HOWELL, President.
Shiloh, N. J., July 26, 1853.

DeRuyter Institute.

Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.
Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.
J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.
Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Discipline.

It is the policy of our Board to teach young men and young women to govern themselves; while at the same time it is expected that our Faculty will aim, in the most prudent and efficient manner possible, to secure that systematic order in all their exercises, which shall prepare students for the responsible duties of active life. While we cultivate the intellect, it shall be our aim also to develop those nobler faculties of the soul, which shall prepare the young to become useful and influential members of society.

Terms.

Tuition, which must be settled strictly in advance, is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50
Extras.	
Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $1 00.

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, $2 50.

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

N. B.—Parents are cautioned against supplying children with too much pocket money. The Principal will act as fiscal guardian for such as desire it.

JAMES R. IRISH, President.
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Alfred Academy.

Male and Female Boarding Seminary.

W. C. KENYON, A. M., Prof. of English and Latin Languages.
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J. MARVIN, A. B., Prof. of Mathematics.
D. E. MAXSON, A. B., Prof. of Vocal Music and Natural History.
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Mrs. H. A. MAXSON, Teacher of Penciling and Drawing.
Mrs. M. B. KENYON, Teacher of Primary Department.
Miss S. E. CRANDALL, Teacher of Instrumental Music.

Calendar for 1853-4.

First Term opens third Wednesday in August—closes fourth Wednesday in November.

Second Term opens second Wednesday in December, 1853—closes third Wednesday in March, 1854.

Third Term opens last Wednesday in March, 1854—closes first Wednesday in July, 1854.

Anniversary exercises of the Academy—first Wednesday of July, 1854.

General Examination of Classes commences the last Monday of each term.

The public are cordially invited to attend the general exercises of the Institution enumerated above.

Expenses per Term.

Board,	from $18 06 to $20 00
Room Rent,	1 63
Washing,	2 00
Fuel—Spring and Fall Terms,	1 00
Fuel—Winter Term,	1 75
Incidentals,	50
Tuition,	from 4 25 to 5 75
Extras.	
Music on the Piano Forte,	10 00
Oil Painting,	7 00
Drawing,	2 00
Embroidery,	2 50

This Seminary is confidently commended to the public as a first-class Institution, supplied in an eminent degree with all the facilities of education usually found in the Colleges and Universities of this country. It is provided with ten departments of Instruction, having an able and experienced Instructor at the head of each, thus giving such a division of labor as can alone secure the highest ability in conducting each department. Students can here complete an entire course of collegiate education, or be prepared for usefulness in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Teachers' Department supplies the public with at least one hundred and fifty experienced teachers of common schools annually, and the Department of Elementary and Agricultural Chemistry affords the young farmer all the facilities desirable in the best agricultural schools. Having recently completed another spacious and elegant edifice for a chapel and recitation rooms, and being now engaged in extensive enlargements and alterations for the accommodation of a much larger number of students than hitherto, the Trustees express their intention that the high character which this Institution has acquired, for thorough instruction, for strict moral and social training, and the best of educational advantages at a very moderate expense, shall be fully sustained. The location, on the N. Y. and Erie Railroad, two miles from the Alfred depot, is romantic, retired, and one of the healthiest in the world. Circulars, &c., gratuitous, on application to Prof. W. C. Kenyon, or to Rev. N. V. Hull, Pres. of Trustees, Alfred Center, Allegany Co., N. Y.

American Sabbath Tract Society's Publications

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
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Published Quarterly.

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Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

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The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

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Walworth..Wm. M. Clarke
Whitewater..Abel D. Bond.
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The Sabbath Recorder.

For the Sabbath Recorder.

AGITATION ESSENTIAL TO REFORM.

The power of truth is irresistible. Truth does not, however, make its impression upon the public mind with the momentum of an Alpine avalanche, but rather moves like the swelling tide of the ocean, gradually yet effectually accomplishing its purpose, and by its inherent power establishing its sovereign supremacy.

Reform is the development and application of truth to the progress of human society. Through the potency of reform, the golden sunshine of learning has chased the gloom of ignorance and superstition away back into the shades of oblivion. Reform has established freedom and equal rights upon the ruins of despotism, and is even now kindling in the Old World the glowing fires of liberty beneath the very altars of tyranny. It has supplanted monarchies by the introduction of democracies, and, as a crowning triumph, has secured a wide dissemination of Christianity. In a word, reform has unrobed the world of barbarism's dark enshrouding mantle, and having borne it safely through the refining fires of moral, social, and political revolution, to day it appears clad in the golden garb of civilization—the brilliant ensign of a glorious destiny.

But this reformation has not been achieved in a moment. It has been the labor of ages. This significant fact teaches us, that no great moral truths, embodied in reform, with all their resulting consequences, are ever universally adopted at the moment of their introduction. The mind does not generally embrace truth on its first presentation. The beautiful imagery of fine wrought conceptions, drawn in its support, may entrance the soul; and its power, pictured in strains of enchanting eloquence, may touch the sympathies; but its continued contact with the mind will alone convince the judgment. Though its devotees, assisted by the fervor of enthusiasm, may secure its momentary reception, by the exhibition of its inherent excellencies, in the *ideal* representations of its *realities*, it will never be adopted as a standard truth, until its application has become seen, and its influence on the progress of society becomes manifest.

Hence there must be some principle, by which these reforms are sustained, and carried from their incipient stages through a long series of progressive gradations, in which opponent views must be met and vanquished—skepticism supplanted by clear and philosophic evidence—and prejudice, its chief antagonist, subdued—until it bear universal sway. This principle, which is the prime operating agent in all reform, and in which we recognize the summary of its philosophy, is *agitation*. Just as the rumbling cataract of Niagara, thundering in its solitude, gradually wears its base of solid adamant away, as Erie's waters dash down their waves over its deepening steep, so truth, by its continued agitation in the mind, gradually imprints its impress there.

Truth gains its ascendancy by the continued action of countless minute impressions. This action is fitly illustrated by the sculptor, who commences carving the crude marble with a single stroke of the chisel. That single touch does not complete the statue; but with myriad successive ones, by slow degrees, he brings out the outlines of his ideal image, until with a master hand he produces a perfect imitation of nature's symmetry.

It is a true principle of philosophy, that the action of any property is secured only by the action of its elements; hence, as one of the component parts of reform consists in the impression of truth, or in summary agitation, so it progresses and triumphs only through the agency of this motive cause. The most triumphal proof of this position is recorded in the fact that the last century has witnessed the introduction of nearly all the reforms which have been accomplished through human agency since the day when Greece was the world's sole repository of learning, and Rome her only laboratory of science and art, simply because within this intervening period the fires of truth were never kindled, and the principles of truth never agitated. Hence ages rolled down the stream of time, enveloped in the gloom of moral, social, and political night. But when the rays of truth gleamed along that darkened horizon, and roused her devotees, the world woke from that sleep of error, just as the door-mouse of the ivied tower, having slept the winter away, is energized by the warm sunshine of spring, and its dormant body invigorated with life anew. Why, we might as soon expect oceans of liquid lava to burst from earth's subterranean vaults, without her internal fires ever having been kindled, as to look for a reform accomplished without the operation of its prime, constituent element, agitation. Agitation is to reform just what flame is to the conflagration; and the hero in the strife, mantled with the panoply of right, may ever rest sure of final victory, as long as he shall keep those flames brightly glowing.

And yet the world, even at the present day, as though insensible of this, the source from whence has sprung this age of light—this era of knowledge and equal rights—denounce agitation, and denominate the agitator a fanatic, even while they unconsciously reap the reward of his labors. They strive to hush the still small voice of truth, unfolded in reform, and cry, "Its agitation will ruin the cause." Did Wilberforce ruin the cause which he espoused? Ere ye respond, think how he wiped out the stain of slavery from England's civil code. Did Luther overthrow the Reformation by agitation? Let the millions who have enjoyed the religious freedom which he secured, respond. Did our forefathers defeat the struggle for independence by agitation? Aye, respond ye, as ye rejoice in the full fruition of the liberty which their immolation on the altar of freedom procured. Oh, the glorious heritage of an agitator's fame! How noble the appellation to him who thus labors for the good of humanity—despised while he lives—his memory revered when he dies.

But the contest is not yet ended. Present reforms are to be completed, and new emanations of truth will introduce others. Even now, inspired by the teachings of the past, I seem to see, with a prophetic eye, a generation which shall rise up in the decaying footprints of their ancestors, among whom oppression shall be unknown, and from whose history the stain of human servitude shall have long since been effaced. Away in the dim future, I behold, too, no curse of inebriety existing. I view the practical substituted for the ideal, and learning united with labor; and I see a nation who seem to regard commerce only as an opening avenue to the introduction of christianity, and whose highest and noblest destiny is to "fear God and work righteousness."

Oh, ye revered agitators of the past—ye parent shades of reform—as ye survey with earnest solicitude the triumphant progress of those truths, whose incipient fires ye yourselves have enkindled, come, come stooping from your celestial habitations, and animate those who, through the will of Heaven, are to be the agents in establishing this millennium of truth, and inspire them with a holy zeal for the noble consecration. W. A. R.

ALFRED ACADEMY, July 6, 1853.

IMMORTALITY—SPIRIT-RAPPING, &C.

To the Editors of the Sabbath Recorder:—

While looking over your paper of July 21st, I noticed a communication from the pen of R. F. Cottrell, with the above caption. Mr. C. commences by asking you a few questions about "spirit-rappings," "the soul's immortality," and the "millennium;" and then, to convince you how firmly he stands opposed to spirit manifestations, he adds, "If you ask me how I know that the spirit-rappers are liars, I answer, The Bible says, 'the dead know not any thing.'" Now, ought not Mr. C. to give better testimony that all spirit-rappers are liars than the passage referred to? The passage quoted by no means stands as a proof that all spirit-rappers are liars, for spirit-rappers admit the truth that "the dead know not any thing." Not only do they not know any thing in relation to things that "pertain to this life," or "things that are done under the sun;" but it is evident that they "know not any thing"—neither "under the sun" nor over the sun; for the passage emphatically says, "The dead know not *any thing*." And why? Simply because they are dead. The spirit rappers do not claim that the body, after death, knows any thing; for the Bible plainly teaches the doctrine that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 10. This I conceive to be the true and the only meaning of the passage that Mr. C. quotes to prove that spirit-rappers are liars.

Now, if Mr. C. intends to throw out the doctrine that the soul, or the spirit of man, goes down to death, or lies in the grave, and "knows not any thing," he should disclose it plainly. The only inference that I can draw from his application of the text is, that he embraces the doctrine, either of the annihilation of the soul, or that it goes down to death with the body, and "knows not any thing," which, it seems to me, is a much more dangerous doctrine to embrace than that spirit-rappers may sometimes tell the truth.

Now, if you ask me how I know that the spirits of men know some things after death, I answer, The Bible says, "And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom; and he cried *and said*, Father Abraham, have mercy on me," &c. Luke 16: 23—24. Mr. C. will observe, from this case, that men after death do know something, for this man knew that he was in hell, and that he was tormented; he also knew how to cry for mercy; he knew that he wanted water to cool his tongue; and if we look a little further into the conversation between the rich man and Abraham, we shall find that others beside the rich man knew something; for Abraham reasons the case, and shows him how unreasonable his petition is. In the 27th and 28th verses, the rich man says, "I pray thee, therefore, that thou wouldst send him (Lazarus) to my father's house, (for I have five brethren,) that he may testify unto them, lest they also come into this place of torment." Now he knew that his father had a house, and the five brethren spoken of no doubt were still in this life, and "under the sun," for, it seems, that their future destiny was not yet sealed, else he would not have had fears that they would come to that "place of torment." Again, Abraham's answer is positive proof, I think, that they were still in this life, for he says, (verse 29,) "They have Moses and the prophets." And now hear a thing that "knows not any thing," (if Mr. C. is correct,) reason a question concerning things "under the sun." "And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And Abraham said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." If more was necessary to prove the doctrine I would advocate on these points, the Scriptures are full, and "so plain that a wayfaring man, though a fool, need not err therein." D. F. RANDOLPH.

SCOTT, July 31, 1853.

AMOS LAWRENCE ON TOBACCO.

Rev. George Trask, a clergyman of Massachusetts, has been for some years carrying on a warfare against Tobacco, in all its forms. Hon. Amos Lawrence, lately deceased, was one of the most wealthy merchants of Boston. His benevolence was almost without bounds. He bestowed immense sums in relieving the distressed, aiding the unfortunate, and promoting the public welfare—thus setting a noble example for the wealthy to imitate. About a year ago, he wrote the following letter to Mr. Trask, whom he denominates "Uncle Toby."

VENERABLE UNCLE TOBY,—When I was a school-boy, like other little fellows, I was anxious to be 'manly' as the larger boys who 'chewed;' and by the advice of one took a 'quid,' and kept it in until I was very sick, but did not tell my parents what the matter was; and from that time to this (fifty-five years or more) I have never chewed, smoked, or snuffed! But I served customers as a country store-boy more than six years, and so much an epicure of tobacco in all its forms did I become, that I could not have made myself a better judge if I had made the study of it a profession; in short, I enjoy the smell of it to this day as much as any man can its use; and to this abstinence from its use, and of rum, 'under God,' I owe my present position in society. So much for my Anti-Tobacco habits. Further, I have always given a preference, for more than forty years, to those persons I have employed that I knew avoided Rum and Tobacco, and my experience confirms me in the opinion, that this has been true wisdom; a preference is a profit, and the mass of those enjoying this preference will succeed in their pursuit. In the twenty-five years of my active oversight of business, no one of the pupils in our mercantile business failed; while within a less period, thirty-eight out of forty of the young men in a large mercantile concern within 'gun shot' failed. Among those who served in A. & A. Lawrence's store, are now many gray-headed and rich old men, among the most respectable merchants in this country, and who are truly 'merchant princes,' and are honored as such; therefore, I may well advise all lads to keep clear of Rum and Tobacco slavery; thus ensuring for themselves a preference, all other things being equal.

God speed you in your good work, venerable and truthful Uncle Toby. So prays

AMOS LAWRENCE.

BOSTON, Aug. 10, 1852.

THE HAPPY MAN.

The *Commonwealth* makes the following extract from a recent sermon by Rev. Theodore Parker, of Boston. The original of the picture is understood to be a highly esteemed resident of Newton:—

"The happiest man I have ever known is one far enough from being rich in money, and who will never be very much nearer to it. His calling fits him, and he likes it, rejoices in its process as much as in its result. He has an active mind, well filled. He reads and he thinks. He tends his garden before sunrise every morning—then rides sundry miles by the rail—does his ten hours' work in the town—whence he returns happy and cheerful. With his own smile he catches the earliest smile of the morning, plucks the first rose of his garden, and goes to his work with the little flower in his hand, and a great one blossoming out of his heart. He runs over with charity, as a cloud with rain; and it is with him as with the cloud—what coming from the cloud is rain to the meadows, is a rainbow of glories to the cloud that pours it out. The happiness of the affections fills up the good man, and he runs over with friendship and love—connubial, parental, filial, friendly, too, and philanthropic besides. His life is a perpetual 'trap to catch a sunbeam'—and it always 'springs' and takes it in. I know no man who gets more out of life; and the secret of it is, that he does his duty to himself, to his brother, and to his God. I know rich men, and learned men—men of great social position; and if there is genius in America, I know that; but *a happier man* I have never known!"

A POINTED SERMON.

Many a discourse of an hour's length is not half as impressive as the following from an eccentric English divine:—

"Be sober, grave, temperate."—Titus ii. 9.

I. There are three companions with whom you should always keep on good terms:

1. Your wife.
2. Your stomach.
3. Your conscience.

II. If you wish to enjoy peace, long life, and happiness, preserve them by temperance. Intemperance produces:

1. Domestic misery.
2. Premature death.
3. Infidelity.

To make these points clear, I refer you:

1. To the Newgate Calendar.
2. To the hospitals, lunatic asylums, and workhouses.
3. To the past experience of what you have seen, read and suffered, in mind, body and estate.

Reader, *decide!* which will you choose? Temperance, with happiness and long life; or Intemperance, with misery and premature death? [Harper's Magazine.

THE IVY IN THE DUNGEON.

BY CHARLES MACKAY.

The ivy in a dungeon grew,
Unfed by rain, uncheered by dew;
Its pallid leaflets only drank
Cave-moistures foul, and odors dank.

But through the dungeon grating high
There fell a sunbeam from the sky;
It slept upon the grateful floor
In silent gladness evermore.

The ivy felt a tremor shoot
Through all its fibers to the root;
It felt the light, it saw the ray,
It strove to blossom into day.

It grew, it crept, it pushed, it clomb—
Long had the darkness been its home;
But well it knew, though veiled in night,
The goodness and the joy of light.

Its clinging roots grew deep and strong,
Its stem expanded firm and long,
And in the currents of the air
Its tender branches flourished fair.

It reached the beam—it thrilled, it curled;
It blessed the warmth that cheers the world;
It rose toward the dungeon-bars;
It looked upon the sun and stars.

It felt the life of bursting spring;
It heard the happy skylark sing;
It caught the breath of morns and eves,
And wooed the swallow to its leaves.

By rains and dews and sunshine fed,
Over the outer walls it spread;
And in the day-beam waving free,
It grew into a steadfast tree.

Upon that solitary place
Its verdure threw adorning grace;
The mating birds became its guests,
And sang its praises from their nests.

Would'st know the moral of the rhyme?
Behold the heavenly light! and climb;
To every dungeon comes a ray
Of God's interminable day.

TROUTING.

BY HENRY WARD BEECHER.

Where shall we go? Here is the More brook, the upper part running through bushy and wet meadows, but the lower part flowing transparently over the gravel, through the grass and pasture grounds near the edge of the village, where it curves and winds and ties itself into bow knots. It is a charming brook to catch trout, when you can catch them, but they are mostly caught.

Well, there is the Candy brook. We will look at that. A man might walk through the meadows and not suspect its existence. The grass meets over the top of its upper section and quite hides it; and below, through that iron-tinctured marsh land, it expands only a little, growing open-hearted by degrees, across a narrow field; and then it runs for the thickets—and he that takes fish among those alders will certainly earn them. Yet, for its length, it is not a bad brook. The trout are not numerous, nor large, nor especially fine; but every one you catch renews your surprise that you should catch *any* in such a ribbon of a brook. Still farther north is another stream, something larger, and much better or worse, according to your luck. It is easy of access, and quite unpretending. There is a bit of a pond some 20 feet in diameter, from which it flows, and in that there are five or six half-pound trout, who seem to have retired from active life and given themselves to meditation in this liquid convent. They were very tempting, but quite untemptable. Standing afar off we selected an irresistible fly, and with long line we sent it pat into the very place. It fell like a snow-flake. No trout should have hesitated a moment. The morsel was delicious. The nimblest of them should have flashed through the water, broke the surface, and with a graceful but decisive curve plunged downward, carrying the insect with him. Then we should in our turn very cheerfully lend him a hand, relieve him of his prey, and, admiring his beauty but pitying his untimely fate, buried him in the basket. But he wished no translation. We cast our fly again and again; we drew it hither and thither; we made it skip and wriggle; we let it fall splash, like a surprised miller; and our audience calmly beheld our feats.

Next we tried ground bait, and sent our vermicular hook down to their very sides. With judicious gravity they parted, and slowly sailed toward the root of an old tree on the side of the pool. Again changing place, we will make an ambassador of a grasshopper. Laying down our rod, we prepare to catch the grasshopper; that is in itself no slight feat. The first step you take at least forty bolt out, and tumble headlong into the grass; some cling to the stumps, some are creeping under the leaves, and not one seems to be in reach. You step again; another flight takes place, and you eye them with a fierce penetration, as if you could catch some one with your eye. You cannot, though. You brush the grass with your foot again. Another hundred snap out, and tumble about in every direction. At length you see a very nice young fellow climbing a steeple stem. You take good aim and grab at him. You catch the spire, but he has jumped a safe rod. Yonder is another, creeping among some delicate ferns. With broad palm you clutch him and all the neighboring herbage too. Stealthily opening your little finger, you see his leg; the next finger reveals more of him; and opening the next you are just beginning to take him out with the other hand, when out he bounds and leaves you to renew your entomological pursuits. Twice you snatch handfulls of grass, and cautiously open your palm to find that you have only grass. It is quite vexatious. There are thousands of them here and there, climbing and wriggling on that blade, leaping off from that stalk, twisting and kicking on that vertical spider's web, jumping and bouncing about under your very nose, hitting you in your face, creeping on your shoes, and yet not one do you get. If any tender-hearted person ever wondered how a humane man could bring himself to such cruelty as to impale an insect, let him hunt for a grasshopper in a hot day among tall grass, and when at length he secures one, the affixing him upon a hook will be done without a single scruple, as a mere matter of penal justice, and with judicial solemnity.

Now, then, the trout are yonder. We swing our line to the air, and give it a gentle cast toward the desired spot, and a puff of south wind dexterously lodges it in the branch of the tree. You plainly see it strike, and whirl over and over, so that no gentle pull loosens it; you draw it a jerk up and a pull down, you give it a series of nimble twitches; you coax it in this way and solicit it in that way in vain. Then you stop and look a moment, first at the trout and then at your line. Was there ever any thing so vexatious? Would it be wrong to get angry? In fact you feel very much like it. The very things you wanted to catch, the grasshopper and the trout, you could not; but a tree, that you did not want, you have caught fast at the first throw. You fear that the trout will be scared. You cautiously draw nigh and peep down. Yes, there they are looking at you, and laughing as sure as trout ever laughed. They understand the whole thing. With a very decisive jerk you snap your line, regain the remnant of it, and sit down to repair it, to put on another hook, catch another grasshopper, and move on down stream to catch a trout.

Meantime the sun is wheeling behind the mountains, for you are just at the foot of the eastern ridge of Mount Washington, (not of the White Mountains, but in Massachusetts and Connecticut.) Already its broad shade begins to fall down upon the plain. The side of the mountain is solemn and sad. Its ridge stands sharp against a fire-bright horizon. Here and there a tree has escaped the axe of the charcoalers, and shaggerly marks the sky. Here and there through the heavens are slowly sailing continents of magnificent fleece mountains—Alps and Andes of vapor. They, too, have their broad shadows. One you see cast upon yonder hill far to the east, while the base is radiant with the sun. Another cloud-shadow is moving with stately grandeur along the valley of the Housatonic, and if you rise to a little eminence you may see the brilliant landscape growing dull in its sudden obscuration on its forward line, and growing as suddenly bright upon its rear trace. How majestically that shadow travels up those steep and precipitous mountain sides; how it swoops down the gorge and valley; how it moves along the plain.

But now the mountain shadow is creeping down into the meadow. It has crossed the road where your horse stands hitched to the paling of a deserted little house. You forget your errand. You select a dry tufty knoll, and lying down you gaze up into the sky. Oh! those depths. Something within you reaches out and yearns; you have a vague sense of infinity—of vastness—of the littleness of human life, and the sweetness and grandeur of divine life and of eternity. You people that vast ether. You stretch away through it and find that celestial city beyond, and therein dwell, oh! how many that are yours! Tears come unbidden. You begin to long for release. You pray. Was there ever a better closet? Under the shadow of the mountain, the heavens full of cloudy cohorts, of armies of horsemen and chariots, your soul loosened from the narrow judgments of human life, and touched with a full sense of immortality and the liberty of a spiritual state. An hour goes past. How full has it been of feelings struggling to be thoughts, and of thoughts deliquescing into feeling. Twilight is coming. You have miles to ride home. Not a trout in your basket! Never mind, you have fished in the heavens, and taken great store of prey. Let them laugh at your empty basket. Take their raillery good naturedly; you have certainly had good luck.

But we have not yet gone to the brook for which we started. That must be for another tramp. Perhaps one's experience of "fancy tackle" and of fly-fishing might not be without some profit in moral analogies; perhaps a mountain stream and good luck in real trout may afford some easy side-thoughts not altogether unprofitable for a summer vacation. At any rate it will make it plain that often the best part of trout fishing is not the fishing. [Independent.

COLLEGES AND SEMINARIES.

Rev. Mr. Tarbox, at a religious meeting in Boston, gave the following statistics relative to the present state of our Colleges and Theological Seminaries:—

There are, said he, 120 Colleges and other Literary Institutions in the country, having upwards of 10,000 students, and, if we include those in a preparatory course, intending to pursue a collegiate course, the number swells to 20,000.

In New England there are 13 Colleges; 8 of these are Congregational, 3 Baptist, 1 Episcopalian, and 1 Methodist.

At the Bowdoin College there are at present 152 students, 37 of whom are studying for the ministry.

At the Waterville College there are 86 students, 46 of whom are professors of religion, and 18 preparing for the ministry.

At the University of Vermont there are 123 students, 25 of whom have the ministry in view.

At the Williams College there are 237 students, 71 of whom are preparing to enter the ministry.

At Amherst College there are 187 students, 77 of whom are upon a theological course of study.

At Harvard there are 319 students. The number preparing for the ministry had not been returned, but it was fair to presume that the proportion was fully equal to that of other Colleges.

At Yale, 446 students, 70 studying for the ministry.

At the Wesleyan University, 103 students, of whom 35 have the ministry in view.

There are in all our New England Colleges, 2,163 students, of whom, as far as reported, 358 are studying theology; the actual number is probably much greater. About one-third are professors of religion; of these, about one-half are preparing for the ministry, which is considerably less than has been the case in former years; many students enter the ministry some time after leaving College, so that somewhat over one-sixth of the graduates become ministers of the gospel. About 65 converts are reported since the last anniversary; in the Western Colleges, out of New England, the number is somewhat over 300.

The state of things among us is entirely different from that in the largest part of Europe. Our Colleges are more like schools of piety, and their tendency is more in support of the Church than the Literary Institutions of Europe. There is something in the noble dignity of purpose, of useful aim, in the College course in this country, which contrasts strongly with the frivolous and petty ambition for superiority, and for refinement of learning, in the ancient Institutions of the Old World.

There were in Maine, in 1851, 225 churches and 166 ministers; in 1852, there were 227 churches and 155 ministers.

In New Hampshire there were, in 1851, 178 churches and 165 ministers; in 1852, 184 churches and and 152 ministers.

In Vermont, in 1851, 196 churches and 164 ministers; in 1852, 199 churches and 156 ministers.

In Massachusetts, in 1851, 467 churches and 422 ministers; in 1852, 461 churches and 406 ministers—a deficiency in the reports.

In Connecticut, in 1851, 267 churches and 220 ministers; in 1852, 273 churches and 232 ministers.

In Rhode Island, in 1851, 24 churches and 22 ministers; in 1852, 25 churches and 20 ministers.

THE RIGHT KIND OF PREACHING.

It was a beautiful criticism made by Longinus upon the effect of the speaking of Cicero and Demosthenes: He says, the people would go from one of Cicero's orations, exclaiming, "What a beautiful speaker, what a rich, fine voice! what an eloquent man Cicero is!" *They talked of Cicero;* but when they left Demosthenes, they said: "*Let us fight Phillip!*" Losing sight of the speaker, they were all absorbed in the subject; they thought not of Demosthenes, but of their country. So, my brethren, let us endeavor to send away from our ministrations the Christian, with his mouth full of the praises—not of "our preacher," but of God; and the sinner—not descanting upon the beautiful figures and well-turned periods of the discourse, but inquiring, with the brokenness of a penitent heart, "What shall I do to be saved?" So shall we be blessed in our work; and when called to leave the watch-towers of our spiritual Jerusalem—through the vast serene, like the deep melody of an angel song, Heaven's approving voice shall be heard,

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the victory's won,
And thou art crowned at last."

[Dr. Clark's Sermon.

THE EXTEMPORE SERMON.

One of the most eminent preachers of the present day related to me, some time since, a very interesting fact.

He had prepared with much more than usual care a Sunday evening sermon, which he was on his way to deliver to a very crowded audience in his own church, when his attention was arrested by half a leaf of a religious tract or book, which he stooped down and picked up. What it was, he never could learn, but a passage of Scripture, and an incidental remark which followed it, took a firm grasp of his mind, and suggested a long train of striking and original thoughts, which so fully occupied his heart, and excited such strong feelings, that he found it absolutely impossible to return to the subject which filled the manuscript in his pocket.

As he passed along, he offered an ejaculatory prayer for Divine guidance, and entered his pulpit fully satisfied that it was his duty to extemporize a sermon. He did so, specially directing the attention of the congregation to a train of instructions fitted to a semi-skeptical mind which he thought might possibly be appropriate to some of his hearers, and closed with a most solemn appeal to such persons on the vast importance of examining truth in its own spirit, and of becoming immediately decided for God.

As he left his pulpit, some of his senior brethren said to him, "Most assuredly, sir, this was a message from God." "I hope it may prove so," was his reply; "indeed, I believe that it will, though I had no idea of either text or sermon when I left my own house," and related to them the facts we have stated.

A few weeks passed on, when a young lawyer called upon him, saying, that he hoped the freedom taken by an entire stranger would be pardoned, but that a few weeks ago, he had strolled idly into his church, when, by the blessing of God, he had been relieved from a struggle of a skeptical character, which had long kept him in a state of indecision, but this sermon had entirely revolutionized his heart and life, and that even before he had united with a church, he had arranged to renounce the bar and prepare for the pulpit. That young man has been for nearly twenty years past a most eloquent and successful minister of Jesus Christ. Did not the finger of God point out the duty of preaching at least that one sermon extempore? [Christian Watchman and Reflector.

WE SHALL HAVE A REPORTER THERE.

Thus remarked a young friend thoughtlessly, as he was about to leave home to attend a social ball, given in a country village. My heart responded with a deep and lively interest to his assertion, as I thought of the immortal souls who would gather there, thus to employ the fleeting moments in mercy allotted them to prepare for eternity. A reporter was there A report was written, which must finally be made.

A report of what? Of every thought, word, and deed. Of violated vows to live for Christ, and not for the world. Of paternal vows solemnly made, and now forgotten, as parents, with their children, measure of time, precious time, to the "sound of the viol."

Where is the report written? On memory: to be traced by conscience, as it shall wake from its slumbers, and recall wasted opportunities, abused mercies, slighted admonitions, loud warnings, when death is at the door.

Where will the report be read? At the bar of God. [Am. Mess.

The Sabbath Recorder.

New York, August 25, 1853.

CHINA.

The subjoined letter from Mr. Carpenter to the Missionary Board, will be read with much interest. It gives the "latest intelligence."

The reported Christianity of the leaders of the Rebellion receives credit, to some extent, with our missionaries, although Bro. C. is of opinion that much fanaticism adheres to their movements. But who could reasonably expect it to be otherwise? Whence could the Revolutionists have derived the instruction, that would render them intelligent Christians? Even under the best of tutorage, converts just emerging from the depths of idolatry do but "see men as trees walking;" and it ought not to be supposed, that those whose notions of Christianity have been so crudely formed as those of the Revolutionists have doubtless been, would be any thing but disciples of the roughest character.

But whether the Revolutionists deserve to be called Christians, or not, we think that their success is more to be desired than deprecated. It is not at all probable, that the overthrow of the present Tartar dynasty would be followed by any form of government worse for the Chinese, or more unfavorable to the introduction of the Gospel into the heart of the empire. The present state of things is almost as bad as it can be.

It was rumored, some time since, that the Russian Autocrat was intending to offer his services, to assist the Chinese Emperor in putting down the rebels. The rumor may have had no real foundation, notwithstanding the Czar is fond of interfering in the affairs of other nations. But whether it had or not, the attention of the Czar is now likely to be taken up a little nearer home, and we may hope that the Celestials will be allowed to manage their own affairs in their own way.

In the mean time, it is well for Christians, and particularly for the people of our own denomination, to inquire what their duty is in view of the present crisis. We thank God that we have even two missionaries, and their wives, on the ground, to take advantage of such openings as may be afforded them. Why was it, that we were moved to send them there some six years ago, so that by the time of the revolution they might be qualified to act the part to which they would be called? Was there no Providence in this? And why have their lives been so mercifully preserved, and their health maintained, amid all the vicissitudes to which they have been exposed? Other missionaries have fallen around them; some victims to the climate, some drowned, and many compelled to abandon the field and return home. Yet upon ours no serious sickness has fallen, no important interruption to their labors has occurred, and they are still where they first located themselves, ready to suffer for the truth's sake. Surely, we have much reason to bless God for his goodness to them, and to us, and to ask whether there is not, in all this, something which looks like a call upon us as a people to go up and possess that land. T. B. B.

SHANGHAE, June 1, 1853.

* * * On the 29th of April last, I dispatched a letter of two sheets, by overland, containing extracts from my journal from day to day since my previous date. But the sad news came yesterday, that the steamer Larriston, which took that mail, was lost on its way to Hong Kong; and not only the mail, but every thing on board, and about thirty lives, were lost.

About the middle of last month Bro. Wardner sent a letter by overland; and I put in a very hasty note, in which I said we should try to get to Nankin as soon as possible. We have gone so far as to make arrangements for a trip to Chung Kaung; but, in the evening before the boat was to start, the Mandarin forbid it to proceed. We were to have had a free passage. The only safe way of getting there, at present, is to go in a steam ship-of-war.

As my letter of April 29th is lost, I must repeat a sketch of what I then wrote. But it can be nothing more than a sketch, for it is now about 11 o'clock, A. M., and this must be off at 3½ P. M.

Since February 16, the date of my letter sent by the ship Mandarin, I have tried to preach about fifty times. About half of the time it has been in the chapel, to congregations which would average about twenty, and half of the time in the great Tea Garden connected with the temple of the god of the city. Here my listeners have averaged about one hundred. It is now rather too warm to occupy that place frequently. If I had not met with some encouragement, I should not have pursued this course to the same extent. But although I have been cheered on by the attention given by the crowd, yet I have not often recognized the same person twice, especially in the Tea Gardens.

If, in my haste, I should recapitulate some things contained in Bro. Wardner's letter of two weeks ago, you will know how to excuse the matter. The month of April was pretty full of excitement to us all, both natives and foreigners, and May has in some respects been equally so. In the former part of April there was so much apprehension of the approach of the Revolutionists, that the native population of Shanghae moved the greater part of their property out of the city; and many of the women and children, as well as old men, retired to country places. The officers of the foreign ships of war, together with the civil authorities, determined within what limits they would prepare to afford protection, and those without those limits (principally missionary families) were invited to move in, and volunteers were called for. A portion of the merchants, and also of the missionaries, enrolled themselves. It became a personal and practical question with each of us to settle, whether, in case of an attack from the revolutionary army upon the foreign community, we would take up arms in self-defense. I made up my mind to trust in God, and rely upon other weapons than powder and lead, or steel.

But the excitement produced by this question had scarcely died away, before we had another from a different source. On the evening of the 14th of April, at about 11 o'clock, we were aroused from our slumbers by the reeling to and fro of the house, another fearful work of God. Springing upon my feet, I opened a window, and, in the darkness of the night, the combined sound of millions of tiles, as they were grating against each other from a thousand roofs, can be better imagined than described. The first shock was succeeded by four more that night, and two the next day. The next night found us in snug quarters on ship-board, where we remained nearly a week.

Altogether, we have had more than a dozen shocks. On the 24th we had one that made my book-case rattle against the wall. Next day we took up quarters in the house of Bishop Boone, (who is now in the United States,) where we remain to the present time. This move was partly in consequence of the earthquakes, partly on account of the political state of the country, and partly on account of the approaching hot season. Dr. Boone's house is so situated, that, in case of earthquake, if we can get out, there is no danger from falling walls. In case of an attack, it is convenient to remove to ship; and in the hot season, it is much more airy and cool than any house can be in the city. But I go into the city almost daily, meeting the teacher there.

I had sent Tong into the country, to teach a school, and see what he could do by way of extending the truth in the neighborhood. Owing to various circumstances, I was unable to go and see him, till I found myself in want of his services; then went and visited the school and people, and dismissed the business. His pupils were very young. How much good he had done (besides conciliating the good will of the neighborhood) towards extending the truth, I could not tell very definitely. On my going, the neighbors crowded into his school room to see me, and listened to my talk.

Tong and I have been engaged for the last few days in getting out a tract on the Sabbath question, designed particularly for the Revolutionists, who are said to keep the *seventh* day, while their calendar marks the *Sundays* as the worship days. It may be that they keep the Sabbath by mistake, intending to keep Sunday. It will not, probably, be many weeks before there will be free access to them. The tract I have been preparing, is designed to confirm them in their present practice of Sabbath-keeping, (supposing them to be in the observance of the seventh day,) and at all events to give them our views of some of the most important points of this controversy. I hope to have it ready in a week.

Independently of this question, however, viewing things on the scale of both duty and privilege, our hearts would bound at the prospect of a speedy acquaintance with these strange Revolutionists, and a permanent residence among them in the heart of the country. And with ecstacy of joy would we hail the coming of another couple, burning with a holy ardor for the work that is opening up for us in China. Long have you, and long have we, been praying for the demolishing of the idols of China, and a hearty recognition by this great people of the God that made them.

But the time is short; our movements are too slow, and the earth is waxing old. Perhaps it is owing to the disgust of the Almighty for the deformed Christianity that has been brought by foreigners, and perhaps it is out of a compassionate regard for their long-cherished prejudices against foreigners, (a prejudice not altogether without foundation,) that God has in a measure taken the work away from us, reserving it more unmistakably to himself, to whom belongs all the glory of its accomplishment. At all events, by a strange and astounding providence, he has raised up, in the heart of the country, and almost independent of foreign aid, a power which is doing what the combined efforts of Christendom were found inadequate to do. At the approach of this power, the idols of the land vanish like mist before the blazing sun, and the name of the Great Creator and his Law are brought up before the notice of the whole empire, in a manner not to be soon forgotten or despised.

Some fanaticism adheres to the Revolutionists, and perhaps more than we dream of; but all this may yield to more ample instruction. But the eighteen provinces are not likely to be soon consolidated again into one empire; for in a variety of places parties are rising in rebellion against the Emperor, and also independently of each other. Already do we hear of this from the Southern Horan and the Northern Horan, from Shansi, from Fukien, and in the western portion of the empire amongst Mahommedans.

It is impossible to say whether tea, to any considerable extent, will be shipped from Shanghae the present year or not, but the prospect is not bright. If the trade be not resumed, the selling of bills of exchange here will be a very dull business. At the present time, the rate of exchange is ruinously bad, viz. 6s. 6d. on the dollar.

We hear that some ships are on their way from New York, and are expected here soon. The vessels belonging to the Japan expedition have left, except the Plymouth.

The books brought here from Nankin are translated by Dr. Medhurst, and shed some light on the much-controverted question as to a genuine word for God, god and gods, in this language. For although they (the Revolutionists) use Waung Shangte as a title of the Supreme Being, they unmistakably use *Skin* as the genuine word, that can be applied to the true God, and to false gods, as Elohim and Theos were. But Medhurst, wearing the straight jacket he had made for himself, translates *Shin* Spirit, and then, as it would make nonsense (as he used to tell Dr. Boone) in certain places, so he explains under a parenthesis by writing (God) or (god.)

But my time is exhausted.

Yours in Christ, S. CARPENTER.

Accompanying the foregoing came a few lines from Mrs. Carpenter, which we take pleasure in laying before the readers of the *Recorder*. Alluding to the revolutionary movement, she says:—

Can you imagine, dear brother, the excitement consequent upon the state of things in which we live, and how intimately we all feel ourselves connected with the elements around us? Could you see how desolate our dwellings have all seemed for the last few weeks; our *valuables*, (i. e. our indispensables,) packed up for a speedy flight, or deposited at the Consul's for safe keeping; schools dismissed, (at one time nearly all were so;) our neighbors in crowds fleeing from the city for protection, and all the inseparables from such movements constantly before our eyes; you would have felt, that the "romance of missions" was not all imaginary. We are quiet now, but unsettled, and must remain so until there is a better state of things around us. While these things are going on, imagine how much our gloom must be increased by the sad news from our late departed missionary friends. Mrs. Jenkins, (so yesterday's mail says) died near St. Helena; Mr. Byers within five days sail of New York; and Mrs. Taylor still in decline. O, the perils of a missionary's life! Yet are we not called upon, particularly on their behalf, to weep for the living, and not for the dead? Dear brother, shall we not be still more earnestly remembered by you all, than we have ever been?

Since the foregoing was in hand, we have received an interesting letter from Mr. Wardner, dated the 19th of May. We copy that portion of it which relates to the movements of the Revolutionists.

Since Nanking has been threatened and taken by the Insurgents, the Taoutai has frequently appealed to foreigners to take Shanghae under their protection, and has been *very* eager to charter their war vessels to go against the rebels, and has sent false proclamations into the interior to intimidate the enemy. Mr. Meadows, the interpreter in the British Consulate, found one posted up between Loo-chow and Nanking, in which the Taoutai asserts, that "the barbarian braves, with the first detachment of more than ten war steamers, had gone against the enemy, and that they were so filled with hatred towards them, and were so eager to exterminate the rebels, that they bore all the expenses themselves." The Taoutai has purchased several merchant vessels, at great prices, and fitted them up for service, rather than use Chinese junks. In these things he has very emphatically acknowledged the superiority of foreigners.

Another result which will be quite sure to follow this revolution, and a very desirable one, will be the opening of the Interior to foreigners. If the Imperialists succeed, they cannot well *teeboo* Nanking again to foreigners, after all their efforts to get them there to serve their purposes. If the Insurgents succeed, then a new treaty will be formed; and it is not likely, that one more stringent than the present will be acceded to.

But these are not all. The Lord is Commander in Chief in this movement, and is guiding matters in such a way as to show proud man that all things are under *His* control, and that the glory belongs to Him alone. Gov. Bonham, with Her Majesty's war-steamer Hermes, has lately paid a visit to Nanking, for the purpose of ascertaining the true state of affairs, as no reports coming through Chinese hands could be relied on. The news they brought back is most thrilling, and produces great excitement, as you will probably see by the *North China Herald*.

It is truly wonderful, that a body of obscure men from the Interior, so little acquainted with foreigners and their religion, should start with the Bible as their standard, and attempt to revolutionize their nation, religiously as well as politically; and that, from a mere handful, they should so soon be able to defy the combined forces of so great a nation. The more so, since the religion which they adopt is so much despised, and since they most emphatically discared the religion of their own nation, although their whole success (humanly speaking) depended upon public sympathy and volunteers to their standard.

What would appear to be the work of a century, seems now about to be accomplished at a single stroke. What is best of all, they appear to be thorough Protestants, and anti-idolaters of the strictest order. They acknowledge but one God, the Creator of all, to whom alone divine honor is due; and that Jesus Christ is the Saviour of men. Their Leader, whom they call "*Tae-ping-wang*" (Prince of Peace,) though he considers himself divinely commissioned, forbids by an edict the application to himself of the terms *Supreme, holy,* &c., as has always been customary among the Emperors of China. Such titles (he says) belong to God alone. The Ten Commandments compose their moral code, which they style the "Heavenly Rules," and they strictly enforce their observance.

What they have accomplished, they attribute wholly to the power and grace of God. With proud humility, and with glistening eyes, they point back to the fact that, at the beginning of their enterprise, some four years ago, they numbered only one or two hundred, and that, but for the direct help of their Heavenly Father, they never could have done what they have done. "In Quang-See," said they, "when we occupied Tang-Gan, we were sorely pressed; there were only some two or three thousand of us. We were beset on all sides by much greater numbers. We had no powder left, and our provisions were all spent. But our Heavenly Father came down, and showed us the way to break out. So we put our wives and children in the middle, and not only forced a passage, but completely beat our enemies. The Imperialists say we use magical arts. The only magic we have used is prayer to God."

The officers of the Hermes were treated with great cordiality. Horses were furnished, and they were permitted to ride through the city and country at pleasure.

They (the Insurgents) destroy all the idols they meet with, punish adultery and opium-smoking with death, and prohibit the drinking of wine, smoking tobacco, gaming, &c. Lucky and unlucky days, charms, enchantments, fortune-telling, sooth-saying, and ancestral worship, are all discarded. "On funeral occasions," say they, "no Budhist ceremonies are to be employed. Having placed the body in a coffin, put on mourning, and conducted the funeral to the place of burial, presentations of animals, wine, tea and rice, should be offered up to the Great God, accompanied by the following prayer: 'I thy unworthy son (or daughter) kneeling down upon the ground, present my supplications to thee the Great God our Heavenly Father. There is here present the soul of thy unworthy servant, such an one, who on a certain day, month and hour, departed this life. Having placed the body in a coffin, put on mourning, and conducted the funeral to the place of burial, I reverently present animals, wine, tea and rice, offering them up to the Great God our Heavenly Father, beseeching thee of thy favor to admit the soul of thy unworthy servant, such an one, up into heaven, to enjoy abundant happiness with thee. I also pray thee, the Great God our Heavenly Father, to regard and support me, thy unworthy son or daughter, granting peace to every member of my household, both great and small, warding off all kinds of fear, causing all demoniacal influences to retire, and every thing to happen according to our wish, accompanied by great prosperity and bliss, through the mercy of our Saviour and Elder Brother, the Lord Jesus, who redeemed us from sin. I also pray thee, the Great God our Father in Heaven, that thy will may be done on earth as it is in heaven. That thou wouldest look down, and grant this my request, is my heart's sincere desire."

"When the coffin is closed, the mourning put on, the body carried out to the place of interment, and lowered down into the sepulchre, all should cry out with a loud voice, saying, 'In obedience to the command of the Great God, our Supreme Lord, in obedience to the command of the Saviour of the world, the Lord Jesus, and in obedience to the command of the Celestial King, the Sovereign Director of the Great Doctrine, we pray that every kind of fear and dread may be removed far away, and demoniacal influences be compelled to retire. May every thing happen according to our wishes, and we obtain great prosperity and bliss.'"

"Every seventh day is to be observed as a day of worship, and for thanking the Great God for his goodness. Every time that the four days of the twenty-eight constellations, called Heu, Fang, Sing and Maou, occur, is to be observed as a day of worship."

The last is from an Almanac for 1852, and points out Sunday for the Sabbath. But the officers of the Hermes assert, that at Nanking they found them keeping the *seventh* day as the Sabbath. It would seem that there must be some mistake somewhere, or else that they have changed their practice since that book was published. Time will prove.

Within a few days after the return of the Hermes, the Rev. Mr. Muirhead started for Nanking, by the overland route, but was obliged to return. And Rev. Dr. Taylor started in a boat, by way of the River Yang-tz', but I learned yesterday that, when he got as far as Ching-kong-foo, he found piles driven across the river, so that no boat of any kind could pass. Whether he will attempt any other course, or return, is not known. I have conditionally engaged a passage on the same boat that took him, when it returns; and it was expected two or three days ago. It may not be possible to get there now, and may not be prudent to attempt it, as in all probability they are having warm times there. But if Mr. T. succeeds, why cannot I?

Before closing, I wish to quote a few remarks from one of their books:—

> "The true God of Heaven is one God,
> But men in general are ignorant, and walk in error.
> When you bow down to images of clay, wood and stone,
> We beg to ask, how long have you parted with your reason?
> Do not say that to comply with Heaven is to follow foreigners,
> For the generality of mankind are stupid and disobedient.
> Think of the reverence displayed for the Deity by Thang and Wan,
> And courageously break through the Devil's barriers.
> Comply with Heaven, and be happy; disobey and perish.
> What is the use of disputing about minor matters?
> You are none of you the children of Budhist idols.
> Why do you not then repent, and strive to get to Heaven?"

As might be expected at this stage, their religious views are mixed with superstitious notions. But they have light enough to show them the road to heaven, which is infinitely better than heathenism. It seems as if I could almost hear His voice, as it once spoke, "*Say not ye there are four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest.*" But where are the reapers? O, where? If Christians were as ready to work as God is to bless their labors, how soon would idolatry be banished from the earth!

As soon as possible, we ought to have one or two mission families in Nanking, which will probably be the capital if the new Emperor succeeds. One or two more should be in readiness to proceed to Honan, as soon as the way is opened. But where are the men, and who will send them?

P. S.—Since writing the above, I learn that Mr. Taylor has returned, and that about one hundred foreigners have gone in a fleet of ships to Ching-kang-foo, in the employment of Taoutai against the Insurgents, of which the latter have knowledge, and have offered large rewards for their heads. About six hundred Canton men, dressed in foreign uniform, and armed with foreign weapons, are also among the Imperialist land forces at that place, who are taken to be foreigners by the enemy, as was intended. This is a game to involve foreigners in the struggle.

In consequence of these things, Mr. T. thought it not prudent to go on shore; but he succeeded in getting as far as Silver Island, a little this side of "Ching-keang," which is in possession of the Insurgents, though he saw none of them. But he found a few priests, with whom he left a quantity of books for the patriots, of which they seemed very glad, as they thought they would recommend them to their favor. From this Island he saw the suburbs of the city of Ching-keang in flames, fired by the Insurgents, to get it out of the way. When he left, he brought away some fragments of the gods that formerly presided there.

Mr. T.'s teacher, a convert, and a native of Nanking, went to that place a short time before the Hermes did, and I am told that he brought back word, that the Insurgents are *Sabbatarians.*

THE CHINESE REBELLION.

Every thing relating to the Chinese rebellion continues to be interesting as well as strange. The London *Times* of August 2d, says that the movement of the disciples of Tai-ping-wang, which is interpreted to mean 'the Prince of Peace,' has nowhere been effectually resisted by the Imperialist troops, and at every point on which the Mandarins and the Mantchoo authorities have been attacked, they have been routed and overthrown. The British Plenipotentiary in China proceeded, toward the end of April, in her Majesty's steamer Hermes, up the Yang-tse-kiang, to confer with the chiefs of the rebellion, and to announce to them the neutrality of the British Government. The object of this expedition not being at first clearly understood, the Hermes was repeatedly fired upon from the forts along the river, but she succeeded in making good her voyage without loss of life. As Sir George Bonham approached Nankin, a singular indication was seen of the sudden change effected in the religious opinions of the Chinese, for the river was strewn with the floating fragments of wooden idols, like the figure-heads of ships scattered from a wreck. Shortly afterwards the interpreters went on shore, and a letter from Sir George Bonham was communicated to the Chinese chiefs, in which he appears to recognize their claim to the title of sovereign authority. The natives visited the ship freely, and great cordiality and eagerness to trade seemed to prevail. The interpreters succeeded in obtaining copies of some of the religious books circulated among the new sect, and it is impossible to doubt that they are derived from the Old and New Testaments, with some slight adaptation to the manners of the Chinese Empire. Thus, in the commentary on the seventh commandment, we are informed that smoking opium is to be considered as included in the crime of adultery. The prayers and thanksgivings to be used by the faithful in the various occasions of life are expressly offered "through the merits of our Saviour and heavenly brother, the Lord Jesus, who redeemed us from sin." The form of praise is evidently taken from the Christian doxology; the observance of the Sabbath is enjoined, and the whole dispensation of the Old and New Testaments is set forth in a poem or psalm, called the "Trimetrical Classic," which is one of the most singular productions we can remember to have perused. In point of morals and language, the conduct of the new sect is described as extremely decorous, and strikingly different from the usual habit of the Chinese.

A letter of Bayard Taylor to the N. Y. *Tribune*, dated May 15th, says that the rebels still held Nanking, Chin kiang-foo, and all the river between. The imperial troops were becoming disgusted with the struggle, and were inactive, if they had not already begun to retreat. There was very little excitement at Shanghae, either among the Chinese or the foreign residents. The former had very generally returned to their homes and opened their shops in accordance with the Taoutai's commands.

The U. S. sloop-of-war Plymouth was to remain at Shanghae, and not accompany the Japan Expedition, as expected. The American mercantile houses had addressed a letter to Commissioner Marshall, asking that they should not be left defenseless, exposed to any emergency that might arise. Commodore Perry, therefore, had detached the Plymouth for the present from the Japanese Squadron. The Commissioner had as yet received no answer from Pekin with regard to his reception; and if none should come within two or three weeks, he would probably proceed to the mouth of the Pai-ho, in the Yellow Sea, and communicate directly with the Capital. The Expedition to Japan was to sail from Shanghae on Tuesday, May 17, and though its immediate destination was not known, it was supposed that it would rendezvous at the great Loo Choo islands, there to await the Saratoga and Powhattan. A rumor was in existence that the Japanese had fortified their shores and stationed war-junks to prevent the entrance of the strangers into their waters, but this was regarded as a piece of Chinese exaggeration, it having come through Celestial mediums. The Expedition would probably not be able to remain in the Japanese waters longer than the beginning of the typhoon season, in August, when the coasts of the islands become dangerous, and in case that, in spite of the resolution and energy of Com. Perry, nothing had been accomplished by that time, the purposes of the enterprise would have to be postponed till another season.

BURMAH AS A MISSION FIELD.

Rev. Eugenio Kincaid writes from Rangoon, March 18, 1853, to the *Christian Chronicle*, that they have baptized 84 converts since July. He says:—

"If there is one field more hopeful than another—more ready to the harvest than another—it seems to me, that field is Burmah. One thing I know, here is a vast field open to our efforts, and *there is an extraordinary readiness to hear.* To me, it seems clear that God designs to save this nation. I cannot doubt, if the apostolic plan was adopted and carried out, in preaching the things of the kingdom of God, churches would spring up along our pathway in every city and district over the land. But if we will take our own way regardless of Christ's command and apostolic example, and sit down and work in a very narrow circle, then we cease to be evangelists. Why should we not expect to evangelize Burmah within the next twenty or twenty-five years? Is there any thing extravagant in thinking that it can be done? A few such men as Paul, and Barnabas, and Timothy, and Silas, would, I am quite sure, do the work—the fact that God gives the increase, is the reason why it could be done, if the heaven-appointed way was adopted. The modern plan of renovating the world by tracts, and books, and schools, must be abandoned. As means for evangelizing the nations they are worse than useless. *They cannot precede the ministry of the Word and be harmless; they will follow* and be useful. 'Go ye therefore, and preach the Gospel to every creature.' No wisdom of man can improve on this plan."

EFFECT OF READING NEWSPAPERS.—Rev. Dr. Daniel Baker, of Texas, says he has traveled through a great many States, mixed with the people, conversed at the country fireside, and preached in the open forest as well as in the thronged city. Where he found newspapers he found intelligence, people whom he could talk or listen to with pleasure, and among whom his good work prospered. As a general thing, where a newspaper was not taken, he could tell it in the slovenliness of the household, the ignorance of the children, and the difference in civilization between those who do take a newspapers and those who do not; that the traveler in the country will be pleased and entertained by the one, while he will despise the other, without knowing the cause to which the difference is attributable.

THE YELLOW FEVER AT NEW ORLEANS.—During last week the deaths at New Orleans from yellow fever averaged about 200 per day. On Fifth-day, August 15th, the whole number of deaths was 242, of which 227 were from the fever. The distress there is very great, notwithstanding the Howard Association is doing all in its power for the sick, and pecuniary assistance is flowing in from all parts of the country. At Mobile, Natchez, and other southern cities, the fever is raging, and proves very fatal.

MORTALITY IN NEW YORK.—The whole number of deaths in New York during last week was nine hundred and sixty-nine. Of these, 214 were from sun-stroke, to which should be added 15 before reported, making the whole number of deaths from sun-stroke during the recent hot weather 229. The deaths during the same week of 1852, were 524, and of 1849, 469.

THE TRAINER FAMILY.—Several weeks ago an appeal was made for contributions to purchase Emma Trainer, the mother of the colored girl Jane Trainer, about whom so much has lately been said in the New York papers. Up to last Second-day, only $224 75 had been contributed towards the $700 to be raised.

RELIGIOUS INTELLIGENCE.

The Savannah *Republican* says: "We understand that Rev. J. P. Tustin, of this city, forwarded to the treasurer of the Southern Baptist Board of Foreign Missions a check for $100—the contribution of the colored Baptist churches of Savannah to the African Mission. This is the amount of their annual subscriptions, though they exceed it some years. As an example of liberality, it might well be imitated by many churches in Georgia, whose members possess fairer complexions and more extensive means."

In Burlington, Vt., there have been remarkable conversions to Protestantism, eight adults in one day having publicly disowned the church of Rome. Two of this number were men of education, sent out as faithful missionaries to the States among the French. By many their lives are thought to be in danger. One of the number was conspicuous as a Bible burner at Champlain, some years ago, who represents his conscience as being a tormentor.

The Montreal *Witness* states that to the Wesleyan Methodist Church in Canada, the past year has been one of great prosperity in many respects; that seasons of spiritual refreshing have been numerous, and have resulted in the admission of about 2500 to the membership of the churches, above all that have been removed by death, expulsion, or in other ways.

Rev. A. P. Williams writes to the *Western Watchman*, under a late date: "I had the pleasure of baptizing Dr. B. B. Bonham, a minister of the Cumberland Presbyterian church, last Saturday. He is now a member of the Sugar Creek Baptist church in Buchanan county, Mo. Brother Bonham is a man of more than ordinary talents, and will prove to be, I have no doubt, a profitable accession to our denomination."

Mr. John Eyre, a member of the parish at Eastville, Northampton county, Virginia, with the most commendable liberality, presented two thousand dollars to the parish for the erection of a rectory; provided the parish would contribute five hundred dollars for the purchase and enclosure of a suitable site. This condition was immediately fulfilled.

The *Christian Watchman and Reflector* says it is reported, and with what seems to be reliable authority, that the American Bible Union will so far modify its practical aims, as to restrict its operations to the revision of the English scriptures, and in this manner avoid antagonism to the American and Foreign Bible Society.

Two hundred pupils have been instructed, during the present year, in the American Asylum for the Deaf and Dumb at Hartford. Of these there were 38 from Maine, 15 from New Hampshire, 23 from Vermont, 83 from Massachusetts, 6 from Rhode Island, and 30 from Connecticut.

The New York *Chronicle* states that Rev. Mr. Latham, pastor of the Methodist Wesleyan church, Yorkville, N. Y., has sent in his resignation to the president of the Conference, for the purpose of uniting with the Baptist denomination.

The pious physician, Dr. Kalley, through whose instrumentality mainly the Gospel light was rekindled in Madeira, is now in this country, visiting his humble friends, the exiled Portugese, who, after many troubles, have found a home in Illinois.

The Faculty of the Western *Military* Institute, at Drumon, Ky., at its commencement on the 23d ult., conferred the degree of D. D. upon Rev. S. Y. McMasters, the rector of St. Paul's church, Alton.

The king of Prussia has, at his own expense, circulated more than two hundred and fifty thousand copies of the Bible among the troops of his army; and these are printed in six different languages.

General Intelligence.

European News.

By the Humboldt at New York, and the America at Halifax, we have one week later dates from Europe.

The Eastern difficulty is within a few days of being settled, either for peace or war. The public generally look on the state of affairs as less satisfactory. The present position of the question stands thus:—Until the 10th or 12th of August, the Czar's final answer to the *ultimatum* of the four powers, (Austria, France, England, and Prussia,) cannot be known. If he accepts that *ultimatum*, his troops must be immediately withdrawn from the Principalities, and the Conference at Vienna, pursuing its arrangements, will conclude a Treaty to protect Turkey in all time coming. If the Czar refuses the *ultimatum* of the four powers, or evades a reply, (which will be considered equivalent to refusing it,) the allied fleets will be ordered to the Bosphorus, if not further, and active measures will be taken by France and England to maintain the integrity of their ally. The question, therefore, is on the point of solution for peace or war. The choice rests solely and wholly in the personal will of the Emperor Nicholas.

The journals of Frankfort of the 30th, say that Austria intends not only to demand reparation from the United States, for the Smyrna affair, but insists that the Porte shall immediately procure the extradition of Koszta.

St. Petersburgh letters say that when the Czar heard of the Koszta affair, he advised Austria to settle it as easily as possible, and do anything rather than give the United States a pretense for interfering in the affairs of Europe.

At Laodicea, a Turkish mob had attempted the life of the Russian Consul. Druses and other mountaineers were arming. In other parts of the Turkish Empire, great confusion and disorder prevailed.

Cholera is on the increase in Persia, and advancing toward Tabreez.

The Plague had broken out at Khorassen.

The Duchess Olga, of Wurtemburg, daughter of the Czar, is in London, where she has been received with distinction.

The London *Times* is severe on the opening of the Crystal Palace. Its chief bitterness lies against Mr. Pierce for being behind time, while Her Majesty was punctual to the minute on the original occasion in London.

The cholera continued its ravages at Copenhagen. The total number of cases, at the latest dates, was 4,700, of which 2,500 had proved fatal.

The Pawtucket Railroad Calamity.

The Coroner's Jury in the case of the persons killed by the collision on the Providence and Worcester Railroad, Aug. 12th, found as follows:—

"The said collision was the immediate result of the culpable carelessness, inexperience, and want of judgment of Frederick W. Putnam, the conductor of the Uxbridge train, in leaving the station at Valley Falls, when he had, by his time, but four minutes to reach the Boston switch, which we say was a disregard of the Railroad Company's orders and instructions; in not providing himself with a suitable and correct watch, his watch proving to be two minutes behind the true time, and yet it had been set by the Company's clock at Providence the night before the collision took place.

"We blame the managers of the road for appointing so young and inexperienced a man as Mr. Putnam to be conductor of the Uxbridge train, one of the most difficult, if not the most difficult train to manage on the road, and on which was involved the greatest risk of human life.

"We blame the managers for not ascertaining that every conductor was provided with a suitable and correct watch to run their trains by, and for not ascertaining why the Uxbridge train, since it has been under the charge of Mr. Putnam, had almost invariably been behind its time, and applying the remedy.

"We say that the train from Providence, in which was the President and Superintendent of the Railroad Company, with an experienced Conductor, should have started from the Boston switch the very second the signal was given; by so doing it might have reached in the one minute which was delayed a point on the road where it would have been in sight from the Valley Falls Station, and the great calamity would probably have been prevented; which delay, we say, is attributable to the Conductor of the Providence train permitting Engineer Freeman and the brakemen to be absent from their places when the signal to start was given.

"Finally, we say that the whole management of the trains is bad.

"There is no necessity of crowding the trains so near upon the time of the train from Boston—that the special rule in regard to the trains at this point is insufficient, and that some signal north of the curve, and in sight of the Valley Falls station, should have been used to warn the Uxbridge train of the approach of the train from Providence. The use of such signals would have prevented this sad catastrophe.

Singular Suicide.

From the Manchester (N. H.) Daily Mirror, Aug. 15.

At about 8 o'clock last evening, (Sunday, Aug. 14,) two young ladies, operatives in the mill, committed suicide by drowning; the particulars of which, so far as we have been able to gather, are as follows:—

One of them, was Miss Catharine B. Cotton, of Pownal, Me., aged 22; the other, Miss Clara C. Cochran, aged 19, a native of New Boston, but who lately had a home with a brother at Hopkinton. They roomed together at No. 24, Manchester Corporation, this city, and have frequently expressed a purpose to drown themselves; but their friends had no apprehension that such was their design. For a few days previous, they had talked freely of so doing, and communicated their intention to a room-mate, but still without creating any alarm. As they left their boarding house late in the evening, however, the lady rooming with them followed and watched them. They proceeded hand-in-hand, and with great apparant cheerfulness, to the bridge crossing the upper canal, leading to the Manchester Mill—stopped together upon the stone wall of the canal just above the bridge, and together leaped into the water. The act was seen by one or two persons, and the alarm was instantly given, though ten minutes elapsed before either was taken out. In that time, the body of Miss Cotton was recovered—that of Miss Cochran, having floated down the canal, was not recovered for some time after. All efforts to resuscitate them failed. Miss Cochran for some days previous had been very much depressed and low spirited.

Their whole proceedings were marked by great coolness and deliberation. Both of them left letters to their friends, announcing their purpose, and giving directions in regard to the settlement of their affairs and the disposal of their effects. Miss Cochran, we understand, was to come into possession of several thousand dollars at 21 years of age. Various rumors are afloat in regard to the cause of this rash act. From all we can learn, it is to be ascribed in both cases to the grief of disappointed love.

Fugitive Slave given up in Cincinnati.

A negro named George McQueery, *alias* Wash, was brought to Cincinnati on the evening of Aug. 15, from Piqua, claimed by Henry Mills, of Kentucky, as a fugitive slave. The colored people gathered in large numbers round the Galt House, where the fugitive was guarded by the United States Marshal and a posse of police, and exhibited much feeling, but dispersed upon being assured that the prisoner should have a fair trial.

Next morning the fugitive was brought before Judge McLean, in the United States Court, when the case was heard. The evidence was decidedly in favor of the claim of Mr. Mills, the fugitive having confessed being his slave.

The attorneys for the defense seem to have relied upon the unconstitutionality of the law. Judge McLean, in answer to objections raised by counsel for the slave, decided that the Fugitive Slave Laws of 1793 and 1850 were constitutional; that no State had the power to pass a law preventing fugitives being delivered up to those to whom they owed service; that no proof was necessary before the Supreme Court that slavery existed in the State whence the fugitive escaped, as it should be taken for granted that a Supreme Judge knew the laws of all the States; that States could not be compelled to give up fugitives by a law of Congress, if the provision in the Constitution did not do so; that slavery can only exist by the authority of law, and as it so exists in the Slave States, said law not being an infringement on the Constitution, the Free States are bound to recognize it in delivering up fugitive slaves from these States, upon clear proof that they are such.

Reformed Dutch Home Missions.—The following is an abstract of the annual report, showing the results of the Dutch Home Missionary Society's operations during the year ending June 1st, 1853:—

"Seventy-six feeble or new churches and missionary stations have been added. Eight churches have been organized by reason of the aid granted. Seven new houses of worship have been built by congregations aided. Five churches have given notice that they need no further aid. Fourteen new churches and missionary stations have been established and assisted. About five hundred persons have been received, on confession of their faith, into churches aided. Over three hundred and fifty have been received into the same on certificate. Between sixty and seventy Sunday-schools have been in operation in these during the year. About three thousand children and youth have been taught in them the Word of Life. Nearly nine hundred dollars have been raised by these churches and stations for domestic missions. Besides this, they have collected fifteen hundred dollars for benevolent purposes generally. A number of them, which have been aided but a short time, will need assistance but a little longer."

City and Country.—A letter from Burlington, Vt., makes refreshing allusion to the pleasures of life in the country, from which we copy as follows:—

"When I stroll over a cultivated farm, wade through sweet clover fields more than knee deep, wander over the green pastures, drink the pure water of the bubbling spring, see the fields of ripe wheat bending under the gentle breezes, or falling before the skillfully handled cradle; hear the rustling of the luxuriant corn leaves as the warm wind sweeps over them; smell the new made hay, more sweet than the perfumes of 'pouncet-box,' and watch the healthy cows as they march along in single file in the well-trodden path at set of sun, with glossy hair, and fine round bellies, with fresh grass well lined, and udders distended with rich milk, to yield their sweet treasures to the farmer's cheerful wife and her fair daughters—I feel in all their true force the charms of a country life, and can duly appreciate what the 'Bard of Avon' once put into the mouth of the honest and simple shepherd. 'Sir, I am a true laborer. I earn that I eat, get that I wear, owe no man hate, envy no man's happiness, glad of other men's good, content with my lot, and the greatest of my pride is to see my ewes graze and my lambs suck.' What mortal so demented as to be willing to exchange such a sweet and honest life for the cares and perplexities of the great city's Mayor, or for the 'stealings-in' even of the fat Alderman? Is it not strange that so many will pass by such a life, and crowd our cities, where thousands breathe impure air, and even suffer for the want of good and wholesome food?"

A Curious Book.—Mr. Jefferson made an original book out of the New Testament, an account of which is given by him in a letter to John Adams, dated October 13th, when Mr. J. was seventy years old. He took two copies of the New Testament, and cut out the sayings of the Saviour, rejecting every verse which was not evidently his; these he pasted into a book, and his compilation is described as covering forty-six pages. He wrote to John Adams, that this arrangement had placed before him "the most sublime and benevolent code of morals ever offered to man."

Eld. S. S. Griswold, expecting to spend a few months in Jefferson Co., N. Y., requests his correspondents to address him at Stowell's Corners.

The exhibit of the earnings of the Watertown, Rome and Cape Vincent Railroad, for six months, ending July 31, 1853, shows an excess over the corresponding six months of last year of $47,110 03.

State Agricultural Fairs.—The following table shows the times and places of holding the Agricultural Fairs of several of the States:—

New York State, Sept. 20–23, Saratoga.
Ohio State, Sept. 20–23, Dayton.
Cincinnati Horticultural Society, Sept. 20–25, Cincinnati.
Mass. Horticultural Soc., Sept. 21–23, Boston.
Pennsylvania State, Sept. 27–30, Pittsburgh.
Michigan State, Sept. 28–30, Detroit.
Indiana State, Sept. 28–30, Lafayette.
Wisconsin State, Oct. 4–7, Watertown.
North-Western Fruit Growers' Association, Oct. 4–7, Chicago.
Illinois State, Oct. 11–14, Springfield.
Alabama, Oct. —, Montgomery.
Canada, Upper, Oct. 5–7, ——.
Canada, Lower, Sept. 27–30, ——.
Georgia, (So. Central,) Oct. 17–20, Augusta.
Kentucky, Sept. 13–17, Lexington.
Maryland, Oct. 25–28, Baltimore.
Vermont, Sept. 13–15, Montpelier.
Virginia, Nov. 1–4, Richmond.
New Hampshire, Oct. 5–7, ——.

Earthquake in Venezuela.—Advices have been received from Porto Cabello, giving the particulars of the destructive earthquake which took place at Cumana on the 15th of July. The first shock of the earthquake was so violent, that although it continued its vibrations only two minutes, it destroyed in that short space of time every house but one in that principal part of the city, called Puente Arriba. Many of the inhabitants of the portion which contained the dwellings of the more opulent, were buried in the ruins. This catastrophe seems to have put a sudden end to the war; for 600 soldiers in the barracks were among the victims, together with almost all the officers of the revolution. The utmost consternation naturally prevailed among the survivors, and it is said that a respectable ecclesiastic was sent to General J. F. Monagas, who was preparing his troops to march against Cumana, offering to submit, and asking for assistance for the sufferers. It is added, that these requests were assented to, and that he immediately sent one of his brothers with a supply of provisions and men. The earthquake was felt in Barcelona, and destroyed three large buildings, including the barracks, just after 700 soldiers had left them. All along the coast of Venezuela shocks were felt, but no mischief was done.

The Leviathan Steamship.—The Portland (Me.) *State of Maine* says: Mr. Betts, the great railway contractor, is a Director in the Eastern Navigation Company, who are constructing the Leviathan Steamship, for the purpose of facilitating ocean navigation. The other head of this Company is the Earl of Yarborough, and the names of Mr. Peto, and others of equal note, are also associated with Mr. Betts in the direction. This Company has laid the scheme for a monster steamer, whose dimensions are given as follows: length 673 feet; breadth 80 feet; out to out of wheel-houses 120 feet; depth of hold from combings of main deck 60 feet; power of engines 6,000 horse. Her decks present an area of 1½ acres of surface. The ship is being built by Scott Russel, Esq., the greatest naval architect of England, and is constructed in separate compartments, made water-tight, so that in case of her bow or stern breaking off, she would still be able to float in separate pieces. Halifax is regarded as the most suitable port for this new move in ocean navigation. The steamer is to sail from Milford Haven, where she is now building—or from Holyhead Harbor, which promises eventually to become the great steamship terminus of the British Isles.

SUMMARY.

On Monday, the 26th ult., there was laid across the Ohio River, on the New Orleans and St. Louis line, about one mile below Paducah, a monster telegraph cable, said to be the longest in America and the largest in the world. The cable is four inches and a quarter in circumference, fourteen hundred and forty yards in length, and weighs eleven thousand pounds. The wire in this cable is iron (No. 9,) and is covered by three coats of gutta percha, and these by three coats of coarse Osnaburg, saturated with a composition of non electrics; the whole is encased by eighteen wires of the size of the center one, and secured by a wire of the same size as the others, running spirally.

A clan of villains, numbering about twenty, among whom are several doctors and other men of standing in the community, banded together for the purpose of robbing, &c., has been discovered in the Southern part of Indiana, where they have been committing depredations for some time. A fellow named Daniel Rickets, who was leader of the band, has been arrested and committed to jail. A robbery had been committed, and from some cause, not stated, suspicion rested on a Dr. Smalley and a student in his office named Harrison, both of whom were missing. They were pursued, and the student taken at Indianapolis, who, to save himself, exposed the whole gang and all their operations and purposes.

Miss Gilmour, daughter of a widow in New York, was killed on Sunday, Aug. 14, by lightning, in the village of Canterbury. The circumstances of the case were quite novel. She was standing under the telegraph wire, which crosses the lawn in front of Mrs. Cunnigham's house, where she was boarding. The wire hangs within some ten feet of the ground; there was no rain at the time, though the storm was raging at a distance. The lightning, it is supposed, struck the wire more than a mile distant, followed its course, shattering all the posts, some to splinters, and a portion of the current was diverted so as to kill the deceased.

An Apothecaries' National Convention will soon be held in Boston. The object of the organization is to encourage young men to more thoroughly qualify themselves for the duties of the business. It is believed that a higher degree of knowledge and skill in medicals, and the branches of science with which they are connected, is required, and that the Convention, by combining unanimity in action from representatives of all sections of the country, will be able to put in operation such measures as will aid to bring so desirable an object about.

On Thursday night, John Harlen, a resident of Hamilton Av., Brooklyn, while laboring under delirium, caused by liquor, seized an axe and raised it for the purpose of striking his wife, when he himself fell down dead upon the floor.

We learn from the Newark *Advertiser*, that the Bank Commissioners, having made a Report to the Chancellor that they had made an official inspection of the "Traders' Bank" at Cape May, and "Bank of America," Cape May Court House, and have reason to believe that the said Banks are not carrying on the business of banking in a *bona fide* manner, the Chancellor issued an order to the said Banks to show cause on Monday, the 15th instant, why the said associations should not be declared insolvent, &c.

Intelligence is brought of a Newport vessel, iron laden and bound for Quebec, having foundered on the Banks. The crew and passengers—three of the latter being females, one of whom died—took to the boats, and after great privations for nine days, being reduced to the greatest extremity from want of food, they were picked up by a French vessel and carried into San Antonio, whence they were taken by a Colonial cruiser to Lance au-Loup, to procure a passage to Canada.

A letter dated Kenosha, (Wis.,) Wednesday, Aug. 10, 1853, says, Having lately passed through Southern Wisconsin, and Northern Illinois, I hesitate not to say, that the crops generally present a better appearance this season than for several years previous. Winter Wheat has been partially injured by the rust, but spring grains are fine, both in quantity and quality. Corn and potatoes look very promising, and if fair prices are sustained this fall, the farmers of Wisconsin will again stand erect. The Wheat crop is now mostly secured, and a large proportion of Oats harvested.

Accounts from Newfoundland to August 10 state that the ship Charles Clark, from Hamburgh to Quebec, with 118 passengers, was lost, after having been 56 days at sea, at Freshwater Point, near Trepassey Bay, on 28th July, and five passengers perished; the rest had reached St. John, Newfoundland, where a subscription had been raised to furnish them with clothing, and a reward offered for some miscreants who plundered their property.

Rev. John A. Butler, formerly a resident of South Boston, but now a missionary of the American Board at South Africa, lately had a narrow escape from death. While crossing the river "Umkomazi," on horseback, his leg was seized by a crocodile who pulled him from his saddle. Clinging to the mane of his horse with a death-hold, they floundered into shallow water, when the natives on the shore beat off the crocodile. Mr. Butler received five gashes from the teeth of the monster.

The Memoir of the Life and Labors of the Rev. Adoniram Judson, D. D., the father of American Baptist Missions in India, by the Rev. Dr. Wayland, President of Brown University, is to be published in two large duodecimo volumes of 1100 pages in all; containing a portrait from an engraving on steel, in the highest style of the art. It is advertised to be ready in September next. Price *two dollars*.

A dispatch dated Buffalo, August 18, 1853, says: The new Sandusky steamer Mississippi collapsed a flue last night, when twenty-five miles out from Buffalo, instantly killing a fireman, and seriously scalding two others. An alarm of fire spread among the passengers, and general consternation prevailed; but the fears were quieted after a while, and the boat returned to Buffalo. The accident is supposed to have been caused by a flaw in the iron of the flue.

The Government have purchased, for $530,000, the property in Wall-street, New York, next the Custom House, at present occupied by the Bank of the State and the Bank of Commerce, for the purpose of an Assay Office, under the act of the last Congress. This property was bought within a few years at $187,000, and resold to the present occupants at $240,000.

A dispatch dated Cumberland, Md., Saturday, Aug. 20, 1853, says: Cholera broke out in this place on Wednesday last, and fourteen deaths have since occurred from it. It is now subsiding, and the few cases under treatment are perfectly manageable. The disease was caused by an overflow of the small canal running through the lower part of the town. Many families have left.

The vessels of the United States Japan Squadron are assembling in the harbor of Shanghae. The principal and evident object of the expedition is the establishment of American settlements and coaling stations in the China Seas, for the protection and encouragement of our rapidly increasing Eastern trade.

Illinois reports are about like Wisconsin. In the Rock River region, as a general thing, it is conceded, the yield of wheat will be much larger than that of any year for the last five. Corn also looks exceedingly well, and we should judge there was more planted, by one fourth or one third, than in any previous year. The weather, so far, has been very favorable for vegetation.

A gentleman in New Haven has caught in his garden, since the 10th day of June, with twenty-four wide-mouthed bottles, partly filled with molasses and vinegar, *three bushels of flies, bugs, millers, &c.* The bottles were hung upon his garden fence. During the first seven days, the amount of flies, &c., caught, was forty-two solid quarts.

Over a thousand Americans were recently gathered in the hotels at Montreal. They had so far exceeded all calculations made for them by the hotel keepers, that "colonization" became necessary, and crowds were obliged to lodge in the steamboats lying at the wharves.

The epidemic at New Orleans has reached a fearful hight. The deaths during the week ending Aug. 13, were 1,518; equal to *nine thousand* in the City of New York. Of the 1,518, no less than 1,277, or more than 84 per cent., were from yellow fever.

Rev. M. B. Anderson, President of the University of Rochester, and recently Editor of *The New York Recorder*, has received the honor of LL. D. from Waterville College, Me., of which he was for many years a Professor.

On Sunday, Aug. 14, there were 270 deaths at New Orleans, of which 235 were from Yellow Fever. This is equal to about 1,500 a day, or ten thousand five hundred per week, in a population equal to that of New York.

Wisconsin never had such a year for good crops since it was settled. Wheat and oats are large and heavy, and corn tall and healthy. A great deal of hay has been cut, and farmers are still busy at that work.

By a law of the last Legislature of Connecticut, a fine of $100 is imposed upon any Bank in that State, for every fractional bill it shall issue—and a fine of $20 upon any person in the State who shall circulate any such bill, of that or any other State, after the first day of September.

Peter Van Zandt, a soldier in the Revolutionary War under Wayne, died at the residence of George V. Miller, in Lodi, Seneca County, at the advanced age of 96. He retained his mental faculties to the last.

The cost of completed railroads in the United States, Jan. 1, 1853, was $272,700,000, and of those in progress, $220,000,000, making an aggregate of capital invested of $592,770,000—of which the New England States have $131,940,000 in completed roads.

Nature has built us for a particular sphere, and has given us more of talent for that than any other. She has made the same difference in head-soil as in earth-soil. Each will produce something peculiar to itself if allowed.

If we scrutinize the lives of men of genius, we shall find that activity and persistence are their leading peculiarities. Obstacles cannot intimidate, nor labor weary, nor drudgery disgust them.

Letters received from Calcutta state that Capt. Hatch, of the ship Concordia, died there of cholera. The disease was subsiding, but at one time the deaths had reached 700 per day.

The earnings of the New York Central Railroad for the month of July have not been publicly reported, but the increase over the corresponding month of last year is said to be 35 per cent.

On several of the hot days of week before last, *thirty horses* per day dropped dead in the streets of New York. A good many of these were omnibus horses, driven by cruel drivers until they fell dead in the traces, from being overloaded and overworked.

It is reported that the authorities of New Orleans, unable to provide decent burial for the victims of pestilence, have resorted to the ancient custom of burning the dead.

Norton's *Literary Gazette* says that never before, probably, were so many American booksellers and publishers abroad, at one time, as at present.

Why do post-office stamps resemble idle children at school? Because they require to be well *licked* to make them stick to their letters.

The potato rot has appeared all over the Provinces of Nova Scotia, New Brunswick and Newfoundland.

An epidemic resembling Yellow Fever was at last accounts committing fearful ravages in the Capital of Guerredo.

The Albany *Knickerbocker* lately received a letter inquiring, among other things, whether pig iron was petrified pork.

It is said that Mr. John Dykes, a compositor upon the the *Boston Daily Chronicle*, has fallen heir to an estate of $30,000.

The earnings of the Erie Railroad for the first ten days in August indicates a gross business for the month of $400,000.

It is stated, upon the authority of *The Genesee Evangelist*, that Rev. Dr. Cox is about to remove from Brooklyn to Oswego.

MARRIED.

In Petersburgh, N. Y., on the 8th inst., by Rev. Azor Estee, Mr. William Briggs, of Troy, to Miss Edna Lewis, of Petersburg.

At Jericho, N. J., on the 23d, ult., by Eld. D. Clawson, Florian Joseph Wiesler to Gatharine Buhten.

On the 16th of August, by Eld. P. S. Crandall, Mr. Benjamin C. Maxson, of Genesee, Allegany Co., N. Y., to Mrs. Nancy Coon, of Ceres, McKean Co., Pa.

DIED.

In Brookfield, Madison Co., N. Y., Aug. 12, Widow Betsey Green, aged 75 years. Mrs. Green experienced religion in early life, and although she had never made a public profession of it; yet, such was her affection for and trust in the Saviour, that her friends feel that their loss, though great, is her eternal gain.

At Roads, on the 9th inst., John Sutton, in the 61st year of his age.

At Marlboro, N. J., on the 15th inst., Widow Amy Ayars, in the 84th year of her age. For the last two years she had not had her reason. She professed religion in early life, and was esteemed a worthy member of the church many years before her derangement. She selected the following words to be used at her funeral: "Weep not for me, but for yourselves and your children." D. C.

In Portsmouth, R. I., on the 8th of August, Mrs. Lucy Almy, wife of David Almy, and daughter of the late Dea. Daniel Babcock, of Hopkinton, aged 52 years. Mrs. Almy professed religion in early life, and connected herself with the 1st Seventh-day Baptist Church of Hopkinton, of which she remained a member until her death.

LETTERS.

W. B. Gillett, L. T. Heritage, G. S. Crandall, H. S. Gurney, W. B. Maxson (notice not enclosed,) N. V. Hull, Azor Estee, Joshua Clarke, S. Fordham, James Stelle, Elias Burdick, E. R. Clarke, C. M. Lewis, J. R. Butte.

RECEIPTS.

FOR THE SABBATH RECORDER:

G. Greenman, Mystic Bridge, Ct.	$2 00	to vol. 10	No. 52
Clarke Greenman “	2 00	10	52
Thomas S. Greenman “	2 00	10	52
W. B. Lewis “	2 00	10	52
Wm. M. Barber “	2 00	10	52
Wm. E. Maxson “	2 00	10	52
Henry Chipman “	2 00	10	52
Jeremiah W. Brown “	2 00	10	52
David Langworthy “	2 00	10	52
Horace Champlin “	2 00	10	52
Wm. C. Tanner “	2 00	10	52
Hazard R. Gates “	2 00	10	52
Warren Lewis “	2 00	10	52
A. G. Boss “	2 00	10	52
J. E. Edmonson “	2 00	11	26
George Payne “	2 00	9	52
T. M. Clarke, Pequonuc, Ct.	2 00	10	52
B. F. Langworthy, Stonington, Ct.	2 00	10	52
K. C. Barker, Newport, R. I.	2 00	10	52
Peleg Saunders, Potter Hill, R. I.	2 00	10	52
C. C. Lewis, Jr., Ashaway, R. I.	2 00	10	52
Peleg Babcock “	2 00	10	52
I. D. Titsworth, N. Market, N. J.	2 00	10	52
Alfred Babcock “	1 00	10	5
Isaac S. Dunn, Plainfield, N. J.	2 00	10	52
Joel C. Harris “	2 00	9	52
Theodore A. Dunn “	2 00	9	52
Jeremy Davis, Marlboro, N. J.	2 00	10	52
A. Hakes, Southampton, Ill.	4 00	10	52
John Simpson “	3 00	—	—
Augustus Kenyon, Wirt	2 00	9	52
R. E. Crumb, Leonardsville	2 00	10	20
Lucinda Rogers “	2 00	10	52
John Walker, New York	1 75	10	13
Amos Stillman “	50	10	8
John W. Green, New London	2 00	9	52
Hiram Sherman, Verona	2 00	10	52
B. F. Chaplin “	2 00	9	52
N. H. Satterlee, Durhamville	2 00	10	52
S. P. Marsh, Higginsville	2 00	10	52
Benj. Maxson, Stowell's Corners	2 00	10	52
Charles Saunders, Berlin	2 00	10	52
Betsey Saunders “	2 00	10	52
Amelia Green “	1 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

John R. Butts, Southampton, Ill. $1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Levi H. Bond	$1 00	Anthony Hakes	$1 00
Alfred Babcock	1 00	John Simpson	1 00

WILLIAM M. ROGERS, Treasurer.

New York Market—August 22, 1853.

Ashes—Pots $4 81; Pearls 5 18.

Flour and Meal—Flour. 5 25 for Canadian, 5 06 a 5 12 for common to straight State, 5 06 a 5 33 for mixed to fancy Michigan and Indiana and common to good Ohio. Rye Flour 3 50 a 3 62. Corn Meal 3 12 a 3 18.

Grain—Wheat, 1 15 for red Ohio, 1 20 for mixed Ohio, 1 30 for white Michigan and prime Ohio, 1 33 a 1 35 for prime Genesee. Rye 82c. for new. Oats 45 a 46c. for Jersey. Corn 73 a 74c. for Western mixed, 75c. for Southern yellow.

Provisions—Pork. 13 00 for prime, 15 50 for mess. Beef. 4 75 a 6 25 for prime, 7 50 a 10 00 for country mess. Lard 10½ a 11c. Butter, 12 a 16c. for Ohio, 16 a 19c. for State. Cheese 8 a 8¾c.

Lumber—13 00 a 14 00 for Spruce and Pine.

Tallow—10½c. for prime city rendered.

Wool—Scarcely any transactions, and no variation in prices from last week.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

The Virginia Association.

THE next Annual Meeting of the Seventh-day Baptist Virginia Association, is to be held on the Meathuse Fork, Doddridge Co., Va., commencing on the sixth day of the week before the first Sabbath in September, 1853, (second day of the month,) at 10 o'clock A. M. Brethren (especially ministers) of sister Associations, are invited to meet and spend a season with us. J. F. Randolph, Cor. Sec.

Yearly Meeting of R. I. and Connecticut Churches.

THE Yearly Meeting of the Rhode Island and Connecticut Churches will be held with the 1st Church in Hopkinton, commencing Sixth-day evening before the last Sabbath in August. Introductory sermon by Eld. E. Barnes.

P. S.—At the same place, on Fifth-day preceding the Annual Meeting, there will be preaching at 10 A. M., by Eld. Joel Greene; on Sixth-day, at same time of day, by Eld. A. B. Burdick. Other arrangements will be made in due time. It is hoped that a general attendance at these meetings will be followed by the outpouring of the Holy Spirit upon the people.

CHARLES SAUNDERS, Com.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH.

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

A MENEELY'S SONS West Troy, N. Y.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Spring Arrangements*, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 3.15 P. M. This line connects at Elizabethtown with trains by the N. J. Railroad, foot of Cortlandt-st.

Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3.45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilksbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.

Trains on this road pass Plainfield at the following hours:
Going to New York—6.40, 10 a.m., 12.15, 5.30 p.m.
Going from New York—9.35 a.m., 1.80, 5.30, 7.30 p.m

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8 A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M., for Delaware and all intermediate stations.

Way at 3½ P. M. for Delaware and all intermediate stations.

Night Express at 6 P.M. for Dunkirk and Buffalo.

Emigrant at 7 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 6 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

☞ The following are the hours at which trains leave the several stations mentioned:—

Hornellsville:
Going East—2.12, 8.18, 9.40 a.m., 3.10, 8.24 p.m.
Going West—6.57, 10.43 a.m., 5.35, 6.54, 10.43 p.m.

Alfred:
Going East—2.48 p.m.
Going West—11.15 a m., 10.46 p.m.

Stonington Line, for Boston,

PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. J. M. Lewis, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from Pier No. 2 N. R., first wharf above Battery-place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the train which leaves Boston at 5½ P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other; being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers on arriving at Stonington proceed immediately per steamboat train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6 30 A. M.

A Baggage Master accompanies the steamer and train through each way.

The steamer PERRY leaves Providence for Newport at 9 A. M., and 6 P. M., daily, except Sundays.

For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office, No. 10 Battery-place.

Miscellaneous.

Daniel Webster's late Residence.

A correspondent of the Boston *Daily Advertiser* gives an interesting account of a recent visit to the farm of Mr. Webster, from which we copy the following extract:—

"Everything at the house at Marshfield, is just as Mr. Webster left it. There is no one living in the house except the one or two servants who take care of it; but it does not have the desolate air of a vacant establishment. One almost expects to see some of the family come forward to give the cordial welcome which always greeted visitors there. We went through the house. We paused a few moments in silence, in the room in which the great statesman breathed his last. We seated ourselves in the beautiful library, the shelves, of which are still loaded with books, and the walls adorned with the well-known pictures.

The farm is carried on under the same superintendence and in the same manner as formerly, the general directions and supplies being furnished by Mr. Paige, in behalf of the trustees. It is thought important to ascertain whether it will sustain itself, and how much income, if any, can be realized from it. It thus presents the same general appearance as formerly.

We walked across part of the estate to the grave. It lies, as you know, just at the edge of the old burying-ground, where repose the remains of some of the old Pilgrims, on a rising ground which overlooks the ocean. The mound of earth which covers the tomb, bears a slab of marble with the simple inscription "Daniel Webster." In front are the small monuments to Mr. Webster's first wife, and the children. Two other monuments, one with the names of two of Mr. Webster's children who died in infancy, and two of Mr. Fletcher Webster's children, and the other with the epitaph which he directed for himself, are ready. All these things were either arranged by Mr. Webster himself, or since his decease, in accordance with his own specific directions. The epitaph has been engraved upon the marble, line for line, precisely in accordance with his request.

Small Cattle.

A writer for the New York *Tribune* notices some of the great and small cattle on exhibition near the Crystal Palace. From his article we clip the following notice of several small specimens of the bovine race:—

The first we will notice are two, a Bull and Heifer, of the sacred cattle of Burmah. The Bull is 32 inches high, 46 inches long on the back, from horns to tail. The latter is very slim, with a heavy black bush nearly sweeping the ground; legs slim, with hoofs like a deer; ears thin and soft; horns like a small common bull, wide spread, and dark colored. Just at the point of intersection of the neck with the shoulders, rises a hump, 6 inches high, 10 long, and 4 thick at the base. The color of the body is a curious gray, somewhat like a gray deer; the face white, with black ring around the eyes, and dark nostrils; the hump, feet, and extremity of the tail nearly all black. The hair short and rather stiff. The Heifer is 30 inches high, and proportionably smaller than her mate, with much shorter horns. Her color is that of a red gray deer, with scarcely a white spot about her. The male is supposed to be six years old—the female we judge is not so old. They were imported into Boston, and brought to this city within the last three or four weeks.

Another equally great curiosity, and almost equally small cattle, may be seen along side of another pair of great Oxen. This is a Shetland Cow, 8 years old, 31 inches high, gray black color, one lop horn, and in all appearance a perfect miniature of our common Cows. She gives about 7 quarts of milk a day, when fresh, and has one calf—a half-bred Devon—by her side, of the same hight, and somewhat heavier, 20 months old, which sucks the dam, and at the same time gives milk herself, about a quart a day; of course, without ever having had a calf. It is said this would be a good breed of Cows for keeping in cities, and on ship-board, as they need much less room and food than larger animals, while they give milk enough for a small family. These Cattle are owned by Jas. Bicknell, of Erie County, who has also three very curious Sheep, of the Bakewell breed, of the ages of 2, 4 and 6 years, which have never been sheared, and the fleece upon the oldest one is estimated to weigh 35 pounds; the live weight of the Sheep being 335, and the wool three feet long, which seems to twist naturally into ringlets resembling carded rolls.

Men and Women Boarders.

Under the title of "Mrs. Grumble's Soliloquy," Fanny Fern contributes the following to the *Musical World and Times*:—

"There's no calculating the difference between men and women boarders. Here's Mr. Jones, been in my house these six months, and no more trouble to me than my gray kitten. If his bed is shook up once a week, and his coats, cravats, love-letters, cigars, and patent-leather boots, left undisturbed in the middle of the floor, he is as contented as a pedagogue in vacation time. Take a woman to board, and (if it is perfectly convenient) she would like drapery, instead of drop-curtains; she'd like the windows altered to open at the top, and a wardrobe for her flounced dresses, and a few more nails, and another shelf in her closet, and a bench to put her feet on, and a little rocking-chair, and a big looking-glass, and a pea-green shade for her gas-burner. She would like breakfast about ten minutes later than your usual hour; tea ten minutes earlier; and the gong, which shocks her nerves *so*, altogether dispensed with. She can't drink coffee, because it is exhilarating; broma is too insipid, and chocolate too heavy. She don't fancy cocoa. 'English breakfast tea' is the only beverage which agrees with her delicate spinster organization. She can't digest a roasted, or a fried dish; she might *possibly* peck at an egg, if it were broiled with one eye on the watch. Pastry she never eats, unless she knows from what dairy the butter came which enters into its composition. Every article of food prepared with butter, salt, pepper, mustard, vinegar, or oil; or bread that is made with yeast, soda, milk or saleratus, she decidedly rejects. She is constantly washing out little duds of laces, collars, handkerchiefs, chemisettes and stockings, which she festoons up to the front windows to dry; giving passers-by the impression that your house is occupied by a *blanchisseuse*; then jerks the bell-wire for an hour or more, for relays of hot smoothing-irons, to put the finishing stroke to her operations. She is often afflicted with interesting little colds and influenzas, requiring the immediate consolation of a doze of hot lemonade or ginger tea; choosing her time for these complaints when the kitchen fire has gone out, and the servants are on a furlough. Oh! nobody knows, but those who've tried, how immensely troublesome women boarders are! I'd rather have a whole regiment of men boarders. All you have to do is, to wind them up in the morning with a powerful cup of coffee, give them a *carte blanche* to smoke, and a night-key, and your work is done."

A Story of Suffering at Sea.

On the 25th of February last, the schooner S. R. Soper, Capt. Samuel Soper, sailed from Provincetown for a cruise in the Atlantic Ocean for whales. Nothing unusual happened until about the last of July, when one morning a school of whales was discovered. Three boats were immediately lowered, each containing five men, and commanded by the captain, first mate, and second mate. The second mate killed the first whale, and towed him to the ship. The other whales then started off, pursued by the boats of the captain and mate. This was in longitude about 77 and latitude about 34. They continued the pursuit, and finally the captain fastened to and killed a forty-barrel sperm whale. By this time, night began to set in, and no vessel was to be seen from the boats in any direction. This was rather startling, as they had no provisions or water on board, but upon consultation they concluded to stick by the whale until morning, in the hope that with returning daylight they should be able to find their vessel. When morning broke, the horizon was anxiously scanned, but no vessel was to be seen.

All that day was spent in cruising round after her, and at night another consultation was held. They had compasses, but no time, and the captain ordered that during the night they should each go in a certain direction, and meet in the morning. The mate, Mr. Samuel Genn, of Provincetown, states that he followed these directions carefully, but when morning dawned, the captain's boat was not to be found. He spent a portion of the next day in searching for the captain, but finding his efforts vain, and that his crew were beginning to suffer dreadfully for food and water, they being in an open whaleboat, without protection from the fierce heat of the sun, he concluded that it was best for him to shape his course for the nearest land, which he did by steering a N. N. W. course. They had a sail, but it was not of much use. Their sufferings from this time cannot be described. But once they saw a vessel. She was at some distance, and the sea was very rough, so that the mate deemed it impossible with safety to steer for her; and as those on board did not see the boat, they witnessed her disappearance with the feeling that their last hope was leaving them.

It now began to blow severely, and the mate was obliged to rig a "drug" with his oars and whaling lines, with which he was enabled to lie to without danger. When the gale ceased, he again put sail on the boat, but the crew were almost at the last gasp of suffering; their lips were black, and death seemed to stare them in the face. For the last twenty hours, so great were the pangs of thirst that they began to drink salt water, which generally brings on delirium and death in a short time. At the end of the sixth day they made Cape Fear, and went ashore, reaching Beaufort, N. C. Mr. Genn and one of the crew, Cornelius Price, of Boston, worked their passage in a vessel to New York, and reached this city on Sunday last, and are now at Provincetown. What has been the fate of the captain and the five men in his boat is unknown. They may have discovered the vessel, or they may have reached the shore. If they did not, they have probably all perished. There was a short rain one day while they were on board the boat, but they had no means to catch it. The second mate and five men are on board the vessel, and she is, therefore, probably safe, and will probably arrive at some Atlantic port in a few days. The face of the mate still bears the impress of the terrible sufferings he has undergone, in parched and blackened lips, and sunken and death-like features. [Boston Traveler.

Escape of a Convict.

On Saturday last we visited Sing Sing, where we learned that a convict escaped from the State Prison the day previous in a very ingenious and skillful manner. James Dunn, the convict in question, although but twenty years old, has served one term in the prison, and had been but a few months returned on another sentence, which was for life. He worked in a weaver shop, and managed to procure strips of India Rubber cloth, with which he made a tube, some six feet long and water-tight. To one end of this he attached a bag of the same material, and shaped like a duck. During the forenoon of Friday he left his shop and managed to elude all the vigilant keepers until he reached the river, where he threw off and secreted all his clothing, and with his India Rubber life-preserver plunged into the water. Sinking to the bottom, he kept one end of the tube in his mouth, while the bag floated upon the surface, through which the air passed to supply respiration. In this manner he went some distance from the shore, and drifting with the tide he passed the guards and keepers, and all the men employed along the prison docks, the railroad, Robinson's dock, the Farmer's dock at the lower landing of the village, Mansion House dock, and up to Colyer's dock, a distance of half a mile. At this point some part of his pipe gave way, and he had to rise to the surface and swim ashore. Here he found a number of men and boys who were astonished to see a stranger swimming from a bay four miles wide at midday, and under the burning sun of one of the hottest days of the season. On gaining the shore he remarked with perfect composure, that he had "won the bet!" Some one inquired where his clothes were. He pointed to the upper landing, and remarked that he had "left them up there when he went in." He then started up the railroad track, and meeting a Mr. Fowler, he pointed to a person still further north and inquired of Mr. Fowler "if that man had a bundle of clothing?" He received a negative answer, when he replied that "he had stolen his clothes while he went in swimming," and then started off a few hundred yards, when he left the road, and entered Gen. Van Wyck's grove. Soon after he was observed crossing the yards and fields toward the Dale Cemetery, in the same condition in which he left the river, since which he has not been seen. [Peekskill Repub. Aug. 16.

Early History of a Suicide.

From the New Orleans Delta.

Franklin Gray, who committed suicide a few days ago, by throwing himself before the cars at Rochelle, near New York City, and whose case, from his domestic relations, appears to excite great sympathy in the North, is very well known in the West and South. He lived at Helena, Arkansas, and kept an indifferent drinking house, with a room for *faro* and other games. He was a professional gambler, and having been detected in some tricks at faro, by which he had attempted to defraud a respectable gentleman of Phillips County, Arkansas, out of a considerable sum of money, the citizens becoming enraged, demolished the groggery, tore down the building, and obliged him to leave, without his coat, at midnight. He went to San Francisco, and, by the successful tricks of his trade, accumulated a large fortune, and turned up in Washington, about a year ago, as the *millionaire* Col. Gray, one of the merchant princes of San Francisco. He stayed at Brown's Hotel—had a fine suite of rooms—dressed superbly—effulgent with brilliants and diamonds of the first water. He was not long in making a decided sensation in that *diplomatic city*.

He soon acknowledged the beauty and charms of his present wife, whom he had met at one of the weekly soirees at Brown's Hotel, where the wealth of Col. Gray obtained for him a facile *entree*, and, through the influence of *disinterested* friends, he laid at the feet of the young lady's *mother*, his diamonds, money, and rent-roll. The bait was too tempting to be rejected. The engagement became the topic of public conversation. The lady's mother was cautioned against the connection, but the rent-roll won the day. The wedding took place in the church, and was a grand affair. Senator Gwin gave away the bride. The magnificent *trousseau* of diamonds, with which he presented his bride, was displayed to the public gaze, and it is feared that many a fair maiden sighed because she was not the fortunate recipient of Col. Gray's vows and money.

About nineteen years ago, Franklin Gray married the widow of a respectable lawyer of North Carolina, much his senior, but a showy and intelligent lady. It was the same Mr. and Mrs. Gray who were mixed up in the rumored attempt to poison with champagne Gen. Santa Ana, when a prisoner, after his capture at San Jacinto. He came to Arkansas from Texas, and lived in that State from 1837 until this affair at Helena. Often wretchedly poor, and eking out a living by the precarious result of his profession, his wife, who heartily abhorred their means of existence, became dissatisfied, and Gray and herself quarreled and separated. Gray became rich, and married the beautiful Miss French, without having a divorce, and the first Mrs. Gray went to New York and threatened a prosecution for bigamy against her legal husband. His will in favor of his second wife will be legally tested by the party claiming priority as wife.

Extraordinary Discovery.

On Monday last, says the Zanesville (O.) *Times* of July 16, whilst some hands on the Cincinnati, Wilmington and Zanesville railroad, at Cusack's Mill, about five miles south of this city, were quarrying stone, *a human skeleton* was found embedded in rock, on a bluff bank on the south branch of Jonathan's Creek, thirty feet from the surface. A small fissure in the rock of perhaps two inches in width, opened to the resting place of these remains, which, in all human probability, may have been deposited there centuries ago. The rock contained an identation of the greater part of the body, as perfect as though moulded of potters' clay. From the hip to the foot, particularly, this sarcophagus was as complete as carving could have made it. The proportions, curvatures, &c., of the limb were distinct and regular, and indicated that the skeleton had been that of a person of full size.

How, and at what period of the world, these remains were deposited where found, furnishes a wide theme for conjecture, as well as a subject for the discussion of geologists. The rational probabilities are that at some very ancient period this body had been washed from the creek into the bank of the stream, and that the continual deposit of sand around it formed into rock, which has been increasing for ages, as ages only could have formed the immense amount of very hard sand-stone which surrounded it.

This discovery establishes what past history has heretofore entirely failed to establish, to wit; the phenomenon of a human skeleton within a body of solid rock. We have no hesitation in believing, from the appearance of the rock, that at one period the portion surrounding this body was entire and solid, but that the undermining of the rock by the stream, or some great convulsion of nature, had opened the fissure which existed when these remains were discovered. Toads and other reptiles have frequently been found embedded in solid rock, but history gives no account of the discovery of human remains in such situation.

We saw this skeleton, and the rock from which it was taken, the day after it had been discovered. The bones were in a good state of preservation.

New Printing Machine.

In turning over the leaves of the Report on Patents for the year 1852, we met with the following brief notice of a very interesting improvement in Printing Presses:—

"The invention consists in the introduction of conical inking and impression cylinders. The form is screwed on a revolving disk, either vertical or horizontal in its revolution; the form passes under the inking rollers and under the printing cylinders to receive the impression, so that one impression is made at each revolution of the form. The conical impression cylinder receives the paper under a clamp hinged to the cylinder, and the clamp is returned at the proper moment to deliver the sheet."

The inventor of this simple but ingenious press is Mr. John G. Nicolay, of Illinois, quite a youth. Being a practical printer, but in his remoteresidence never having seen a machinepress, he thought a great deal on the subject, and at length matured the invention, the originality of which obtained for it a patent. We saw him often here during the time his application was before the Patent Office, and were as much pleased with his modesty and intelligence as with the ingenuity of his invention, which appeared to us to furnish a press at once simple, efficient and cheap. [National Intelligencer.

Important Regulations for Steamboats.—The Board of Supervising Inspectors of Steamboats held a meeting at Pittsburgh on the 1st inst., and continued by adjournments up to the 5th. They adopted resolutions, says the *National Intelligencer*, directing the inspectors to again call the special attention of owners of steamers to the importance of having, where practicable, a steam pipe from the boilers to convey steam into the hold, for the more effectual extinguishment of fires; also, that shoulder-straps be attached to life-preservers, or other means used for preventing them from getting into an improper position, to the hazard of life; that printed notices be posted in all state-rooms or berths, informing passengers where the life-preservers may be found, and the manner of using them; that fire hose be either constantly connected with the pumps, or placed in a convenient and conspicuous position therefore; that explosive articles be conveyed only in secure metal-lined chests, and that materials which ignite by friction be kept at a safe distance from explosives; together with other regulations of a more technical description, but extremely useful and requisite.

Premiums for the Young Ladies.—P. T. Barnum has offered the following list of premiums to be competed for at the Fair of the Fairfield County Agricultural Society, at Stamford, Ct., on the 6th, 7th and 8th of October, by ladies under twenty-one years of age. There are seven premiums for horseback riding, ranging from $25 to a gold pencil, open to unmarried ladies under twenty-one, from all parts of the State; three premiums for butter, three for cheese, three for bread, five for darning, and four for shirt making, which are to be competed for by the young ladies of Fairfield County only. No fee will be required from any person competing for any of the Barnum premiums. Young ladies intending to compete at horsebrck riding will please send their names to John H. Sherwood, Secretary Fairfield County Agricultural Society, by or before the 15th of September.

A Barber in Luck.—The New Haven *Palladium* states that the Emperor of Hayti caused, through an agent, an advertisement to be inserted in a New York paper, inquiring for the whereabouts of a colored man, whose name was given, setting forth that he would hear something to his advantage on making himself known. The person has been found, and proves to be a very intelligent man and capital barber, in Bridgeport, where he has been for some years doing a good business. He appears to be the second cousin of the Emperor, who wishes the barber to reside in Hayti, accept a dukedom, or some other high office in the realm. It is said that the fortunate individual is so much of a Yankee that he doubts whether he shall accept the offer. Nevertheless, he intends to make a voyage to Hayti, and see how things look there.

It's What You Spend.—"It's what thee'll spend, my son," said a sage old Quaker, "not what thee'll make, which will decide whether thee's to be rich or not." The advice was trite, for it was Franklin's in another shape: "Take care of the pennies and the pounds will take care of themselves." But it cannot be too often repeated. Men are continually indulging in small expenses, saying to themselves that it is only a trifle, yet forgetting that the aggregate is serious—that even the seashore is made up of petty grains of sand. Ten cents a day even is thirty-six dollars and a half a year, and that is the interest of a capital of six hundred dollars. The man who saves ten cents a day only, is so much richer than him who does not, as if he owned a life estate in a house worth six hundred dollars.

VARIETY.

The Hartford (Ct.) *Republican* is responsible for the following: "We heard the other day a good and true story of a Connecticut parson. His country parish raised his salary from $300 per annum to $400. The good man objected—for three reasons. 'First,' said he, 'because you can't afford to give me more than $300. Second, because my preaching isn't worth more than $300. Third, and last, because I have to collect my salary, which heretofore has been the hardest part of my labors among you. If I have to collect an additional hundred it will kill me!'"

A Sioux warrior, it is said, passing a daguerrean gallery in New York, stopped suddenly and leveled his gun at the show-case hanging outside. He had discovered the daguerreotype of Hole-in-the-Day, his mortal and hereditary Chippewa enemy, and mistaking it for the original, was after his scalp with a sharp knife.

King George II., having ordered his gardens at Kew and Richmond to be opened for the admission of the public, during part of the summer, his gardener, finding it troublesome, complained to him that the people gathered flowers. "What!" said the monarch, "are my people fond of flowers? Then plant some more."

A penny at five per cent., simple interest, for eighteen hundred years, amounts to seven shillings and seven-pence halfpenny, but at compound interest, it would be a larger sum than could be contained in six hundred millions of globes, each equal to the earth in magnitude, and all of solid gold.

Truth never shuns the light; it asks no shield, wants no panoply; it courts inquiry, and answers every honest question; like virtue and beauty, it is lovliest when unrobed; like its great author, it needs no sword of power or priestly robe to give it force and vitality in the execution of its mission.

Whoever plants a tree or a shrub, or lays a public walk, or helps convert an unsightly ditch of water lazily working its way within ragged banks, into objects on which the eye loves to rest, is a public benefactor.

During the year 1852, of 89,135,729 railway passengers in Great Britain, 216 were killed and 485 injured. During the same year, in the State of New York, of 7,440,653 passengers, 248 were killed and 268 injured.

The new stone church, at Pittsfield, is to be used for the worship of God alone, by a vote of the society. The Springfield *Republican* inquires if this cuts off the use of it for the display of new bonnets and dresses, and the critical examination thereof?

There is said to be a pork and lard shop somewhere, that has a sign stuck up inside, "No whistling allowed while sausages are lying on the counter."

For Boston, via Newport and Fall River.

THE splendid and superior steamers BAY STATE, Capt. Wm Brown, and EMPIRE STATE, Capt. Benjamin Brayton, leave on alternate days, (Sundays excepted,) from Pier No. 3 N. R., near the Battery, at 5 P. M., both touching at Newport each way. The steamer STATE of MAINE, Capt Thos. G. Jewett, for Newport, on Tuesdays, Thursdays, and Satu days, at 8 o'clock in the morning. Returning she will leave Newport on alternate days, at 7 A. M. For freight, apply on board, or at the office on Pier No. 3.

Freight to Boston is forwarded through with great dispatch, by an express freight train.

WM. BORDEN, Agent, Nos 70 and 71 West st.

Union Academy.

C. ROLLIN BURDICK, A. B., Graduate of Rochester University, Principal.

Mrs. H. A. BURDICK, Preceptress.

This institution, located at Shiloh, Cumberland Co., N. J., three and a half miles from Bridgeton, the county seat, and thirty-eight miles south from Philadelphia, will open its first term for the year 1853–4, on Wednesday, Aug. 23, continuing 14 weeks.

The officers, feeling grateful for past favors, and confident of giving satisfaction, solicit a large attendance for the coming year. The teachers flatter themselves that they can give satisfactory instruction in all the branches usually taught in Academies. Young gentlemen and ladies preparing for College, can here fit themselves for an advanced standing, and thus save considerable expense. A competent Pianist will be secured.

Good Board can be had at the Boarding Hall, or in private families, on reasonable terms.

Terms.—Tuition, settled in advance, from $3 50 to $5 00. Incidentals, 25 cents. Piano music, $10 00. Drawing, crayoning, landscape painting, and painting in water colors, $2 00 each.

Hon. LEWIS HOWELL, President.

Shiloh, N. J., July 26, 1853.

DeRuyter Institute.

Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.

Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.

J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Discipline.

It is the policy of our Board to teach young men and young women to govern themselves; while at the same time it is expected that our Faculty will aim, in the most prudent and efficient manner possible, to secure that systematic order in all their exercises, which shall prepare students for the responsible duties of active life. While we cultivate the intellect, it shall be our aim also to develop those nobler faculties of the soul, which shall prepare the young to become useful and influential members of society.

Terms.

Tuition, which must be settled strictly in advance, is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50
Extras.	
Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $1 00.

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, $2 50.

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

N. B.—Parents are cautioned against supplying children with too much pocket money. The Principal will act as fiscal guardian for such as desire it.

JAMES R. IRISH, President.

Jason B. Wells, Secretary.

Alfred Academy.

Male and Female Boarding Seminary.

W. C. KENYON, A. M., Prof. of English and Latin Languages.

D. D. PICKET, A. M., Prof. of Modern Languages and adjunct Prof. of Mathematics.

J. MARVIN, A. B., Prof. of Mathematics.

D. E. MAXSON, A. B., Prof. of Vocal Music and Natural History.

D. FORD, A. B., Professor of Greek and Agricultural Chemistry.

J. M. ALLEN, A. B., Prof. of Hebrew and Metaphysical Science.

E. M. DUNN, Tutor.

T. D. THACHER, Tutor.

Mrs. E. G. FORD, Preceptress.

Mrs. A. A. ALLEN, Teacher of Painting.

Mrs. H. A. MAXSON, Teacher of Penciling and Drawing.

Mrs. M. B. KENYON, Teacher of Primary Department.

Miss S. E. CRANDALL, Teacher of Instrumental Music.

Calendar for 1853–4.

First Term opens third Wednesday in August—closes fourth Wednesday in November.

Second Term opens second Wednesday in December, 1853—closes third Wednesday in March, 1854.

Third Term opens last Wednesday in March, 1854—closes first Wednesday in July, 1854.

Anniversary exercises of the Academy—first Wednesday of July, 1854.

General Examination of Classes commences the last Monday of each term.

The public are cordially invited to attend the general exercises of the Institution enumerated above.

Expenses per Term.

Board,	from $18 06 to $20 00
Room Rent,	1 63
Washing,	2 00
Fuel—Spring and Fall Terms,	1 00
Fuel—Winter Term,	1 75
Incidentals,	50
Tuition,	from 4 25 to 5 75
Extras.	
Music on the Piano Forte,	10 00
Oil Painting,	7 00
Drawing,	2 00
Embroidery,	2 50

This Seminary is confidently commended to the public as a first-class Institution, supplied in an eminent degree with all the facilities of education usually found in the Colleges and Universities of this country. It is provided with ten departments of Instruction, having an able and experienced Instructor at the head of each, thus giving such a division of labor as can alone secure the highest ability in conducting each department. Students can here complete an entire course of collegiate education, or be prepared for usefulness in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Teachers' Department supplies the public with at least one hundred and fifty experienced teachers of common schools annually, and the Department of Elementary and Agricultural Chemistry affords the young farmer all the facilities desirable in the best agricultural schools. Having recently completed another spacious and elegant edifice for a chapel and recitation rooms, and being now engaged in extensive enlargements and alterations for the accommodation of a much larger number of students than hitherto, the Trustees express their intention that the high character which this Institution has acquired, for thorough instruction, for strict moral and social training, and the best of educational advantages at a very moderate expense, shall be fully sustained. The location, on the N. Y. and Erie Railroad, two miles from the Alfred depot, is romantic, retired, and one of the healthiest in the world. Circulars, &c., gratuitous, on application to Prof. W. C. Kenyon, or to Rev. N. V. Hull, Pres. of Trustees, Alfred Center, Allegany Co., N. Y.

American Sabbath Tract Society's Publications

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3—Authority for the Change of the Day of the Sabbath. 24 pp.

No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.

No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8—The Sabbath Controversy: The True Issue. 4 pp.

No. 9—The Fourth Commandment: False Exposition. 4 pp.

No. 10—The True Sabbath Embraced and Observed. 16 pp.

No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12—Misuse of the Term Sabbath. 8 pp.

No. 13—The Bible Sabbath. 24 pp.

No. 14—Delaying Obedience. 4 pp.

No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

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Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

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Published Quarterly.

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Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

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E. I. Max

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS--$2 00 PER ANNUM, IN ADVANCE.

VOL. X.—NO. 12. NEW YORK, FIFTH-DAY, SEPTEMBER 1, 1853. WHOLE NO. 480.

The Sabbath Recorder.

☞ Among the recent converts to the Bible Sabbath in Wisconsin, is a foreign gentleman, formerly a Lutheran minister, who is represented as a ripe scholar and a devoted Christian. He was baptized by Eld. Varnum Hull, and is now, we believe, a member of the church in Albion. In our recent visit to that region, several papers written by him were placed in our hands, one of which we give below, and others will probably appear hereafter. The manuscript comes to us in perfect order for the printer; and we think the articles will be relished none the less for the occasional idiomatic expressions they contain.

SPIRITUAL LIGHT, FANATICISM, AND LIBERTY OF CONSCIENCE.

In all undertakings of man, he ought, as a guide, to have light in his reason, and in the heart a propensity to follow that light. God himself has provided, that the reason should not be without guidance, and the will not without inclination for motives. God has done still more; he has given us that feeling we experience, by the name of Conscience. Though this feeling may not always exalt itself a judge of the light, it judges absolutely of digressions from that light.

The guide God gave to us, as men, is *Reason.* We feel this only in its faculty and operations. Its object is to direct the heart. *But the heart is a disobedient subject.* The Conscience was therefore given as a guardian of the heart.

In the external things which encompass us, reason extends its faculties much farther than the eye. It determines immeasurable distances, and concludes from facts known to facts unknown. It measures powers and effects, causes and consequences. But, with all its power, it must acknowledge its limitation. It calculates the return of the comet, but the essence of the dust which is trampled upon by the feet is a mystery, whose shell it has not yet been able to penetrate.

In all the interior proceedings of man, which relate to his higher welfare—his peace, his hope, his desires and most important wants—the reason offers him its guidance. But when it has peregrinated all its fields, some questions always remain, which the reason leaves wholly unanswered. A kind of gloominess, which stops with possibility—an anticipation, which but little satisfies—is all the harvest our soul gathers, although this soul is created so that it aspires after certainty.

God has even provided for this our want. He has given us, as Christians, his sacred Word, as a guide, where our reason leaves us doubting, without power and without restoration. May we watch ourselves for that error to put the guidance of the word of God in opposition with that of the reason; for the guidance of both are given by the same hand. A greater light is not opposed to a smaller. An intellectual light and a spiritual light are only separated by the quantity and efficacy.

Spiritual light is gathered from the gospel, which is called the law of Christ. No other fountain is shown unto us. God has, through Christ, given this light unto mankind, sighing beneath the burden of misery. The reason has a right to examine it, the will to refuse it; but the conscience does not conceal the responsibility. What more should God do?

Those who unknowingly live in darkness, God only judges; those who live in open transgressions, bear their judgment in their own conscience; those who confide themselves exclusively to the guidance of reason, without disturbing others' peace, without corrupting others' innocence by their example, and without recruiting followers for infidelity by ensnaring arguments—those stand or fall to their own Master.

Those who gather a spiritual light from the doctrine of the gospel, must watch carefully, that their own spirit does not insensibly insert any thing that is either above or against what the Spirit of God operates by the Word. All the merciful purpose of God with his word about the doctrine of redemption, is to create a spiritual man of the carnal. But it is here necessary to know what the Scriptures call a spiritual man. He is a spiritual man who, roused by his soul's experienced and acknowledged higher wants, has searched for peace and found it through the redemption of Jesus Christ, without carnal security for the past, without stubborn temerity for the present, and a hope without a claim of merit for the future. He who is such in Christ, is a new being, or, as the Scripture calls it, a new creature. But even in this situation we always remain men, not without carnality, but raised above the carnal mind; not without insidious temptations, but by and through faith victorious over the attacks of our carnal inclinations; not without trials, but in the trying hour steadfast through the power of God's word, experienced of and kept in the heart. It is the power of God which so secures our hearts, and it is the gospel of Christ that bears this peace to the heart.

But if we look for spiritual light beyond the word of the gospel in an immediate spiritual guidance; if we think of a spirit beyond the word; if we trust in a supernatural influence, contrary to the promises of God and his revealed will about our guidance—the light itself will then become darkness, and the guidance, not of God, but of ourselves. We have some rules by which the light may be tried. The same word that gives us the pure light, gives us even its true marks.

So says the word: "Who is a wise man, and indued with knowledge among you? Let him show out of a good conversation his work, with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, and devilish; for where envy and strife are, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James 3: 13, 17. This is the stamp of light, and it deceiveth not. Hereby can those who exalt themselves of their spiritual light, and call themselves spiritual men, know if they are guided by truth or error.

But now the question is, If they have right to claim liberty of conscience. Certainly they have. So long as the error abides inactive within their conscience, the civil law has no authority over their belief, but the duty of the church is to enlighten, admonish, and with gentleness correct them. So long as the error does not break out in crime, it cannot be subject for the criminal code. The Christian society (the church) has taken another plan against errors. It provides itself with Christian teachers, meetings for worshiping God, public and private institutions for good instructions, &c. What those things cannot reform, the dread of the law cannot. The sword must leave the conscience undisturbed.

But it is different when the error comes forward in open action, contrary to laws enacted by the community of the country. When seeds of discord and crimes are sowed in the hearts of ignorant and innocent members, then it belongs to the civil power to stretch forward its arm, not to violate consciences, which even in their error have their sacred rights, but to restrain and check the eruptions of the erroneous conscience, for which every member of a community has an equal right to be protected. The conscience has an inalienable right to liberty—it is resposible before God alone; but crime has no liberty—it is responsible even unto God and man.

GUSTAF MELLBERG.

KOSKONONG, Dec. 30th, 1852.

For the Sabbath Recorder.

THE WORK TO BE DONE—NO. 3.

2. We may expect all this—yea, more—because God can make every event that transpires among the nations answer the great purposes he has in view. They are all calculated to bring about those external and internal revolutions, in destroying tyranny, idolatry, and heresy in the earth. They have produced similar effects in regard to individuals, and they will produce similar effects in the final conversion of the nations of the earth. Haughty despots must and will cease to rule. Crowned heads must and will be brought low. The time will come when the strong will no longer oppress the weak. The poor will have the gospel preached to them, and they shall be "rich in faith, heirs of the kingdom." Popish tyranny is the most cruel and despotic, because it enslaves the mind; yet its strength and power are rapidly waning, notwithstanding the rapid increase of papists in America by emigration. Soon they may look to the nations of Europe in vain for protection, for their kingdoms and their churches must and will be overturned, for "the mouth of the Lord hath spoken it."

3. Finally, God has expressly promised to do these things, by the use of and through the instrumentalities we have mentioned, the Holy Spirit being the great and efficient agent. There are many promises which we might bring to our aid; but we will notice only a few of them:—

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themlseves, and the rulers take counsel against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession."

"The Lord said unto my lord, Sit thou at my right hand, until I make thine enemies thy footstool."

"Rule thou in the midst of thine enemies."

"The people shall be willing in the day of thy power."

"I saw in the night vision, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, that shall not pass away, and his kingdom that which shall not be destroyed."

These predictions stand; they can not fail; they are connected with the veracity of God; and sooner will his throne crumble, than his word, that has gone forth out of his mouth, not be fulfilled. He will overturn, overturn, overturn it, until He shall come whose right it is, and he will give it him. Some of us have just passed the meridian of life; some are aged indeed, having passed their three score years and ten; and what remarkable changes have they passed through! Some of them have been pleasing and encouraging; others have been painful and productive of much sorrow. How fearfully has death reigined in our midst, and taken some whom we believed were designed for great usefulness in overturning, and accomplishing the work of God. Alas! how limited is our knowledge in the mysteries of the plans of God's working! We are often asking ourselves the question, Who, who are to fill their places, and stand, as they have stood, in the front of the battle, and fall, as they have fallen, with their armor on?

In taking a view of our past history, we may with much propriety ask ourselves the question, What have we done? Astonishment takes hold of us; and we can but say, Lord, have mercy upon us; forgive us the past, and give us grace to be more faithful in the future. The nations of the earth are now passing through a very important crisis, it is not for us to predict or to know what will be the final issue. The Bible predicts important changes, that will result in the advancement of God's glory; but the true interpretation of prophecy cannot be known until it is fulfilled. May the speedy manner in which Satan's kingdom and dominion are to be overturned, awaken among us a becoming and corresponding zeal for God and for his church, that her gifts may be multiplied, her graces revived, and each, through a becoming zeal, "show forth the praise of Him who hath called them out of darkness into his marvelous light." There must be a willingness on our part to make a sacrifice in some degree commensurate to the importance of the work that is to be done; and, without this, although the world will be subdued, and He will overturn, overturn, overturn it, yet we shall not be partakers of the spoil.

W. B. GILLETT.

SHILOH, N. J.

THE STORM OF 1703.

For one hundred and fifty years past, an annual sermon has been preached in the Baptist meeting-house, Little Wild street, London, on the twenty-seventh of November, in commemoration of the extraordinary storm of Nov. 27, 1703, which was considered the most terrific tempest throughout Europe, which the world has known since the universal deluge. Its moral lessons were considered so important that a member of the church left a sum of money, the interest of which should be appropriated forever to support a sermon on each anniversary of the event, which is usually delivered by some of the most eminent ministers in the British metropolis, and has obtained the name of "The Storm Sermon." Several of them have been printed.

The late Dr. Samuel Stennett, a pastor of the Little Wild street church, and author of the hymns which bear his name, in his printed sermon on the subject, in endeavoring to account for the storm, says, that "having most probably taken its rise in America, it made its way across the western ocean, and collecting confederate matter in its passage over the seas, spent its fury on those parts of the world, whither this army of terrors was principally commissioned." A strong west wind set in about the middle of the month, the force of which increased every day till the 27th. On the 24th the storm commenced, which reached its height three days afterwards. The violence of the wind produced a hoarse, dreadful noise, like one continued peal of thunder; and the excessive darkness of the nights added greatly to the horror of the scene.

Many lives were lost, especially in London, not a few meeting death in its most terrific forms. And great indeed was the loss of property. In London and its vicinity, more than eight hundred dwelling-houses were laid in ruins, above two thousand chimneys fell to the ground, and "the lead which covered the roofs of one hundred churches, was rolled up and hustled in prodigious quantities to great distances."

Nor was the devastation less throughout the country. In one extensive plain on the banks of the Severn, not less than fifteen thousand sheep were driven into the river and drowned; and in the county of Kent alone, more than two hundred and fifty thousand trees were torn up by the roots.

The ravages of this awful storm were at sea still more tremendous. It was computed that not less than three hundred ships were entirely destroyed, among which were fifteen of the British Royal Navy, containing more than two thousand seamen, who "sunk as lead in the mighty waters." The whole loss of property was estimated at four millions of pounds in money, of lives about eight thousand, and of cattle without number.

Towards the evening of the twenty-seventh, it pleased God gradually to abate the severity of the storm, till it became an entire calm; and men left the retreats in which they had taken refuge, to view "the desolations which God had made in the earth." It will be readily supposed that this was done with a variety of feelings, in accordance with their different characters. In many cases, those who had been most filled with terror and confusion, having had their fears removed, dreadfully perverted its moral tendency, and proved that "let favor be showed to be wicked, yet will they do wickedly." Shakspeare's plays of the Tempest and Macbeth were twice acted in the week succeeding this awful event, and one of them exactly a week after the storm had arrived at its greatest fury. On the whole, however, the general impression was salutary, and He who brought the stormy wind out of his treasures, caused it to fulfill his word. Royal authority appointed a day of humiliation and prayer, and the sense of the nation was expressed by immense crowds of all classes who attended public worship on that solemn day. Many reviewed with humble gratitude the deliverances which God had wrought for them. [Watch. and Reflect.

THINK OF JESUS.

Doth sorrow's shadow hover o'er thee?
Then think of Him!
Is toil, and care, and pain before thee?
Then think of Him!
Think of Him on earth descending,
'Neath thy sins and sorrows bending,
With thy griefs his bosom rending—
Oh, think of Him!

If morning's light to joy awaken,
Oh, think of Him!
Should evening find thee lone, forsaken,
Still think of Him!
Should Time's hand of friends bereave thee,
And thy brightest hopes deceive thee,
Think of One who will not leave thee—
Oh, think of Him;

When stormy passions rise within thee,
Oh, think of Him!
When earthly pleasure lures to win thee,
Then think of Him!
Though the cup of anguish draining,
Cease thy wearied soul's complaining;
See the Lamb in glory reigning!
And fly to Him!

THE CHRISTIAN TRAVELER.

BY A CANADIAN MERCHANT.

Having tarried a few days in a beautiful village of the West, I embarked in a vessel which was crossing one of the great lakes. Three other individuals had taken passage, and night coming on found us waiting for a breeze.

About 9 o'clock, as the sails were hoisted, another passenger came on board. When we had cleared the harbor, he entered the cabin, and seemed to suppose that he was alone; for we had all retired to our berths. The lamp was burning dimly on the table, but it afforded sufficient light for me to discover that he was young. Seating himself beside it, he drew a book from his pocket and read a few minutes. Suddenly, from on deck, was heard the voice of the captain uttering oaths, terrific beyond description. The youth arose, laid his book on the chair, and kneeling beside it, in a low whisper engaged in prayer. I listened attentively, and though his soul seemed to burn within him, I could gather only an occasional word, or part of a sentence, such as "mercy," "dying heathen," "sinners," &c. Presently he seemed in an agony of spirit for these swearers, and could scarcely suppress his voice while pleading with God to have mercy on them. My soul was stirred within me. There was a sacredness in this place, and I was self-condemned, knowing that I also professed the name of Jesus, and had retired with my fellow-passengers to rest, not having spoken of God, or committed myself to his care.

Early in the morning I was awakened by a loud voice at the door of the companion-way—"Here! whose tracts are these?"—followed by other voices in threats and imprecations against tract distributors, Bethels, temperance societies, &c.

I thought of the young stranger, and feared they would execute their threats upon him; but he calmly said, "Those tracts, sir, are mine. I have but a few, as you see; but they are very good, and you may take one, if you wish. I brought them one board to distribute, but you were all too busy last night." The sailor smiled, and walked away, making no reply.

We were soon called to breakfast, with the captain and mate. When we were seated at the table—"Captain," said our young companion, "as the Lord supplies all our wants, if neither you nor the passengers object, I should like to ask his blessing on our repast."

"If you please," replied the captain, with apparent good-will. In a few minutes the cook was on deck, and informed the sailors, who were instantly in an uproar, and their mouths filled with curses. The captain attempted to apologize for the profanity of his men, saying, "It was perfectly common among sailors, and they meant no harm by it."

"With your leave, Captain," said the young stranger, "I think we can put an end to it."

Himself a swearer, and having just apologized for his men, the captain was puzzled for an answer; but after a little hesitation, he replied, "I might as well attempt to sail against a head wind as to think of such a thing."

"But I meant all I said," added the young man.

"Well, if you think it possible, you may try it," said the captain.

As soon as breakfast was over, the eldest and most profane of the sailors seated himself on the quarter-deck, to smoke his pipe. The young man entered into conversation with him, and soon drew from him the history of the adventures of his life. From his boyhood he had followed the ocean. He had been tossed on the billows in many a tempest, and visited several missionary stations in different parts of the world, and gave his testimony to the good effects of missionary efforts among the natives of the Sandwich Islands. Proud of his nautical skill, he at length boasted that he could do any thing that could be done by a sailor.

"I doubt it," said the young man.

"I can," answered the hardy tar; "and will not be outdone, my word for it."

"Well, when a sailor passes his word he ought to be believed. I know a sailor who resolved that he would stop swearing, and he did so."

"Ah!" said the old sailor, "you have anchored me. I'm fast—but I can do it."

"I know you can," said the young man, "and I hope you will anchor all your shipmates' oaths with yours."

Not a word of profanity was afterwards heard on board the vessel. During the day, as opportunity presented itself, he conversed with each sailor singly, on the subject of his soul's salvation, and gained the hearts of all.

After supper he requested of the captain the privilege of attending worship in the cabin. His wishes were complied with, and soon all on board, except the man at the helm, were assembled. The captain brought out a Bible, which he said was given him in early life by his father, with a request that he would never part with it. We listened as our friend read Matthew's account of Christ's crucifixion and resurrection; and then, looking round us, he said, "He is risen—yes, Jesus lives; let us worship him."

It was a melting scene. Knees that seldom bowed before, now knelt at the altar of prayer, while the solemnities of eternity seemed hanging over us. After prayer we went on deck and sung a hymn. It was a happy place—a *floating Bethel.* Instead of confusion and wrath, there were peace and solemnity. We ceased just as the setting sun was flinging upon us his last cheering rays.

The captain, deeply affected, went into the cabin, lit his lamp, took his Bible, and was engaged in reading till we had retired to rest.

After this, for three days, we regularly attended worship, and had much interesting conversation on various subjects; for there was nothing in the religion of the young stranger to repress the cheerfulness of social intercourse. From his familiarity with the Bible, his readiness in illustrating its truths and presenting its motives, and from his fearless but judicious and persevering steps, we concluded that he was a minister of the gospel. From all he saw he gathered laurels to cast at his Master's feet; and in all his movements aimed to show that eternity was not to be trifled with. A few hours before we arrived in port we ascertained that he was a *mechanic.*

Before we reached the wharf, the captain came forward, and with much feeling bade him farewell, and declared that he was resolved to live as he had done no longer. His wife, he said, was a Christian, and he meant to go and live with her; and added, "I have had ministers as passengers on my vessel, Sabbath days and week days, but never before have I been so touchingly reminded of the family altar where my departed parents knelt." As we left the vessel, every countenance showed that our friend had, by his decided, yet mild and Christian faithfulness, won the gratitude of many, and the esteem of all.

We soon found ourselves in a canal boat, where were about thirty passengers of various ages and characters; and my curiosity was not a little excited to learn how my companion would proceed among them. The afternoon had nearly passed away, and he had conversed with no one but myself. At length he inquired of the captain if he were willing to have prayer on board.

"I have no objection," said he, "if the passengers have not; but I shan't attend."

At an early hour the passengers were invited into the cabin, and in a few minutes the captain was seated among them. After reading a short portion of Scripture, our friend made a few appropriate remarks, and earnestly commended us to God.

As soon as he rose from prayer, a gentleman, whose head has whitened for the grave, said, "Sir, I should like to converse with you; I profess to be a Deist; I once professed religion, but now I believe it is all delusion."

"Sir," said the young man, "I respect age, and will listen to you; and, as you proceed, may perhaps ask a few questions; but I cannot debate—I can only say that I must love Jesus Christ. He died to save me, and I am a great sinner."

"I do not deny that men are sinners," said the old man, "but I don't believe in Christ."

"Will you then tell us how sinners can be saved in some other way, and God's law be honored?"

We waited in vain for a reply, when my friend proceeded:—"Not many years since, I was an infidel, because I did not love the truth, and was unwilling to examine it. Now I see my error; and the more I study the Bible, the firmer is my conviction of its truth, and that there is no way of salvation, but through a crucified Redeemer."

As the passengers sat engaged in conversation, one of them at length turned to our young friend, and related the circumstances of a murder recently perpetrated by a man in the neighborhood, while in a fit of intoxication. To this all paid the strictest attention. The captain joined them to hear the story, the conclusion of which afforded an opportunity for the stranger to begin his work. He was the advocate of temperance as well as religion, and had gained some friends to this cause.

"But," said he, at length, "though intoxication occasions an immense amount of crime and misery in our world, I recollect one instance of murder with which it had no connection." He then related, as nearly as I can remember, the following story:

"In a populous city of the East, was a man who seemed to live only for the good of others. He daily exhibited the most perfect benevolence toward his fellow-men—sought out the poor and needy, and relieved their wants—sympathized with and comforted the sick and the afflicted—and though he was rich, unsparing beneficence clothed him in poverty. He deserved the esteem of all; yet he had enemies. He took no part in politics, yet many feared that his generosity was a cloak of ambition, and that he was making friends in order to secure to himself the reins of government. Others feared that his religious views, connected with his consistent life, would expose their hypocrisy. At length a mock trial was held by an infuriated mob, and he was condemned and put to death."

"Where was that?"—"When was it?"—"Who was it?" was heard from several voices.

"It was in the city of Jerusalem, and the person was none other than the Lord Jesus Christ. By his enemies he was hung upon the cross, and for us guilty sinners he died."

Every eye was fixed upon the young man, and a solemn awe rested on every countenance. He opened a Bible which lay upon the table, and read the account of Christ's condemnation and death; the captain nodded to him as a signal for prayer, and we all again fell on our knees, while he wept over the condition of sinners, and, for the sake of Christ, besought God's mercy upon them. Here again was a floating Bethel.

In the morning, the stranger was not forgotten; and he evidently did not forget that there were immortal souls around him, hastening with him to the bar of God. During the day he conversed separately with each individual, except an elderly gentleman, who had followed him from seat to seat, and showed much uneasiness of mind. The realities of eternity were set before us, and the Holy Spirit seemed to be striving with many hearts.

As the mantle of evening was drawing around us, our friend requested an interview with the aged man.

"Yes, yes," he said, "I have been wishing all day to see you, but you have been talking with others."

He acknowledged that he had tried to be a Universalist; and though he could not rest in that belief, he never, until the previous evening, saw his lost condition. "And now," said he, "I want you to tell me what I shall do."

The young man raised his eyes to heaven, as if imploring the Spirit's influences, and then briefly explained the nature and reasonableness of repentance and faith, accompanied by a few striking illustrations in proof of the justice of God in condemning, and his mercy in pardoning sinners.

The old man saw the plan of redemption so clearly that he burst into tears, and exclaimed, "Oh, my soul! my soul! How have I sinned against God! I see it—I feel it; yes, I have sinned all my days."

"But Jesus died to save sinners," replied the young man; "will you, my friend, give him your heart?"

"O yes! yes! If I had a thousand hearts, he should have all," was the answer.

The young man turned away and wept. For some minutes silence was broken only by the deep sighs of the aged penitent. There was something in an hour like this awfully solemn. Heaven was rejoicing, I doubt not, over a returning prodigal. As he stood alone and wept, he reiterated again and again, "Yes, I will serve God; I will, I will." After a time, his feelings became more calm, and lifting his eyes toward heaven, with both hands raised, he broke out in singing—

"There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

And then again he wept, and said, "Yes, O Jesus! precious Saviour!"

The time had come for our young friend to leave us. By his zeal in his Master's service, he had stolen our hearts and each pressed forward to express his friendship in an affectionate farewell.

Such was the influence of one individual, whose unwavering purpose it was to live for God. He felt for dying sinners, and, relying on the help of the Holy Spirit for success, labored for the salvation of souls around him. Will not the reader solemnly resolve, in God's strength, that henceforth, whether at home or abroad, he will make the glory of Christ in the salvation of men the one object of his life! When Christians universally shall do this, we may expect soon to hear the song of Zion float on every breeze—"Alleluia! the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

[Bible Class Magazine.

THE LATE JUSTIN EDWARDS, D. D.

A writer in the *Boston Traveler* gives the following sketch of the life of this distinguished man:—

Dr. Edwards was born at Westhampton, Mass., April 25th, 1787. At the age of seventeen or eighteen, he determined to obtain a liberal education, having previously devoted himself to the labors of the farm. Without the encouragement or assistance of friends, and with only the occasional aid of the minister of the parish, reading the classics under the trees in the day time, as he watched the sheep, and studying at night by the light of a pine knot, he was ready for college in eighteen months. He entered Williams College, distant about forty miles from his father's house, walking to and from his home whenever he visited it, and depending for support upon his own exertions. He graduated in 1810, with the first honors of his class.

His theological studies at the Seminary in Andover, were terminated during the second year of the course, by an urgent call from the Congregational Church in that place, which then embraced the students of the Seminary and of Phillips Academy, as well as the residents of the village. This invitation he accepted, and remained pastor of that church for fifteen years.

In January of the year 1828, having resigned his charge in Andover, to the great regret of his parishioners, he was installed the first pastor of the Salem-st. Church in Boston. Here he remained one or two years, when he was appointed Secretary and General Agent of the American Temperance Society. In this position he labored with great vigor for seven years, traveled extensively over the United States, and by his public addresses, by his letters, reports, and personal intercourse, deeply impressed the public mind with the importance of the cause, and contributed very largely to it signal success.

In 1842, he was elected President of the Theological Seminary at Andover, where he remained about six years. He then entered upon a series of efforts to promote the better observance of the Sabbath, in which he continued seven years, giving annually, as he had before done in the Temperance cause, a valuable report, the substance of which he afterward embodied in the "Sabbath Manual," published by the American Tract Society, and distributed among thousands of families. In the year 1849, he commenced a familiar Commentary upon the New Testament, which he lived to complete. It was published by the same Society, and widely circulated. At the time of his death he was engaged in a similar labor upon the Old Testament, and had nearly completed the Psalms.

His decease occurred at Bath Alum Spring, Bath county, Va., whither he had gone in the hope of alleviating a painful disease which had long subjected him to great suffering, and had exhausted a naturally robust constitution—but which he endured with uncomplaining fortitude, and which could not deter him from continuing, to a very late period of his life, his assiduous efforts for the good of his fellow men.

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CHINA.

One of the most extraordinary movements of the present age is the Rebellion in China. For more than two hundred years, the Manchu or Tartar Dynasty has governed that vast Empire, with a rule generally supposed to be mild and equitable. The country has certainly been one of the most prosperous and happy of those which are called heathen. The administration of the government has been conducted with considerable vigor, and the people have enjoyed more security of life and property than those of most other heathen countries. And in such a remarkable degree have the industry and resources of the country been developed, that its three hundred millions of inhabitants have generally found a comfortable subsistence, notwithstanding their almost total want of intercourse with foreigners.

Nevertheless, it has been a country of injustice and misrule, of oppression and fraud, of ignorance and crime, of exactions and cruelties and violence—in short, of such violations of equity as could find encouragement only where the religion of the God of heaven is repudiated, and that of hell countenanced. There is no real happiness among the heathen; "their sorrows are multiplied that hasten after another God."

But now, as the time draws near for the Lord to appear in his glory and build up Zion, the nations of the earth are beginning to be shaken. When the Lord rises up to comfort his people, and show mercy to the afflicted, they shall come from the "land of Sinim." Isa. 49: 12. China, the Sinim of Scripture, shall be among the "many people and strong nations" that shall come to seek the Lord of hosts in Jerusalem. Zech. 8: 22. And that the way may be prepared for that event, it would seem that God is now putting in motion a revolution, which not only aims at the subversion of the existing dynasty, but at the complete overthrow of idolatry, with all its attendant cruelties and abominations. The letters of our missionaries, which we published last week, abundantly corroborate what has already been before the public, (though but half credited, as too good to be true,) namely, that the insurgent army is every where setting up its banners in the name of the One True God, and that the symbols of idolatrous worship are broken in pieces as it marches through the land. The Insurgents are said to be not only Christians in profession, but genuine Protestants. Were it a Roman Catholic movement, the French would undoubtedly sympathize in it. But the French Consul at Shanghae denounces it as a conspiracy got up by Protestant missionaries, and the French have all along shown their hostility to the movement, notwithstanding their professed ignorance of its plans and principles, and have endeavored, by sending emissaries among the insurgents in disguise, to corrupt them from their stern Puritan integrity.

No intelligent person now doubts the final success of the Insurgents. Numbering at first only one or two hundred, they have increased their forces as they advanced, till at Nanking they present a well-organized army of eighty thousand men. Wherever they appear, the courage of the Imperialists melts away; and though the latter profess to have performed great exploits, the Insurgents have enjoyed such immunity in all their travel from Quangsi, where they began their march, that they have brought their wives and families along with them, and have them now, with few exceptions, at Nanking. They seem to hold the Imperialists in utter contempt, looking upon them as a set of pusillanimous wretches, whom Heaven has already given into their hands to destroy them.

But whether the final result be the triumph of the present Insurgent Party, or not, it is next to certain that the days of the Manchu Dynasty are nearly finished. Bro. Carpenter's statement, (which we published last week,) that "in a variety of places parties are rising in rebellion against the Emperor, and independently of each other," receives abundant confirmation in the accounts which come from other sources. Amoy is in possession of a party, whose adherents number thirty thousand. One hundred thousand insurgents, at the last accounts, were said to be marching against Canton. Secret associations for the overthrow of the Manchu Dynasty have existed throughout the Empire for a long time. Their members seem to think, that the present is the time for action; so that the greatest Empire of the East, where apparent quietness has so long obtained, now seems in a fair way of being shaken to its center.

The *Sabbatarianism* of the Insurgents is a feature which we have not seen noticed any where but in the letters of our missionaries. Even with them, the intelligence had not taken a reliable form, and we shall not undertake to make capital out of it. Whatever uncertainty there is on this point, will be dispelled before long. We may say, however, that the thing is not so intrinsically improbable, as might by others be supposed. Not long after our missionaries arrived in China—we think, while they yet tarried at Hong Kong—Mrs. Carpenter was informed by Mr. Gutzlaff, that, according to the researches he had made, the Chinese once regarded the *seventh* day as the Sabbath. He referred particularly to an ancient manuscript, which had fallen in his way, an examination of which convinced him, that the Saturday was the original Sabbath of that people. This being so, and as the Insurgents declare that their people have been in possession of the Scriptures for two hundred years, having obtained their copy from Pekin, to which place (as they say) the Scriptures had been carried about a thousand years ago, we think it at least possible, that they may have come to the knowledge of the Sabbath in that plain, unsophisticated way, which is far more favorable to the knowledge of the truth, than the scholastic teachings of modern theology. Besides, it should be borne in mind, that the aborigines, who inhabit the mountainous districts of Quangsi, where the Rebellion originated, were never conquered by the Tartars, and have had but little intercourse with the rest of the Empire. So that, notwithstanding the modern Chinese appear to know but little about a Sabbath, it may be that the inhabitants of the districts referred to have retained some traces of the institution, and that they are now, under the guidance of the Scriptures, practicing intelligently what they have always had some knowledge of by tradition.

Apart from speculation, however, the statement of Bro. Wardner, that "the officers of the Hermes assert that at Nanking they found them [the Insurgents] keeping the *seventh* day as the Sabbath;" also, that "the Rev. Dr. Taylor's teacher, a convert, and a native of Nanking, who went to that place a short time before the Hermes did, brought back word that the Insurgents are *Sabbatarians*;" gives the intelligence some show of probability.

But our rejoicing is this, that God, in his wonderful providence, is setting in motion what, in all probability, will affect not only the three hundred millions of China, but, to a great extent, the inhabitants of all Asia. Should idolatry be broken up in China, it is hardly possible that the other nations of Asia will long abide in heathenism. And when they shall once begin to move, the derisive question of infidels, 'What good has been accomplished by all the toils and expenditures and sacrifices of modern missions?' will have been answered. For no intelligent person can suppose, that the Protestant Christianity of the Chinese Insurgents is wholly independent of the labors of missionaries.

We give below some farther extracts from Bro. Wardner's letter of May 16th. That portion of it which relates particularly to the rebellion, was laid before our readers last week. That which we now give, touches upon other matters, but will be found quite interesting.

T. B. B.

Extracts from Mr. Wardner's Letter.

Such a commotion, it is said, has never been known in China since the breaking up of the Ming Dynasty. At that time the inhabitants, in many places, were driven to such extremes, that they fed upon their own children, and upon one another. It is to be hoped, that such a state of things may not accompany this struggle; and there is strong reason to hope, that it will work a thorough revolution in the religion of the nation, should the Insurgents succeed.

Ancestral worship has always been in China, to human appearance, one of Satan's undemolishable bulwarks, that has "from the beginning," as the Chinese say, stood in defiance of God's laws, and the efforts of his people. It is practiced from the Emperor to the lowest peasant. The former has temples erected to each of his ancestors, to the seventh preceding generation, whom he worships at the beginning of each of the four seasons, the first of each month, on the anniversaries of their births and deaths; and at the solstices he offers to each a sheep and a pig. Tablets of all preceding generations are collected in one temple, and worshiped together, four times a year. Lower officers and the common people worship, both in their houses and at the tombs, at two stated periods during the year. Once a year a general contribution of ghost money is made for the benefit, and to conciliate the favor, of such as have died friendless or away from home. Without such donations, they say, these ghosts will haunt the streets and by-ways, and take vengeance on those who pass them. Whenever they carry a corpse away to be buried, some ghost money is buried at each bridge, and at each angle of the roads, over which and through which they pass, in order to secure the good will and consent of these wandering spirits. They imagine that, should they neglect worshiping at the tombs, the spirits of the dead will haunt them, hover about their houses, make noises, bring upon them calamities, misfortunes, sickness, scurvy, and perhaps death.

A few evenings ago, our men came in in a fright, saying, they had just heard a spirit pass near by. I got them to describe the noise it made, when they immediately imitated a night-hawk, almost to perfection; but it was hard to convince them that it was one.

Some place the images of their ancestors in their houses, and worship them. Others bury them by the side of their graves, and worship them there; all of which they regard as inseparable from filial respect. It is not easy to convince them that such things are foolish, or useless, as they have the precept and example of Confucius on their side, (whom they regard as the wisest and most perfect man that ever lived,) or as long as they think them capable of afflicting or blessing them.

Infanticide is also practiced to a much greater extent than many suppose. Popular opinion gives parents the power of life and death over their children, at any age, as I have been told by Chinese themselves. Parental affection, they say, is the strongest love there is; and if a child is bad enough to provoke his parents to kill him, he ought to die. I was told, by an eye-witness, of a woman who attempted to drown her son, some eight or ten years old, in broad day-light, and in the presence of many Chinese. When the boy attempted to save himself by catching hold of anything, she would knock him off, and push him under water with her boat's oar, and hold him there. The Chinese who stood by, showed no disposition to interfere; and had it not been for my informant, and one or two English gentlemen who happened to see it, she would doubtless have accomplished her design. She justified herself on the plea of poverty. I have been told by Chinese, that the "Baby Tower," as it is called, near our house, received on an average about three hundred infant bodies annually, and that about one third of these are murdered by their parents. In times of famine, or general distress, the number is greatly increased. There is a district near Ning-po, where all female infants are destroyed as soon as they are born, and the young men go to Ning-po for their wives.

The size of Chinese families is also another sad evidence of the prevalence of this inhuman practice. It is not common to find more than about two children in one family, and very seldom are both girls. The largest family of children I remember to have seen, numbered only five; and it is the only one I know of, of equal size. About ten days ago, an infant daughter was born into the family of our nearest neighbor, only five or six rods distant. The next morning Mrs. Wardner went over, hoping she might be of some service to them, and found the child apparently dying. On inquiry, she was told that, in the night, the father uncovered it, and let it lay till it was chilled through. Mrs. W. plead for the privilege of trying to raise it. The grandmother, only in part, and very reluctantly, complied, saying, "It is of no use, it is nothing but a girl, and very small; if it were a boy, it would be of some profit, but its father is not satisfied with it, and does not want it." Mrs. W., however, did what they would allow her to do, and staid by till it breathed its last. But the grandmother seemed anxious to hurry it out of existence, and would handle it very roughly, press her hand heavily upon its head, &c., and when she saw that breath had left its body, she exultingly exclaimed, "Joy."

The lives of adults even, are but little regarded, except by interested persons. The circumstance communicated in my letter of January is one specimen. A fellow missionary, a few months ago, was passing outside of the south gates of the city, where he saw a man lying in the canal in a dying state, and a large crowd of Chinese stood looking at him. The missionary, coming up, inquired why they did not help him out. The reply was, "*Because no one will pay us for it.*" Said he, "I will pay you." At that, some beggarly looking individuals ran to his assistance. The missionary got a rope, and let it down from a bridge over where he lay, which they tied around him. After they had raised him a few feet, as the rope was old, it broke and let him down again, at which the whole crowd burst into a roar of laughter. After getting him on dry land, the missionary had considerable trouble in getting some one to go and purchase an old suit of clothes for the dying man, as they insisted that it was of no use. He tried in vain to get one to go and inform the district officer, whose business it was to attend to such matters. But they said they should be compelled to pay money if they did, and it was some time before he could even find one who would act as his guide; and when he got one, the fellow evidently tried to avoid conducting him to the right place, and to tire out his patience by taking him from house to house to no purpose. But finally he led him to one of the officer's assistants, to whom he made known his errand, and got a promise that the matter should be attended to, and then returned just in time to see the poor man breathe his last.

One of the overseers in the "Hall of Universal Benevolence" (?) was called on, not long since, to attend to a perishing stranger in the street. On going to the spot, and perceiving that he still breathed, the overseer replied, "He is not dead yet; wait till he dies, and then I will bury him." These are a few among a multitude of facts, which show the moral state of even a *civilized* heathen nation; verifying the Apostle's words, that the heathen are "without natural affection."

I have sometimes feared our brethren would get disheartened by seeing so many dark pictures of the Chinese character, and so little fruit of missionary efforts. But nothing is impossible with God; and though the seed may lay long buried, it will spring up, and bear fruit. The Lord works mysteriously, and often astonishes his people with unexpected results. Amid all these discouragements in regard to the Chinese, we have not been left without some evidence that the leaven is working. Incidents are constantly transpiring, though trifling, which speak volumes to an observing mind, showing that the opinions and feelings of this people are undergoing a change, and that a brighter day is at hand. They may occasionally be seen wearing foreign articles of clothing, such as shoes, hats, and sometimes a jacket. Foreign umbrellas are becoming much thought of. The new Custom-House built some two or three years ago has glass windows, set in foreign sash, and furnished with venetian blinds. During the drouth last summer, the Taoutai sent a request to foreigners to pray to their God for rain. A few months ago, a man applied to a necromancer for a certain piece of information; the latter, after several attempts, replied that the spirit refused to come because he feared Jesus. Such circumstances may to some seem unworthy of note; but even the displacing of a hair will sometimes indicate the course of the wind.

THE NEW BIBLE HOUSES.

Some two or three years ago the American Bible Society bought a lot of ground in the upper part of New York, on which it has erected a splendid building, six stories high, forming one entire block. The whole complete cost perhaps $200,000, and a part of the first and second stories are rented for enough to pay the interest on a large part if not the whole of the investment. The buildings and lot it had formerly occupied in Nassau-street, were bought by a company of Baptists, who subsequently, in accordance with their original plan, sold about half of the same to the American and Foreign Bible Society, which soon took possession of the rooms of the old Society. Quite recently it has been determined to make a clean sweep of the old Bible House, and replace it with a better structure. We copy the following description of the new edifice from the *N. Y. Recorder*:—

"The building will be six stories high above the basement; the first story for stores; the second for the Bible Society and cöoperating Societies of the denomination; the third and fourth for offices; and the fifth and sixth probably for manufacturing purposes. The entrance to the upper two stories will be from Theatre Alley. The lot being fifty feet in width, gives room for a wide stairway from the street to the second story, without encroaching on the two stores on the first floor. In the construction of the building, a large amount of iron will be introduced. The front of the first story will be of iron, and all the windows of the building will be provided with iron shutters, made to roll up, so that it will be completely protected against fire from without. At least $15,000 worth of iron will be used, and the entire cost of the building will not be less than $55,000. It is expected the building will pay for itself in ten or twelve years, besides giving the denomination all the room it needs rent free, and then there will be a handsome income to devote to benevolent purposes."

Who can question, that this move of the Baptists, in providing a permanent home for their benevolent societies, is timely and politic? Let others, who would insure the permanence of their organizations, take a lesson therefrom.

BRITISH CORRESPONDENCE.

Sunday Steamer on the Clyde.

GLASGOW, August 5th, 1853.

Before laying down the pen of the Reporter, it seems needful to note the progress of the Sunday steamer on the Clyde. The case becomes more important in its development. Notwithstanding of the opposition manifested to their landing at several of the coast towns, the number of passengers by the Emperor on her leaving Glasgow last Sunday morning was 450, while the number was considerably greater on her return. The great meeting, and the *Guardian's* "Defeat" in the City Hall of the previous meeting, has done nothing towards diminishing the number of passengers—for this is the largest number she has carried. Besides this, it appears from the proceedings of our River Trust, at their meeting this week, that the Harbor Master had communicated to the Acting Committee, that it was intended to sail the Emperor on Sundays, requesting instructions as to what he should do in the circumstances. He was directed by the Committee to throw no impediment in the way, but to see that the usual attendance be provided for the maintenance of order. This minute was read in the open meeting of the River Trust, and that without eliciting a remark on the subject from a single member of the Board, although the boat had sailed the four previous Sundays!

In these circumstances, it would have been surprising had no more energetic effort been made by the Church party to suppress the growing traffic. It however formed a subject of discussion in the Established Presbytery of Glasgow, two days ago. A deputation from the Sunday School Teachers brought the matter before the Court; and a motion by the Rev. Mr. Gillan to appoint a Committee to draw up a Remonstrance to the proprietors of the boat, was agreed to. It is to be presented by the Rev. Dr. Burr. We can imagine how the Remonstrance will be received—being aware, as we are, that the principal individual will be ready enough to remind the Rev. Romonstrant, that Sunday has no place in the Fourth Commandment. The discussion in the Presbytery has not yet produced the desired effect, for the Emperor's trip for Sunday first is already advertised.

But the Presbytery contemplate other measures; for they have appointed a Committee to consider what further steps may be necessary to effect a discontinuance of the practice. Mr. Gillan said they must do all in their power to arrest and remove it; and he quoted from the Acts of the Scottish Parliament and of the General Assembly. Dr. Muir stated, that in their archives it would be found that in 1794, the General Assembly obtained the opinion of the then Solicitor General Blair, as to the law relative to Sunday desecration, which the Doctor read:—

"The statutes now in force with respect to the observance of the Sabbath day [Sunday,] appear to me to be insufficient for checking the evil complained of. They are the following:—Act 1661, c. 18; 1672, c. 22; 1693, c. 40; 1695, c. 13; and 1701, c. 11. By these statutes," continued the Solicitor General, "every person guilty of profaning the Sabbath day [Sunday] in any manner whatever is made liable in a pecuniary penalty, to be recovered by prosecution before Sheriffs, Justices of the Peace, or any other Judge ordinary; and the ministers of every parish, the Kirk Session, or the Presbytery, or a person named by them, is entitled to prosecute."

Most of the reverend members of Presbytery on the present occasion seemed disposed to try this mode of promoting Sunday observance, quite oblivious of the fact, that considerable change has taken place in the minds both of the public and of the Legislature since 1794. Let the attempt be now made to enforce all the provisions of all these old statutes, and we may almost predict, that the result will be that they will be wholly blotted from the Statute Book of the land. In answer to a correspondent, "The London Journal," (with very extensive circulation,) said in June last, it would appear that there are "two Sundays in England—an Act of Parliament Sunday, and a voluntary Sunday. Neither of them are binding except on the conscience." This is preceded by the statement that "the question raised as to the opening of the Crystal Palace on Sundays, ought, we think, to be made auxiliary to the settlement—the final settlement—of not only what is Sunday, *but whether it is expedient to have a Sunday at all.*" In the same month, "The Athenæum," the most successful and talented of our London scientific and literary weekly journals, said, also, "Whether Sunday is the true Sabbath, is *an open question* with chronologists." We pretend not to understand either of these paragraphs, but cite them as evidence that the public mind is hardly in a state for either Curch or State to venture to draw the Sunday bonds closer than our fathers left them. At a large meeting held in Manchester, last week, it was resolved, by a very large majority, to petition Parliament in favor of the Sunday opening of the Crystal Palace.

The Sunday Steamer—Movements in China.

GLASGOW, August 12th, 1853

To all appearance, our Clyde Sunday steamer has overcome the opposition presented, and is already receiving largely of public patronage. Since the Emperor began to be so employed, the weather has been very unfavorable for pleasure seeking; but Sunday last having been a fine day, she left Glasgow with 500 passengers, leaving some hundreds who wished to have accompanied them; and on her return, at each place at which she touched, many who intended to have been passengers to Glasgow were disappointed, from her already having had her legal complement. One of our newspapers, more than usually conversant with the shipping department, says this single Sunday trip will pay the proprietors better than most of the river steamers will for the whole week—the fares on Sunday being much higher than on other days.

The Presbytery's Remonstrance has not yet been presented to the proprietors, and every week is likely to increase the doubts on their part as to the value of the result. On the 9th instant, a meeting was, however, held at Gourock, of those opposed to the steamer, and resolutions about the Sabbath and the Fourth Commandment were, of course, adopted. Gourock is one of the places at which the Emperor has uniformly called; and, on the first Sunday, Major Durroch, the principal Superior of the village, forgetting part of the Fourth Commandment, even according to his own reading of the day named in it, drove down in his carriage to forbid the passengers landing on the quay, thus desecrating the Sunday. He was in the Chair at the meeting referred to, and seems to be zealous in his own way; but the results were not encouraging. It was held in the Established Church, and the speakers, with one exception, were clergymen, and it was intimated from the pulpits on Sunday, both of the Free and Established Churches, as well as by placard; yet the *North British Daily Mail* says, "The attendance was limited, and was principally composed of ladies."

A stop had very nearly been put this week to the Emperor's desecrating career. On the morning of the 9th instant, between 4 and 5 o'clock, a person was observed by a watchman to go on board, and to leave shortly after. Supposing the individual to be one of the hands of the vessel, the movement attracted little of the watchman's attention; and had not one of the seamen risen early, the steamer would probably have been in another hour at the bottom of the river, having already two feet of water in the engine room—the large sea cock communicating with the river having been turned. If, as is suspected, this was done with the view of promoting Sunday observance, it is not likely to serve the end designed, as public indignation has been awakened at the daring attempt. It prevented the steamer from sailing for one day; but it has also put the police upon the alert to discover the perpetrator of the deed.

In the House of Commons, about a month ago, in answer to a question put by Mr. Miles as to Sunday at the Post Offices, Mr. Wilson, for the Government, stated that, "in consequence of the recommendation of the Commissioners who had been appointed to inquire into the Sunday postal arrangements, instructions had been given, that in every case where the Superiors reported that the nature of the duties imposed on the letter carriers was such as to prevent their attending Divine service, a substitute should be paid to perform those duties *at least upon every alternate Sunday*." The Sunday work is therefore to be done, and if it be not too great for accomplishment, it is to be done also as part of the duty of the letter carriers; and if burdensome, it is still to be performed by them, except during Divine service on alternate Sundays!

The more recent accounts from China, set forth still more clearly, and in a more remarkable light, the movement in China. Contrary to the very decided opinion of some, that it was of Jesuit origin, it now appears clearly to be of a Protestant character, in so far as it is religious at all. The Jesuits, if they did not leave with them their old idols, would have taught them only to make exchange;—but the insurgents destroy all idols. The Jesuits might have enjoined obedience to the authority of mother church; but the insurgents give the Holy Scriptures, and require subjection to the precepts therein contained—and the translation of Genesis seen in their hands was found to be that of Gutzlaff, the well known missionary. Their "Trimetrical Classic" contains a brief recapitulation of prominent facts and doctrines of Scripture, including the Ten Commandments as "the Heavenly Rules." Giving account of the creation of the world in six days by "the Great God," they enjoin "every *seventh day* worship, in acknowledgment of Heaven's favor;" and when speaking of His having given to Moses the *Ten* Commandments at Sinai, it is added, "the celestial law *cannot be altered*;" and of the Saviour, that "three days after His death, He rose from the dead." Whether the Sabbath-keeping mission in China has been in any degree the means of their instruction, we know not; but at least a good foundation is thus laid for the labors of these brethren, when they have occasion to show that on the subject of the Sabbath Protestants have departed from or "altered" the law, even as Protestants may show that Popery contravenes the law by encouraging idolatry. Whatever evils may mingle with their belief, or whatever may be the shortcomings of their practice, surely there is enough to lead us adoringly to say, The hand of the Lord is there!

J. A. BEGG.

THE PALESTINE MISSION.

Once or twice, within a month, we have been asked when the proposed Palestine Mission is to be started, and in what manner it is to be conducted. All the information that we can give upon the subject is derived from the records of the Executive Board of the Missionary Society; from which it appears that the following resolution was passed at a meeting held at New Market, N. J., May 29, 1853:—

Resolved, That brethren J. M. Allen, of Alfred, N. Y., and Wm. M. Jones, of New Jersey, with their wives, be appointed missionaries of this Board to Palestine, and that they be instructed, upon their acceptance of this appointment, to proceed to said field as soon as practicable.

At the meeting of the Board in July, letters were read from Bro. J. M. Allen, to the effect that he is under engagements to the Trustees of Alfred Academy for some two years to come; that said Trustees do not feel called upon, in view of the circumstances of their institution, to release him from those engagements; and that, consequently, it will be impossible for him to comply with the vote of the Board. After hearing these letters, and deliberating upon the subject, the following resolution was passed:—

Resolved, That notwithstanding Mr. Allen's declinature, it is advisable that Mr. Jones proceed to Palestine alone, unless a companion can be obtained in season to accompany him.

Bro. Jones has been engaged since April last in visiting the churches and collecting funds for missionary *purposes*. For a few weeks past he has been in Allegany County, N. Y., and he is now, we suppose, in Erie County. Whether he has determined in his own mind at what time it is best to start, we are not informed. We presume, however, that he will not leave until after the Anniversary of the Missionary Society at Adams, during the first week in October.

SABBATH DISCUSSION IN WISCONSIN.

BERLIN, Wis., August 15th, 1853.

To the Editors of the Sabbath Recorder:—

As it will probably be interesting to our eastern friends to know how the Sabbath question is managed in this section of Wisconsin, I thought to give them an inkling through the *Recorder*. To begin, I will say, that some three weeks ago I was invited to lecture on that subject at a place called Bluffton, some five miles from where I live. Notice was given accordingly; and Sunday, August 7th, was the day. A large concourse of people assembled, many more than the school-house would hold, and so we adjourned to the grove, where I had the pleasure of addressing an attentive audience for two hours, in which I reviewed the pretended claims of the first day, weighed them in the balances of the sanctuary, and found them wanting in every respect. Jehovah's Sabbath was also vindicated, and its claims enforced by a "thus saith the Lord."

After my lecture was through, Mr. Cobb, a Wesleyan Methodist minister, rose, and read a paper which he had previously written, in which he attempted to show that the seventh day would be the Sabbath if we only knew which it is, but as time has been lost, the septenary cycle has become deranged, and we know nothing about it. In his closing remarks, however, wishing to put us to shame, he assumed that the seventh day now is four days from the original seventh day, whereas Sunday is only three days from it, so that Sunday-keepers are nearer right than Seventh-day Baptists. After this he went up north and down south, where day and night are of six months duration; said that the earth was round, and turned on its axis every twenty-four hours; subpenaed Gabriel as his witness, (but he did not appear;) challenged the world to confront him, and overturn his position; and then said he objected to Eld. Todd's saying any thing, and sat down.

Of course I paid little attention to his objection, but answered as I thought he deserved. This brought down his wrath upon me, which he exhibited in no very becoming manner. I made no reply, and just as we were dismissed, notice was given that Rev. Mr. Bristol, of Dartford, would lecture on the subject in two weeks.

Yesterday being the day, I went over to hear him; but he did not appear, and Mr. Davis lectured on the subject. He took no new ground, but said that Christ arose on Sunday; that the day had been kept from the time of Christ to the present; that God had blessed the church in keeping first day, which he would not have done if it were wrong; and lastly, that the world was round, and therefore there can be no holy day. He gave liberty, but I had no chance to put in a word, for he and Mr. Cobb disputed till the time was spent, and exhibited considerable of "Adam the first"—so much so, that Mr. C. left the house, muttering as he went.

I confess the scene was somewhat amusing, and I was reminded of two things. 1. What the man said when he saw the hawk and weasel engaged in conflict; and, 2. What our Lord said about a house being divided against itself. Notice was given of another lecture in two weeks. Should you give this a place in your paper, I shall keep you advertised of Sabbath proceedings in this section of the West.

JULIUS M. TODD.

REVIVAL.—A letter dated Adams Center, Jefferson Co., N. Y., Aug. 26, says: There is in this place a most cheering work of grace among the Baptists, under the labors of Eld. Teeple. Between twenty and thirty have been baptized, and the interest is yet on the increase. A remarkable feature of this revival is, that it took the people by surprise, when all hearts were desponding, and spread from heart to heart until the whole community seemed to catch the holy influence. The praise is all the Lord's.

J. S.

Congregational Association.—The Congregational Association of New York held a meeting at Oswego on the 24th and 25th of August. A committee previously appointed to collect statistics, reported the whole number of Congregational Churches in the State, so far as they had ascertained, 361. Of these, 90 are independent, and 120 are connected with Presbytery. The Committee on appointment of delegates to Foreign Bodies, brought in a report, upon which a debate on the subject of Slavery sprung up, occasioned by a motion to suspend intercourse with the Presbyterian Church. After considerable debate, the motion was put and lost. Motion was then made that the late resolution of the Massachusetts Association, on the subject of correspondence with Southern Ecclesiastical Bodies be adopted as the sentiment of the Association of New York. The following is the resolution:—

Resolved, That in continuing our corespondence with Ecclesiastical Bodies having churches in slaveholding States, this Association, so far from expressing any satisfaction with the practice of slaveholding, desire it to be understood that, in connection with other objects, it is for the purpose of bearing their continued and earnest testimony against the sin of slaveholding, and exerting their appropriate influence in favor of its speedy removal.

The Catholics and Schools in California.—The Roman Catholics of California have stolen the march upon Protestants in the matter of Schools. An old law on the subject provided that the Common Schools should be free from all denominational and sectarian bias, control and influence whatever, in order to a participation in the benefits of the School Fund, and that no school-book of a sectarian or denominational character should be introduced or used in any common school instituted under the act. This law has been repealed, and one adopted which gives the school money in part to support sectarian schools. It seems that the Catholic Bishop addressed a letter to the State Superintendent of Common Schools, containing a report of the Catholic schools, and asking him to use his influence to procure such a modification of the law as would allow these schools to receive a *pro rata* of the moneys raised for the support of Common Schools. The Superintendent accordingly recommended the measure, and the Committee to whom it was referred drafted a bill, but did not report it till a very short time before the adjournment, when there was not sufficient time for the examination and discussion of the bill; and in the hurry of the last hours of the session, it was passed on the recommendation of the Superintendent, *almost without examination.*

The Greek Church.—The "orthodox church," to which reference was made in the late manifesto of the Czar Nicholas, is a communion which embraces about seventy million of souls, under rather less than three hundred bishops. There are five patriarchs; that of Alexandria, once the first in dignity, has now only 5,000; the most recent, that of Russia, has, perhaps, fifty millions; that of Antioch, 50,000; and that of Jerusalem, 25,000. Six languages are used in the services of the church, on a large scale. In the Turkish empire, the hierarchy of the communion are jealously controlled by an infidel power, and cannot proselytize, nor even educate freely their own people. In the Russian empire the "orthodox" or Greek church is governed by a standing Spiritual Synod, the members of which, seven or eight in number, are nominated and removed by the crown; nor are any other of the synods of the clergy permitted to meet for deliberation, or to make canons. All the officers or servants of the synod, and those of the diocesan bishops, are nominated, paid and removed, by the civil government, and are under its immediate orders; and all the real and funded property belonging to the church, as well as all educational funds and establishments, spiritual as well as secular, are under the control of the same.

An Example for Others.—It is not often that we are permitted to copy a paragraph the reading of which gives such pleasant sensations as the following, which we find in the *Independent*:—

"The Broadway Tabenacle Church and Society, at a meeting held a few days ago, took a step which deserves to be chronicled. Something more than a year ago, Rev. Mr. Thompson, the pastor at the Tabernacle, had suffered a failure of health, through his many labors, and severe domestic afflictions, when the congregation generously voted him a furlough of a year, or more as he might need, continuing his salary, and supplying the pulpit during his absence. At a recent meeting, finding that his expenses in traveling, and providing for his children at home, had involved him in debt, notwithstanding rigid economy on his part, they voted, with great readiness and unanimity, to raise for him the sum of twelve hundred dollars, at the same time raising his salary from two thousand dollars a year to three thousand."

Honorary Degrees.—At the recent Commencement of Union College, the Honorary Degree of Doctor of Divinity was conferred on the Rev. Henry A. Rowland, and Revs. John Bayne, C. H. Gregory, Isaac Parks, R. S. Storrs, W. W. Arnits, and G. B. Baldwin; and the Honorary Degree of LL. D., on Hon. Thomas J. Oakley, Hon. Samuel A. Foote, Prof. B. F. Joslin, Prof. Amos Dean, and Wm. C. Bryant.

The Board of Dartmouth College conferred the Honorary D. D. on Rev. Israel W. Putnam, Rev. David Thurston, and Rev. Robert Brydon, of Scotland. The Honorary Degree of LL. D. was conferred on George C. Shattuck, M. D., of Boston.

At the late Commencement of Columbia College, New York, the Degree of D. D. was conferred on the *Hon.* and *Very Rev.* D. Erskine, Dean of Ripon, England; Rev. Thomas Davis, Bishop elect of S. C.; Rev. Samuel P. Strong, Rector of Bytown, Canada East, and the Rev. Talbot W. Chambers, one of the ministers of the Collegiate Dutch Church in New York. The Degree of LL. D. was conferred on the Rev. Isaac Ferris, Chancellor of the University of the city of New York.

Library of Brown University.—A correspondent of the *Christian Watchman and Reflector* gives an interesting account of the origin and present condition of the Library of Brown University, from which we clip the following:—

"In so large a library, collected at various periods, and from so many different quarters, there are, as might be supposed, many works of rare worth, and interesting, for the associations connected with them. There lies in the desk at which the writer of these lines is sitting, an old copy of Roger Williams' 'Bloody Tenent Made More Bloody, etc.' It was printed, as the title-page informs us, at London, 'for Giles Calvert, and sold at the Black-Spread Eagle, at the west end of Paul's, 1652,' and was presented to the library by Rev. I. Backus. On the fly-leaf of the book is written, in Williams' own handwriting, the following: 'To his honored and beloved Mr. John Clarke, an eminent witness of Christ Jesus against ye bloodie doctrine of persecution, etc.' The sight and actual handling of such a book, certainly awakens in one's mind a train of interesting reflections."

New Move for Temperance.—At a recent meeting of the New York City Temperance Alliance, the following preamble and resolution were presented, discussed a while, and laid over for further discussion:—

Whereas, The Rum Traffic is now supported by those Churches of our City that admit to membership persons who are engaged in business as Rumsellers or Rum-Landlords; *and whereas,* the present needs of the Temperance Reform require that the Temperance Public should know who are true friends of the cause—

Resolved, That the Corresponding Secretary of this Alliance be directed to address a circular to all the Clergymen of this City, inquiring if their Churches exclude from membership all persons concerned in the Rum Traffic as dealers or landlords, and report at our next meeting what Churches are free from guilt in this matter, as far as can be ascertained.

The New Orleans Sufferers.—During the early part of last week the yellow fever raged in New Orleans with unabated fatality—its victims numbering over two hundred per day. The reports for the last day or two of the week were rather more favorable. Contributions from other cities for the relief of the sufferers, continue to flow in freely. Over thirty thousand collars have been raised for them in New York, and other cities have shown a proportionate liberality.

California News.

California dates to August 1st were received in New York on the 23d.

Mining prospects were excellent.

The crops do not promise well, Wheat especially having suffered much from rust.

The Squatter difficulty at San Francisco has passed over peaceably; but in the country, great outrages had been perpetrated upon the old settlers by lawless marauders; farms were seized, and the real owners in some instances made to pay for feeding their cattle on their own lands.

A party of mountain Indians, who have been for some time past committing depredations upon life and property in Tuolumne county, lately became so bold and daring in their outrages that the citizens were under the necessity of taking steps to check them. A volunteer company was formed, and chased the savages into the mountain fastnesses.

It has been reported that the company of Rangers commanded by Captain Harry Love, met with the notorious murderer and robber, Joaquin, and six of his equally infamous band, at Panocha Pass, and after a desperate running fight, Joaquin and one of his gang were killed, and two taken prisoners; three managed to make their escape, but one of their horses was killed, and several captured.

European News.

We have one week later news from Europe, but nothing decisive in relation to the Russian and Turkish difficulty.

The Earl of Warwick is dead, aged 75. Warwick Castle, the family residence of the deceased Earl, is well known to tourists who visit the banks of the Avon.

The crops in Ireland are very prolific, but there is a great scarcity of labor in some districts. There is no appearance of the potato rot.

A park and crystal palace are projected at Sutton near Birmingham.

Miss Mary Elizabeth Wormeley, dating from Newport, R. I., publishes a letter in the London *Times*, appealing to the readers of *Uncle Tom's Cabin*, for subscriptions in aid of two slaves, in whom she is much interested, and with whom she became acquainted during a recent visit in Virginia.

In Italy, nine persons had been condemned to imprisonment for forty months, on a charge of being members of an evangelical and political society for purposes hostile to the religion and Government of the country.

Forty-three citizens of Milan have been summoned by a note inserted in the *Gazette* to appear, within ninety days, before the Military Governor to answer a charge of treason. Should they neglect to appear, sentence of death will be recorded against them.

A letter received at Marseilles from Mogador, in Morocco, dated July 12, announces that the Emperor and his son had gained a complete victory over the Kabyles, who had not hitherto acknowledged the Emperor's authority. The victory was dearly purchased with the loss of 500 of the Emperor's best troops, and the loss of the Kabyles was still greater.

From China, advices state that the imperialist army in China was preparing to retake Amoy, but without much chance of success. The insurgent forces were within four days march of Pekin. Canton had not been attacked. Business was very dull, and money very scarce.

Professor Neumann, of Munich, a distinguished scholar of Oriental literature, announces in the London papers, that he has just received from Interpreter Meadows, who was a pupil of his, copies of the religious, political and statistical tracts of the new Chinese dynasty. The religion therein inculcated, he says, is certainly Protestant Christianity, but mixed with some heathenish customs and prejudices.

The Arab ship Faze Kereem, on her passage from Aden to Bombay, with the Bombay portion of the Indian mail, which left London on the 24th June, foundered at sea, twenty miles from Aden. The mails, consisting of 68 boxes, were lost, and 179 out of 190 Arabs and Lascars, who were on board, were drowned.

The American steamship Monumental City was wrecked on the 15th May, on her passage from Port Phillip to Sydney, and thirty-five persons perished.

The London *Morning Herald* understands that it is in contemplation to fit out another Admiralty Expedition to explore the source of the Niger, with the view of promoting civilization in Africa and opening up new sources of commerce. It is held that the present is a fitting opportunity for another expedition to the Niger, inasmuch as the mortality on the coast of Africa has of late very much decreased.

SUMMARY.

Wm. J. Weir, late a compositor in the office of *The Commercial Advertiser*, committed suicide on Saturday morning, at an early hour, by hanging himself with a rope to the bedpost, in his boarding house, No. 117 Chambers-st. It appeared, in the evidence taken before the Coroner, that the deceased had formed an unfortunate attachment to a Miss Mary E. Meyers, and the circumstances connected with it, it is supposed, preyed upon his mind, and led him to commit the fatal act. He held at the time of his death over $6,000, belonging to her, in trust, all which, in a note which he left among his papers, he requested should be conveyed to her. She now resides in California.

The Savannah Courier says: "We learn that a distinguished gentleman of this State, who recently visited Europe, has succeeded in organizing a Company, with a capital of ten millions sterling, for the purpose of establishing a more direct route of transportation thence between New York, San Francisco and China. The object of the Company is to construct a railroad direct from Savannah to Pensacola, Mobile and New Orleans, and another from the Gulf to the Pacific. The connections on the Atlantic, the Gulf, and Pacific, are to be made with first class steamers—the time between San Francisco and New York to be reduced to from 15 to 18 days."

We regret (says the Buffalo *Commercial*) to announce the sudden death of Rev. Levi Tucker, D. D., for several years pastor of the Washington st., Baptist Church of this city, and more recently in charge of the Baldwin-square Baptist Church of the City of Boston. He died on Saturday last, at the residence of Mr. W. G. Lee, his brother-in-law, at Cincinnatus, Cortland County, in this State, aged 49 years. He had just returned from a sojourn in Europe, where he had spent nearly a year past, traveling, to recover impaired health, and was on his way to this city, when a renewed attack of his disease closed his earthly career.

A dispatch dated Cincinnati, Saturday, August 27, says, Three slaves from Virginia, on their way to the South with their owners, having been landed at a wharf in this city yesterday, were brought before Judge Flinn on a writ of habeas corpus, and their liberation demanded under one of the statutes of Ohio, which provides that "all slaves, if brought here by their owners, shall be free." After an excited trial, which lasted till near midnight, the slaves were remanded to the custody of their owners.

A new and very elegant steamer has been contracted for, to run on the Sound, in the Fall River line. She will be thirty feet longer than the Bay or Empire State, and will have three decks and two tiers of staterooms. The Norwich and Worcester line are about to add one or two new and fine steamers to that route. The passenger traffic on the Sound this season has greatly exceeded any previous year.

Grace Greenwood has recently returned from Europe, after an extended tour, and proposes at once to resume her literary pursuits. She will commence a juvenile paper in Philadelphia on the 1st of October, to be sustained by the productions of her own pen and by the contributions of several of our best female writers as well.

The North-Western Fruit Growers' Association, organized for the promotion of improvement in fruits, will hold their third annual meeting on the first Tuesday of October, at Chicago, when it is expected there will be a large number present, and one of the finest shows of fruit ever made in the West.

Colonel Bliss, the son-in-law and formerly Secretary of General Taylor, has fallen a victim to the yellow fever at the South. Mr. Bliss has always been represented as a very brave, gallant and able man. His dispatches from the American army during the Mexican war, will ever be regarded as model compositions of their class.

The ship which conveyed General Wolfe on his expedition to Quebec is still afloat, under the name of William and Ann. She was built in 1759 for a bomb ketch, and was in dock in the Thames recently, sound, and likely to endure for many years yet; she is now engaged in the Honduras and African trade.

The ship Warren White takes out the materials for a church at St. Helena, and a monument to be erected over the grave of Mrs. Sarah Boardman Judson, one of the most devoted of the many noble women who have fallen in the great cause of Christian civilization. On the monument is a tablet in memory of Rev. Dr. Judson.

On Wednesday morning, as Rev. J. J. Woolsey was on his way from Norwalk to the Bible Rooms in this city, in attempting to get on a train in slight motion, at Greenwich, he stumbled, and his right foot was caught under the train and smashed to a jelly. He was conveyed to his house in Norwalk, and in the afternoon the fore part of the foot was amputated, saving the heel.

The acting Governor of Oregon, in June last, was Mr. George L. Curry, formerly of Boston, and known to many as once President of the Mechanics' Apprentices' Library Association.

The members of the Whig State Committee have resolved to call the State Convention at Syracuse, on Wednesday, the 5th day of October.

Charles H. Comstock, Conductor of the train which ran into the drawbridge at Norwalk, was placed on trial for manslaughter on the 24th ult., before the Fairfield County Court, at Danbury. Edward W. Tucker, the Engineer, was to have been tried at the same time, but was not able to appear in Court.

The State Temperance Committee at Trenton have addressed circulars to many officiating clergymen in New Jersey, requesting them to deliver sermons or addresses on the importance of the Maine Law, and the necessity of electing only persons to the Legislature favorable to its enactment.

The steamer Cherokee was burnt at her wharf in New York, on the evening of Sixth-day, Aug. 26. She was fully freighted, and was to sail next day for New Orleans and Havana. The ship was worth $200,000, and was not insured; the cargo was worth $250,000 to $300,000, partly insured. The fire is supposed to have originated from spontaneous ignition.

The deaths in New York last week numbered 514, being 455 less than the previous week. Of the deceased 345 were under ten years of age. The comparatively cool weather of the week was very favorable to health. There is now but little fear of an epidemic this year.

In New Orleans, during the week ending Monday, Aug. 21, there were 1,534 deaths, of which 1,365 were from yellow fever. In three weeks 3,699 died from the fever. Burning tar barrels and firing cannon have been resorted to at New Orleans as a means of purifying the atmosphere.

At the Hanover Bank, in New York, one day last week, the teller paid $912 instead of $9 12 on a check. The man who presented the check pocketed the whole amount. He was overhauled next day, however, and imprisoned for constructive grand larceny.

The daughter of the Rev. Dr. Neale, who was injured by the accident upon the Western Railroad, June 22, has received from the corporation $1,500 in lieu of damages. Her shoulder was dislocated.

A contemplated insurrection of the slaves in Nottaway County, Va., was recently discovered and suppressed. They intended murdering all the white inhabitants.

There is to be a great celebration at New London, on the 6th of September—the anniversary of the storming of Fort Griswold, and the massacre of Groton Heights.

The "Siamese Twins" have arrived in New Haven, and are holding their levees at American Hall.

MARRIED.

In Leonardsville, N. Y., Aug. 18th, by Eld. W. B. Maxson, Mr. Orin Bassett to Miss Susan M. Lamb, all of Plainfield. N. Y.

Aug. 30th. 1853, at Adams Center, Jefferson Co., N. Y., by Eld. J. Summerbell, Mr. Lorenzo Maxson of Alfred, to Mrs. Adaline Bly, of Adams Center.

DIED.

In Petersburgh, Aug. 6th, Widow David Maxson, in the 89th year of her age. She united with the Seventh-day Baptist Church in Berlin, when about 28 years of age and connected herself with the Seventh-day Baptist Church in Petersburgh at the time of its organization, with which she remained in fellowship to the time of her decease. Sister Maxson expressed a willingness to die, and a wish for the time to come when she might leave this world of sorrow and enjoy the rest which remains for the people of God. A. E.

At his residence in Kingston, R. I., August 21st, 1853, Deacon Thomas R. Wells.

He was born in Hopkinton, Oct. 20, 1784. He was the son of Thos. Wells, Esq., by whom he was taught to observe truth and righteousness as the *only* sure path to happiness. Those parental lessons he ever rigidly practiced. In his early days he sat under the ministry of Elders Abram Coon and Matthew Stillman, ministers he loved and revered as patterns of piety. When a boy, he was tractable and very conscientious, and it was said of him, that he scarcely ever spoke of the faults of others, such was his sense of his own unworthiness. Seldom was he rude, and never boisterous, but pleasant and mirthful, and sometimes satirical—a disposition, however, which, from the kindness of his nature, he but cautiously indulged. He was always meek and humble. If indeed he ever sought the applause of men, he had the prudence to keep it from observation

He united with the Congregational Church in Kingston, in 1821, being the first male member received on profession. Six years after he was chosen their deacon, which office he held until his death, discharging its duties, with peculiar meekness and diffidence, to the letter—caring for the church, looking after the poor, stimulating the brethren to action, and pointing sinners to the Lamb of God which taketh away the sins of the world. In fact, he was in every good work, with heart and hand. He was a man of rare and choice gifts, fervent in prayer, simple and pathetic in exhortation—duties discharged at home and abroad.

Deacon Wells was a *business* man. For a number of years he held the office of Clerk of the County and Supreme Courts, and for *twenty-four* years successively he was chosen Town and Probate Clerk without opposition, and thirty-five years was he Cashier of the Landholders' Bank; all which duties he discharged with ability and fidelity.

In the church he was one of its brightest ornaments and most faithful servants; in public office, indefatigable; in the neighborhood a peace-maker, kind to all, forbearing to the erring, a faithful friend to the needy, an indulgent father, an affectionate husband, which relation he held successively to three good and kind companions. Thus lived this good man in the same place all the days of his majority. Many were his friends, and few his enemies. He lived beloved, and died lamented. "Great is the breach; who can fill it?" P.

In Deposit, Delaware Co., N. Y., August 26th, 1853, Elijah H. Coon, aged about 44 years. Mr. Coon was born in Brookfield, Madison Co., N. Y., but passed most of his days in West Edmeston, Otsego Co., where he made a public profession of religion, and united with the 3d Seventh-day Baptist Church, and with his companion in life maintained, as we have learned, the walk of a devoted Christian. For the last four years he has been a resident of Deposit. During this period he has gained the esteem of all who knew him. Kind and affable in his manners, he commanded universal respect. And in his death the community at large sustain a very great loss. His sickness—of about five days only—was very severe, it being occasioned by a malignant dysentery, in connection with other complaints, and which the most untiring efforts of physicians and friends could not abate. Two days before his death the writer of this notice called upon him, and took occasion, as he was able to converse, to ascertain his feelings upon the subject of religion. He expressed regret that he had not become more acquainted with Christians, in a religious point of view, though they belonged to different denominations from that to which he had formerly belonged. But his hope and confidence in Christ were unshaken. The day before his decease we called again, and being anxious to know the state of his mind in near prospect of death, asked him if he "felt willing to die?" He replied, "I feel willing to comply with the Lord's will." "Do you feel *resigned,* then?" "Yes, *perfectly,*" was his prompt reply.

To-day—the seventh day—his funeral was attended by a large and deeply solemn audience, at the Baptist Church; and the occasion improved by a sermon by Eld. L. Morse, from James 4: 7—"Submit yourselves therefore to God." The procession was large; formed by the two fraternities of which the deceased was a member—the order of Odd Fellows and Sons of Temperance, who appeared in "regalia"—and other citizens of the place. All gave the fullest evidence of respect for the memory of the deceased, and heartfelt sympathy for the bereaved circle of relatives.

In his death the community feel that they sustain a heavy loss, and that his family are very deeply afflicted; his companion bereaved of an affectionate husband, his children (eight in number) of a tender father, his aged parents of a dutiful son. But they mourn not without hope. We have reason to believe that their loss is his eternal gain. Levi Morse.

Deposit, August 27, 1853.

Seventh-day Baptist Anniversaries.

THE Eleventh Anniversary of the Seventh-day Baptist Missionary Society will be held at Adams Center, Jefferson Co., N. Y., on Fifth-day, October 6th, commencing at 10 o'clock A. M. The meeting will be opened with a missionary discourse; which will be followed by the reading of the Annual Reports of the Executive Board and other officers, and by addresses, occupying the whole day.

The Eleventh Anniversary of the American Sabbath Tract Society will be held at the same place in the morning of Sixth-day, Oct. 7, commencing at 9 o'clock.

The Fourth Anniversary of the Seventh-day Baptist Publishing Society will be held at the same place in the afternoon of Sixth-day, commencing at 1 o'clock.

On Sabbath and First-day it is expected that there will be preaching, at such times and by such persons as the Church shall appoint. It is also expected, that the Executive Board of the Missionary Society will hold a meeting on First-day.

LETTERS.

J. M. Tood, J M. Allen, Levi Moore, James Summerbell, Halsey Stillman, W. B. Maxson, Ephraim Gavit, C. R. Burdick, G. H. Perry, P. C. Kenyon, O. Snowberger, H. W. Stillman, D. E. Lewis, Azor Estee, George Crandall, Dennis Saunders, Eli Forsythe, John Snowberger, Samuel Cookman, P. B. Carpenter, Wm. M. Jones.

RECEIPTS.

FOR THE SABBATH RECORDER:

I C Burdick, Westerly, R I	$4 00	to vol. 10	No. 52
Charles Maxson "	2 00	10	52
Wm Maxson "	2 00	10	52
Jonathan Maxson "	2 00	10	52
Mrs J Maxson "	2 00	10	52
Mrs S Maxson "	2 00	10	52
B W Bentley "	2 00	10	52
J A Clarke "	2 00	10	52
George Gavit "	2 00	10	52
Ephraim Gavit "	2 00	10	52
Geo C Babcock, Dakota, Wis	2 00	7	39
Jerry F Brown, Berlin, Wis	1 50	10	26
S P Griffin, Farmington, Ill	2 00	10	52
Eli Forsythe, Montra, O	2 00	10	52
John Forsythe "	2 00	10	52
Ezekiel P Stout "	3 00	9	44
James B Davis "	1 00	—	—
P C Kenyon, Carbondale, Pa	2 00	10	52
James Brown, Waverly, Pa	2 00	11	26
P B Carpenter, New Lebanon Spa	2 00	10	52
Royal H Brown, Watson	2 00	10	33
Joel Jones, Akron	2 00	10	52
H J Wells, Little Genesee	2 00	9	52
M D Hall "	1 00	9	52
Ezekiel Crandall "	2 00	10	52
Geo B Tanner "	2 00	10	52
Aaron Coon, Petersburg	2 00	10	52
Polly Randall "	2 00	10	52
Sarah Holmes "	1 00	10	39

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Jerry F Brown	$1 50	I C Burdick	$1 00
Geo Gavit	1 00	Albert Stillman	1 00

WILLIAM M. ROGERS, Treasurer.

Receipts of the Tract Society.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums:—

Collection at Plainfield, N J	$20 00
Berlin Church	5 60
William Maxson, Westerly, R I	1 00
Mrs Wm Maxson "	1 00
Simon Kenyon, Rockville, R I	1 00
Elizabeth M Osgood, Lairdsville	2 00
Anna Johnson, Whitestown	50
Sale of ticket, charged in exp of E P L	3 35
Matthew Wells, DeRuyter	5 00
James Muncy, Truxton	2 00
Sale of vols by L Crandall	27 65
" " Rowse Babcock, Alden	6 00
" " Eli Forsythe, Montra, O	6 37
" " Obed Snowberger, Quincy, Pa	13 00
Varnum Hull, Milton, Wis	12 10
Mrs Nancy Goodrich "	4 00
Sale of vols by H B Lewis	11 00
" " O Snowberger	5 00
" " James Bailey	4 00
Martin Wilcox	5 00
Independence Church	1 76
Paper sold at office	10 00
Mary Davis	1 00
Hannah Mayhew	1 00
Western Association	38 00
Independence Church	8 16
Persia Church	1 35
Abel Maxson, Albion, Wis	1 00
Sale of publications by L Crandall	164 81
David A F Randolph, Shiloh, N J	1 05
Maxson Stillman, Lincklaen	1 00
Sarah Webster, Leonardsville	25
Elisha Stillman, Unadilla Forks	25
3d Brookfield Church	3 93
Almira Maxson	1 00
1st Brookfield Church	8 94
1st Verona Church	1 23
Ezra Stillman, Newport	70
Nancy Stillman	1 00
Betsey Dunn, Plainfield, N J	50
W C Whitford, Shiloh, N J	50

T. B. STILLMAN, Treasurer.

Receipts for the Missionary Society.

The Treasurer acknowledges the receipt of the following sums since his last report in the Recorder:—

Western Association, by W M J	$19 64
For Palestine Mission "	200 00
Ladies subscription for Palestine Mission, Westerly, R I, by Martha Saunders, Treasurer, as follows:	
Female Benevolent Soc, to constitute Eld Wm M Jones life member	25 00
Mrs Chas Saunders	5 00
Miss Caroline Burdick	1 00
Mrs Phebe Stillman	2 00
Mrs Hannah Stillman	2 00
Mrs Mary Ann Stillman	2 00
Mrs Sophia Maxson	3 00
Miss Martha Maxson	3 00
Mrs Rhoda Ann Potter	1 00
Mrs Martha Thurston	3 00
Mrs Mary A Champlin	1 00
Mrs Phebe M Champlin	1 00
Mrs Madison	1 00
Mrs Mary Bentley	1 00
Mrs Frances Frazeur	2 00
Mrs Phebe C Wilcox	3 00
Miss Mary H Gavitt	3 00
Mrs Lucy C Burdick	1 00
Miss Mary E Babcock	1 00
Mrs Sarah Maxson	2 00
Mrs Matilda Maxson	2 00
Mrs Prudence Babcock	2 00
Miss Abby Maxson	2 00
Mrs Nancy Maxson	2 00
Mrs Ann M Maxson	5 00
Mrs Jane E Barber	2 00
Mrs Abby Wells	2 00
Mrs Harriet M Stillman	2 00
Mrs Catharine E Stillman	1 00
Mrs Emergene Stillman	1 00
Mrs Phebe E Babcock	1 00
Mrs Martha Noyes	1 00
Mrs Mary A G Champlin	1 00
Mrs Patience Greenman	1 00
Mrs Fanny H Greenman	1 00
Mrs Margaret Nash	1 00
Mrs Elizabeth Clark	1 00
Miss Harriet Y Hoxie	1 00
Mrs Mary E Mario	1 00
Mrs Adelia Babcock	1 00
Mrs Mary Hiscox	1 00
Mrs Abby E Stillman	1 00
Mrs Amy Babcock	1 00
Mrs Mary Ayars	50
Miss Lamb	50
Mrs Sarah Stanton	50
Mrs Mary Babcock	25
Mrs Hale	25
Mrs Harriet Ayars	25
A Friend	2 00
The above, from the ladies of Pawcatuck Church, to be applied to constitute Mrs Wm M Jones, Mrs Charles Saunders, and Mary H Gavitt, life members.	
From the Female Benevolent Soc of Pawcatuck, penny contributions for printing Tracts in China	5 00
Elisha Stillman, Unadilla Forks	75
Wm P Longmate, Pendleton	1 00
Church in Persia	1 66
Abel Maxson, Albion, Wis	4 00
Abel Stillman, Poland	5 00
Coll at Central Ass'n, by J Maxson, Treasurer	28 07
3d Church in Brookfield, to finish life membership of Ephraim Maxson	15 00
Western Association, by D R Stillman	66 50
1st Church in Alfred	14 00
Ch in Shiloh, N J, to educate Honan Jewish boy	20 00
A Friend, for Palestine 3 00 }	5 00
" " China 2 00	
For Palestine Mission, by W M J	97 28

A. D. TITSWORTH, Treasurer.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

The Ohio Association.

THE Seventh-day Baptist Ohio Association will hold its next meeting with the Church in Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October next, which will be the 6th of the month. Ministers and brethren from other Associations are invited to meet with us and participate in our deliberations. All such will meet with a welcome reception. Eli Forsythe, Cor. Sec.

North-Western Association.

THE North-Western Seventh-day Baptist Association will meet with the Church in Walworth, Walworth Co., Wis., on the fifth day of the week, September 22d, 1853, at ten o'clock A. M. Introductory sermon by Eld. L. A. Davis or Eld. Varnum Hull.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Spring Arrangements,* commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 3.15 P. M. This line connects at Elizabethtown with trains by the N. J. Railroad, foot of Cortlandt-st.

Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3.45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilksbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.

Trains on this road pass Plainfield at the following hours:

Going to New York—6.40, 10 a.m., 12.15, 5.30 p.m.
Going from New York—9.35 a.m., 1.30, 5.30, 7.30 p.m.

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells,* orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

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Great Western Mail Line.

SIXTY MILES DISTANCE SAVED by taking the MICHIGAN SOUTHERN and NORTHERN INDIANA RAILROAD.

Through tickets for Chicago, St. Louis, Milwaukie, Racine, Kenosha, Waukegan, and Sheboygan, by New York and Erie Railroad via Dunkirk, and Buffalo and New York City Railroad, People's Line of Steamboats, Hudson River Railroad via Buffalo, connecting at Buffalo with the splendid steamers

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Leaving Buffalo every evening. (Sundays excepted.)

These steamers are low-pressure, built expressly for the Lake trade, and for finish, speed, strength, and safety, have no superiors any where.

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Forty hours from New York to Chicago. Time and money saved by taking this line.

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For Through Tickets or Freight apply to

JOHN F. PORTER, Agent, 193 Broadway,
Cor. Dey-st., N. Y.

Election Notice.

STATE OF NEW YORK—SECRETARY'S OFFICE, Albany, August 18, 1853.—To the Sheriff of the County of New York.—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Henry S. Randall;

A Comptroller, in the place of John C. Wright;

An Attorney-General, in the place of Levi S. Chatfield;

A State Engineer and Surveyor, in the place of William J. McAlpine;

A State Treasurer, in the place of Benjamin Welch, Junior;

A Canal Commissioner, in the place of John C. Mather;

A State Prison Inspector, in the place of William P. Angel;

Two Judges of the Court of Appeals—one in the place of Charles H. Ruggles, and one in the place of Hiram Denio appointed to fill the vacancy occasioned by the resignation of Freeborn G. Jewett;

A Clerk of the Court of Appeals, in the place of Chas. S. Benton.

All whose terms of service will expire on the last day of December next, except that of Freeborn G. Jewett, which will expire on the last day of December, 1857.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of John W. Edmonds, whose term of office will expire on the last day of December next;

Also, four Senators for the Third, Fourth, Fifth and Sixth Senate Districts, in the places of William McMurray, Obadiah Newcomb, James W. Beekman, and Edwin D. Morgan, whose terms of office will expire on the last day of December next.

County Officers also to be elected for said County:

Sixteen members of Assembly;

Two Justices of the Superior Court, in the places of John Duer and Robert Emmet;

A Judge of the Court of Common Please, in the place of Charles P. Daly;

A District Attorney, in the place of N. Bowditch Blunt;

Two Governors of the Almshouse, in the place of Richard S. Williams and Isaac Townsend;

All whose terms of office will expire on the last day of December next.

Yours, respectfully,
HENRY S. RANDALL, Secretary of State.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. 6, title 3, article 3d, part 1st, page 140. sep. 1.

Miscellaneous.

The End of Fifty-six Gamblers;

OR,

A Reminiscence of Gambling in Baltimore, during the last Sixteen Years.

Sixteen years since, in the capacity of a gambler of seven year's standing, I visited Baltimore, per agreement with one of the principal gamblers of that city. My acquaintance with the citizens was quite limited; with the gamblers general. I lost no time in cultivating such acquaintances as would prove most valuable to facilitate my movements, and give me a true knowledge of the manners and customs of the Baltimoreans.

Gambling at that time was countenanced by a great many citizens of high standing; many looked upon it as an agreeable recreation, without apparent fear of its evil consequences; and at some of the largest and most fashionable gambling houses might be seen nightly assembled, Judges, Prosecuting Attorneys, Sheriffs, and every grade of officials, down to the night-watch; together with merchants, clerks, bank officers, railroad contractors, exchange brokers, and men of all other respectable callings, including editors and publishers of some of the leading public journals, equally engaged in betting at the game of faro or roulette, drinking wine, and discussing politics. With these classes I formed no acquaintance outside of the gambling house. Many of the most successful Baltimore gamblers were looked upon as men of dignity, and respectable standing in society. I was intimate with fifty-six of this class, who were No. 1's, and aside from gambling, could not be reproached for dishonesty. These were gamblers in the games of faro, roulette, rolling faro, chuckerluck, cock, ring, and dog-fighting, horse and foot racing, thimble playing, &c., &c., combined with card manufacturers, who through their agents, at this time a well-known firm of Exchange Brokers, were represented, supplying the fraternity with marked cards, and discounting the notes of gaming citizens. The principal firm of this kind amassed a large fortune out of this class of victims, and retired from business worth over one million dollars. These men were stool-pigeons for two of the largest gambling houses in Calvert-st., for ten years. They were not addicted to play themselves, unless in a very small way, for the purpose of drawing in customers, and thus preventing suspicion from falling upon them. Many an unsuspecting youth was led by them to these dens of iniquity, to witness the beauties of the Faro Bank, Roulette Table, and enjoy the sumptuous suppers served up at eleven o'clock at night, composed of Terrapin, canvass-back Ducks, Champagne, and other rare delicacies prepared in order to suit the epicurean taste of the most fastidious. For their share they never received less than one-third of the winnings, and, where they discounted the paper of their victims, they received one-half. This soon filled their coffers to overflowing. They retired, disclaiming all acquaintance or association with their former companions in villiany.

But these former associates, both victims and gamblers, where are they? This question cannot be answered by them, nor through any other source than my pen, this side of eternity. Some of them have long since paid the last debt of nature, under the gallows, or by suicide; others have died premature deaths, occasioned by loathsome disease so common to all dissolute men; others are dragging their polluted bodies about the city on wooden legs; others groping their way through life, having lost their sight in fights around the gaming table; others are in the Maryland Penitentiary, or in some prison of a sister State, for murder and other high crime. And these, with the exception of five, are the only remnants of the fifty-six flourishing gamblers of Baltimore, sixteen years ago. Of these five, one alone finds employment in his profession, at his old stand in Calvert-st. He, too, has changed much—the frosts of over sixty winters have whitened his locks. This, with forty years of the gambler's curse stamped upon his brow, makes him truly a marked man.

A few days since he visited my hotel, where he met and recognized another gambler, apparently about the same age. They nervously grasped each other's polluted hands, when the Baltimorean remarked, "Twelve long years have passed since last we met—how great, how sad the change. Many of our friends have gone to their long home." "True," replied the other, tears starting to his eyes "you and I, likewise, will soon follow them." I heard their conversation for a few minutes, they unconscious of my presence. The Baltimorean then invited his friend to his gambling room in Calvert-st., where they could freely discuss matters of the past and present. I felt sick at heart to behold these two old men of sin leaving for the gambling room, as a place of comfort to their depraved natures, as though some joy was still left in that polluted den, which had not only destroyed the peace and happiness of one of them, but thousands of others. They did not reflect upon the sad truth that joy never yet entered within the walls of a gambling house.

The second of the remaining five is a man of about the same age as the former—possessing more of the animal than of the intellectual—and is what even gamblers term low and vulgar. He, at one time in his life, commanded some attention through the influence of a large property which he had accumulated by gambling. But his animal propensities and brutal treatment of his family, together with his expensive mode of living, not only dispossessed him of a great portion of his property, but has settled him low down in that grade of society which is only esteemed by those of similar habits of recklessness. He now consoles himself, so far as in his power, by gambling during the session of the Legislature at Annapolis, and playing swindling games of Faro at Baltimore. This, with an occasional trip to the South, fills up his time.

The third, a relative of the last mentioned, is second to no other man so far as vulgarity and low cunning villainy can be connected. In fact, he is capable of doing anything known in the annals of crime, not requiring deep sagacity or courage. But it is only justice to this fallen wretch that we should here credit his fall to No. 2. Though great the fall may seem, it is nevertheless true, that twenty years since, this man, now so base that crime can sink him no lower, was one of the most respectable Hackmen of Baltimore City! But the league of No. 2 succeeded in accomplishing his fall, and although a near relative, No. 2 considers he has been the means of a great accession to the fraternity. And as an evidence outside of No. 3, he can point to a son of the latter whom the father boasts of having educated in all the branches, (with the exception of Hackmanship,) known to him; showing by his conduct alone, the truth of the language of Dr. Nott, "that *the thorough-bred gambler has no heart.*"

The fourth, now a man about fifty years of age, was at one time of his life considered a man of respectable standing; he was once elevated to the high office of constable, in or near Winchester, Va., and was notorious in that capacity as a THIEF CATCHER. This individual is quite as low in nature as No. 3, with more sagacity. His form is robust, and while in the capacity of thief catcher, he was said to be endowed with all the qualities requisite for success. In his earlier, and we hope more honest days, he might have introduced or imposed himself upon any person prone in the least to credulity. And even yet, although twenty years of successful fraud and crime have made their impress upon his brazen countenance, he with his mock benevolence and extravagant fund of impudence succeeds. His success has been to most of his acquaintances truly an enigma. To the writer nothing is more plain.

Shortly after his constableship in Virginia, in the capacity of a gambler's stool-pigeon and that of a "*short* card" gambler, he made a successful hit at the gambler's head-quarters, Washington City. His *debût* was not only successful in winning money, but in winning the heart of a beautiful, accomplished and virtuous young lady, to whom he was wedded. On this unfortunate union, and on it alone, rests the explanation of this man's villainous success. The high standing of his companion gave an impetus to his facilities, and beneath this axe have fallen the fortunes and reputations of some of the most noble men of our land. His success has amassed for him great wealth. He boasts that his expenses are over thirty thousand dollars per annum—that his income is over three times that amount. The truth, alas! is but too obvious. His person, as well as that of his lady, is adorned with a vulgar display of fine jewelry and other wearing apparel, yet he is noted as the most niggardly and tenacious in common dealings.

He, now, with an old convict as a colleague, runs two of these death-saws, in the shape of gambling-houses—one in Washington City, the other in Forsyth-st., Baltimore. At the former, may be seen this Satanic servant on each day, Sunday not excepted, presiding with all the grace and dignity which cultivated impudence has so bountifully bestowed upon him. His customers are members of both houses of Congress, with clerks of every Department of State, officers of both the army and navy, together with every profligate young man of wealth that falls within his grasp, or that of his numerous stool-pigeons. He employs at his two houses from 12 to 20 journeymen gamblers. None of these, and but few of his customers, ever have more than one invitation to visit his residence. This is extended merely to make them feel his station to be an uncommon one—as it truly is, and has been ever since his career took the date as a man of family, having for his companion a lady of excellent merit. Since this unfortunate union, the dark traces of ruin and death have followed close in his wake, not only at Washington and Baltimore, but throughout the land.

But his course of desolation must, like the second, above mentioned, soon find a topmost round, from whence, with double rapidity, will he descend, and when it is too late he will find that his ill gotten wealth and position will have vanished, leaving the slough of corruption for him to wallow in. No gambler or abettor can, with common sense, reasonably expect a better fate, for surely this fate alone can crime secure.

The fifth is about the age of the two first mentioned. He accumulated a large fortune by gambling, then joined the Church, and is now said to be a Christian, but the gamblers fate has followed close upon his heels, showing that neither his wealth nor his Christianity has shielded his grey head from the gambler's curse. It is true he renounced the vice some years since, but his son, an interesting boy, and a thorough-bred gambler, educated and accomplished in all the wiles known to his father, was not satisfied with the sin of gambling, but after having sat at play late one night, arose from the table maddened from the effects of gaming and the brandy bottle, and murdered his own colleage, for which he was tried and sentenced to serve 14 years and 6 months in the Maryland State Prison. And now, it is truly a painful sight to witness that aged reformed gambler, as he wends his way back and forth to that prison, the home of his incarcerated and ruined son, showing that "the way of the transgressor is hard." His age forbids the hope of his ever living to see his son a freeman, and certainly he is doomed to a life of despair until his dying day. But he, like the writer, and all others who have participated professionally in this most ruinous of all vices, must expect the curse of the gambler to fall heavy upon them in their old age. Though they may be rich, they are doomed to sorrow.

J. H. GREEN.

Daguerreotypes on Wood.

An important application of the photographic art has been made in Manchester, England, by which the process of wood engraving from Daguerreotypes will be materially economized, both in time and expense. *The Manchester Guardian*, of July 30, gives the following account of this, probably most recent improvement in the practice of this useful art:—

"Yesterday Mr. Robert Langton, wood engraver and draftsman, of Cross-st., brought to our office some very successful and beautiful specimens of photography, taken by himself, not on metal plates, or on paper, or on glass, but on blocks of box-wood, such as are ordinarily used in his own art for wood engravings. One was a striking portrait of himself; another was a view of the beautiful little Church at Worsley, erected a few years ago by the Earl and Countess of Ellesmere. The latter was comprised within the ordinary dimensions of a circle $3\frac{1}{2}$ inches in diameter; and, as the image of the Church is thus *reversed*, the design, in all its elegant proportions, and reduced to a miniature such as no hand of human artist can ever hope to rival, in its exquisite delicacy of light and shade, and its elaborate minuteness and detail—this photograph, so taken on a block of box-wood, is quite ready for the application of the wood engraver's burin. It is impossible to say how greatly this will advance the process of wood engraving, especially by saving all the preliminary labor of the draftsman; which, in many cases, constitutes the chief element in both the time and the cost attendant on the production of wood engravings of a high class. Even in many of the lower branches of the art, the new application of sun-drawing will be an invaluable auxiliary. For instance, it is an extremely difficult matter to get accurate drawings of machinery, in perspective, mechanical draughtsmen only represent it in plane; and artists are generally found extremely reluctant to employ a large amount of time so unprofitably, as the drawing of a complicated machine in perspective demands. Mr. Langton's daguerreotype can now in a few seconds accomplish what it would require hours for the artist to effect; and in point of accuracy, the instrument must ever have the preference. But great as will eventually be the boon which this new application of photography will confer on the practical art of wood engraving, it may be made more extensively valuable, as a cheap form of producing pictorial objects. By Mr. Langton's process, portraits, landscapes, &c., could be produced on any smooth piece of wood, duly prepared; and thus even wooden snuff-boxes, hand-screens, &c., may be decorated with portraits, or scenes from nature, or copies of works of art, at a cost much less than daguerreotypes on metal plates. Indeed, it is difficult to say where the applications and uses of this new process may not extend. Mr. Langton does not limit his invention to its use in wood engraving, but claims for it an equally useful and valuable application in other directions, in connection with practical art."

Speech of a Camanche Chief.

The Fort Smith Herald furnishes the following copy of the speech delivered by Pa-i-Yokah, a Camanche Chief, at the great Indian Council, recently held on the north fork of the Canadian River, about 350 miles from Fort Smith:—

"The Great Spirit, I have no doubt, is very glad to see so many Indians of different nations meeting together for the purpose of establishing peace, and giving their pledge to each other to live by it forever. I am very happy, indeed, to see and meet with my eastern brothers in council. We older men know correctly for what these nations of different tongues convoked, and we are glad that the peace, rarely known among us, is established for our good. It is our duty to teach our younger people—who do not understand the transactions to-day—the true meaning of our council; and let our rising generations be trained up and grow fast in this great white talk we are receiving to-day. Brothers, our lives are not in our hands; we cannot last always; the Great Spirit will call us away some day, and will put somebody else in our stead. I consider this talk to be like the roots of grass; in every spring the green and beautiful blades will shoot out, and blossoms of sweet odor; the autumnal moon will come and bite them off with its white teeth, but it has no effect on the roots. It is just so with us, we cannot die with this talk. While we live, we make this talk sweet to our people around our council fires, but after we are gone, this talk still survives, and still has it odorous smells to allunited nations. [Here he held up his right hand toward Heaven.] May the Great Spirit sanction our doings to-day, and faithfully make us keep this good talk given us from our brothers at the rising sun.

The Ohio has Two Sides.

We had spent some five days in creeping up the uninteresting Mississippi, with its low banks and muddy waters, and were now on the beautiful Ohio. We had seen nothing but slave villages, which as clearly as the impress of a signet ring, wore the stamp of the institution. I hope there are ten righteous men in Grand Gulf and Helena, and other such places. I say, *I hope so.* One morning we saw a very bright village, the only specimen of a northern town I had seen for a long time. It really did my heart good. My bump of "*points of the compass*" is strangely deficient, and I am much more likely to be "turned round" in a place than otherwise, and so I thought I at last saw one thriving slave village.

"What a fine Kentucky town," said I; "that looks like a New England village."

"No you don't!" said a neighbor, "that is in Illinois."

"Well, I thought it was a fine production for slavery; but really I supposed it was the Kentucky side."

"You can always know which side of the river a town is on, by the look of it; put the sunshiny towns on the free side, and the scaly towns on the slave side."

"And is the difference marked?"

"I once had a friend with a very long nose, say for instance six inches, the difference is as plain as the nose on that man's face."

Ballooning in Siberia.

A Siberian correspondent of the *Independence Belge* gives an account of the introduction of ærial navigation for practical purposes in that country. It seems that the enormous quantity of water produced by the melting of the snow, occasions a great rise in the rivers in the spring of the year, intercepting the communication between certain manufacturing works on the Oural, at the distance of three and a half verstes from each other, and separated by a small stream. In order to keep up the communication, and permit the workmen to pass and repass, a large stationary balloon is fixed by three cords over each of the factories at the height of about 200 metres. From each of these balloons is suspended a cable reaching the opposite factory, where it is attached to timbers constructed for the purpose. Between these two points, the cable is also supported by three intermediate balloons. The principal cable is provided with a pulley, on which is hung a light sheet-iron boat, holding two or three persons without inconvenience. The pulley itself is commanded by two cords attached to opposite points, permitting the boat to be drawn toward either factory at pleasure. The cord designed to draw up the pulley after it has descended on the cable, and from which the vehicle has been detached, passes over a small pulley connected with the lower part of the balloon, so that these two cords, and consequently the pulley to which they are attached, are managed by persons on the ground. The main pulley has also an arrangement for the convenient mounting of the boats, subject to the control of the passengers, and the boat is provided with a parachute in case of accident. Thus far the contrivance has worked in a very satisfactory manner.

The *New Bedford Standard* says, that six whale-ships which have arrived at that port brought home 9,093 barrels of whale oil, and 3,770 barrels of sperm oil, the aggregate value of which is $259,200.

EARLY RISING REQUIRED BY A WILL.—In the will of the late Mr. James Sergeant, of Leicester, is the following clause:—

"As my nephews are fond of indulging themselves in bed in the morning, and as I wish them to prove to the satisfaction of my executors that they have got out of bed in the morning, and either employed themselves in business, or taken exercise in the open air, from 5 till 8 o'clock every morning from the 5th of April to the 10th of Oct., being three hours each day; and from 7 till 9 o'clock in the morning from the 10th of Oct. to the 5th of April, being two hours every morning; this is to be done for some years, to the satisfaction of my executors, who may excuse them in case of illness, but the task must be made up when they are well; and if they will not do this, they shall not receive any share of my property. Temperance makes the faculties clear, and exercise makes them vigorous. It is temperance and exercise united that can alone insure the fittest state for mental or bodily exertion."

"THE OLD-FASHIONED BIBLE."—An English paper states that a copy of the *first complete edition of the English Bible*, printed by *Miles Coverdale*, bearing date 1435, was accidentally discovered, a short time since, in the false bottom of an old oak chest, at Holkham Hall, Norfolk, the seat of the Earl of Leicester. There are numerous imperfect copies of this Bible in existence, two being in the library of the British Museum, one in the Bodleian library at Oxford, one in the Cambridge University library; in fact, most of the great libraries and public institutions in England, as well as many private individuals, possess a volume. The copy now brought to light is the most valuable specimen of Miles Coverdale's labors hitherto known, being in every respect perfect; whereas all the other known copies are deficient of many leaves, both at the beginning and at the end. The proprietor at Holkham has had the book appropriately bound, and enclosed in an oaken box; and it now graces the shelves of its magnificent library. A London bookseller is said to have offered $500 for this bibliographical treasure.

MORE JAILS EMPTY—WHY?—*The Burlington* (Vt.) *Courier* says that last year when the present jailor took charge of the jail, there were seven in its cells, and that there have been, at different times, thirty others; but now, since the Vermont Maine Law has had time to produce its legitimate effects, locks and keys are useless, as the jail is without a tenant. This is the third jail in Vermont which has been emptied by the new prohibitory liquor law, and the editor very properly adds, "The simple truth is, the sale of liquor peoples jails—prohibiting its sale empties them—and it is in the power of the people to say which they will have."

VARIETY.

A young lady named Pierce, from one of the towns on Cape Cod, who was visiting friends in Blue Point, Scarboro, Me., in returning from a visit to the sea shore, on Tuesday evening, with a friend, instead of taking the public road back, took a path across a pasture, which was shorter. In the pasture, there were a few cows, who were playing together, and joining horns in sportive contest, which frightened the girl, who supposed that they would attack her, and notwithstanding the assurances of safety by her companion, who was familiar with such demonstrations, she fell into convulsions, through fear, probably ruptured a blood vessel internally, and died in three hours afterward.

The present mode of coupling cars is very awkward, and not always safe. George A. Wagner, of Addison, Steuben County, has invented a very simple substitute in the form of an iron tongue which slides into the coupling frame, and is attached or separated by the movement of a lever which rises to the platform. The connection or separation is effected instantaneously. But the most important feature of the invention is that if a car turns over, the tongue immediately slips out, leaving the deranged car disconnected.

We gave an account, not long since, of a society of young men in Cincinnati, formed some twenty-five years ago, for an annual dinner. It was called "the Society of the Last Man." It was then mentioned that but two of the original members were living. Since that announcement, one of these members, Mr. Tatem, has died, and Dr. Vattier becomes the sole survivor—"the Last Man." He is, according to his agreement, to dine alone on the next anniversary, with his six empty plates and chairs around him.

A marriage solemnized in South Carolina is indissoluble, either by the consent of the parties, or by the judgment of any foreign tribunal or statute of any foreign Legislature. No judicial tribunal in South Carolina has any authority to declare a divorce, or no divorce has ever been granted by the Legislature of South Carolina. Bad State for unhappy couples to reside in.

Grasshoppers are committing great ravages in Central and Northern New York. A letter from Adams says that a train of cars on the Rome and Watertown Railroad was recently stopped by them—so many having been crushed on the track as completely to *oil* it.

Every young man should remember, that the world will always honor industry. The vulgar and useless idler, whose energies of body and mind are rusting for want of occupation, may look with scorn—it is praise; his contempt is honor.

The great iron railroad bridge across the Monongahela river, about one mile above Fairmont, Va., was completed last week. It is stated that it cost *four hundred and ninety-six thousand dollars.*

Wm. Linnen, a Post-Office clerk, was arrested at Fayetteville, N. C., on a charge of robbing the mail. A stolen check was found in his possession.

Anderson, the wizard, has taken the Aztec children to London, to exhibit them before the Queen.

Gloves are now sewed by machinery in France, and this will create a complete revolution in their manufacture.

Contributions in aid of the sufferers in New Orleans are being taken up in all the principal northern cities.

There is now a widow woman incarcerated in the Portland jail, for no other offense than that of being unable to meet her liabilities.

Hon. George Briggs was fined $50 and costs, for striking Postmaster-General Hubbard last winter.

For Boston, via Newport and Fall River.

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C. ROLLIN BURDICK, A. B., Graduate of Rochester University, Principal.

Mrs. H. A. BURDICK, Preceptress.

This institution, located at Shiloh, Cumberland Co., N. J., three and a half miles from Bridgeton, the county seat, and thirty-eight miles south from Philadelphia, will open its first term for the year 1853–4, on Wednesday, Aug. 23, continuing 14 weeks.

The officers, feeling grateful for past favors, and confident of giving satisfaction, solicit a large attendance for the coming year. The teachers flatter themselves that they can give satisfactory instruction in all the branches usually taught in Academies. Young gentlemen and ladies preparing for College, can here fit themselves for an advanced standing, and thus save considerable expense. A competent Pianist will be secured.

Good Board can be had at the Boarding Hall, or in private families, on reasonable terms.

TERMS.—Tuition, settled in advance, from $3 50 to $5 00. Incidentals, 25 cents. Piano music, $10 00. Drawing, crayoning, landscape painting, and painting in water colors, $2 00 each.

HON. LEWIS HOWELL, President.

SHILOH, N. J., July 26, 1853.

DeRuyter Institute.

Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.

Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.

J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Discipline.

It is the policy of our Board to teach young men and young women to govern themselves; while at the same time it is expected that our Faculty will aim, in the most prudent and efficient manner possible, to secure that systematic order in all their exercises, which shall prepare students for the responsible duties of active life. While we cultivate the intellect, it shall be our aim also to develop those nobler faculties of the soul, which shall prepare the young to become useful and influential members of society.

Terms.

Tuition, which must be settled strictly in advance, is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50
Extras.	
Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $1 00.

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, $2 50.

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

N. B.—Parents are cautioned against supplying children with too much pocket money. The Principal will act as fiscal guardian for such as desire it.

JAMES R. IRISH, President.

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Alfred Academy.

Male and Female Boarding Seminary.

W. C. KENYON, A. M., Prof. of English and Latin Languages.

D. D. PICKET, A. M., Prof. of Modern Languages and adjunct Prof. of Mathematics.

J. MARVIN, A. B., Prof. of Mathematics.

D. E. MAXSON, A. B., Prof. of Vocal Music and Natural History.

D. FORD, A. B., Professor of Greek and Agricultural Chemistry.

J. M. ALLEN, A. B., Prof. of Hebrew and Metaphysical Science.

E. M. DUNN, Tutor.

T. D. THACHER, Tutor.

Mrs. E. G. FORD, Preceptress.

Mrs. A. A. ALLEN, Teacher of Painting.

Mrs. H. A. MAXSON, Teacher of Penciling and Drawing.

Mrs. M. B. KENYON, Teacher of Primary Department.

Miss S. E. CRANDALL, Teacher of Instrumental Music.

Calendar for 1853–4.

First Term opens third Wednesday in August—closes fourth Wednesday in November.

Second Term opens second Wednesday in December, 1853—closes third Wednesday in March, 1854.

Third Term opens last Wednesday in March, 1854—closes first Wednesday in July, 1854.

Anniversary exercises of the Academy—first Wednesday of July, 1854.

General Examination of Classes commences the last Monday of each term.

The public are cordially invited to attend the general exercises of the Institution enumerated above.

Expenses per Term.

Board,	from $18 06 to $20 00
Room Rent,	1 63
Washing,	2 00
Fuel—Spring and Fall Terms,	1 00
Fuel—Winter Term,	1 75
Incidentals,	50
Tuition,	from 4 25 to 5 75
Extras.	
Music on the Piano Forte,	10 00
Oil Painting,	7 00
Drawing,	2 00
Embroidery,	2 50

This Seminary is confidently commended to the public as a first-class Institution, supplied in an eminent degree with all the facilities of education usually found in the Colleges and Universities of this country. It is provided with ten departments of Instruction, having an able and experienced Instructor at the head of each, thus giving such a division of labor as can alone secure the highest ability in conducting each department. Students can here complete an entire course of collegiate education, or be prepared for usefulness in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Teachers' Department supplies the public with at least one hundred and fifty experienced teachers of common schools annually, and the Department of Elementary and Agricultural Chemistry affords the young farmer all the facilities desirable in the best agricultural schools. Having recently completed another spacious and elegant edifice for a chapel and recitation rooms, and being now engaged in extensive enlargements and alterations for the accommodation of a much larger number of students than hitherto, the Trustees express their intention that the high character which this Institution has acquired, for thorough instruction, for strict moral and social training, and the best of educational advantages at a very moderate expense, shall be fully sustained. The location, on the N. Y. and Erie Railroad, two miles from the Alfred depot, is romantic, retired, and one of the healthiest in the world. Circulars, &c., gratuitous, on application to Prof. W. C. KENYON, or to Rev. N. V. HULL, Pres. of Trustees, Alfred Center, Allegany Co., N. Y.

American Sabbath Tract Society's Publications

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3—Authority for the Change of the Day of the Sabbath. 21 pp.

No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.

No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8—The Sabbath Controversy: The True Issue 4 pp.

No. 9—The Fourth Commandment: False Exposition 4 pp.

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No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12—Misuse of the Term Sabbath. 8 pp.

No. 13—The Bible Sabbath. 24 pp.

No. 14—Delaying Obedience. 4 pp.

No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

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Published Weekly.

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The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

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Published Monthly.

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Published Quarterly.

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☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York

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The Sabbath Recorder.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. X.—NO. 13. NEW YORK, FIFTH-DAY, SEPTEMBER 8, 1853. WHOLE NO. 481.

The Sabbath Recorder.

For the Sabbath Recorder.

THE BIBLE IN OUR COMMON SCHOOLS.

Number Seven.

BY C. ROLLIN BURDICK, A. B.

Our country is like a mighty mountain standing alone amidst a stormy ocean. The angry billows may lash its base, hurricanes and tornados may sweep over its sides, and the raging storm-demon may launch his thunder-bolts against its summit; yet it stands unmoved, the proud, defiant of storms. Its foundations are below the deeps, broad and ample. Its building is of adamant, and the storm cannot affect it. But when internal agents are at work, and we begin to feel the heavings and swayings of the earthquake, and hear the rumblings of internal commotion and strife; when we ascertain that its foundations, broad and ample though they may be, and of adamant, are melted and consumed by subterranean fires, and see its top flaming with volcanic light, and its sides scorched and scathed by the floods of molten rock, belched out from its crater, and flowing over them; then let us flee from it, and seek rather the mercies of the ocean than its protection. Its soil is deceitful—we cannot trust it. It may yield to our tread and precipitate us into its burning entrails. Or, perhaps, the next shock of the earthquake may loose its foundations, and sink it in the ocean, a shattered and fire-scathed wreck, where the waves and ocean storms shall chant its requiem. Such is our country. Her foundations, planted on the eternal and immutable principles of the Bible—righteousness, temperance, justice, liberty, equality, and brotherhood—will stand the shock of invading foes, and never fall; but when consumed by the fires of intemperance and lust, and shaken by the commotions of injustice, tyranny and oppression, her destruction is imminent and unless its work be stayed, her doom is sealed.

Among the crimes that stain our national escutcheon, and cry to Heaven for the avenging hand of God to be raised, is Slavery—the foulest, the most detestable, the most execrable system that ever found a place in any nation, or caused heaven to weep over the depravity of man. It is even now shaking the very foundations of our national superstructure, causing them to totter as if on the brink of a final overthrow. A great work is to be done to arrest the storm that is gathering in our horizon—for a terrible storm *is* gathering, though some of the false watchmen on the walls of Zion are crying "Peace, peace, when there is no peace." Not one groan or tear of the poor slave is lost. God hears, and sees, and remembers them all. He will not always suffer us to grind down our brother in the dust, and compel him to work for us without pay. The day of redress is not far distant, and if we do not take it into our own hands, God will call out other ministers to perform His work. In the Bible is my only hope for safety in this crisis of our national affairs. Slavery, held up in the full blaze of light which it sheds, will appear abominable, and I trust my countrymen will see it so, and be led to break every yoke, and let the captive go free. But this, as I believe, must be a work of time, and may God spare our country until that time shall be completed. The chains which hold the slave are not forged alone by the master, nor is it at the South alone that slavery exists. Its principles are interwoven into the woof and warp of our very existence as a nation. There seems to be an almost universal dislike among Americans for the negro race, which is at once the result and cause of slavery at the present time. Having been accustomed to see him degraded, we have learned to look upon him as an inferior being, and treat him as such. This makes us indifferent to his wrongs, and we do not use that power which God and the Constitution of our country gives us for his benefit. We suffer him to clank his chains, to weep, to bleed and die, unpitied and uncared for. He is disfranchised at the North, and hated by those who call themselves Christians. This colorphobia is deep-rooted, and cannot be easily removed from the minds of the people. Yet, thank God, I think it is yielding to the sway of the gospel of liberty and equality. Hope cheers me, and bids me labor on, throwing my mite into the scale for the negro's enfranchisement. But I despair of the possibility of rooting this entirely from the minds of the present generation. The mind of age is too rigid to yield to the truth when opposed to long-cherished prejudice. To our children we must turn for the consummation of this great work. Into their minds we must instill such principles as will cause them to redress every wrong which the negro race has suffered at our hands. This can be most effectually done by introducing Bible teachings more extensively into our schools. There is a generous impulse in the bosom of youth, which prompts to be just, unswayed by prejudice or passion. Let us seize upon this, mould it, and give it a right direction, by the aid of Bible teachings, and the work is done. The slave becomes a free man, liberated by this generous impulse.

In this age of free thinking and free acting, when men are forsaking the old channels of thought, throwing off the shackles of long-standing prejudice, unriveting the chains of church proscription, and learning to think and act for themselves, there is danger of carrying freedom of thought and action too far, and embracing errors more deadly than those of conservatism. This danger exists in both politics and religion. Facts go to prove it. One class of men, looking upon the enormities of the slave system, and seeing them protected and perpetuated by the strong arm of legislative power, and seeing also the extreme depravity of the license system as it is in vogue in many States, as well as other state and national crimes, have embraced the strange dogma that all civil governments are nuisances, and should not be tolerated in this *enlightened* age; that, left free to himself, man would be far happier than when restrained by legislative enactments. This seems to me like etherealization in the superlative degree, and altogether too untangible for man in his present state It must be reserved for those good followers of Mahomet, who are so happy as to attain to his seventh heaven; for Paul, who was caught up to the third heaven, and there saw unspeakable things, such as are not lawful for man to utter, did not dare stake his reputation upon the inculcation of such highly reformatory doctrines, but, on the contrary, taught the very opposite; that is, the necessity of such institutions, and the duty of obedience to the powers that be. These men labor, with might, to overthrow, to pluck up, root and branch, these grand hindrances to the progress and happiness of man. Could they have their way, kings and princes, and gray-haired senators, would alike be dethroned, and driven from the halls of legislation. Their palaces would be pulled down, and their legislative halls demolished. Disorder must, of course, succeed; justice would be hurled down from her pedestal; anarchy and confusion would set up their reign of terror; and the world, reformed to death, would become a moral and political wreck. Such absurd dogmas in politics open the way for the inculcation of still more glaring absurdities in other departments of thought; and, coming in collision with Bible teachings, as they evidently do, they inculcate infidel doctrines, thus showing themselves to be entire and unmitigated evil. Garrison and his followers nullify, stultify, *kill*, all the good influences they might command for the benefit of the slave, and for the general advancement of society, by their wild fanaticism, ultraisms, and ridiculous notions.

Things are equally bad in the religious world. All sorts of extravagancies are embraced as orthodox in this age of reform. Men, dissatisfied with their old tenets of faith, and breaking loose from the restraints of church government, throw up their hats for no-creedism, no church organization, *nothing* that is like things of old. Honest, whole-souled men, among whom might be named some of the first reformers of the age, by a strange freak in logic, have been led to embrace some of these curious doctrines, and thus have been the instruments of doing much evil instead of the good they intended. Men, cut loose from all church restraint, often act like silly pigs just released from their pens—they will caper and perform all manner of uncouth and awkward evolutions, just because they are *free*. So some men will believe any and every absurdity, just because they *can*, and nobody can hinder. Among this class of curiosities, I have been acquainted with one community holding to Second Advent doctrines. They tolerate no creeds, no church organization, and have carried their reforms in ethics still farther, by denying the immortality of the soul, a future state for infants, and contending for the destruction, instead of the eternal punishment, of the wicked, after judgment. The influences of these doctrines are at once visible, and show themselves, as might be expected, extremely pernicious. Public spirit is dead; wranglings, backbitings, tale telling, jests and discords are rife; brotherly love is defunct, and the order of the house of God is not observed.

The whole Christian world is a babel of unknown tongues. The church of Christ, shattered into a thousand fragments, by jars, discords, and heresies, is bleeding at every pore. The infidel world points the finger of scorn at our religion, because we quarrel so much over it. The Protestant knows the Roman Catholic to be false, because he is an idolater; while the Roman Catholic will swear that the Protestant is a heretic dog, because his clan is so much divided. Some men hoist the flag for Mormonism, some for Shakerism, and some for Socialism. This man is a Methodist, that a Baptist, and the other a Presbyterian. One Christian says there is no Sabbath; another says there is, but it is Sunday; and a third says, "Thy seventh day is the Sabbath of the Lord the God." This man will eat the Lord's Supper with all Christians; that one will eat with none who do not believe as he does. One says Christ is equal with the Father; another says he is not. Some know that the Bible teaches election and final perseverance; and others know to the contrary. One man says you must be plunged under water to obey God; another says sprinkling or pouring will do; while a third says you need not be baptized at all. All this strange congeries of beliefs, cliques and clans, professedly finds its warrant in the Bible. This is extremely humiliating, but not the worst feature in the present condition of the Christian world. The wranglings, heart-burnings, jealousies, and hate, engendered by such a state of things, are enough to make an angel weep, were it possible for a pure and happy spirit; and, surely, nothing can be more detrimental to the progress of the gospel. It all arises from a want of proper understanding of the Bible. Let its truths and doctrines be more universally disseminated, and their spirit more fully imbibed, and these erroneous notions concerning civil government, these foolish religious teachings, and sectarian hate and exclusiveness, would find no place among Christians. I will venture my reputation, be it worth little or much, upon the assertion, that were the Bible placed in the hands of children, without note or comment, either oral or written, and its study more perseveringly enjoined, they would form more nearly correct notions of its teachings than are now held by the religious world, and the number of sects would be diminished tenfold. This affords an excellent reason for its more extensive use in our common schools.

SHILOH, N. J., Aug. 23, 1853.

Trust.

BY J. G. WHITTIER.

The same old baffling questions! O my friend,
I cannot answer them. In vain I send
My soul into the dark, where never burn
The lamps of science, nor the natural light
Of Reason's sun and stars. I cannot learn
Their great and solemn meanings, nor discern
The awful secrets of the eyes that turn
Evermore on us through the day and night,
With silent challenge and a dumb demand,
Proffering the riddles of the dead unknown,
Like the calm Sphinxes, with their eyes of stone,
Questioning the centuries from their veils of sand!
I have no answer for myself or thee,
Save that I learned beside my mother's knee:
"All is of God that is, or is to be,
And God is good." Let this suffice us still,
Resting in childlike trust upon His will,
Who moves to His great ends, unthwarted by the ill!

A TALE OF WONDER.

The following letter, written on board the Hermes, the vessel which carried Sir George Bonham on his visit to the Chinese insurgents at Nanking, "tells very quietly a tale of wonder," as is remarked by *The London Times*.

H. M. S. HERMES, SHANGHAI, May 27, 1853.

I have just returned from Nanking, having taken Sir George Bonham there.

The Governor of this place, and other Chinese authorities, having proclaimed that we were going to assist them with 15 steamers, and it also appearing that the movement was religious, Sir George thought right to show that we were neutral, and, by going up, ascertain their intentions relative to foreigners.

On going up to Chin-kiang-foo, which was in the possession of the insurgents, they, taking for granted the truth of these proclamations, fired on us; and we, supposing this was the cause, and being anxious to come to an understanding, did not return their fire. On finding this, they desisted, but the imperial flotilla coming up, they reopened their fire, so we passed on; but the insurgents higher up, and on the opposite side, at Kiou Chou, not knowing the state of affairs, also fired, but we passed this also without firing. However, to prevent the recurrence, we seized two Chinese, and promised them some dollars to take a letter to the insurgents at Nanking; the result justified the precaution, for on our approach they opened fire, without any injury to us, as we remained out of gunshot.

On understanding from our messengers that we were neutral, they flocked on board with the greatest confidence, and continued to do so all the time we were there, evincing a curiosity quite unusual with Chinese. Some of the first that came at once suggested our coming nearer to the town, and actually fell to the capstan and clapped on the catfall to assist in the operations.

After inquiry I was going to write, but the fact is they let us know immediately that they professed Christianity—Protestant Christianity—and I believe sincerely, and many of them intelligently so; nor can there be a doubt of their Protestantism, for their expression is characteristic; they always said—as also the imperialists in speaking of them—that they were worshipers of Jesu, in contradistinction to that of worshipers of Tien-chu.

They circulate tracts, not copied from missionary tracts, but drawn from the Scriptures by themselves, and written in a far superior style of Chinese to that current, or, perhaps, possible to foreigners.

They are iconoclasts, and destroy every vestige of idol worship.

They adopt the Ten Commandments, translated by themselves, to which they have appended annotations; thus, they state under the seventh Commandment, that smoking opium is always associated with the sin mentioned there, and must be discontinued.

They behead for smoking opium, and bamboo for smoking tobacco.

They said they had the whole of our scriptures, but we only saw Genesis. I gave them two New Testaments in Chinese, and a naval and military Bible. This was, of course, English. On the occasion of my giving the New Testament the first time, there was no one present who could interpret, but the chief opened it, and after reading two or three passages, showed by his manner that he understood what it was and valued it; and, on the interpreter returning to my cabin, I told him he was to present it to his prince. He rose and made several bows, and otherwise expressed his thanks for the present.

They are very severe for any infraction of morals, and separate the sexes to prevent improprieties of any kind. They hold an open court, confronting litigants; not so in the old Chinese courts, where they nearly always have recourse to torture. They style the army the "Holy Army," and the name of Nanking they have changed to that of the "Holy City." They style each other "brethren," and they invariably called us "foreign brethren."

I rode with an interpreter about twelve miles, and must have passed 20,000 people, carrying rice, furniture, &c., and the interpreter assured me that he only heard one expression that could offend the nicest ear, whereas one can hardly move as many paces elsewhere without hearing many—indeed, I am told the very children use the grossest expressions in their ordinary play.

It was obvious to the commonest observer, that they were practically a different race. They had Gutzlaff's edition of Genesis, and the person they spoke most of was a Dr. Hobson, of Canton, or Lobside, also a medical missionary. The first belongs to the London mission, the other to the Rhenish mission. Perhaps the latter is the more probable, as he was attached to the same society as Gutzlaff, and is said to have itinerated in Quangsi, where the movement took its rise.

On inquiring of an imperialist belonging to the gunboats above Nanking the cause of the outbreak, he said that a number of them were in the habit of meeting in Quangsi for the worship of Jesu, and that the mandarins prohibited them, stating that they allowed no societies for the propagation of depraved doctrine; and as they persisted in meeting, they had some of them beheaded. The remainder took up arms in their own defense, commencing with 200. They now state they have 1,000,000 adherents. I have no doubt they have several hundred thousand at Nanking, Chin-kiang-foo, Yang-Chow, and Kwa-Chow.

They had about 20,000 daily employed while we were there, conveying rice into Nanking; and assuming that they had 1,000 full junks, many of which, we know, contained about 400 tuns each, they must have 150,000 tuns, all which the imperialists have been deprived of, being government tribute.

They were organizing their forces, and we saw them erecting batteries and putting guns in them—some of them good 24 pounders.

They seem very sanguine of success, and hold the imperialists very cheap. With similar arms, the former would have no difficulty in going direct to Pekin in a few days—certainly in a very short time. I believe, as it is, the insurgents will walk out of Nanking when they please so to determine. Meanwhile the difficulties of the imperialists are increasing, and with that their senseless policy of squeezing the people, even their most faithful adherents, and the feeling in favor of the insurgents is daily on the increase. They often say, "We knew this would be the last of his race;" and an English merchant at Shanghai told me that a Chinaman told him, several years ago, that this was the feeling existing in the breasts of some at that time.

While some of the imperialists are saying, "It is the will of Heaven that Tae-Ping Wang should succeed," others are saying, "Wait a little, and you will see that it will all blow over." The insurgents continue to strike heavy and decisive blows. A Chinese that we took up with us, describing the insurgents, said, "They are men of their word. If they say they will give you 20 licks of a bamboo, make your mind easy; they will not stop short at 19." Now, it is most unusual for a Chinaman to do what he says or mean what he says.

They are most frank in their manner, quite unlike what we are accustomed to in the Chinese; and, but for some misunderstanding about a claim of supremacy which they were said (I think improperly) to have set up, we should have understood them better.

They are fanatical, but not to the extent at first supposed, and, I dare say, less so than we think, and with little difficulty, I think, might be made less so.

They believe they have a mission from Heaven to kill all the Mantchoos, and they certainly put this in execution as far as they can; and, without attempting to justify this practice, I believe that nothing short of driving them out of the country can make civilization progressive in China.

They state that their king was taken up into Heaven, and there invested with power to reign; but this is mixed up with that which must be figurative, and therefore may mean no more than is said of all Chinese emperors, that they are empowered by Heaven to rule.

They say that their king has received revelations from time to time from God; but it is to be observed, that these are all respecting temporal things, and do not refer to the rule of life: they refer to things of temporary import.

I am the more inclined to believe that they do not hold these extravagant notions, from their saying that their scriptures were the same as ours, and that we were brethren, &c., and from Tae-Ping-Wang so distinctly commanding that his people should not use toward him even those expressions which are used in speaking of all their former sovereigns, such as "supreme," "high," and "father," as these belong only to God.

Then he makes somewhat light of rulers in comparison of what the old covenanters and others would call "the elect," and properly so, when he says the rulers are chosen of God and are His children, but they who are good are specially so.

They have no priests or ordained teachers, holding that all believers are qualified for such purposes; yet they have people with ecclesiastical titles.

Be they fanatical or not now, as they take the Bible for their rule of life, and circulate it freely, it will produce its necessary fruits, and eradicate all such errors. That they value the Bible, I can have no doubt. One of our men offered to buy one that was given to one of them, but he refused to sell it, neither would he let it out of his hands.

The only specific information we could obtain relating to the imperialists was from the insurgents, and was to the effect that they were in considerable numbers close up to the walls of Nanking; in fact, that their respective advanced posts were within gunshot of each other, yet this did not seem to affect the insurgents in the least; for during the few days we were there they had at least 20,000 men employed unloading and carrying the rice into the city, many more were employed carrying guns, &c., into position, others in erecting batteries, and others throwing up breastworks on the opposite side of the city to the imperialists, intending to repel us should we attack them, or the imperialist flotilla; but there was no chance of its going higher than Chin kiang foo.

Confidence was said to be on the increase among the old population, and they were gradually returning to their homes, and I fully believe this to be the case, as we saw many carrying furniture and clothes, &c., into the city. We observed, also, that the houses of the better classes of Chinese were sealed up by the insurgent chiefs, I fancy to prevent their being plundered; not so those of the Mantchoos, which they evidently considered fair game—the disgorgement of unjust gain and plunder from them or other Chinese. Their clear principle is China for the Chinese.

No reliance can be placed on the statements of the imperialists, but they may be estimated somewhat as they were in the latter part of their war with us—in proportion as they said they were gaining, in that ratio were they losing.

Yesterday they posted up here, notwithstanding that the authorities knew to the contrary, and also that we knew full well to the contrary, that Ching-kiang-foo was retaken by the imperialists on the Friday before we passed up. We knew that it was in the hands of the insurgents (and likely to continue so) a week later.

It was said for some time, that a descendant of the Ming dynasty (the last Chinese one) was at the head of this movement; but on our asking them if this was so, they said not, and seemed indifferent to the influence which they would lose by the denial, for the idea was not without its weight among the Chinese.

They say they are merely waiting a mandate from Heaven (this is the statement of a subordinate) to proceed to Pekin, seeming to make quite light of the fact that there is a Mantchoo army on the route. What a set of imbeciles the Imperialists are, may be gathered from the fact that the general commanding the armies at Nanking was in command in Quangsi, and was disgraced for not having put down the rebellion in its earlier stages, but by the successive degradation of his superiors, has again risen to the chief command, and the Emperor has lately invested him with viceregal power over seven provinces; and how little dependence there is upon his achieving any thing, may be gathered from the fact that he has been professedly beating the rebels and destroying them all the way up from Quangsi; and with this conquering army at their heels, that they brought their wives and families up with them, and have them now, with few exceptions, at Nanking.

It has been argued, that the insurgents must be very weak, since they have not held any of the towns they captured as they passed along—without much reason, I think; for they knew full well, that if they took the capital, the country would fall into their hands, since the numbers that understand who have the reins of Government are few, and these would turn round to hold or get place, for they have no affection for Mantchoo rule. Determined to win the Empire, they were regardless of keeping a retreat open. In this they resemble Cortes in destroying his ships; they gained both moral and physical force; and, strange enough, on any other supposition than that the Imperialists are horrid poltroons, though these insurgents show no disposition to return to their own province, the Imperialist Chinese Army has planted itself in their rear, instead of forming, or endeavoring to do so, a junction with the Mantchoo Army, to protect the approach on the capital, or to raise the siege of the Grand Canal, the investment of which is starving the capital out.

It is horrible to think that they cut off 20,000 Mantchoos, even to the infant at the breat, but they seem hostile only to them; yet it is still more horrible to think that the Mantchoos, in two of the many provinces, cut off as many within the year—(we know of 2,000 in six weeks)—and this in the name of justice! The former is the exception, the latter is the rule. It may prove the least sanguinary practice in the end. Like Cromwell's severity at Drogheda, it has struck terror into their opponents; the Mantchoos are chop-fallen, and almost afraid to approach them; they say that six of them would beat any twenty Imperialists; they talk of their strength, when we know a multitude of them are but boys, and of their red eyes, &c.

If they succeed—and I fancy they will, and soon—they will deliver 300,000,000 from the grossest immoralities, the most groveling of idolatries, and the most grinding of tyrannies. China will be opened to light, life and civilization, all which will be thrown, with all their influences and importance, into the Anglo-Saxon scale.

If they fail, Protestant Christianity—for whether spoken of by themselves or Imperialists, they are always styled "Worshipers of Yésu," which is characteristic—will be proscribed, because they are identified by individuals among, if not by, the Imperialists, as connected with Protestant Christianity, but who are now too politic to proclaim it, lest it should originate a sympathy among us. A partial despotism will be reëstablished for a few years: meanwhile the Jesuits will be active, working through their old ideas and forms of idol worship, and may establish a Romanist dynasty—that is, a court professing the Roman Catholic religion; and if the influence of the three hundred millions be thrown into the Popish scale, unless God himself work a miracle for our deliverance, good night to liberty.

The French Consul at Shanghae says it is a conspiracy got up by the Protestant missionaries and Canton servants of the English houses; and there can be no doubt that he will make every political use to their and to our disadvantage if they fail.

The French have long shown their hostility to the movement, yet they professed ignorance of its plans and principles, stating that they had no information; but since our return they have confessed that they had men (if not missionaries) among them—in disguise, however; for one of the insurgents confessed to us privately, that he was a Roman Catholic; and it is clear that they must have known, for the Taoutai governor of Shanghae told me that they had killed several Roman Catholics. This might well be of convetrs to the Jesuits, who permitted in their convents the worship of ancestors, and also a sort of baptized Buddhism.

One of the Hong Kong papers mentioned some time since that a number of military-looking priests had landed at Canton, as he supposed to assist the insurgents, thinking at that time that the movement had been originated by the Jesuits; most likely they were going to assist the Imperialists, as the French wanted us to do, and even got a requisition made upon us to do so.

Thousands of the insurgents visited the Hermes, and some few—very few—spoke a little broken English, and said they had been at school in Hong Kong. One said there were those among them who could translate the English scriptures.

One said, on going down among our men, that he was a Protestant; several said they were of the same religion as them; others, again, said that they were of the "Ten Commandment religion," the same as the schools at Hong Kong; and one said he was of the same religion as "King Victoria."

When we went into the city to see the chiefs, we were guided by a very nice boy of about 16, who, it appeared, had run away from his farther. He spoke good Mandarine, and gave us tolerable information on some points. The earnestness with which he enjoined the avoidance of certain vices and the adherence to the Ten Commandments, was amusing, stating that they knew they would not get the empire unless they kept them, and interlarding this with petitions for a double sword.

He told us that Tae-Ping-Wang had 36 wives; the princes twelve, eight, six, four, &c; but that polygamy was not allowed among the people generally. But on being asked whether they were small footed, he said they were all large, as they came up from Quangsi. This satisfies me that he could not have been well informed, as I think it was impossible that they could have brought up so many from Quangsi, and that it was very questionable whether they allow polygamy to any. However, it may be so, as they seem to have more knowledge of the Old than the New Testament.

We took them by surprise in our visit, and as some of their chiefs were absent, they had to be sent for. After detaining us a little, one of them came in and apologized for the delay, assuring us that this was the cause, and entreating us not to suppose that any slight was intended. However, when they did come, we did not get on, from some difficulty or fancied difficulty—I fully believe the latter—about etiquette; and therefore we were obliged to leave, in the opinion that it was a fancied difficulty, and that they did not claim supremacy. I think I am borne out by their wanting us to stop, dine and sleep, and see Tae-Ping-Wang in the morning. This was 5.30 P. M., and as we had six miles to return, we knew they would be anxious about us on board, so we left abruptly. They, however, came out among the crowd to see us away, wishing us to wait for chaises or better horses, and would not hear of us walking, as one or two wished to do. Numbers crowded round, but all were civil and good natured.

An imperialist told us that he had heard it stated as a reason for the movement, that Huen-su-chuen, or the Tae-Ping-Wang, had passed the first examination for literary honors, but that, on appearing a second time, though a very clever man, and fully entitled to his next step, the examiner, from some improper motive, would not give it him; and he said it might be that he was discontend at this treatment, and so stirred up a rebellion against authority.

On our repassing Chin-kiang-foo they fired on us, and in consequence of our returning it, the General came down with a letter of apology, and sent it off. A moutsee, one of the aborigines that have never been conquered, and who live in the mountainous districts of Quangsi, came off for the answer. This man stated that his people had had the scriptures for 200 years; and on questioning him through an interpreter, stated that these scriptures had come down from heaven about 2,000 years before, and were the same as those the remainder of the insurgents had; that they had been taken to Pekin about 1,000 years ago; and that it was thence his people got a copy, which they had multiplied. They were most hostile to the Mantchoos for their continuous persecution.

I fancy they have settled the vexed questions as to the proper rendering of God into Chinese. I fancy they say, "I am Shangti, and thou shalt have none other eikons but me." I have no doubt they will also show us that the Chinese translators have used other improper expressions, and have so been misunderstood, because the teachers that such translators have to assist them are seldom Christians, and are therefore nearly unacquainted with religious nomenclature. A literary Chinese thinks very little of a man that uses a common-place style, either in writing or speaking.

The quiet self-possession and confidence of the leaders we came in contact with was quite un-Chinese. When it was told them a second time, that we should in future return their fire, they seemed to think that we wished to frighten them, and said, "Well, do as you please; we are not afraid." Another time they said, "If you are come to assist us, we shall be glad; but do as you please; we are independent of your assistance; only, if you are going to join the Mantchoos, be good enough to let us know." And when told if they came to Shanghai and attacked any of our people there, they would be treated as the Mantchoos were in '42, they said, "But why should we fire upon you? We are brethren, and worship the same God."

Their policy is only to be known by first knowing their religion; and this, because of imperfectly understanding their language, we are not clear about. On the interpreter's first visit, he endeavored to explain to one of the princes the power and resources of England; he said, "We don't want to know that; we want to know your religion."

An hour of solitude, passed in sincere and earnest prayer, or the conflict with and the conquest over a single passion or "subtle bosom sin," will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year's study in the school without them.

There are few higher gratifications than that of reflection on surmounted evils, when they were not incurred, not protracted by our fault, and neither reproach us with cowardice nor guilt.

Talk not so much of thy duties. Life is short. The time allotted us for action and achievement is hurrying to eternity.

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THE GOSPEL IN CHINA AND THE REBELLION.

That the Gospel was carried into China at a very early period, is well known. Whether the Syrian tradition that Thomas, one of the Apostles, traveled into that country, is reliable, we need not stop to inquire. The Nestorian Christians, however, had their churches in China, as early as the seventh century, if not earlier. Two monks, who came to Constantinople in the year 552, bringing with them the eggs of the silk-worm, (from which period is to be dated the culture of silk in Europe,) had resided for a long time in China. The probability is that these monks were Nestorians, and that they had labored in China for the promotion of the Gospel. But be this as it may, the discovery, at Singan fu in Shensi, in the year 1625, of a stone tablet, bearing a remarkable inscription, setting forth that in the year 636 the Christian religion was introduced into the Empire, and received the sanction and countenance of the Emperor, places it beyond reasonable doubt that the missionary labors of the Nestorians were carried on quite extensively. According to this document, "There was a man in Judea of superior virtue, called Olopun," who came into China promulgating the Gospel. The Emperor made inquiry regarding the religion, and being convinced that it was true, gave command for its promulgation. "He raised Olopun to the rank of high priest and national protector. The law spread in every direction. The wealth of the state was boundless. Churches filled all the cities; and the families were rich, illustrious, and happy."

It must be borne in mind, that Singan was at this time the capital of the Empire, and the sovereign was one whose efficient administration made China one of the happiest nations on the earth. He enjoyed a world-wide renown, the princes of distant countries sending him their salutations by their Embassadors. Even the Greek Emperor Theodosius sent an Envoy to Singan, carrying presents of rubies and emeralds, as did also the Persians. Such was the favor shown to the Nestorian missions by this Emperor, and such the progress of Christianity under his reign, that while Europe was wrapped in the darkness and degradation of the Middle Ages, China was a land of light and religious freedom.

How extensive the prevalence of Christianity was, may be judged of, in some degree, from the fact that no less than *three thousand priests*, of the sect that came from Ta Tsin, [Judea] were by an imperial edict in the year 845 commanded to retire to private life. Numerous as the Christians were, however, and flourishing as were their churches, the wars of Gengis Khan and his descendants, which threw all Asia into commotion, and gave prevalence and strength to Mohammedanism, involved them in many trials. The systematic opposition of the Roman Catholic missionaries, who had in the meantime obtained a footing in the country, also contributed to undermine them. At length, in the 14th century, all traces of their churches and efforts were lost. And though there may still exist, somewhere in the isolated parts of the Empire, some writings or journals, which indicate the measure of success which they enjoyed, they have not yet come to the knowledge of the world. The probability is, however, that Budhists and other opposers have sought out and destroyed such books as existed. We must await the disclosures of the future, therefore, to ascertain the names and labors of those teachers of the Nestorian Church who lived and died for the Gospel among the Chinese.

According to a statement which appears on our first page, it appears that the Christianity of the Rebels, now moving against the Manchu Dynasty, dates back 200 years; at least, they profess to have had the Scriptures in their possession for so long a time. Their copy of the sacred records, they say, was obtained from Peking, to which place they had been taken a thousand years ago. There is nothing in this statement, which enables us to trace any connection between their Christianity, and the labors of the Nestorians. A thousand years ago falls somewhere near the close of what is called the Tang Dynasty, near the beginning of which the Nestorians first came into China. But though the reigning sovereign treated the Nestorian missionaries with kindness, and heard them rehearse the leading tenets of their doctrine, there is no certain evidence now remaining that any portion of the Bible was done into Chinese at that time. Still it is not improbable that a translation may have been effected. But why should it have been carried to Peking? It were more reasonable to suppose that, if the translation was effected at all, it was laid up at Singan, the capital, among the archives of the State, or in some apartment of the temple which the emperor ordered to be erected for the Christians. For Peking did not become the capital of the empire till some hundreds of years afterwards.

It is still more difficult to connect the Christianity of the Rebels with the efforts of the Romish missionaries. The first epoch of Roman Catholic missions in China is the thirteenth century, or about six hundred years ago; and it is not three hundred years since they assumed any degree of importance. It also appears that, during the sway of the Mongol princes, the Roman missionaries carried on their labors chiefly among their tribes, and did not labor much among the Chinese.

As for modern Protestant missions to China, none of them date prior to the commencement of the present century. Whence originated, then, the Christianity of the Rebels? How came they by the Scriptures? Whence came their knowledge of God and of his Son Jesus Christ? If faith cometh by hearing, and hearing by the Word of God, by what means were they brought into contact with the truth which makes free? These are interesting questions upon which we trust future disclosures will throw some light.

Certain it is, that no Protestant missions have been planted in that part of China where the Rebellion took its rise. But may it not be, that some traces of Nestorian missionary labor yet remain in the mountainous and secluded parts of Quangsi? In those parts dwell a race of people that were never subdued by the Tartars, and between them and the rest of the empire there has been but little intercourse. They have ever been actuated by that love of freedom, which the gospel always inspires; and may it not be, that among them has lingered that knowledge of divine truth, which the Nestorians once communicated, and which God is now making the animating principle of a mighty revolution? T. B. B.

FAITH AND FORGIVENESS.

Manifold are the ways pursued by those attempting to produce reforms, either individual or social; but there can be no true, soul-purifying, life-giving reform, without the Bible for its starting point and guide. No one can truly cleanse his way without taking heed thereto according to the word of God. Ps. 119: 9. And, farther, the great fundamental principles of the Bible are to form the great and only foundation of all true Christian reform and perfectibility. The great central principle of the Bible relating to man's change and holiness, is faith in Jesus Christ. There can be no true change of heart—no true holiness—for him that hath sinned, without this faith.

True, there may be much advancement in morality—great attainments in all of the outward forms of right—also great quickness in the intellectual perception of right and wrong; the conscience may be ready in its promptings; we may yield implicit obedience to all its dictates. But without faith in Christ there can be no sense of forgiveness of sins. How cheerless are all reforms without the blessed assurance of forgiveness of past transgressions! We may reform in our lives; but if we feel that all of our past sins are enveloping us, like a dark shroud, and spotting and polluting the inmost recesses of our souls, how saddening, how sickening, the thought. On the other hand, if we start in a reformatory course—in the path of holiness—with the the assurance of forgiveness for all sins hereto fore committed, it throws an indescribable halo of light and glory around our pathway—spreads joy and love throughout our souls.

Again, what is repentance, one of the antecedents of all true individual reform, without the possibility of forgiveness? You have, doubtless, heard or read of those who have stood by the grave of departed friends, and shed bitter tears of regret for injuries done those friends during their life-time. What was it that made those tears so bitter? Did it not spring from a consciousness that there was no hope of forgiveness? Who, in such a situation, would not give worlds, if he but had them to give, if that departed friend could be restored to life just long enough to say, "You are forgiven?" So, likewise, when we repent of our sins against Heaven, and resolve upon a reform in our lives, the first and most important response we look for is—"You are forgiven." This cannot be attained but by faith in Christ, with humble repentance. Here must be the starting of every soul striving after holiness. This is the foundation of all true righteousness—all true holiness of character. Are we going about to establish our own righteousness in any other way than this? Are we striving to build up a system of morals independent of repentance and faith in Jesus? If so, we shall most assuredly fail. We may, it is true, independent of this, by rules, resolutions, and severe discipline, attain to a good degree of morality; yet, what will all this profit, if we have no sense of forgiveness, with the higher love and communion ever attendant upon the true child of God?

We not only wish to feel a sense of forgiveness for the past; but all along our pathway, we shall continue to slip. Frequently we shall feel the sense of guilt resting upon our souls. We want some friend to whom we can go at such times, with the full assurance that he is able and willing to forgive all that come unto him aright. Christ is such a friend. We can always go to him with the assurance, that if we go in the right spirit, he will never cast us off. He will not only grant free pardon, but give us aid in the hour of temptation.

Thus prepared, pardoned of all our sins, reconciled with Heaven, with Christ for our friend, his Spirit for our guide and comforter, we are prepared to start in the road leading to perfection—prepared to commence reformatory measures upon others—upon the world. The moving, energizing principle of life and activity should be love—pure love to God and man. Without love, in its grand and disinterested forms, moving us to action—action guided by the idea of duty—all of our labors will amount to but little. We may, indeed, be precise formalists, paying tithe with exactness and care, but neglecting the weightier matters of the law. We may, indeed, be furious zealots, or hot-headed, hair-brained fanatics, running wild with some favorite idea; but we can never be the true Christian reformer, without the Spirit of Christ. Without true love and faith, we shall labor as labors the slave, fearing the lash and chain; with them, we shall be like the child clinging to the arm of his father, looking up into his face, and saying, by every expression and gesture, Father, what is thy will concerning me? May such faith and love and joy, with their everlasting rewards, be ours. *

YOUNG PREACHERS.

The way of encouraging young men to prepare themselves for the work of the ministry, is a good deal talked of in these days. The Methodists particularly are discussing it through their papers, and suggesting methods not heretofore thought of. No doubt good would come of it, if other denominations would give more attention to the subject. It has always seemed to us one of the most difficult things, to administer aid and comfort in such cases so as to be sure of doing good and not hurt. There are doubtless many modest and retiring young men, almost unconscious of their abilities, who would be eminently useful if they could be brought forward to try their gifts, and thus put in the way of seeing what they might do. On the other hand, there are young men, of more confidence and pretension than abilities, to whom the same course of treatment would prove injurious. Much wisdom and grace are necessary to the invariably successful discharge of duty in this respect, on the part of individuals and churches. The following paragraph on the subject, from the *Western Christian Advocate*, a Methodist paper, contains valuable hints to pastors and churches:—

"To counteract the deficiency in our present race of young men, either with scholastic attainments or with a small portion of them, we propose that preachers, official members, and members, agree to furnish more opportunities to young men who are believed to be called to preach, so that they may exercise their gifts more frequently as exhorters and preachers. At the prayer-meetings let them often exhort. Let the preacher in charge absent himself occasionally for this purpose. Let the young preacher preach on the week-day evenings occasionally, and let him also preach occasionally on Sabbaths. Let the church members make it a *duty* to hear the young man, and bear with his short-comings, avoiding criticisms, except with special reference to himself; and let this be considered a solemn *duty* of preachers and lay members to aid and duly *encourage* the young man. Let all consider that the ministry is God's ordinance, and that it is deposited in earthen vessels—these vessels surrounded with human infirmities. But God, by his Spirit, is with the ministry, and the power is of him. With such a spirit in the people, there would be less demand for mere eloquence and great gifts, and a greater reliance on God. Much prayer on the part of the members, and a greater reliance on God, would be of infinitely more importance than shining attainments in the ministry."

WORLD'S TEMPERANCE CONVENTION.

During "anniversary week," in May last, a meeting of friends of the Temperance Cause was called in New York, to make arrangements for a World's Temperance Convention to be held in the month of September. At that meeting, certain women claimed the privilege of participating by way of speech-making—a privilege which the majority did not think best to grant them. Hence they and those who sympathized with them withdrew, after considerable sparring, and resolved to hold a Convention on their own account, to come off one week before that of the old-fashioned temperance people.

This Convention, called the "*Whole* World's Temperance Convention," was held at Metropolitan Hall, New York, on the fifth and sixth days of last week. It was tolerably well attended, and its proceedings were quite spirited. Rev. Thomas W. Higginson, of Massachusetts, presided, assisted by eighteen Vice Presidents, among whom were John Pierpont, P. T. Barnum, and Horace Greeley. The principal speakers during the first day and evening were Cherles C. Burleigh, Rev. Miss Antoinette L. Brown, Horace Greeley, Mrs. Mary Jackson of England, Richard D. Glazier, Rev. Thomas Goldsmith, P. T. Barnum, and Miss Lucy Stone. On the second day of the session speeches were made by Eusephius Bernard, Rev. W. H. Channing, Joseph A. Dugdale, Arnold Buffum, Rev. Mr. Armstrong, Rev. Mr. Whitney, Mrs. C. P. Nichols, Oliver Johnson, Rev. Mr. Ebaugh, Mr. Sabin, Dr. DeWolf, Miss Emily Clarke, Wm. Lloyd Garrison, Mrs. Frances D. Gage, Rev. John Pierpont, and Col. E. L. Snow. Of course we can not think of giving even an abstract of these speeches. It must suffice to give the Resolutions upon which they were made, and to the general drift of which they were for the most part conformed.

The Resolutions.

1. *Resolved*, That the cause of Total Abstinence from All that may Intoxicate—whether considered with regard to the magnitude and virulence of the evils it combats, to the good it has already achieved, to the work which it has still to do, or to the power of the selfish interests and depraved appetites which it combats and must vanquish—deserves the warmest sympathy and the most active, devoted support of every servant of God, every lover of Humanity.

2. *Resolved*, That it especially behooves the Christian Church, in all its divisions and denominations, as also every other religious organization, to coöperate with all its might in the great work of Temperance Reform, by the diffusion of light and truth with regard to the nature and effects of Alcoholic Liquors, by the enforcement of Total Abstinence as a part of its imperative discipline, and by the restraining of all whom it may influence, all who recognize its authority, from any participation in the guilty gains of the Liquor Traffic.

3. *Resolved*, That the manufacture and sale of Alcoholic Beverages, in view of the moral certainty that they will be used, nine times in ten, to the injury if not the ruin of their consumers, is an immoral and destructive business, in which no one who recognizes the obligation of Love to God and Man can henceforth engage without guilt; and we do most earnestly entreat those involved in it to ponder well their steps, and ask themselves this question—"Is [illegible] business of a distiller, a brewer, a rumseller, one wherein I ought to be willing to live and content to die?"

4. *Resolved*, That the State should be every where and to the extent of its ability a guardian of the weak, a protector of the assailed, an admonisher of the beguiled and tempted, among its citizens or subjects—that it should ever revere and conform to the Divinely prescribed supplication, "Lead us not into temptation, but deliver us from evil"—and that there is no position toward the Liquor Traffic which it can consistently and worthily maintain but that of declared and uncompromising hostility.

5. *Resolved*, That the fundamental, undeniable, scientifically demonstrated fact, that *Alcohol is a poison*, of itself suffices to prove that it ought not to be presented in such forms and combinations as will tend to disguise its character and blind the uninformed to its baleful potency; but should always be sent forth from the drug-store and the chemical laboratory, where alone it should be sold, either pure and undiluted, or in such combinations as do not disguise its deadly properties, and do not tempt a depraved appetite or a reckless desire for novel sensations; for, since Satan is only perilous to the peace and happiness of Eden when disguised, it is a crime to assist him in disguising himself.

6. *Resolved*, That we impeach the use of fermented or Alcoholic Wine in the solemn celebration of the Eucharist, as a profane and impious desecration; since that which poisons and destroys men can be no true symbol of that which purifies, restores and saves; and we challenge the current assumption that Wine devoid of Alcohol is unattainable, in a country where the grape grows so profusely, and in an age when the resources of chemistry are so abundant as in ours, as founded in the grossest ignorance, the most indolent heedlessness, or the most flagrant dishonesty.

7. *Resolved*, That while all well-directed efforts to reclaim to virtue, self-respect, usefulness and happiness, the unfortunate victims of Intemperance, should receive our ready and ardent coöperation, it is nevertheless a truth not to be concealed, that DRUNKENNESS IS A CRIME—that no father, husband or son—no mother, wife or daughter—has any moral right to be a drunkard; and that they who are such are deserving of sympathy only in common with the libertine, harlot, gambler, thief, burglar, robber and assassin.

8. *Resolved*, That ample experience has demonstrated, what the prescience of sages and philanthropists long ago affirmed, that all wise effort for the removal of evils should begin at the root and deal with causes rather than effects; and that to attempt the eradication of Intemperance without objecting to the License System or opposing the legal protection of the Rum Traffic, would be as shallow and absurd as to attempt the destruction of a living tree by pruning off some of its outermost branches.

9. *Resolved*, That Human Laws should in all things be based upon and conform to the sovereign Law of God, as summed up in those Divine injunctions, "Love God with all thy heart and thy neighbor as thyself," and "Do unto others as ye would that others should do unto you;" and therefore the licensing of men to sell Intoxicating Beverage is irreconcilably at war with any just idea of the nature, functions and ends of Government, as well as with that Higher Law which bids us "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

10. *Resolved*, That THE MAINE LAW, so called, is superior to all preceding enactments respecting the Liquor Traffic, in that it consistently and explicitly forbids *all* traffic in Intoxicating Beverages as such, makes the rumseller's liquor and implements of trade conclusive evidence of a guilty intent to sell, instead of requiring specific proof of a particular, positive act of sale, confiscates and destroys those implements, like those of the gambler and counterfeiter, authorizes prompt and efficient searches of suspected premises on oath or information that the Liquor Traffic is probably prosecuted there, and places generally in the hands of Temperance men the means of thoroughly breaking up and suppressing the work of death wherever they faithfully and fearlessly do their duty; and we most earnestly entreat our brethren in every State and county to spare no effort to procure the general enactment of this Law, so modified and improved, according to the dictates of experience, as to render it a most efficient terror to evil doers and a mortal blow to the Liquor Traffic.

11. *Resolved*, That the cry, "The Maine Law is ineffectual," is raised entirely by those who never desired, or at least never tried, to have it otherwise; while we have abundant evidence, in the hostility and alarm of our adversaries, as well as in the direct testimony of friends, that the Law *does* work a gratifying diminution of the Liquor Traffic, even where public sentiment and public officers prove unfaithful to the duty of giving the Law full force, and thus stopping the desolating traffic altogether.

12. *Resolved*, That we do most earnestly entreat our fellow-citizens friendly to the Temperance Cause, in voting for law-makers, to subordinate all partisan or other considerations to the securing of Legislators that will enact, uphold, and from time to time improve, Laws of Prohibition—regarding that as of infinitely greater consequence than any thing else likely to be affected by the manner in which their votes are this year cast.

13. *Resolved*, That the present exigencies of the Temperance Cause imperatively demand the immediate and rapid multiplication of Temperance Tracts, more elaborate Essays, and Charts illustrating the effects of Alcohol on the Human System; and we therefore call upon our Publishers, Booksellers and Periodical Agents to issue or purchase such tracts, essays, and charts in infinite variety and limitless abundance, pledging ourselves to promote their circulation by every means within our power.

14. *Resolved*, That in the prosecution of the Temperance Reform we are determined to know no distinction of Creed, Caste or Sex—of section, party or condition—but to fraternize thoroughly and act cordially with all who in heart and life, by word and deed, prove themselves worthy and earnest champions of Total Abstinence.

15. *Resolved*, That we respectfully and affectionately exhort all who receive as truth the sentiments expressed in these Resolves, to live and labor in consistency therewith, and to lose no time in forming or perfecting organizations calculated to ensure efficiency to their efforts and triumph to their cause.

Resolved, That we urge our fellow-citizens to petition Congress so to modify our Tariff laws as that they shall no longer protect and justify the importation of intoxicating liquors into States which have prohibited, or may hereafter prohibit the sale and diffusion of such liquors.

Resolved, That a natural, proper and efficient counteraction to the appetite for debasing indulgence and pernicious excitement is to be found in providing for all legitimate and healthful sources of pure, innocent, elevating pleasures of social and spiritual enjoyment; and, therefore, that the library and reading-room—the lyceum and music hall—galleries of paintings and sculpture—social assembly-rooms and pleasure grounds—should take the place of the bar-room and rum-cellar.

Resolved, That sound political economy concurs with sound morality in condemning the manufacture, sale and use of intoxicating drinks, since their cost to the consumer exceeds the actual cost of their production, in a proportion five times as great as obtains in the case of useful articles; therefore, if the money spent for alcoholic beverages were devoted to the purchase of articles of utility, the present extravagant profits of distillers and rumsellers would be employed in cherishing legitimate branches of productive industry, which give to the labor bestowed upon them five times as great a proportion of their price as now goes to the labor for producing alcohol.

A "SABBATH" LECTURE.

BERLIN, Wis., August 29th, 1853.

To the Editors of the Sabbath Recorder:—

According to previous appointment, the Rev. Mr. Bristol delivered his lecture on the Sabbath yesterday, at half past four o'clock, at Bluffton. His texts were Col. 2: 16, and Rev. 1; 10. His first position was, that in consequence of the rotation of the earth, there is great difficulty in regard to exact time, and therefore exact time is not important to the sabbatic rest. In the second place, he attempted to show, by a critical examination of the term Sabbath days in his text, that the "Jewish Sabbath" was abrogated. This critical examination consisted mainly in quoting Matt. 12: 1, and 28: 1; Mark 1: 21, 2: 23, 27, 3: 2; Luke 6: 5; John 7: 22, Acts 1: 13. In all these places, he said, the terms were the same in the original as that in the text, and as these referred to the "Jewish Sabbath," the term "Sabbath days" in the text also referred to the same day. And, in addition, he referred to Tract No. 6, Reason 9th, to prove that Seventh-day Baptists maintain the same position. Having disposed of Jehovah's Sabbath so much to his satisfaction, he then proceeded to his next text, viz., Rev. 1: 10. But as the text did not say what day is the Lord's, he proceeded to show from Ignatius, Barnabas, Pliny, Theophilus, Ireneus, Dyonisius, Tertullian, and Eusebius, that it is the resurrection day, the queen of days, the first day of the week. In the first part of his discourse, he declared that any thing could be proved by history and the fathers; and really it seemed to me to be true. This discourse took opposite ground to that of Mr. Cobb and most of the first-day people in this section, as it left the resurrection out of the question as argument. But as Mr. B. is a popular preacher of the Congregational order, we shall undoubtedly see a rallying around the new doctrine. Surely, the Sunday arguments are legion. The rotation of the earth seems to be a great hobby for Sunday sticklers to ride on in this part of the West just now. Perhaps it is Dr. Potts' echo, which has just reached Wisconsin. One thing is certain, they are on the roll, and all that we have to do who have Jehovah's truth to defend, is to let our light shine. They have gone around the world till they are dizzy; and probably, when they are satisfied that Seventh-day Baptists know that the earth is round, and like a ball seems swinging in the air, something else will be concocted. Yours for the truth

J. M. TODD.

AFFAIRS IN CHINA.

The English papers received by the last steamer bring Hong Kong dates to June 23d, and Shanghai dates to June 9th, one week later than previously received.

At Hong Kong and Canton all was quiet, but matters were still in a state of uncertainty, the authorities being apprehensive that the storm of civil discord and war was not far off. The defenses are not altogether neglected, but, should the Christian forces venture to attack the place, the capture would be an easy matter. Among the Chinese the prevailing opinion appears to be, that on the fall of Pekin, the people of Canton, the Executive included, will declare in favor of the new dynasty.

The conduct of the rebel force in possession of Amoy attracts a good deal of the public attention. Inquiry has determined that the Amoy insurgents are in no way connected with the Christian army at Nankin, but consist wholly of members of the Triad Societies, or "small knife" men, who, taking advantage of the political distraction of the Empire, have resolved to carve out a small province for themselves. Although these insurgents consist of the rabble, it is clear that the heads of their Societies possess a great amount of influence over them.

The *Friend of China* supplies the following interesting items relative to the state of affairs at Amoy:—

"Although the so-called small knife society, in possession of Amoy, are not in direct connection with that larger body of revolutionists who, for distinction sake, must in future be called the Christian army, still their conduct and promises are of such commendable character, that we should feel great regret at seeing them displaced by the Tartars, whose antecedents leave us nothing to hope in the way of progress, and much to fear from the impression now generally entertained by the friends of Hienfung, that, had the entrance of Christianity been opposed, things would never have arrived at the present pass. An instance of this kind of opposition was recently experienced at Changchow, whence a request was received by an English missionary that he would come and preach the word of life—that word under which insurgents in the north were fighting and conquering. Responding to the call, two Chinese preachers were sent from one of the American societies, but, unfortunately, while they were there, a riot occurred, and, with twelve others, one of the Chinese Christian preachers was captured by the Tartars—who still maintain some show of government in the place—and with very little form of trial all of them were immediately decapitated, the preacher suffering, it is alleged, because he was a Christian."

From Shanghai there is but little further intelligence of the condition and progress of the Christian army in possession of Nankin. The imperial officers at Shanghai were making the most active preparations for defense and offense. The difficulty of transit through the interior of the country, arising from the unsettled state of affairs, had become very great. Money was exceedingly scarce, and it was impossible to realize hard cash for bills on London and India.

THE INDEPENDENT DEMOCRACY.

The Independent Democracy of New York held a State Comvention at Syracuse, on Fourth-day, August 31st, for the purpose of nominating a ticket for the coming election. William Jay of New York presided, and among the speakers were John P. Hale, Gerrit Smith, and Senator Chase. A series of resolutions, defining the position of the party, was adopted, from which we copy the following:—

Resolved, That upon questions affecting the internal policy of this State, we continue to affirm the doctrine of previous conventions; and hence we maintain that a wise and true policy demands that the constant care of the State be directed to the passage of laws which shall secure equal rights and privileges to all its citizens, and the right of trial by Jury to all, without regard to color or condition; to encourage the diffusion of general education among all the people; to promote the interests of agriculture; and especially by the establishment of schools and colleges devoted to agricultural science, and by encouraging the conversion of all leasehold estates into estates in fee; to hasten a development of all the resources of the State by fostering a wise and prudent system of internal improvements; to provide for the preservation of the public morals and the right of each citizen to be secure from the vices of every other citizen; to reduce taxation and crime by proper and stringent legislation directed against the cause of taxation and crime; and finally, to attach to the soil of the State those who may be born upon it, by recognizing, in all its policy, the high destiny to which a gracious Providence has manifestly invited it, by becoming the first among the States of the earth.

The following ticket for State officers was put in nomination:

Sec. of State		CHAS. B. SEDGWICK.
Controller		SETH M. GATES.
Attorney-General		JOHN JAY.
Treasurer		NATHAN SOULE.
Canal Com.		CHAS. G. CASE.
Prison Inspector		HORACE BOARDMAN.
State Engineer		SILAS CORNELL.
Judge of Appeals	(full term)	LEONARD GIBBS.
Judge of Appeals	(short term)	EDWARD I. CHASE.
Clerk of Appeals		THOS. G. FROST.

SUNDAY ANTI-SLAVERY MEETING.—As there were a great many anti-slavery lecturers in New York last Sunday, the City Anti-Slavery Society arranged for meetings at Metropolitan Hall in the afternoon and evening. They were well attended, and stirring speeches were made by Elizabeth Packson, C. C. Burleigh, Wm. Lloyd Garrison, an old colored woman named "Sojourn Truth," Mrs. Lucretia Mott, and Miss Lucy Stone. In the evening, while Miss Stone was speaking, a gang of rowdies commenced making a disturbance. She managed to say what she wanted to, however; but the voices of subsequent speakers were so drowned by the commotion of the rabble, that it was deemed expedient to adjourn the meeting in the midst of their display of zeal for the Union.

FARE TO THE ANNIVERSARIES.—Charles Potter of Adams informs us, that arrangements have been made with the Rome and Watertown Railroad to take delegates from Rome to Adams and back for one fare—tickets to be obtained at the office in Rome after October 3d, and hold good till October 14th. The fare from New York to Rome is $3 26. From Rome to Adams and back about $1 70. Persons leaving New York by steamboat at 6 o'clock Third-day evening, will reach Adams Fourth-day afternoon.

THE CRYSTAL PALACE.—The Crystal Palace is now in order for visitors. Nearly all the boxes have been opened and their contents arranged; the room for machinery is complete, and the machinery in motion; the pictures, of which there is a large collection, are tastefully arranged in a gallery built expressly for them. Evening exhibitions have commenced, giving visitors an opportunity to see the articles by daylight and gaslight. The Palace is open from ten o'clock A. M. to ten o'clock P. M. Tickets are now issued for one dollar admitting the holder one week.

"WONDERS OF THE INSECT WORLD," is the title of a beautiful twelve mo. volume of 336 pages, published by Phillips, Sampson & Co., Boston. It is from the pen of FRANCIS C. WOODWORTH, and forms a sequel to his previous publications on Quadrupeds and Birds. The work contains a great variety of facts and anecdotes, gracefully told, and is admirably suited to a juvenile library.

☞ Eld JOSHUA HILL has located at Montra, Shelby Co., Ohio, and requests his correspondents to addressed him accordingly.

Severing the Pastoral Relation.—The election of Dr. E. P. Humphrey, 18 years pastor of the Second Presbyterian Church in Louisville, to a professorship in the new Theological Seminary at Danville, and his consequent tender of his resignation to the church, called forth a strong remonstrance from the latter, who declared it to be their "deliberate judgment that the pastoral relation which he sustains to the church ought not to be dissolved," and appealed to the presbytery "to leave undisturbed a union cemented by mutual love, redounding to the glory of God, and promising a future so bright, and full of hope to the Christian." This was sustained by a petition, signed by 275 young men, "not members of the church, but occasional and stated attendants;" another by 50 members of the bar, and 95 other citizens, and a third by a long list of ladies. The result is thus given by the *Presbyterian Herald* :—

"Presbytery, after hearing all these affecting appeals to them to spare the pastor, and duly discussing the whole matter, and having a decided expression from the Dr. that he still felt it to be his duty to obey the summons, granted his request, and directed Rev. Dr. Breckinridge, or Dr. W. C. Matthews, as his alternate, to preach in the pulpit on the coming Sabbath, and declare it vacant. We have rarely witnessed a more solemn and affecting scene than was presented in the church during the progress of the discussion. The deepest anxiety was depicted on the countenances of the waiting congregation, which, when the final vote was announced by the Moderator, suddenly changed into unmingled sorrow and disappointment. Tears flowed down the cheeks of some whose eyes were unused to weeping. It was a lovely exhibition of the feeling which exists between a faithful pastor and his flock."

Negro Meetings in Maryland.—The following paragraph from the *Baltimore County Advocate*, shows that in Maryland even—sometimes boastfully called the home of religious liberty—one class of citizens at least is very decidedly restricted in the matter of attending religious meetings :—

"We understand, from an undoubted source, that Lloyd W. Williams, Esq., our State's Attorney, has given instructions to Sheriff Storm, to summon a force sufficient to arrest and imprison all slaves or free blacks, who may hereafter be found congregated together within the borders of our County, attending negro camp-meetings, &c., and that he has given due notice of this to the officers of the Companies of such Railroads leaving the city of Baltimore, who have been in the habit of transporting negroes, in large parties, to any point in our county."

A Floating Monster.—The following description of the Arctic, one of the Collins line of Atlantic steamships, is from the pen of Rev. W. H. Bidwell, editor of the New York *Evangelist* :—

"The Arctic is 3,060 tons burden; is 300 feet long; 46 feet beam; 76 feet over the paddle-boxes; 33 feet deep; wheels 35 feet diameter; 900 horse-power in her engines; carries 1,200 tons of coal; consumes 90 tons per day; expenses from New York to Liverpool and back, $45,000. The captain, crew, and all hands to work the ship in all its departments number 150. In the present voyage she carries 214 passengers; took in 5 tons of fresh meat, fish, and fowl; 18 barrels of salt beef; 6 barrels of salt pork; 4 barrels of ~~salt~~ fish; 2000 pounds of butter; 6000 eggs; 600 pounds of lard; 22 barrels of flour; 26 barrels of bread, and vegetables in variety to match."

Hotels and Homes.—A correspondent of the Baltimore *Patriot*, in a general critique on public houses, and particularly on the rage for elegant, showy ones, makes the following inquiries, which are worth considering :—

"In considering the costliness and splendor of the modern hotels, the question, What is the use? cannot escape us. Why should people want to live in so much show and splendor abroad, with even less *comfort* (that good old English word) than at *home?* Is it not merely that we are, for the most part, out upon a *spree*, and want to see the world? Perhaps that is as good as any answer that could be given to the inquiry; but will it improve the love of home, or the morals and manners of the traveler? These are questions I will not enter into."

Sunday Omnibus Case in Pittsburg.—A dispatch from Pittsburg, Pa., dated August 31st, says: "Alderman Buckmaster, of this city, yesterday afternoon delivered his decision in the Omnibus Cases, dismissing the charges against all the drivers, and ordering the persecutors to pay the costs. The decision is a very able argument, and has given much satisfaction to a large majority of citizens, who are opposed to the movements of the so-called 'friends of the Sabbath.'"

Baptist Contributions for Benevolence.—The following are the amounts contributed during the past year to the Baptist religious societies:—American Baptist Missionary Union, $134,112; Bapist Home Mission Society, $35,354; American and Foreign Bible Society, $44,212; Foreign Mission Board of the Southern Baptist Convention, $21,438; Southern Home Mission Board, $13,094; Southern Bible Board, $8,073.

"**Mapleton; or, More Work for the Maine Law**," by Pharcellus Church, D.D., author of "Philosophy of Benevolence," prize essay on "Dissensions," "Antioch," etc., published by Lewis Colby and Company, 122 Nassau-st., New York. This is a temperance tale, as its title indicates. The fact that it has already reached a fourth edition is good evidence that it is well conceived and well written.

A German traveler has discovered a race of negroes near the kingdom of Bambara, that are Jews in their religious rites and observances. Nearly every family, he says, have among them the Law of Moses, written on parchment; and although they speak of the prophets, they have none of their writings.

European News

We have seven days later dates from Europe.

In Eastern affairs no change has taken place since the announcement already received, that the Porte accepts without modification the note prepared by the four powers, and already acceded to by the Czar.

The long promised debates on Turkish affairs had taken place in Parliament, and were generally regarded as unsatisfactory. The English funds opened next day with a further depression, although they afterward revived from other causes.

Lord John Russel stated, in reply to Lord Dudley Stuart, that the negotiations with the United States, regarding the Musquito Territory, were still pending, but he hoped they would be brought to a satisfactory termination before the next session.

The Parliamentary Report on the decimal currency strongly recommends its adoption, making the sovereign the unit of one thousand millions—retaining of the present coins the half-sovereign, crown, florin, shilling, sixpence—calling in the penny, three pence and 4d., and issuing new silver coin of ten millions and twenty millions, and new coppers of five, two and one millions.

The Royal Agricultural Society's trial of Reaping Machines was terminated in Berkshire on the 17th. Five competed, viz: Bell's, McCormick's, Hussey's improved, McCormick's improved, and Crosskill's. Prizes were awarded to Crosskill's and Bell's.

The French news is entirely concentrated on reports of the grand fete of the 15th. A review of thousands of men, tournaments, a passage at arms between French and English knights on the field of the Cloth of Gold, balloon ascents, processions, boat races, &c., took place. High Mass was celebrated, and the proceedings wound up with a brilliant display of fireworks, and an unlimited supply of bread and Vin Ordinaire to the poor at a total expenditure of three-fourths of a million of francs. The weather was very favorable for this joint festival of Napoleon, and the Assumption of the Blessed Virgin Mary.

In Spain trade is seriously affected from the interruption of business with Norway and Sweden by the cholera.

Four Days Later.

The steamer Atlantic, with four days later news, arrived at New York on Sunday last. The news is of a very favorable nature. The war question was of a less dangerous aspect, and all commercial news more favorable for American interests. A decree of the French Government suspends virtually the Corn Laws to the 1st January next. The excitement in Breadstuffs continues. Continental buyers outbid all others.

Admiral Sir George Cockburn died at Leamington Spa, on the 19th, aged 82. His name is associated with the British side in the American war, and to the history of that time we refer for his acts.

Major Gen. Lord Saltoun is dead, aged 69. He was one of Wellington's intimates and brother-in-arms, and served with Moore in the Peninsula.

Six actions had been brought against the Lancashire and Yorkshire Railway Company, for injuries sustained in a recent collision on their line. Damages were given in all the suits, amounting in the aggregate to over £7,000 sterling.

Foreign Postage.—The Postmaster General calls attention to the following regulations in regard to postage on letters to foreign countries:—

In the Mail to Great Britain, the single rate of postage is 24 cents, prepayment optional. On either a letter or packet of any weight the *whole* postage *or none at all* should be prepaid. If anything less than the whole is prepaid, no account is taken of it, and *it is entirely lost to the sender.* The British Post Office declines to change this rule, except on conditions considered inadmissible.

In the Prussian closed Mail to Germany, 30 cents is the single rate, prepayment optional. This pays from any part of the United States to any part of the German-Austrian Postal Union. A prepayment of any sum less than the regular rate of 30 cents is not recognized, and is of course lost to the sender. A note of *fractions* on the rate could not be taken without seriously complicating the accounts, besides causing much additional labor and trouble at the exchange offices. But, contrary to the practice under the United States and British Postal Convention, in the Prussian mail every full rate of 30 cents is credited, whether the whole postage on a letter or packet is prepaid or not, leaving any balance due to be collected at the office of delivery.

By the Bremen Mail the rule is the same as under the Prussian arrangement. The single rate to Bremen is 10 cents, to Oldenburg 12, to Hamburg 15, to Altona and Hanover 21, and to any other place in Germany 22 cents, prepayment optional. In either case a prepayment of any fraction of the full rate goes for nothing.

The rule for rating letters to all foreign countries, except the British North American Provinces, is to charge one rate for half an ounce or under, *two rates* if the weight is over one half and not exeeeding an ounce, *four rates* if over one and not exceeding two ounces, *six rates* if over two and not exceeding three ounces, and so on, charging two rates for every ounce or *fractional part of an ounce* over the *first* ounce. As this rule differs from that followed in respect to domestic letters, where each half-ounce or fraction of a half-ounce counts as one rate only, Postmasters who are not careful to observe this difference are liable of course to commit mistakes.

Ocean Penny Postage.—The movement in favor of Ocean Penny Postage is looking up in England. A government proposal of a uniform charge of 6d—a reduction of one-half—is before the Colonies. Meanwhile the question of penny postage has been brought before Parliament. In a recent session, Mr. Milner Gibson asked the Chancellor of the Exchequer, "whether, on further consideration, he thought there would be any obstacle to the appointment of a Committee to inquire into the general question of foreign and colonial postage, in the early part of next session." The Chancellor of the Exchequer said, in the course of his reply, "He had never expressed any disinclination to Parliamentary inquiry into the subject on principle; but he had an apprehension, which he thought well grounded, that, if the House instituted an inquiry of the kind this session, while the proposal—a uniform rate of 6d—was on its way to the Colonies, such inquiry would materially interfere with the success of the proposal, and prevent the Government from laying the groundwork of future favorable proceedings. It seemed unadvisable to give a pledge on the subject at present, but the subject of Ocean Penny Postage was a fit one for Parliamentary inquiry, and he should be glad to see that inquiry instituted next session."

SUMMARY.

The Illinois papers state that the affairs of the Bank of Illinois are about to be brought to a close. This Institution failed in the year 1842, and never resumed specie payment. The circulation was very large at the time of the suspension. On the 10th of April, 1845, when the assignment was made to the assignees, the circulation of bills and certificates amounted to $497,479 73. It is not expected, now, that anything will be left to the stockholders. The whole stock paid in, except the State Stock, will be lost to the stockholders—a result which was not anticipated a few years since.

An illustration of the inestimable value of ether in surgical operations, was furnished a few days since. Dr. Sands, of this City, amputated a man's thigh, and, as usual, ether was administered previous to the operation, to prevent the patient's suffering. The operation was performed, and as the poor fellow recovered his consciousness, those around congratulated him that it was "all over." "I know better," was his instantaneous reply. "*You can't humbug me in that way!*" And it was not until he had seen the amputated limb, that he could be made to believe that it had been cut off without his feeling it.

The efficacy of the signal system on railroads was recently proved on the Hudson River Road. An axle of a car in a train was discovered, near Oak Hill, to have become heated to such a degree that it melted. Immediately a brakeman jumped from the cars, exhibited the red flag, and in a moment, for miles distant, red flags were raised by the flagmen, notifying danger. Trains approaching were warned and stopped until the disabled car was switched off, and the train passed safely on its way.

A dispatch dated Montreal, Monday, Aug. 29, 1853, says, The Vigilance Committee, on Saturday last, arrested the Mayor of this city—Hon. Charles Wilson—for murder; on the 9th of June last, during the Gavazzi riot He was held to bail in the sum of $8,000, to appear on the 14th October next, to answer at the Criminal Court of Queen's Bench. Three more of the rioters of 9th of June have been arrested, namely: Garret Barry, Pierre C. Brouillett, and M. Moses. The latter was Second Assistant Chief Engineer in the Fire Department.

The Florida Republican states that two "powerful alligators" were shipped for New York via Charleston, on the 16th ult., per steamer Florida, to represent the State of Florida at the World's Fair. They are owned by Mr. T. G. Meyers, of Jacksonville, and were captured for the purpose of being brought to the Exhibition. One is 14 feet in length, lacking a foot of the measure for which a prize was offered by parties at the Fair. The other is somewhat shorter. Both are leviathans of their kind.

A dispatch dated Providence, Thursday, Sept. 1, 1853, says, The messenger of the Newport Bank was robbed this afternoon, on board of the steamer Perry, of a package containing, it is supposed, from forty to fifty thousand dollars. He had put the bag, containing the money, on a seat, and while his back was turned for a moment, another bag, precisely similar, and containing packages of newspapers cut to the size of bank bills, was substituted. He did not discover the robbery until he delivered the bag at the Merchant's Bank.

The Ladies of the Rochester Anti-Slavery Society give notice in *Frederick Douglas's Paper*, that they will hold their Third Annual Festival in December next, at Corinthian Hall. The object of this festival, they state, is to raise funds, to be devoted to assisting fugitives on their way from the house of bondage to a land of liberty, and the diffusion of Anti-Slavery knowledge, by speech, and by press, through the country.

Mr. Rufus Porter, who has been so long and earnestly engaged upon the "Æreport," or flying ship, announces, with confidence, that he will make an excursion in it from Washington to New York some time during the next month. The machine is now nearly advanced to completion, and a small amount of funds and labor will put it on the wing.

Hon. Horace Mann has sold his dwelling house in West Newton, and though we believe he has not yet actually departed for his new home in Ohio, no longer considers himself a resident of Massachusetts. At the recent Educational Convention at New Haven, his name appeared on the list of members as "Horace Mann, of Yellow Springs, Ohio."

A dispatch dated Niles, (Michigan,) Thursday, Sept. 1, 1853, says, A freight train on the Michigan Central Road, ran off the track last night, about nine miles west of this place. The locomotive and tender were badly smashed, and all the freight cars and goods piled in a heap. The fireman, named Goodrich, was killed, and the engineer slightly hurt.

The Journal of Commerce gives a statement of the Revenue of the Country for the fiscal year ending 30th June. The estimate of Secretary Corwin for the year, after the first quarter's statement had been received, was $51,000,000; the actual returns have overrun the estimate $10,000,000.

The Erie Railroad receipts for August add up, it is stated, $404,000, and would have been $425,000 if certain amounts had come in which belong properly to the month. This is an unprecedented amount of earnings on this road.

The Lexington Observer denies that Ashland has been sold by the will of Henry Clay; but it is to be sold on 20th September, at public auction.

Major John B. Seamans, one of the oldest and most respected citizens of La Fayette, Indiana, died a few days ago. Twenty-four years ago he issued the first number of the *La Fayette Journal.*

The Life and Works of Thomas Shepard, First Pastor of the First Church in Cambridge, Mass., have been issued by the Doctrinal Publication Society. He died Aug. 25, 1649, in the 44th year of his age. Among his dying words were these: To those standing around him he said: "O, love the Lord Jesus Christ very much; that little part which I have in him is no small comfort to me now." To several young ministers who called to see him, he remarked: "Your work is great, and calls for great seriousness. As to myself, I can say three things; that the study of every sermon cost me tears; that before I preached a sermon, I got good by it myself; and that I always went up into the pulpit as if I were to give up my account to my Master."

Rev. Nicholas Murray, D. D., better known as "Kirwan," has just completed the twentieth year of his pastorate in Elizabethtown. He improved the occasion by preaching from Gen. 31: 38—"This twenty years have I been with thee." The sermon was a review of his ministry for that period. There were 556 members in the church when he came to it. Of these, less than two hundred remain. The additions since have been 753. The aggregate of communicants is greaterly 100 than it was when the Doctor began his pastorate, though many have been dismissed to form other churches. He has preached 6,252 sermons, made 3,850 pastoral visits, solemnized 280 marriages, and sprinkled nearly 500 children.

The London Times says: "In fifty years Ireland will be Protestant to a man. Both the Roman Catholics of Ireland, and the race identified with that faith, are all leaving Ireland. Ere long there will be none left. At the present rate of emigration, which cannot be less than 200,000, chiefly Roman Catholics, in a year, our children will see the time when the Celts will be as obsolete in Ireland as the Phœnicians in Cornwall."

We are deeply pained (says the N. Y. *Tribune*) by the tidings of the death of William Edmonds, Warden of the City Prison, who has suffered severely from dysentery for some weeks past, but was at one time supposed to be convalescent. He relapsed, however, and was finally attacked by mortification, against which medical skill proved utterly unavailable. Mr. Edmonds was a native of Ireland, over fifty years old, and leaves a wife and several children to deplore his loss.

A dispatch dated Cincinnati, Thursday, Sept. 1, 1853, says James C. Hall, late Postmaster here, and now President of the Ohio and Mississippi Railroad Co., was attacked in the street this evening, by Dr. Ames, a returned Californian, who discharged a pistol at him, the ball entering the abdomen and lodging in the back of Mr. Hall. The wound is considered dangerous, and Ames has been arrested.

A dispatch dated Baltimore, Wednesday, Aug. 31, 1853, says: A terrible explosion of gunpowder occurred on the wharf at Wheeling on Monday. A keg fell from a dray, became ignited, and communicated to the dray, exploding about twenty kegs. The drayman was instantly killed, and another man was seriously injured and blown into the river. The wharf boat was completely demolished, and the steamers Orion and Salem were damaged. Thousands of dollars worth of windows were broken throughout the city.

The New Orleans *Delta*, Aug. 23d, says the twenty-four hours from 6 o'clock A. M. on Saturday, till 6 o'clock on Sunday, the 21st, constitute the blackest day in the gloomy annals of the fearful pestilence, which has desolated our city. It is, we trust, the maximum point of our calamity. The reported deaths for this period were 269, of which 230 were of yellow fever, and fifteen are not stated.

It is something remarkable, that while Jesuits or other Romish priests are to be found sedulously attending to the interests of the various Indian tribes which are scattered over the western part of Canada and the States, there is not a single black gown to be found amongst the settlements of Negroes.

The old woman who had a lease of the old building on the corner of Church and Warren streets, N. Y., which interfered with certain improvements purposed to be made by the owner of the property, but resolutely refused to give up her rights for less than $10,000, has finally condescended to receive, in consideration, the sum of $7,000, or thereabouts.

The distinguished American who recently gave in his adherence to the Papal church while at Rome, turns out to be not Senator Douglass, as first surmised, but the Hon. Joseph R. Chandler, one of the Pennsylvania delegation, whose wife has long been a member of that communion.

The Michigan Southern and Northern Indiana Railroad was completed to Chicago in June, 1852. The first fiscal year of the Company ended on the 30th June, 1853. The aggregate earnings for the year exceeded $1,200,000. The rival line of the Michigan Central Company earned during their fiscal year ending 31st May, 1853, 1,153,660 91.

A duel took place near Bladensburgh, Aug. 30, between S. G. Davis, member of the Virginia Legislature, and Robert Ridgway, of Virginia, editor of the *Sentinel of Liberty.* Mr. Ridgway was the challenger. Mr. Davis fired without personal damage to his antagonist. Mr. Ridgway declined firing, and the parties became reconciled.

The Peach Trade of this City is beyond the belief of those who are not well posted up in the matter. It is estimated that the receipts week before last, for several days, were 60,000 baskets per day. Nine steamboats are principally occupied in the carrying trade.

The editor of the Elmira *Republican* notifies his subscribers and others, that his "fighting hours are between 10 and 12 A. M., when we will be happy to see any one who *wants any thing.*"

An Anti-Sectarian Convention is called to be held in Auburn on the 13th and 14th of September. Gerritt Smith and other able speakers are announced to be present.

A dispatch dated New Orleans, Aug. 29, 1853, says: The total number of interments in this city during the past week were 1,628, of which 1,442 were from Yellow Fever.

The black vomit is prevailing at Acapulco—many deaths had occurred. General Manuel Villada died of the disease.

Twelve million torpedoes were manufactured and sold by one man in New York during the six months preceding the Fourth of July.

The corner-stone of an Episcopal Church was laid recently in Havana, Chemung Co. It was designed, and is to be erected at the sole cost of Charles Cook, Esq., late Canal Commissioner. It will involve an outlay of $12,000, which Mr. Cook has devoted to that object.

Two brothers, named Paul, were killed at Troy, N. Y., on the 11th inst., by the explosion of a steamboiler in the foundry where they were working.

The deaths from yellow fever at New Orleans, for the week ending August 1, were 669. A few cases of unmistakeable yellow fever have occurred at Mobile.

The deaths in New Orleans, from Yellow Fever, were—Aug. 10, 195; Aug. 11, 200; Aug. 12, nearly 200.

The public debt of Pennsylvania is stated at $41,474,000. Its gross revenue for 1852 was $3,351,767.

In Vermont the grasshoppers are very destructive all over the State. In some parts they have swept off every green thing.

Rev. Byrad Waller has been tried in Carroll County, Ky., for seduction, which resulted in a verdict of $5,000.

The same people who can deny others everything, are famous for denying themselves nothing.

The annual product of hemp in Kentucky is estimated at 15,000 tuns, Missouri 10,000, other States 4,000 or 5,000.

The expense of two firemen's receptions in New York is stated at $10,000.

New York Market—Sept. 5, 1853.

Ashes—Pots $4 87; Pearls 5 25.

Flour and Meal—Flour, 6 00 for Canadian, 5·75 a 5 94 for common to straight State and mixed to fancy Michigan and Ohio. Rye Flour 3 81 a 4 50. Corn Meal 3 25 a 3 31 for Jersey.

Grain—Wheat, 1 26 for mixed Ohio, 1 35 a 1 37 for white Michigan and Ohio, 1 37 a 1 40 for prime Genesee. Rye, 90c. Corn, 76 a 77c for mixed Western. Oats, 41 a 44c for Jersey, 46 a 48c for State and Western.

Provisions—Pork, 13 00 for prime, 15 50 for mess. Beef, 4 50 a 6 00 for prime, 7 00 a 9 50 for country mess Butter, 15 a 17c for Ohio, 18 a 20c for State, 21 a 23c for Orange County. Cheese 8 a 9d.

Beeswax—27 a 28c for American yellow.

Hay—60 a 70c per 100 lbs.

MARRIED.

In Alfred, N. Y., Aug. 18th, by Eld. N. V. Hull, Mr. David L. Spencer, of Indiana, to Miss Julia M. Fisk, of Alfred.

In Alfred, Aug. 30th, by the same, Mr. Mannin Livermore, of Independence, to Miss Emeline Smith, of Alfred.

In Genesee N. Y., Aug. 27th, by Eld. P. S. Crandall, Mr. Albert M. Smith, formerly of Dansville, to Miss Welthy C. Main, of Portville, N. Y.

DIED.

In New Salem, Harrison Co., Va., June 12th, widow Mary Maxson, in the 47th year of her age. She had been suffering for many years from a very painful disease, and bore her sufferings with Christian resignation. She obtained a hope in Christ in early life, and united herself with the Church at New Salem, the place of her decease. She left a family of five children, and an extensive circle of relatives and friends, to mourn their loss. But she has gone "where the wicked cease from troubling, and the weary are at rest."

In Waterford, Ct, on the 25th of Aug., of consumption, Mr. Barton Saunders, in the 73d year of his age. He was a member of the 1st Seventh-day Baptist Church in Hopkinton, R. I., and died in hope of final salvation through the merits of Christ.

In Hopkinton, R. I., on the 25th of Aug., Mrs. Hopestill Crandall, widow of the late Phineas Crandall, aged 88 years. She was a member of the Seventh-day Baptist Church of Waterford, Ct.

LETTERS.

Charles Potter, E. R. Clarke, Geo. P. Maxson, C. M. Lewis, S. R. Beardsley, N. Rogers, N. V. Hull, T. E. Babcock, Joshua Hill, M. W. Babcock, Eli Forsythe (send,) Martin Wilcox, L. R. Babcock, Wm. M. Fahnestock, J. M. Todd, J. D. F. Randolph.

RECEIPTS.

FOR THE SABBATH RECORDER:

J. S. Champlin, Hopkinton, R. I.	$5 00	to vol. 11	No. 26
Joseph Potter, Potter Hill, R. I.	2 00	10	52
Thomas W. Potter, "	2 00	10	52
William Potter, "	2 00	10	52
J. F. Randolph, Westerly, R. I.	2 00	10	52
S. E. Vincent, "	2 00	10	52
Joseph Watkins, Montra, O.	9 25	9	52
Joshua Hill, "	2 00	8	13
Nathan Maxson, Milton, Wis.	2 00	10	52
J. W. Smith, Alfred Center	2 00	11	13
J. H. Titsworth, "	1 60	10	52
Nancy G. Saterlee, "	2 00	10	20
Luke Maxson, "	2 00	10	52
Roxana Rose, "	2 00	10	52
E. R. Saunders, "	2 00	10	52
T. T. Burdick, "	2 00	10	52
B. A. Randolph, "	2 00	10	39
G. W. Allen, "	2 00	10	52
James Allen, "	2 00	10	52
M. W. Babcock, Little Genesee,	5 00	9	52
Hannah Rogers, Oxford,	2 00	10	43
Daniel P. Stillman, Almond,	2 00	11	13
John Babcock, Leonardsville,	5 00	8	26
Clarke Saunders, "	2 00	10	13
Clarke Witter, Nile,	2 00	10	52
S. L. Babcock, Adams Center,	2 00	10	52
Z. F. Randolph, Plainfield, N. J.	2 00	10	52
Elkanah F. Randolph, "	2 00	10	52
Daniel B. Rogers, "	2 00	10	52
Voorhees F. Randolph, "	2 00	10	52
Silas Bliven, Scio.	1 72	10	52

FOR THE SABBATH-SCHOOL VISITOR:

J. M. Allen, Alfred Center,	1 00
Neomena Kildow 25c, J. F. Randolph 25c,	50

FOR SEVENTH-DAY BAPTIST MEMORIAL:

J. M. Jennings	2 00	Nathan Maxson	1 00
D. B. Rogers	1 00	S. L. Babcock	1 00

WILLIAM M. ROGERS, Treasurer.

Seventh-day Baptist Anniversaries.

THE Eleventh Anniversary of the Seventh-day Baptist Missionary Society will be held at Adams Center, Jefferson Co., N. Y., on Fifth-day, October 6th, commencing at 10 o'clock A. M. The meeting will be opened with a missionary discourse; which will be followed by the reading of the Annual Reports of the Executive Board and other officers, and by addresses, occupying the whole day.

The Eleventh Anniversary of the American Sabbath Tract Society will be held at the same place in the morning of Sixth-day, Oct. 7, commencing at 9 o'clock.

The Fourth Anniversary of the Seventh-day Baptist Publishing Society will be held at the same place in the afternoon of Sixth-day, commencing at 1 o'clock.

On Sabbath and First-day it is expected that there will be preaching, at such times and by such persons as the Church shall appoint. It is also expected, that the Executive Board of the Missionary Society will hold a meeting on First-day.

The Ohio Association.

THE Seventh-day Baptist Ohio Association will hold its next meeting with the Church in Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October next, which will be the 6th of the month. Ministers and brethren from other Associations are invited to meet with us and participate in our deliberations. All such will meet with a welcome reception.

Eli Forsythe, Cor. Sec.

North-Western Association.

THE North-Western Seventh-day Baptist Association will meet with the Church in Walworth, Walworth Co., Wis., on the fifth day of the week, September 22d, 1853, at ten o'clock A. M. Introductory sermon by Eld. L. A. Davis or Eld. Varnum Hull.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

1,000 Book Agents Wanted.

INTELLIGENT AND INDUSTRIOUS MEN WANTED in every part of the United States, to engage in the sale of the best assortment of Illustrated POPULAR AND USEFUL BOOKS published in the country.

Men of good address, having a small capital of from $25 to $100, can do well by engaging in this business, as the inducements offered are of the most liberal character.

For further particulars, address, (postage paid,)
ROBERT SEARS, Publisher,
121 William Street, New York.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—Spring Arrangements, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 3.15 P. M. This line connects at Elizabethtown with trains by the N. J. Railroad, foot of Cortlandt-st.

Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M., on Wednesdays, and 3.45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilksbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.

Trains on this road pass Plainfield at the following hours:

Going to New York—6.40, 10 a.m., 12.15, 5.30 p.m.
Going from New York—9.35 a.m., 1.80, 5.30, 7.30 p.m

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address
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Great Western Mail Line.

SIXTY MILES DISTANCE SAVED by taking the MICHIGAN SOUTHERN and NORTHERN INDIANA RAILROAD.

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EMPIRE STATE, J. Wilson, Commander, Mondays and Thursdays.

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The connections with the Express Trains at Toledo and Monroe, for Chicago and St. Louis, are perfect, and can be relied upon.

Forty hours from New York to Chicago. Time and money saved by taking this line.

Passengers preferring it can take the Lake Shore Railroad to Toledo, the Michigan Southern and Northern Indiana Railroad to Chicago, thence by the Rock Island Railroad to La Salle, forming the only continuous Line of Railroad to the Illinois River.

For Through Tickets or Freight apply to
JOHN F. PORTER, Agent, 193 Broadway,
Cor. Dey-st., N. Y.

Election Notice.

STATE of NEW YORK—SECRETARY'S OFFICE, Albany, August 18, 1853—To the Sheriff of the County of New York.—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Henry S. Randall;

A Comptroller, in the place of John C. Wright;

An Attorney-General, in the place of Levi S. Chatfield;

A State Engineer and Surveyor, in the place of William J. McAlpine;

A State Treasurer, in the place of Benjamin Welch, Junior;

A Canal Commissioner, in the place of John C. Mather;

A State Prison Inspector, in the place of William F. Angel;

Two Judges of the Court of Appeals—one in the place of Charles H. Ruggles, and one in the place of Hiram Denio appointed to fill the vacancy occasioned by the resignation of Freeborn G. Jewett;

A Clerk of the Court of Appeals, in the place of Chas. S. Benton.

All whose terms of service will expire on the last day of December next, except that of Freeborn G. Jewett, which will expire on the last day of December, 1857.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of John W. Edmonds, whose term of office will expire on the last day of December next;

Also, four Senators for the Third, Fourth, Fifth and Sixth Senate Districts, in the places of William McMurray, Obadiah Newcomb, James W. Beekman, and Edwin D. Morgan, whose terms of office will expire on the last day of December next.

County Officers also to be elected for said County:

Sixteen members of Assembly;

Two Justices of the Superior Court, in the places of John Duer and Robert Emmet;

A Judge of the Court of Common Pleas, in the place of Charles P. Daly;

A District Attorney, in the place of N. Bowditch Blunt;

Two Governors of the Almshouse, in the place of Richard S. Williams and Isaac Townsend;

All whose terms of office will expire on the last day of December next.

Yours, respectfully,
HENRY S. RANDALL, Secretary of State.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. 6, title 3, article 3d, part 1st, page 140. sep. 1.

Miscellaneous.

Agricultural Statistics of New York.

The *Tribune* condenses from the Census of 1850 the following interesting statistics of agricultural productions of the State of the New York:—

The richest of all the counties appears to be Dutchess, whose farms are valued above $25,000,000; and the poorest, Hamilton, which is set down at $220,000. The first county in horses is Jefferson, which has 15,400, and the first in asses and mules, Suffolk, having 214. Orange, on the other hand, takes the lead in working oxen, her number being 12,000, or double that of any other county, while in milch cows all are excelled by Oneida, which has 48,000, or 13,000 more than even Herkimer. The first county in sheep is Steuben, having 156,000, while Dutchess is the chief in hogs, her pig pens containing near 50,000 individuals, or but a few thousand less than her human population. In value of live stock Oneida is first, her figure being $2,600,000.

Of wheat, Monroe produces 1,450,000, Livingston 1,111,000, Ontario 929,000, Niagara 917,000, Orleans 854,000, Genesee 734,000, Steuben 653,000, Wayne 614,000, and Hamilton 223,000 bushels. Of rye, Columbia is the greatest producer, her crop being 526,000 bushels; Dutchess comes next, with 321,000, and Ulster next with 305,000. The great producer of Indian corn is Dutchess, 782,605; next Onondaga, which has 782,220 bushels; Monroe yields 767,000, Chautauque 704,000, Oneida 645,000, Wayne 660,000, and Washington 600,000. Taking these three grains together, Monroe is far ahead of all the other counties—her produce in all 2,216,000 bushels; Hamilton produces but 6,415 bushels.

Dutchess raises 1,000,000 bushels of oats, and Columbia and Otsego exceed 900,000 bushels each. Onondaga is first in barley, with 440,000 bushels, to 304,000 in Cayuga and 295,000 in Madison. Albany raises more buckwheat than any other county, her yield being 219,000 bushels; next to her is Ulster, with 150,000. There is no very great difference in number of bushels between the crops of buckwheat, barley, and rye, taking the whole State together. The oat crop is about double that of wheat, and above 50 per cent. greater than that of maize. The number of bushels of potatoes (15,400,000) is two millions less than that of maize, and two millions more than of wheat; this esculent is also produced in more equal proportions in the different counties, the largest crop (600,000 bushels) being in Rensselaer; in Albany 2,222 bushels of sweet potatoes are returned.

The State produces 10,000,000 lbs. of wool, the largest share of which, or 669,000 lbs., we owe to Chautauque; and 940,000 lbs. of flax, of which Rensselaer has 268,000 lbs., and Washington 230,000, or more than half of the whole. The hemp crop might as well have been omitted, the entire State having only four tuns to boast of.

The value of orchard products is set down at $1,760,000 for the State, and this sum is much more equally distributed among the counties than we should have supposed; Oneida has $88,000; Wayne, $83,000; Oswego, $70,600; Westchester, $67,500; Monroe, $67,000; Onondaga, $66,000; Washington, $65,000; Queens, $63,000; Cayuga, $60,000; Rensselaer, $56,000; Herkimer, $47,000; and Erie, $45,000. In market gardening, the lead is taken by Queens, which returns $309,000, and next to this New York, which we are astonished to find figuring in agricultural tables, but which raises of vegetables a crop worth $121,000. Kings is next on this list, her product being $688,000; Monroe also claims $85,000, and Albany $59,000—all dependent on nearness to the markets of large cities.

In butter, St. Lawrence stands peerless, producing nearly 5,000,000 lbs., or above a third of the whole product of the State. Oneida has 3,960,000 lbs.; Orange, 3,770,000 lbs.; Delaware, 3,780,000; Jefferson, 3,580,000; 5 other counties exceed 2,000,000, and 25 exceed 1,000,000. Of cheese, Herkimer is the great producer, her amount being 9,548,000 lbs. to 5,218,000 in Oneida; 4,290,000 in Erie, and 4,190,000 in Jefferson. Kings, New York, Richmond and Rockland produce no cheese.

The production of hay is quite equally distributed, Oneida taking the lead with 167,000 tuns, to 132,000 in Jefferson, 124,000 in Chenango, 129,000 in Delaware, 126,000 in Chautauque, and 122,000 in St. Lawrence. In silk cocoons Chautauque takes the lead, producing 511 lbs. to 306 lbs. in Yates and 200 lbs. in Chenango; the whole production of the State is 1,774 lbs. St. Lawrence is ahead in maple sugar, its yield being 1,236,000 lbs., to 788,000 in Cattaraugus and 787,000 in Chautauque. Beeswax and honey are quite equally distributed. In value of household manufactures St. Lawrence takes the lead, with $82,000, followed by Jefferson with 80,000, Steuben with $76,000, and Allegany with $64,000. In value of animals slaughtered, of course New York is set before every other county, her return being $1,600,000.

Wheat Drilling.

An Ohio correspondent of the N. Y. *Tribune* urges in the following manner the advantages of putting in Wheat by the Drill:—

In order that those who are disposed to heed facts may have some information in regard to the advantages that have been secured by machinery for putting seed in the ground, I propose, hereinafter, to embody the results of a careful and somewhat extensive investigation—made not by myself, but by experienced farmers, to whom I shall refer.

In many of the counties of Northern Ohio, the drilling, or planting of wheat by machinery, has been thoroughly tested, to the entire satisfaction of a large majority of those who have made any observations or experiments in regard to it.

It has, however, met bitter opposition. When first introduced, (about five years since,) ignorant prejudice frowned darkly at the meagre show of progressive spirit that gave it encouragement. But it has gone on conquering the ancient prejudice and custom of sowing broadcast.

Two years ago last fall John Sickman, an intelligent farmer of Wayne County purchased a Wheat Drill, and resolved to test it fairly. His neighbors were deeply interested in the project. Some laughed at, and some encouraged him. A committee was chosen; a given number of acres chained off; one-half the wheat was sown broadcast, and the other half planted with the Drill. The following summer, when the wheat began to put forth heads, the field was an object of much speculation. Many said the broadcast was as good as the drilled, but those who carefully examined the grain, proved that the drilled wheat was growing regularly—that of the broadcast irregularly. Harvest approached; the Conservatives were sanguine—but the friends of the drill said, 'If you go into the field, you will discover that the heads of the drilled wheat stand up side by side, and nearly every one has six rows. The broadcast wheat has but few stalks equal in hight, and some have only four rows of grain in the head. Wait till harvest, gentlemen." When the wheat was cut and separately threshed and measured in the field, it was ascertained that from the half which had been drilled, there was a yield of 43 *bushels to the acre*—from the half sown broadcast a yield of 32 *bushels*, showing an advantage of *nine bushels to the acre in favor of drilling.*

So well satisfied with this experiment was Mr. Sickman, that the following season, in order to get drilling introduced among his neighboring farmers, he offered to purchase a drill worth $75 for one of them, if, out of 35 acres he had to put in wheat, he would sow one acre broadcast, and drill the residue, and give him (Mr. S.) what grain was gained over that sown broadcast.

Christian Napp, of the same county, who purchased a drill for $75, in company with a neighbor, put in for himself 35 acres of wheat the first year, and when he harvested he stated that he was willing to certify that on his farm the drill had paid for itself. Mr. Molan, of the same county, at a political convention in Harrisville last summer, declared to a number of the farmers there collected, that he put in his wheat, corn and oats, with a drill, and that he would not be without one for three times its cost, because it had fairly increased his crops more than one-third.

When ground has been plowed once and harrowed once, it is ready for drilling. Twelve acres may be easily drilled in a day, by one hand with one team and a seven-tube drill. If a nine-tube drill is used, one team will put in eighteen acres a day.

The seed is all deposited 3½ inches below the surface, in rows 8 inches apart, at the rate of 1½ bushels of seed to the acre.

Drilled wheat is not easily picked up by the fowls, as broadcast may be. Last fall, during seeding, the pigeons were very plenty in Northern Ohio. Farmers reported that sportsmen had poor luck watching grain fields where the wheat had been drilled, but fields sown broadcast were covered with them.

Drilled wheat, it has been thoroughly ascertained, is not winter killed as often as that sown broadcast. Being evenly deposited, and well covered, it stands drouth better than broadcast—the roots having a firmer hold in the ground, the stalks are not so liable to be thrown down; and for the same reason, in seasons when the fly makes havoc in broadcast wheat, that drilled is but slightly injured, if at all.

Standing in rows, through which there is a free circulation of light and air, in wet seasons drilled wheat is never so seriously injured by rust as broadcast, and because light and air have unimpeded opportunity to nourish the stalk and the grain, while the roots lie deep in the ground and sustain the stalk erect. It is rarely found that a head of drilled wheat has less than six rows, and it is seldom that the kernels are not more plump than adjoining fields of broadcast-sown.

When farmers examine their broadcast wheat, they find that the tall stalks having heads with six rows are firmly rooted in the ground, with the roots well covered. They then naturally reason, that if every stalk were as well planted, the yield of grain would evidently be much larger.

Saving Seed Wheat.

The importance of carefully selecting and saving wheat intended for seed, is beginning to be appreciated. The following article upon the subject, prepared for the Patent Office Report of 1850, by Euzebus Weston, a Maine farmer, is well worth reading and considering:—

"It has been suspected for a long time, that our seed was in fault, at least for a part of the deplorable deficiency in the wheat crop. I could not see why a flour-mill cleanser should not be the best thing to prepare wheat for sowing, till an experienced miller told me it would kill one-half of it. Reflecting on this fact, I was led to see what effect the common threshing-mill would have, when many kernels are broken in the operation. These suggestions have been experimented upon, and it is found, on repeated trials of samples sown in common saucers and broadcast in the ground, that one-fourth or more of the largest kernels are killed, and never germinate, and some will produce a shoot and no root—the root sprout being killed by the machine. This accounts, in some measure, for our wheat coming up thick enough, but shortly becoming thin. Many kernels, from native strength, shoot up, but having no roots, die.

"In our flour-mills may be seen the caps of the root sprout, blown out by the blower or fan, under the hopper, by quarts at a time, besides that which is blown out above. One farmer told me he had tried the experiment by accidentally having a barrel of wheat threshed by hand, and sown with another barrel threshed with a machine, and the difference was at least one-quarter. Thus it is seen, that one-quarter of the seed is killed by the machine for threshing; and then the whole is run through an ordinary fanning mill, all together, and sown from the mass. We raise our wheat, year after year, from about three-quarters of the seed sown, and that of the poorest quality, the best and fullest being killed. Now, to my mind, this is enough to account for the diminution of the wheat crop from 20 or 30 down to from 5 to 12 bushels. No seed on earth could stand such a test. Formerly, the wheat was threshed with a flail, and winnowed in the north-west wind, and then the seed taken carefully from the north-west corner of the pile, so that very little was sown except the first order of kernels. Some even went so far as to select heads of the largest and best growth, by pulling them from the sheaves. A gentleman, who tried the last experiment, had a quart of wheat, which was sowed on a corner of the field; and he assures me that he could see the difference in the grain, 40 or 50 rods, the plants being a darker green, broader leaf, and taller growth. If this be so, it is high time that it was attended to. In 1850, over 500,000 bushels of wheat were probably sown in Michigan. We have not at hand the statistics of the other Western States, yet if this statement is correct, not only were more than 100,000 bushels of wheat thrown away in one State, but the next crop was much diminished."

Seventy Swarms of Bees at War.

Ezra Dibble, a well-known citizen of this town, says the Conneaut (Ohio) *Reporter*, and for many years engaged in the management of bees, communicates to us the following interesting particulars of a battle among his bees:—

He has seventy swarms of bees, about equally divided on the east and west sides of his house. On Sunday, Aug. 14, about 3 o'clock, the weather being warm, and the windows open, his house was suddenly filled with bees, which forced the family to flee at once to the neighbor's. Mr. D., after getting well protected against his assailants, proceeded to take a survey, and, if possible, learn the cause which had disturbed them. The seventy swarms appeared to be out, and those on one side of the house were arrayed in battle against those on the other side; and such a battle was perhaps never before witnessed. They filled the air, covering a space of more than one acre of ground, and fought desperately for some three hours—not for "spoils," but for conquest; and while at war no living thing could exist in the vicinity. They stung a large flock of Shanghai chickens, nearly all of which died, and persons passing along the roadside were obliged to make haste to avoid their sting. A little after 6 o'clock quiet was restored, and the living bees returned to their hives, leaving the slain almost literally covering the ground, since which but few have appeared around the hives, and those apparently stationed as sentinels to watch the enemy. But two young swarms were entirely destroyed, and aside from the terrible slaughter of bees, no other injury was done. Neither party was victorious, and they only ceased on the approach of night, and from utter prostration. The occasion of this strange warring among the bees is not easily accounted for, and those most conversant with their management never before witnessed or heard of such a spectacle as here narrated.

The Carson League.

The editor of the N. Y. *Tribune*, who has recently met that "plain, unpretending farmer of Onondaga County," THOMAS CARSON, the founder of the "Carson League," gives the following account of his plans and movements:—

Mr. Carson began as a worker in the Temperance ranks, but found his efforts embarrassed and impeded by the fact that the apparent, immediate, palpable pecuniary *interest* is all on the side of Alcohol. The Distiller, the Brewer, the Dealer, the Grocer, the Inn-keeper, are all making money, or expecting to do so, by their business, while the opposition to it is entirely a matter of Principle, Conscience, Philanthropy. And, while these are apt to nod or relax their vigilance, Self-Interest is sure to keep its weather eye steadily open. Thus the Temperance Meeting is held perhaps weekly, and with something of effort at that; while the Tipplers' Seminary is found at almost every frequented corner, and is hardly ever shut.

And yet there is an interest antagonist to that of the Rumseller, which is even more extensive and powerful than his, if it can only be organized and brought fully into action. It is the interest of the Tax-payer. Every dollar of profit realized from the Liquor Traffic, it is demonstrated, is more than paralleled by consequent additions to the aggregate of Taxation. The Crime, the Litigation, the Pauperism, resulting from the Liquor Traffic, more than consume all the profits of that Traffic, which lives only because one set of men grasp the profits and saddle the payment of the expense mainly upon the residue of the community. Mr. Carson's aim is to put the saddle on the right horse.

To this end he calls together the Taxpayers and sets the facts before them in a homely, colloquial fashion. He says to them, "Let us make this entirely a matter of business. You are now paying about fourteen cents a year in taxes on every hundred dollars of your property, as valued in the Tax Lists, for the support of the Pauperism and repression of the Crime whereof the Liquor Traffic is the cause. What I propose is, that you form an association, and engage with each other to be taxed, so far as may be necessary, inside of the burthen thus imposed on you, for the *suppression* of that Traffic. If you don't like the Temperance cause enough for this, do it to save your money, now unjustly taken from you to fill other men's coffers."

It is not necessary to set forth the details of the plan based on the foundation above stated. Here is a township, for example, wherein the Tax-List shows a property valuation of $300,000, two-thirds of it held by friends of Temperance, or at all events by men averse to being taxed merely to line other men's pockets. These two-thirds join the Carson League, and club their votes or obligations accordingly, binding them to spend as much of their property respectively to suppress the Liquor Traffic as they are now compelled by law to pay for the punishment or subsistence of its victims. They establish an office and employ an agent to keep a stern eye on all the dealers in Alcoholic poisons, and haul them up whenever they break the Law.

Transplanting Plants, Flowers, &c.

I presume it will be satisfactory to many to be informed when the different species of garden plants may be most advantageously transplanted. The months of August and September are preferable, in this State, and in the States to the north of it, for transplanting the following species; and the months of September and October for the States adjoining them on the South, as far as the line of the Potomac; and October and November for the most Southern States.

Strawberries of all kinds, if planted as above-stated, will produce a fair crop the ensuing summer. It is preferable that the beds be three feet wide, and that four rows lengthwise be planted in the beds, the plants a foot apart each way. This width will admit of all the fruit being gathered from the sides, without trampling on the beds, as is of necessity the case when the beds are of greater width. It need scarcely be stated, that the ground should be previously well plowed, or deeply dug and mellowed. A moist soil is preferable, and on no grounds will as heavy crops be produced as on drained meadow land. The Strawberry will, however, flourish on drier soil, and produce fair crops. The same periods are suitable for transplanting the fine large varieties of *Rhubarb*, for tarts, the *Sea Kale, Asparagus, Globe Artichoke, Horse-Radish, Patience Dock*, (the latter the best of all early greens, and very hardy, permanent and economical,) as they then become well rooted and established before the winter sets in. All the hardy species of *Bulbous Flower Roots*, such as Hyacinthe, Tulips, Japan and other Lilies, Crown Imperials, Gladiolus, Bulbous Iris, Crocus, Narcissus, Jonquils, Fritillaries, Ornithogalum, and various others, and all the magnificent varieties of the Shrubby (called Tree) Peony, and of the Chinese and other Herbaceous Peonies, will, if planted, thus early, become much more vigorous, increase more rapidly, and bloom with increased vigor and beauty.

Fruit and *Ornamental Trees*, and *Shrubbery* and *Roses*, cannot be safely transplanted in this latitude until the first of October, and those intended for the South should not be forwarded until the first November, at which time vegetation will have become sufficiently dormant for their safe removal. To the Western States, inland, they may be safely forwarded the beginning of October.

WM. K. PRINCE.

The Parks of London.

If you enter Hyde Park between seven and eight in the morning, when all the world of fashion is asleep, you will fancy, after you have left the gateways, that you have made a great mistake, and strolled out into the country unawares. Scarcely a person is to be seen at this time of day, unless it be some lonely foot passenger, who looks as though he had lost his wits or his way, at this early hour. But you see broad grass meadows, with scattered groups of trees, and your impression that you had got astray, and quite out of the reach of the metropolis, is confirmed by hearing the tinkling of sheep bells. But this is Hyde Park in *dishabille*. Go in again in the afternoon, any time during the London season, and the place will be so altered and animated by the *dramatis pesonæ*, that you hardly identify it as the *locale* of the solitary country ramble you took in the morning. The Kensington Gardens are not only more spacious and grand than Hyde Park, but the trees are larger and more grove-like, and the broad blades of soft, green turf, are of a darker and richer green. The grand avenue of elms is some hundreds of years old, and is always majestic and venerable. No carriages or horses are permitted in Kensington Gardens, but its shadowy lawns are sacred to pedestrians, and are especially the gambol-fields of thousands of lovely children. It is said that as many as two hundred thousand persons have been in Hyde Park and Kensington Gardens at once. Regent's Park comprises about three hundred and thirty-six acres of land, ornamental plantations, drives, and carriage roads. It has a younger look than the others, and among its attractions are the Royal Botanic Garden, and Zoological Garden, some twenty acres in extent, where may be seen thousands of living animals.

About Tomatoes.

BAKED TOMATOES.—Wash them, and cut them in two parts, round the tomato, that is, so as the cells can be divested of the pulp and seed which they contain. To six tomatoes take half a pint of bread crumbs, one large onion finely chopped, one ounce of butter, pepper and salt to the taste. Fill the cell of each piece with the dressing, put two halves together, and tie them with a piece of thread. Put them in the pan with an ounce of butter and a gill of water, set them in a moderate oven, and cook them till they are soft. When done, cut off the threads and serve them.

TOMATO FRICANDEAU.—Get some slices of veal cutlets, pound and wash them, season them with pepper and salt, and fry them slowly till they are done. They should be of a light brown on both sides. Stew some tomatoes very dry, strain them through a sieve to get out all the seeds, pour the pulp into the gravy after the meat has been taken out, and thicken it with a piece of butter rolled in flour. Pour this over the meat, and serve it hot.

SCALLOPED TOMATOES.—Peel fine ripe totomatoes, cut them up in small pieces, put in a pan, a layer of bread crumbs, then a layer of tomatoes, with pepper, salt, and some pieces of butter; then put another layer of bread crumbs and tomatoes, and so on till the dish is full. Spread some beaten egg over the top, and set it in the oven and bake it.

FRIED TOMATOES.—Wash them, cut them in halves, take out the seeds, and season them with pepper and salt. Have ready some melted butter in a pan, put them into it, and fry them slowly till very soft.

DRIED TOMATOES.—Take fruit fully ripe, strain through a sieve, cook slowly half an hour, spread on clean plates, and dry in oven twelve hours. It is capital when carefully prepared.

Not so Poor.

Charles Jarvis, the artist, tells the following anecdote of his father's travels in the western part of Kentucky:—

At the close of a day in midsummer, Mr. Jarvis and his companion rode up to one of the most dilapidated log huts they had ever seen. The window was stuffed full of rags, and the cracks between the logs were partially choked up with the same articles.

"What an awful shanty that is!" exclaimed Jarvis, as he rode up. "It is evident they are unable to accomodate us here."

"Not so poor as you mout think, stranger," said a head that showed itself among the rags; "for I don't *own* this place."

"Have you anything in there to eat?" said Jarvis; "any bread and ham?"

"Not a smell, stranger—all gone; every smitch—not a crust left!"

"Have you any feed for our horses?"

"Not a corn, nor an oat, stranger—haven't no use for none!"

"Well, can you accommodate us for the night?"

"Wall, we can't, stranger. There is no floor to the house, and the straw is all out."

"Why, I never heard anything like it" said Jarvis, impatiently. "Why, how do you do here?"

"Putty well, I thank you," said the Kentuckian, "how is all the folks down your way?"

That was enough for them—they rode on to better quarters.

A MODEL STATE.—Vermont is in the enjoyment of about as many real blessings as any of her sisters of this great Confederacy. First, she has her model Prohibitory Liquor Law, which, among other things, has emptied three of her county prisons. She has *no public debt*. Her system of Education flourishes with 2,594 school districts, and nearly 100,000 scholars. She has also three flourishing collegiate institutions, and a large number of academies and private schools. She has 23 libraries, containing 35,000 volumes. The whole number of newspapers and periodicals published in Vermont in 1850, was 36. There were 564 churches in the State, which accommodate 226,466 persons, and are valued at $1,216,120. On the first of January last she had 427 miles of Railway in operation and 40 miles in construction.

ICE IN CHOLERA MORBUS.—Dr. J. E. Snodgrass, of New York, makes the following statement in the *Tribune*: "The remedy for cholera morbus is ice. Not 'ice water,' nor even ice taken into the mouth, to melt and find its way into the stomach as water, but crushed ice swallowed, or ice pills. The primary seat of this disease is the stomach. There the intense thirst and disagreeable bitterness characteristic of cholera morbus originate, although experienced in the mouth. There the ice should be applied, with the view to absorbing the morbid excess of caloric or heat. Iced water by its greater bulk distresses the stomach, while the ice itself, applied directly to the part affected, swallowed in small lumps, not suffered to trickle down, relieves it almost certainly."

ANOTHER RACE FOR FREEDOM.—*The Toronto* (Canada) *Ledger* gives the following account of a remarkable escape of a colored man from his pursuers, while on his way to a land of freedom—Canada!

"A runaway slave had succeeded in reaching the State of New York; but when he arrived at Oswego he was closely pursued. He got on board a vessel there, which, however, turned out to be bound, not for Canada, but for Youngstown. When the fugitive arrived at the latter-named place, he was no better off than before. The dread of instant capture spurring him on, he secured an old gate and floated himself upon it, expecting to be able to reach the Canada shore. He, however, got out twelve miles in the lake, instead of going across to Niagara. He was found on the old gate, twelve miles from shore, by the Chief Justice, and by her landed in Toronto."

VARIETY.

Lord Chief Justice Holt, when young, was very extravagant, and belonged to a club of wild fellows, most of whom took an infamous course of life. When his lordship was engaged, on a certain occasion, at the Old Bailey, a man was tried and convicted of a robbery on the highway, whom the judge remembered to have been one of his old companions. Moved by that curiosity which is natural on a retrospection of past life, and thinking the fellow did not know him, Justice Holt asked what had become of such and such of his old associates. The culprit, making a low bow, and fetching a deep sigh, said, "Ah! my lord, they are all hanged but your lordship and I!"

Those who think that, in order to dress well, it is necessary to dress extravagantly or gaudily, make a great mistake. Nothing so well becomes true feminine beauty as simplicity. We have seen many a remarkably fine person robbed of its true effects by being over-dressed. Nothing is more unbecoming than over-loaded beauty. The stern simplicity of the classic tastes is seen in the old statues, and in the pictures painted by men of superior artistic genius. In Athens the ladies were not gaudily but simply arrayed, and we doubt whether any ladies ever excited more admiration.

The Springfield (Mass.) *Republican* says that D. D. Warren, of that city, has recently sold a cow to Wells P. Hodgett, on the following curious terms: Mr. Warren is to feed the cow for thirty days, and Mr. Hodgett is to give at the rate of $10 a quart for the milk which she *averages* over sixteen quarts per day, for the whole thirty days. Thus, if she averages only sixteen quarts a day, he is to give nothing for her. If she averages twenty quarts, he is to give $40, and if twenty-five quarts, $90. It is not at all unlikely that she may do the latter.

The prosperity, happiness, and reputation of a family, depends, in a very great measure, on the judicious and prudential management of the household department. With economy and skill, a family may be made comfortable, happy, and respectable, with one-half the expense on the part of the husband, that is required with the extravagance and mismanagement that prevail in some families. This will make all the difference between prosperity and the accumulation of a competency, and failure and want.

Twenty-three years ago, Professor Henry went to Albany from the country, as a teacher, upon a salary of $600 a year. He was then a young man, with very limited means, and without family influence; but he had industry, integrity, indomitable energy, and a resolve to be somebody. He has worked his way up the hill of science; has won a world-wide reputation.

The *Episcopal Recorder* calls attention to the fact, that in parts of Pennsylvania where Episcopal chrches once flourished, they have so completely faded away, that their very existence has become a tradition. This region, too, is within a hundred miles of two great cities, where, as the *Recorder* says, the Church is found rolling in wealth and influence.

Major Morris, the distinguished engineer of Philadelphia, states that there is a vessel now on the stocks at Greenpoint, which will probably be completed by the first of February next, that will make the passage from this city to an English port *in less than six days.* He is the builder of the machinery, and John W. Griffith of the hull.

It is calculated that there are about 650 tanneries in the different States of the Union, turning out at least 12,000,000 sides of leather, valued at $33,000,000. It is estimated that upwards of five millions of dollars are invested in the different kinds of business growing out of the manufacture of leather.

Mix ignorance with sudden wealth, and we produce a chucklehead whose insolence will be equal to a hundred pounds to the square inch. We can imagine no greater nuisance than an ill-bred man suddenly raised to the rank of a millionaire.

Knowledge may slumber in the memory, but it never dies; it is like the doormouse in the ivied tower, that sleeps while winter lasts, but awakes with the first breath of spring.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

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The Sabbath Recorder.

THE CHARACTER AND CULTURE OF WOMAN.

An Address delivered before the Young Ladies' Philomathic Society of Genesee, N. Y., August 14, 1853, by Rev. J. Bailey, and published by request of the Ladies of the Society.

Ladies of the Philomathic Society—

I have selected as a theme on which to address you, "*The Character and Culture of Woman.*" In this age of progression and innovation, when all the active elements of society are agitated—when man takes his position in the strife between conservatism and reform—when the wisdom of the past becomes the folly of the present, and society is receiving a more elevated character, socially, politically, and religiously—it is proper for woman to reëxamine and rearrange her position, and find her proper sphere. To her the philosophical settlement of this question is equally a duty and an interest. Caprice and custom are unsuited to the progress and matter-of-fact character of the present age. All the holy considerations of righteousness and justice forbid her to be servile when she should be free. The beatings of her mind for intelligence and usefulness are not to be quieted by an arbitrary law of society. Her love and culture of the beautiful and true, of the elegant and useful, the active and commanding, are not to be smothered by the notions that had their origin in a more barbarous age. Woman's mind may and must be permitted to exert itself in the great intellectual efforts, that is, investigating and shaping science, law, morality, and customs. And now, when free thought, free speech, and free action, are moulding characters and societies, woman should freely assert her freedom to be free from arbitrary customs and rigid rules of restraint imposed by others. Whatever comes within her reach, of intelligence, of mental culture, of greatness and usefulness—whatever she may do to give shape to her character and position, and to mould, elevate, and shape the character of society, and improve and bless the world—comes within her appropriate sphere, and no custom of society may forbid her.

The proper sphere of woman is now more than ever a subject of inquiry and speculation—the law of progression claiming for her a more advanced position, and conservatism bidding her be quiet in the sphere she has long occupied. In this strife, the two extremes of unphilosophical advancement and effeminate and servile obedience to unnatural restraints, are to be avoided. The whole question is settled by the law of ability and aptitude. To this standard there is now a steady progression. And this law will ultimately regulate both woman's and man's position. The ability to occupy usefully and honorably any position, is to be, in the settlement of the affairs of society, the great test, the last resort. The anomalies that now embarrass the free operations of society, are to give place to the law of ability. Many years since, a wise man said, "As a jewel of gold in a swine's snout, so is a fair woman without discretion;" thus teaching, that gaudy trappings, graceful forms and motions, and rich attire, without intellectual culture and strength, are unseemly contradictions. A drunkard in the pulpit, a maniac in the legislative halls, a coward at the head of an army, are no more unseemly than the false arrangements of woman's position. The free-born mind of woman, that is capable of grasping and shaping whatever comes under the operation of mind, is entirely out of place when it is allowed to revel only in the simpering ignorance and empty circles of fashionable etiquette. Woman's mind was never designed for such useless purposes, nor her person for a moving automaton of fashion, bedecked by all the tressel ornament and fashionable drapery by which the tradesman makes his wealth. In a country church-yard in New Jersey, there stands a plain monument, with this inscription, "Julia Adams, died of thin shoes, April 17, 1839, aged 19." Were all the monuments of the dead as truth-telling as this, mantuamakers would become laundresses, and rich tradesmen would become hod-carriers, as the faithful inscriptions of church-yards, ghost-like, haunt their visions with the truth, "died of whalebone and stays, aged 18"—"died of spinal irritation, induced by heavy drapery and bustles, aged 17"—"died of naked arms and neck, January 1, aged 16"—"died of fashion, aged 20." Were the insane asylum also permitted to utter its voice, we should hear the clamorous cry of "Insane from the last novel, aged 25"—"hopelessly insane from magazine literature, aged 23"—"a raving maniac from the last love legend, aged 27." And, venturing into the domestic circle, and listening to its secrets, we might hear, "Ah! she is bed-ridden, or pale-faced, or nervous, or consumptive, induced by fashionable life."

Such is not the God-given and natural employment and destiny of woman. A higher and holier sphere of operations is her birthright—a nobler destiny is her rightful heritage. The word of God gives her an immortal soul. The Gospel of the Son of God gives her the hope of salvation. He who appointed her as the help-mate for man, gave her a mind suited to all the emergencies of her complicated duties. By all these divine rights, should she assert her claims and assume her position as the companion, the help, the equal of man, and occupy her position as a reformer, a philanthropist, a free member of the community, a living, practical Christian, unrestrained by the artificial, the mind-enslaving, the body-torturing, the spirit-enervating, arbitrary customs of fashionable life. Side by side does she stand naturally with man in clear perception of right, in mental vigor and sagacity, and in moral power. If she maintains not that position, it is not because of unfitness and incapacity, but because of arrogant assumptions on his part, and cringing servility on her own part.

But to establish the position I have assumed, and demonstrate the equality of woman with man, allow me to give you a hasty glance over her past history in the noble strife of life.

Among the distinguished mathematicians of former ages, we find the names of several women. Madame Dacier was a philosopher and mathematician. She wrote a treatise on the philosophy of Leibnitz, and translated Newton's Principia into French, and added an algebraic commentary of her own. It is said of Maria Cunitz, who understood five different languages and more than one of the fine arts, that she particularly excelled in mathematics and astronomy. Maria Kirch was an eminent mathematician and astronomer, and wrote learned treatises on Astronomy, and constructed almanacs that were used in different cities of Germany. Scattered through past ages we find occasionally woman grasping the abtruse science of mathematics, and solving its most difficult propositions, and at the same time solving the question of her ability to investigate and understand all that comes within the reach of mind. And while it is often asserted, that her quick perception grasps at once conclusions that man arrives at by investigation, it is also true, that she can reason with mathematical clearness and certainty, and in detail elaborate and demonstrate the most abstruse propositions of mathematics.

In Music, Poetry, Painting, and all the Fine Arts, she has ever excelled. The celebrated Corrinna bore away the palm in five poetic contests with the celebrated poet Pindar. Agnoside, for the sake of studying medicine for the benefit of her sex, wore man's attire. She succeeded, after a severe contest, in securing liberty for other ladies to do the same. Italy produced a large number of women who arrived at eminence in the fine arts, in the sciences, in languages, in oratory, and in politics. Among them was Fidelia Cassandra of Venice, who was versed in the ancient languages, philosophy, theology, music and poetry. She was also a Latin orator, to whom learned societies listened with admiration, and whom Isabella of Spain endeavored to attach to her court, but was prevented by the refusal of the Venetians to relinquish her. Cornelia, also of Venice, could speak six languages, ancient and modern; she was also skilled in music, philosophy, mathematics, and theology. She received the doctor's degree at Padua, was made a member of many learned academies, and was accustomed to deliver lectures before them in Latin. Honorable mention might also be made of many other names of women who devoted themselves to literature, philosophy, theology, and politics. Madame Lehay was a linguist, a poetess, and also an artist. Her portraits and paintings are said to have been characterized by great truthfulness, vigor and grace. Marie Theresa Lambert was an elegant, pure-minded, intellectual woman, whose society was prized by Fenelon and Fontenelle, and all of whose writings were remarkable for purity of style, and high moral tone. It would occupy too much of your time for me to give a brief sketch of the many women who have obtained distinction by their intellectual and moral energies. It is sufficient to say, that in all ages there have been distinguished individuals of such a character.

But we have in modern times bright examples of woman's ability to occupy an honorable and useful position, and perform severe and dangerous labors. While Bayard Taylor has been exploring Central Africa, India, and China, Madame Ida Pfiefer has also passed through the Orient unattended, and made with remarkable facility and cheapness the circuit of the earth, and is now engaged in traversing the wilds and mountain fastnesses of South America. Margaret Fuller, an American lady, who afterwards became the Countess Ossoli, spent several months in Rome, engaged in investigating the political affairs of the Papal Hierarchy. In this enterprise she showed uncommon sagacity, and her letters from thence gave the most philosophical and true representation of Italian politics. During her residence there she became acquainted with the republican Count Ossoli, and materially assisted him in his plans for the overthrow of the temporal power of the Pope. She afterwards married him, and when within sight of her native land, while on a visit here, she was most unfortunately shipwrecked.

Everybody has heard of Howard the philanthropist, who devoted himself to the interests of the prisoners of Europe, and who relieved untold miseries by his efforts. The indefatigable Miss Dix has been no less laborious and successful in the same department of Christian philanthropy. She has visited most of the United States, with a view of improving prison discipline, and attending to the physical and moral wants of the prisoners. She is, equally with Howard, entitled to the appellation of philanthropist. Elizabeth of Thuringia was also a person of like qualities. When Germany was oppressed with famine and pestilence, she caused many hospitals to be erected, and fed a multitude of the poor from her own table. She went about in a humble dress, relieving the sorrows of the distressed. She was regarded as a saint by her admiring cotemporaries, and at length died in one of the hospitals she had built. A beautiful church and costly monument have been erected over her tomb. It is now one of the most splendid remains of Gothic architecture in Germany.

Nearly at the same time that the renowned Kossuth was electrifying the country with his eloquent pleadings for Hungary, the no less celebrated Swedish Nightingale, Jenny Lind, was holding enraptured crowds in enthusiastic admiration of her songs. While the former received thousands of dollars for the redemption of his countrymen, the latter laid even more at the shrine of popular education of the youth. They have both left our shores, the one going to marshal men to the battle of freedom, the other leaving behind her the peaceful remembrance of her soul-satisfying melody.

Woman has long been regarded as a graceful writer of poetry. The names of our countrywomen, Mrs. Sigourney, Lucretia and Margaret Davidson, and others, have gained an enduring fame. Mrs. Lincoln and Mrs. Willard and others have added much to our works on Natural Science. Miss Catherine E. Beecher has endowed a Female Seminary with twenty thousand dollars from the profits of her literary labors. The daughter of Professor Stuart, Mrs. Phelps, has given to the world several valuable legacies, in her "Sunny-Side," "Peep at No. 5," "Tell-Tale," and "Last Leaf of Sunny-Side." Beside all these precious gems of thought, we have the incomparable "Uncle Tom's Cabin" of Mrs. Stowe. Never before has any writer so succeeded in captivating the masses. Never before has any book received such universal circulation. It is the first great success in book-making.

The time is within my own recollection, when the course of study for girls was far below the course of study for boys. It was counted absurd for girls to study mathematics. It was even thought that woman's mind was unsuited to the course of mental culture that was presented for the "lords of creation." Thus, all our colleges were endowed for man's benefit, and all our collegiate titles had a masculine prefix to them. Now there is no branch of science, no department of literature, no classical legacies left unexplored by woman, If an ambitious youth would explore more critically the recondite treasures of learning, he can find no place where woman has not already ventured before him. Into our literary, classical, medical, and theological schools, woman has found her way, and sits there as complacently, as ambitious, and confident of success, as the crowd of bearded youth who are contending for the mastery.

From the ranks of women reformers are now coming forth, and taking the position of public teachers and lecturers. As public lecturers and orators, some women have already succeeded, and are perhaps doing more to mould public sentiment than an equal number of men laboring in the same work.

From an abundance of facts like these, which we have selected from woman's history, we arrive at the conclusion, that she has all the natural qualities of mind suited to success in all things that come under the operation of mind. We also judge, that she would have been more intellectual, more useful, more respected, more happy, had not arbitrary rules given her a secondary position, and had not civil law made her the inferior of him whom she vastly surpassed.

The culture of woman's mind, and the selection of her sphere, should always be in obedience to the law of aptitudes. Whatever is inherent in her nature should never be laid aside for that which is unnatural. Nor should there be a failure to cultivate all her powers, and fit them for all the exigencies of life. And especially should that false culture of mind and habit, which makes her any thing but a rational, responsible actor in the drama of life, be avoided.

Among all pagan nations, woman has been treated as a menial, whose only business was to please him who claimed the right to rule over her. In Italy, woman is an accomplished and fascinating creature of sense—~~ardent, imaginative, beautiful, and fond of~~ graceful ornament. In France, woman is the great originator and cultivator of fashionable attire. The attractions of home and domestic life are alike unheeded in the gay circles of flaunting drapery and costly ornament. She glitters in the public assembly, and seeks sensual rather than mental or moral enjoyments. In Germany, woman is less coquettish and brilliant than in France, while the cultivation of the heart and the sentiments is in advance of the French, with a more cordial and sincere love, and a stronger attachment for home and husbands and domestic life. In England, the artificial distinctions of rank have served to depress the energies of the common people, and render the aristocracy one of wealth and rank, and not of intellectual vigor and moral worth. In the one class woman is too much of a menial; in the other, too much of effeminacy and costly attire and ennui are her characteristics. In our own happy land are to be found all the varieties of female character that abound in all the countries of Europe. Parisian fashions glitter in the promenade and the soiree; the trappings of English royalty bedeck the aristocracy of wealth, while the Swiss, the German and Norwegian woman, in simple and homely garb, devote themselves to the duties of domestic life, and the culture of the soil. It belongs to Yankee women to mould all these contradictory elements into a perfect system, suited to the aptitudes of woman's being. On the one hand, cringing servility, and menial and oppressive servitude, are to give place to intellectual culture and social refinements; while on the other the simpering ignorance that is bedecked with profusion of ornament and costly attire, is to be educated in all the arts and virtues of intellectual refinement and social intercourse. The structure of American society is eminently suited to promote this reform. The freedom of thought and sentiment that prevails, and is the birthright of every individual, will frown upon all aristocracies of money, of dress, of birth, of ignorance. It will at the same time inspire the degraded and the menial with a praiseworthy ambition, which will soon elevate them to the broad level of a common sisterhood, with its equality of rights, of intelligence, of usefulness and respectability.

It is not proposed that woman shall step aside from that which is inherent in her nature, to assume a position for which she has not the capacities. She has not the physical power to fell the forests and cultivate the soil, nor to perform many of the more laborious duties of man. Neither is it to be argued, that because of this inability she must be a menial in domestic life, bound to the endless round of kitchen and nursery duties. There is no law of life that compels them to a particular course, because they have an aptitude for it; for, at the same time, they may have an aptitude for other and more important and congenial occupations. Hence it is, that some are rising above the slavery of custom, and are assuming other positions, and performing honorably other duties. If woman has the ability to conduct a publishing establishment or a mercantile house, or if she has the ability to compete in trades, or serve honorably and usefully in the learned professions, she has the natural right so to do, and no man may forbid her. And yet nothing is more unseemly, and out of place, than the occupancy of a position for which she has no aptitude. Nor does man escape the censure of inconsistency when he aspires to that for which he is unsuited.

A false arrangement of society is often seen, and most keenly felt, when man, who by custom is made the supporter of the family, and the supplier of its wants, is removed by death. Then many a woman feels the falsity of her education and her position, and hopelessly mourns over the false and unnatural arrangements of society, by which the duties of domestic life, and the necessity and responsibilities of maternity, were declared to be her only and appropriate sphere in the drama of life.

Most unrighteous, unequal, and oppressive, is that civil law which gives to man the sole control of all property when his wife dies, and to woman one-third when her husband dies. Together, perhaps by equal labor and economy, has it all been gained; but when death comes, and robs woman of her husband, the civil law may perhaps take also her home, and the thousand comforts with which it is invested, and leave her afflicted, desolate. Ah! shall it be said that woman is out of her place when she assumes a position of independence, that shall never leave her such a perfect bankrupt—a crushed mass of helplessness and grief? You, ladies, have the power to prevent it. Would you be out of your place in using that power?

But think not that I would have the domestic circle broken up, and its duties neglected, because I thus plead. While it should be made the heaven of earth—the quiet resting place of the vigorous actor in life's duties, it is to be a mutual home, cheered and enlivened by the mutual attentions and kindnesses of all its inmates. Man also should be so much of a domestic as to find in home his best friends, his most pleasant place of enjoyment. His presence there should be like a genial sun, shedding joy and gladness on all its inhabitants. While society bids woman remain around the domestic hearth, to enliven it with social comforts, it should not bid her abide there alone. Moreover, if man finds duties elsewhere, so may also woman.

Young ladies, I have spoken chiefly of duties in advance of your present position. I undersaand the object of your Society to be prospective, not looking so much at present enjoyment as to future usefulness and happiness. In early mental culture and moral discipline there is much embodied. To you it is of great account. Your proper position and duties of life have been fixed by God, and he has given you all the necessary abilities for the duties of that position. Let the proper culture and use of them be your greatest ambition. Your artificial position in society has been regulated more by caprice and fashion than by prudence and the law of aptitudes. Every day clamorous custom and inexorable fashion are making demands on your time, on your abilities, and seeking to rivet still stronger the relentless chains of prejudice, of popularity, and servility, which shall keep you in perpetual servitude to its unnatural demands.

Young ladies step aside from their appropriate sphere, when they consent to whirl in the tide of fashionable life. They were not designed to be the walking signs of Parisian fashions, or of the merchant's wares. A well-selected, convenient, chaste wardrobe better becomes her. She is more graceful, and is better prepared for the varied positions she is called to occupy. An exuberance of finery, an extravagance of drapery, an excess of brilliants, are fair indications of mental imbecility or servility at the shrine of fashion. There was as much truth as wit in the remark of the editorial wag, that the delicate bonnets of the ladies were as light as the heads that wore them. And amid ostentatious display, one can hardly refrain from repeating the words of Burns, when he saw a louse on a gay lady's bonnet at church:—

"O would some power the giftie gie us,
To see ourselves as ithers see us;
It wad from many a blunder free us
And foolish nation."

Young ladies, be cautious how you receive poison from the literature you read. There is not a more fatal delusion thrown upon the world, from the pit of its origination, than the so-called polite or popular literature. Its simple and almost inevitable effect is to mislead your active imaginations, and poison them by the breath of pollution that is overlaid by graceful construction of language. Better consign the richly-ornamented magazine to merited flames, than transfer its mental and moral poison to your heart.

One object of your Society is mental improvement. This is not secured by studying the visionary and false—the time-serving and popular—by flattery and coquetry. This object you will secure by investigating the laws of your being, the construction and objects of society, and the laws of physical science. There is enough of the true and useful, requiring no resort to the fanciful and false.

But the great object of your life is that moral and religious culture which shall prepare you for the duties and enjoyments of life. You are now in the spring-time of life. Sow plentifully the seeds of morality, of virtue, and religion. Your summer then shall be prolific in usefulness, and your age be blessed with the fruits of goodness.

Religion stands before you as the great beacon light to guide in usefulness, in virtue, and happiness. Outside of its radiant light primeval darkness reigns unbroken, in which the lovers of pleasures, the gay, the fashionable, the sensual, are ever ebbing and flowing on the tide of fancy and feeling—ever seeking, but never finding, the quiet place where they can say to the immortal spirit that throbs within, "Peace, be still." Your life is not a fanciful vision, bright in all its changes. It still is a stern reality, invested with cares and duties and consequences of infinite account. So occupy its fleeting hours, that their memory shall be blessed, and their termination be the dawning of an immortal day of blessedness.

THE "TRIMETRICAL CLASSIC."

In our notices of the revolutionary movements in China, frequent allusion has been made to a publication of the Insurgents called the "*Trimetrical Classic.*" It is a poem of about six hundred and fifty lines, each line containing three words, and each verse four lines. The British correspondent of the *Independent* gives the following synopsis of it.

In three verses the creation and the institution of the Sabbath are described, thus:

The great God
Made heaven and earth,
Both land and sea
And all things therein.
In six days,
He made the whole:
Man, the lord of all,
Was endowed with glory and honor.
Every seventh day worship,
In acknowledgment of Heaven's favor:
Let all under heaven
Keep their hearts in reverence.

Then in about 100 lines the history of the Jews is given, very closely and accurately, with this introduction:—

It is said that in former times,
A foreign nation was commanded
To honor God.

The Celestial Law given to Israel by Moses cannot be altered, but it was disobeyed through the devil's temptations, and men fell into misery:—

But the great God
Out of pity to mankind,
Sent his first-born son
To come down into the world.
His name is Jesus,
The Lord and Savior of men,
Who redeems them from sin,
By the endurance of extreme misery.
Upon the cross,
They nailed his body;
Where he shed his precious blood,
To save all mankind.
Three days after his death
He rose from the dead;
And during forty days
He discoursed on heavenly things.
When he was about to ascend,
He commanded his disciples
To communicate his Gospel,
And proclaim his revealed will.
Those who believe will be saved,
And ascend up to heaven;
But those who do not believe,
Will be the first to be condemned.

A very brief notice of the religious history of China is then given, and the purity of the early or patriarchal religion is asserted. There is only one God (Shang-te,) the Great Ruler, without a second, who in the early ages regarded the Chinese:

Down to the three dynasties
They honored God,
As history records.

This would be down to about 200 years before Christ. Several rulers are described, among them Ming of the Han dynasty, who welcomed the institutions of Buddha, and set up temples and monasteries "to the great injury of the country!" Things grew worse:

But Hwuy, of the Sung dynasty,
Was still more mad and infatuated,
For he changed the name of Shang te (God)
Into that of Yuh hwang (the pearly emperor.)
But the great God
Is the supreme Lord
Over all the world,
The great Father in Heaven.
His name is most honorable,
To be handed down through distant ages:
Who was this Hwuy,
That he dared to alter it?
It was meet that this same Hwuy
Should be taken by the Tartars;
And together with his son
Perish in the northern desert.
From Hwuy, of the Sung dynasty,
Up to the present day,
For these seven hundred years,
Men have sunk deeper and deeper in error.
With the doctrine of God
They have not been acquainted;
While the King of Hades
Has deluded them to the utmost.

At this point the *Trimetrical Classic* treats of the Insurrectionary Leader, and becomes far less clear and satisfactory, suggesting thoughts of Mahomet, Joe Smith, and the Jesuit missionaries. Hung-sew-tsean, the leader of the insurrection, is introduced as having a divine mission—sent of God as His son. He had studied the classics, had then been, in 1837, received up into heaven, and personally instructed of God, who

Gave him odes and documents,
And communicated to him
The true doctrine.
God also gave him a seal,
And conferred upon him a sword,
Connected with authority,
And majesty irresistible.
He bade him, together with the elder brother,
Namely Jesus,
To drive away impish fiends,
With the co-operation of angels.
There was one who looked on with envy,
Namely the king of Hades;
Who displayed much malignity,
And acted like a devilish serpent.

The devil opposes, but he is overcome by this "Son," who re-ascends to heaven, where he is graciously received by personages with whom Protestant theology has little acquaintance—"the Celestial Mother"—probably the blessed virgin of the Jesuits, and by the "elder brother's wife,"—by which it would seem the wife of Jesus is meant; after this, the last, or present mission of the son, or sons, was resolved upon in heaven:—

The Celestial elder brother's wife
Was virtuous and very considerate,
Constantly exhorting the elder brother
To do things deliberately.
The great God,
Out of love to mankind,
Again commissioned his Son
To come down into the world;
And when he sent him down,
He charged him not to be afraid.
I am with you, said he,
To superintend everything.
In the Mow-shin year (1848)
The Son was troubled and distressed,
When the great God
Appeared on his behalf.
Bringing Jesus with him,
They both came down into the world;
Where he instructed his Son
How to sustain the weight of government.
God has set up his Son
To endure forever,
To defeat corrupt machinations,
And to display majesty and authority.
Also to judge the world,
To divide the righteous from the wicked;
And consign them to the misery of hell,
Or bestow on them the joys of heaven.

The *Trimetrical Classic* concludes with a code of morals:—

Heaven manages everything;
Heaven sustains the whole:
Let all beneath the sky
Come and acknowledge the new monarch.
Little children,
Worship God,
Keep his commandments,
And do not disobey.
Let your minds be refined,
And be not depraved.
The great God
Constantly surveys you.
You must refine yourselves well,
And not be depraved.
Vice willingly practiced
Is the first step to misery.
To insure a good end,
You must make a good beginning;
An error of a hair's breadth
May lead to a discrepancy of 1000 le.
Be careful about little things,
And watch the minute springs of action;
The great God
Is not to be deceived.
Little children,
Arouse your energies;
The laws of high Heaven
Admit of no infraction.
Upon the good blessings descend,
And miseries on the wicked.
Those who obey Heaven are preserved,
And those who disobey perish.
The great God
Is a spiritual Father;
All things whatever
Depend on him.
The great God
Is the Father of our spirits;
Those who devoutly serve him
Will obtain blessings.
Those who obey the fathers of their flesh
Will enjoy longevity;
Those who requite their parents
Will certainly obtain happiness.
Do not practice lewdness,
Nor any uncleanness;
Do not tell lies;
Do not kill and slay;
Do not steal;
Do not covet.
The great God
Will strictly carry out his laws.
Those who obey Heaven's commands
Will enjoy celestial happiness:
Those who are grateful for divine favors
Will receive divine support.
Heaven blesses the good,
And curses the bad;
Little children
Maintain correct conduct.
The correct are men,
The corrupt are imps.
Little children,
Seek to avoid disgrace.
God loves the upright,
And he hates the vicious:
Little children
Be careful to avoid error.
The great God
Sees everything.
If you wish to enjoy happiness,
Refine and correct yourselves.

JEWISH CUSTOM.

From a recent work on the modern Jew, we extract a passage which shows the tenacity with which the Jews cling to the letter of the Mosaic law, and which throws light upon a well-known requirement of that law:—

"The Jewish wife, as well as her Gentile neighbor, may become a widow. When such happens, and she be without issue, it is the duty of her husband's brother to take her in marriage, or to set her free to marry any other person. This ceremony of giving her leave to marry another, is called *Chalitzah*, *i. e.*, the taking off of the shoes, and is founded on Deut. xxv. 5–10. Should the living brother be born after the decease of the dead brother, he is not under obligation to marry his sister-in-law; or should he already be married, he is only expected to put her free, for without this freedom she cannot marry a second time. This ceremony is performed in the following manner:—The parties having informed the authorities of the fact, it is announced in the Synagogue in the evening, that a *Chalitzah* will take place the following morning. After the morning service, according to announcement, three Rabbis, the required witnesses, and the parties, meet; after hearing their statement, the Chief Rabbi questions the young man, and when he finds him determined not to marry his brother's widow, he calls for the shoe. This shoe is of a peculiar make, and used for this purpose only. It is made of black cloth list, of pointed form, and two long laces attached thereto; it is always kept in the Synagogue. When brought forward, the Rabbi commands the man to put it on, after doing which, he twists and ties the laces around his legs. The woman is then led by the Rabbi to the man, and taught to repeat the following in Hebrew: 'My husband's brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of my husband's brother.' In answer, he repeats: 'I like not to take her.' The woman then unravels the knots, which is rather a troublesome affair, as she must do it with her right hand only—takes off the shoe, throws it upon the ground, and spits before the man, repeating, after the Rabbi, the following: 'So shall it be done unto that man that will not build up his brother's house: and his name shall be called in Israel, 'The house of him that hath his shoe loosed.' All those present respond, 'His shoe is loosed! his shoe is loosed! his shoe is loosed!' After this the Rabbi declares the woman free to marry whomsoever she may, and the secretary of the Synagogue gives her a writing to that effect, when the ceremony is over."

The Sabbath Recorder.

New York, September 15, 1853.

"SABBATH DESECRATION" BY THE PRESS.

The following "Address" was sent us some two weeks ago, but was mislaid and forgotten, till it accidentally turned up a day or two since. This is our apology (if any is needed) for not giving it an earlier notice. We have no knowledge of the writer, nor of the position he occupies in community; but he seems to be a man who earnestly longs for the triumph of righteousness over sin. In this instance, he has evidently done what he supposes to have been his duty. Our comments are not intended to impeach his sincerity, but if he will weigh them candidly, he will see that there are some who are quite as sincere in supposing that the Sunday has no Bible ble claims to be considered a holy day. That our views do not coincide with those of the majority, is a matter of small importance, and if our correspondent is what he appears to be, he will feel that it is better to disagree with all men, than to disagree with God.

An Address,

To the Editors of the Daily and Sunday Press of New York City and the United States, on Sabbath Desecration.

Messrs. Editors:—Having some just appreciation of the *Power and Importance* of the Press, for "weal or woe," especially in this free country, we feel the deepest concern for the moral rectitude of the *principles* and views of its *Conductors*.

It is to us of very minor importance whether Editors of Daily Journals or Periodicals are *politically* "sound in the faith," to their being *sound* in the *belief and practice* of the great principles of a Bible morality and religion.

The man, or the Government, that abjures the Law of God, contained in the Decalogue (or Ten Commandments,) or any *single precept* thereof, whether the Fourth, Sixth, or Eighth, we consider a wicked man—a wicked Government,—for he who *willfully* violates *one* Commandment *breaks all;* the Law of God is an unit.

Now it is a fact, painful to every pious heart, that our Federal Government, *sometimes*, and the Editors and Proprietors of "Sunday Papers" of the city of New York, and through the United States, *always*, treat the Fourth Commandment as though it were abrogated, or was never of any binding force upon any nation, or individuals that ever composed a nation, except the Jews; and we add (mournfully,) many Editors and Proprietors of the Daily Press, apparently justify their course.

In the language of a popular Editor, in reply to our objections to his advertising "Sunday excursions," in his Journal, perhaps they will say, "we do not *believe* in any HOLY SABBATH!"

However, nothing is more certain than this, that human opinion will never change the Unchangeable Law of the Unchangeable God; his Moral Law remains, every precept of it, in all its binding force upon all nations to whom it is made known. And Jesus Christ Himself declares concerning the Sabbath, that it was "made for man"—for universal man,—in all climes. And woe, we say, to the nation or the man, that has not, and chooses not to have and keep, a "Holy Sabbath,"

We would address our fellow-citizens of every class, in terms kind and respectful; but pardon us, gentlemen of a Sabbath-desecrating Press, if we should seem to fail in our respect toward so large, so learned, so talented a class as yourselves, when we say our disgust,—nay, more,—our indignation, is excited, when we read in one of your columns an eloquent essay in favor of morality and religion, and a proper observance, perhaps, of the Sabbath—a terrible scourging of the profligacy of the times—a manifestation of a holy abhorrence at the moral and political corruption of men in high places—a prophesying of woe and ruin, without speedy and radical reformation; then in the next find an advertisement or several of them, inviting the public, or at least *showing them, for fifty cents, how* they may very *agreeably* (if wicked enough,) break God's Fourth Commandment by an excursion on *this*, *that*, or the *other* Steamboat, to *this*, *that*, or the *other* Island, Village or Grove!!!

And still more is our disgust and indignation excited, when "from early morn to high noon" on each *Sacred Day*, our eyes, and ears, and hearts, are pained with *sights* and sounds *unholy*, presented and made by the thousand *ragged, ignorant boys*, that cry through our streets at the top of their voice, the "Sunday papers," proclaiming the sin of their employers and patronizers, if not of the whole city, that *unchecked* and *unrebuked*, *suffers such bold, unmitigated iniquity to live and grow more rife;*—proclaiming, we say, their sin like Sodom—knowing no shame!

Can it be consistent with either Christian character or Patriotism, thus, to disturb a Christian community by such an abominable traffic on the "Lord's Day;" and increase the *degradation* of the *Youthful Venders* whom True *Religion, Philanthropy, and Patriotism* would exert their influence to place each Lord's Day in Sabbath schools and Churches, to learn the way to respectability on earth, and eternal happiness in Heaven?

"Consistency is a jewel." Vainly, indeed, in our estimation, will you advocate "Republican Principles" or pure morality; vainly expect to perpetuate our Free Institutions, Political, Civil, and Religious, and extend them over the world, while the *main power* of the Press in this city and country *levels so destructive an axe at the root of the Tree of Liberty—the Law and Gospel of God*, by a PRACTICAL (at least) *abrogation* of the Fouth Commandment, in *refusing* to "Remember the Sabbath Day, to keep it holy," and Government, to *great extent* does likewise. Go, search the records of all nations, look today over the map of the World, mark the Political, Civil, Moral, and Religious condition of its myriad nations, and see if there is, or ever was one that had, or now has, *a stable and Free Government*, an enlightened and happy people, only *in proportion* as they had, or have, "respect to all the Commandments of God," or, if you please, to his "Holy Sabbath?" For, although "all the law and prophets hang" on the *First and Second Great Commandments*, (the sum of which enjoins love to God and man,) yet all history will prove that neither *these*, nor *any other Divine Precept*, has been, or will be remembered and kept, with fidelity, where there has not been and is not a "*seventh part of time set apart as sacred*" for *their* consideration—the hearing of "the glorious Gospel of Jesus Christ," and the *worshiping* in *Spirit* and in *Truth*, the Father, Son, and Holy Ghost. And now, Gentlemen, having for the sake of a *good conscience*, the *good* of our common country, the *eternal salvation* of *immortal souls*, for which we *labor* and *pray*, and the *honor and glory* of Him who has said, "*Ye shall keep my Sabbaths* and reverence my sanctuary," very *plainly* and *kindly* expressed in this Address, our *Individual* sentiments on this matter of "Sabbath Desecration," we hope that, although *our single name*, (unknown to fame as to yourselves,) is appended, you will nevertheless be as powerfully and happily affected by its truthfulness as if it were signed by *all that vast array of the names of the wise and good* in this city, whose views, on this subject, we are confident, coincide with ours, and are derived from a *sound interpretation* of the "Lively Oracles of the Living God."

With these sentiments, we remain your servant, For Christ's sake, J. B. HORTON.

N. B.—Those Editors to whom this Address may be sent, that shall not deem it incompatible with their interest, will please to publish it. J. B. H.

NEW YORK, August 17, 1853.

Remarks.

The foregoing displays a commendable zeal, and as it is "not incompatible with our interests," we comply with the writer's request to publish it. But do you know, Mr. Horton, what it is which the Fourth Commandment teaches? Presuming that your zeal is for God, rather than for yourself or your party, we will undertake to show you. The Fourth Commandment teaches, that the *seventh*, not the *first*, day of the week is the Sabbath. You, and all your fellow-helpers, assume that the thing taught is, that the *seventh part of time* is holy to the Lord. But you misapprehend the meaning of the Commandment.

When it is said, 'The seventh day is the Sabbath of the Lord thy God,' the meaning is—not, that the seventh day is the Sabbath which the Lord thy God *appoints for thee to keep*, but—that it is the Sabbath which the Lord thy God *himself observed*. On this point almost every body blunders, understanding the Commandment as if it read thus: 'Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work, *beginning upon such day as may be designated;* but the seventh day, *after these six days of labor*, is the Sabbath *which* the Lord thy God *appoints for thee to keep*. In it thou shalt not do any work,' &c.

Now a candid analysis of the Fourth Commandment will show, that the meaning is something very different from this. The first words of the commandment, 'Remember the Sabbath-day,' refer to a well-established historical fact. '*The* Sabbath-day' is synonymous with '*the* Rest-day,' and refers to some particular Rest-day, known and rendered notable in history as such. The remainder of the Commandment clearly sets forth, and specifies, the particular Rest-day to which reference is had. It sets forth, that the reference is to that notable Rest-day which the Creator himself *observed*, when he had finished his work. *That* Rest-day, in its weekly returns, is the one which we are commanded to remember and keep holy. Is it not so, Mr. Horton?

Now, we will submit it to yourself, whether *the* Rest-day which the Creator himself observed after he had finished his work, was not the *last* day of the first week of time. And we will submit it to yourself, whether *that* is not *the* day which the Creator "blessed and sanctified." You yourself shall say, whether he did not "bless and sanctify" that day, *because* that in *it* he rested from all his work. And you yourself shall be the judge, whether this reason can possibly apply to any other day of the septenary cycle. All the other days were working days—were they not?

It comes then to this: That the *seventh*, or *last*, day of the first week of time is the one in which the Creator rested—the Sabbath, or Rest, of the Lord thy God; that upon this day the Creator put his blessing, so that in its weekly return it might be holy and a blessing to man; that this is the only day of the seven, which can with any propriety or truth be spoken of as a 'sanctified' day; that this, and this only, is the one which the Creator requires us to remember and keep holy in its weekly return.

The meaning of the Fourth Commandment is, therefore, as if it read thus: 'Remember the Rest-day—the day designated in the History of Creation as such—to keep it holy. Six days shalt thou labor and do all thy work, but the seventh is the Rest, which Jehovah thy God observed—after he had finished his work. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day. Wherefore the Lord blessed the Rest-day, and sanctify it, so that in its weekly return it might be a blessing to man, for whom it was made.' (Mark 2: 27.)

Now the precise thing which the Fourth Commandment requires, is the commemoration of the Creator's Rest. And why commemorate his *Rest?* Because, in so doing, we commemorate the *work* which that rest implies. In other words, by commemorating the Creator's rest, we commemorate the whole work of creation, and celebrate it as the finished production of an almighty hand. To commemorate the work of creation, therefore, is *the* duty which the law of the Sabbath enjoins. And it enjoins it, in order that man may be saved from the atheistic folly of supposing that the worlds came into existence by chance, or by some power other than that of an all-wise Intelligence; and from the heathenish folly of supposing that the matter of creation was eternal, or that the gods of the heathen, or any other being but the God of Israel, had any thing to do in the formation of the universe. *As a testimony against Atheism and Idolatry, the Sabbath was given to man.*

And now, Mr. Horton, tell us whether you are not now, and have not all your life been, in the transgression of the Fourth Commandment. Does not your own example tend to the perpetuity of that ignorance which has so long prevailed in regard to this subject? Do you not, every seventh day of the week, go about *work*, and say, (by your example, at least,) that it is *not* the day which God has pronounced holy? Do you not thus give the lie to Him who has said, 'The seventh day IS the Sabbath?'

We do not suppose that you mean to be an example of disobedience. We doubt not, that you are actuated by more honest intentions. The tone pervading your "Address," is proof that you are much distressed on account of what you suppose to be highly dishonorary to God. But since "the man that abjures the Law of God, contained in the Decalogue (or Ten Commandments,) or any *single precept* thereof, whether the Fourth, Sixth, or Eighth, is a wicked man"—these are your own words—you are, if you knew it, in rather an awkward predicament. We would advise you to consider, therefore, whether it is not time to take the beam out of your own eye.

"Pardon us, if we should seem to fail in our respect toward so large, so learned, so talented a class," as the one to which you belong, "when we say, our disgust,—nay, more, our indignation, is excited, when you give us an eloquent essay in favor of a proper observance of the Sabbath," and then, before you have done, begin to show the people "how they may very *agreeably* (if wicked enough) break God's Commandmant" to keep holy the seventh day, by just substituting the practice of Sunday-keeping instead.

"And still more is our disgust and indignation excited, when 'from early morn to high noon,' on each *Sacred Day*, our eyes and ears and hearts are pained with *sights* and *sounds* unholy, presented and made," not so much by "the thousand *ragged, ignorant boys*," as by the *well-clad, intelligent men*, whose carts and carriages, and open stores, and thronged markets, and military parades, and bands of music, and places of amusement, indicate a complete forgetfulness of the fact that God has said, "The seventh day is the Sabbath—in it thou shalt not do any work." This frightful state of things, which ignores the existence of an institution designed as a constant testimony against Atheism, you yourself, Mr. Horton, have helped to perpetuate.

"'Consistency is a jewel.' Vainly, indeed, in our estimation, will you advocate" obedience to the law of the Sabbath, while by that very law you stand condemned. "*Thou that teachest another, teachest thou not thyself?*"

T. B. B.

SPIRITUAL CHRISTIANITY.

The question may be started, perhaps, Is there any such thing as Christianity that is not spiritual? The reply is, Yes, to a great extent. Many who make great pretensions are mere theorists, who labor hard to concoct and defend a religious theory without any regard to and love of the truth. Many, who have been trained up amidst the light, have from various motives professed the truth, without experiencing any real change in their souls. They have light, but not heat, or an enlightened understanding, without a sanctified heart—a natural without a spiritual perception of the truth. Some occupy prominent and important stations in the Church of Christ, who know enough, as far as the natural understanding is concerned, and an intellect instructed and informed by religious training and discipline, who are mere wordlings after all, as grasping and oppressive and selfish as if this world was the ultimatum of their existence.

There is such a thing, however, as Spiritual Christianity; and it may be that the time is at hand when the chaff and the wheat will be tested and divided. What is this kind of religion of which we speak? is a question of vital and everlasting moment. It has its origin in a renewed nature, by the Spirit of God. It is spiritual, or divine life infused into the soul by a divine influence. One great principle it includes is faith—a faith that soars above reason and philosphy, and lays hold of truths above their reach—a faith that embraces Christ as the only and all-sufficient Saviour, and trusts in his merits alone for acceptance and justification, and holds him with a pertinacious grasp—a faith that looks over all the grandeur and wealth and honors of this world, and fixes its eye on the substantial and everlasting realities beyond the ken of human vision—a faith that rests on the eternal God, and rejoices in all his divine perfections—that trusts without hesitation in his divine promises, as all "yea and amen in Christ Jesus." This faith leads to a humble, holy, and active life in the service of God—awakens pure and divine love in the soul, supreme to the infinitely blessed God, and warm though subordinate to all believers in Christ. Its fruits increase in quantity and perfection as life advances, until the possessor becomes prepared to take his stand among the glorified, and unite in the noble and harmonious songs of heaven's choristers.

The individual who has this spiritual christianity drinks deep at the fountain of living waters, and opens his mind to receive those divine influence which the Spirit imparts, and those blessed truths of revelation and divine mysteries at which men cavil and dispute, and which they endeavor to reduce to human comprehension, or reject them as unreasonable and unphilosophical. He rejoices in all the arrangements of providence, as embracing the most glorious results towards the kingdom of Christ, and designed to overturn eventually all that is antagonistic to human rights, happiness, and salvation. He says emphatically, "The Lord reigneth; let the earth rejoice." Amid the fluctuations of time's affairs, his mind is stayed on the almighty arm of Jehovah; and amid the afflictions and pains and disappointments of life, he makes God his refuge. He possesses a spiritual bias of soul, and his thoughts are tending towards divine subjects. He loves the worship of God, and to unite with the congregation of the Lord in hymns of praise and in imploring his benediction. When sinners return from their follies, and give evidence of the renovating power and grace of the divine Spirit, the same kind of emotion is felt as the angels in heaven know. The breathings of prayer from the previously prayerless soul, are music in his ear, and the early buds and flowers of piety are more fragrant and beautiful than the opening and fragrance of spring. Nature he loves, with its ample supplies and beauties; but the fruits of grace are better and more enduring. The advancement of the kingdom of Christ is the grand consideration with him, and whatever changes transpire amongst the nations and kingdoms of the earth, his eye is watchful of the effects and issues of them all on that spiritual kingdom which is destined eventually to extend to the ends of the earth, and absorb all by its hallowed and blessed influence. Every indication of this event is hailed with joy, though it be brought about by the breaking up of old thrones and the demolition of worldly grandeur which may have excited the greatest wonder and dazzled the eyes of countless multitudes. The development of the scheme of grace and love, in its extent and glory, is watched with peculiar care, and in the exercise of a strong faith in the divine promises, he is looking to the end with intense interest, when the kingdoms of the world shall become the kingdoms of the Lord Jesus Christ.

This is the Christianity which is divine in its origin—the only true and genuine—that which alone is pleasing to God and beneficial to mankind. May we all know what it is to be "born again"—experience the transformation into the "divine nature" of which the apostle Peter speaks—and finally, after having done the will of God, be qualified for the employments and enjoyments of the future state. G. R. WHEELER.

"WHOM SHALL I SEND?"

The prophet, in his vision concerning the glory of God, heard a voice from the Lord saying, "*Whom shall I send, and who will go for us?*" The prophet immediately responded to the voice, "*Here am I, send me.*" The message was of painful import. The people had disregarded the instructions and reproof of God, until his patience was exhausted, and in their stubbornness was foreseen the storm of God's righteous displeasure, which was soon to be demonstrated in the fearful manner which subsequent history has disclosed. They were to see, indeed, but not perceive, that Christ was their Messiah and King; to hear, indeed, the gospel, but not understand its glorious import, revealing life and salvation through his merits, and atoning blood. Their hearts were to be made fat, through pride and bigotry, "till the cities be wasted without inhabitants, the houses without men, and the land utterly desolate."

This has literally transpired, and through long-succeeding ages, they have drunk the cup of trembling to the very dregs. The corruption of Christianity has contributed to protract this season of darkness, despair, and death. But the night is now passing away, the shadows recede, the dawn of the day of promise streaks the horizon, and the rays of Christian light, so long refracted, are beginning to pour their vivifying influence on the darkness; "for the time to favor Zion, yea, the set time, is come. The servants of God take pleasure in her stones, and favor the dust thereof." Their hearts go out in earnest solicitude for their salvation.

Seventh-day Baptists have long and anxiously watched the movings of Providence, and many hearts have longed to participate in the amelioration of their circumstances, and to have the pure gospel carried to them as in a clean vessel, and to place the waters of life to their famishing lips. But "hope deferred makes the heart sick," and dims the prospect. They have, however, been recently cheered by the report that something was soon to be done by the Board of Missions, and measures resolved upon; but it has not been formally announced by the organ of the Board, and doubts are prevailing in some minds as to the measures and purposes of the Board. A desire exists to know whether competent and satisfactory laborers have been secured. We have not heard the call audibly made, by the Board, "*Whom shall we send, and who will go for us?*" Nor has a programm of the measures to be carried out been presented to the churches, as we are informed; and it is difficult for me to conceive how the *response* desired can be expected, "*Here am I, send me.*" Inquiries are made, whether or no an industrial institute is to be connected with and embraced in the mission? We have assurances, through some, that such is positively the plan, while others manifest doubts as to what is the design of the Board in this respect. Doubts were publicly expressed, some time since, whether qualified missionaries could be *obtained* for this mission. Under these circumstances, I would inquire, are the Board prepared for action? and are the denomination fully prepared to sympathize with them?

—Since the above was indited, I have observed an editorial article communicating information to several inquiries, and stating two resolutions of the Board, and an unofficial statement made as to the real condition of the case. In the mean time, I would suggest, that although we have long anticipated this mission, and anxiously waited, it will be wrong to enter upon it unprepared. The people expect to support it, and the offerings already made assure us that it will be supported liberally. Then let them be informed what the wishes of the Board are, and what are the measures proposed with respect to the mission.

Should difficulties still present themselves, as to the qualifications of ministers to fill this mission, I will suggest, as a measure for consideration, that the number be increased to six or eight, comprising one minister and his deacons, and others sufficient to compose a small church, and endowed with talent for discipline, with a view to instruct in schools of science and in the arts, such as printing, with a press for the use of the mission, and mechanism sufficient for agricultural pursuits, and agriculture as a staple interest, so far as it can be made to subserve the cause of Christ and the object of the mission. Such a mission might at first require a liberal outfit, but would, with economy, be able to lighten the burden by supporting itself in part, and such a part as the society should instruct them to do. While the seekers after truth would be rendered independent of their oppressors, and converts instructed in the arts of enlightened civilization, such a mission would divide the responsibility that devolves otherwise on the ministry, and secure to the Board the best appropriation of their means, and economy in their disbursements; and the number we have mentioned, male and female, might be sufficient, without incurring an onerous burthen on the denomination. In making the above suggestion, I do it with deference to the wisdom of the Board, but with the concurrence of many of my brethren. J. M.

THE CHURCHES IN OHIO.

Eld. Joshua Hill, late of Farmington, Ill., having removed to Montra, Shelby Co., Ohio, is desirous of being joined by other Sabbath-keepers; and with a view of turning their attention in that direction, gives the following account of the country.

"As Seventh-day Baptists are located here, I think this region offers as many inducements for others of our people to locate here as are offered at any point in the West. There are two churches which have worship regularly on the Sabbath, viz., Jackson and Stokes. The Port Jefferson, Northampton and Piqua Societies have gone down, on account of removals and changes of location. Many from those societies have settled within the bounds of the Jackson and Stokes churches, and are so situated that if united they can exert a wide and salutary influence. The Jackson Church is located in the center of the township, and those connected with it own probably one third of the territory and one half of the improvements. They commenced here some sixteen years ago, when the land was covered with heavy timber, and are now nearly all landholders, and as nearly on a level in point of property as the people of any community I ever knew. There is a block meeting-house near the center of the town, a steam sawmill half a mile east of the meeting-house, and a village growing up, with two small dry-goods and grocery stores. There is also a village at Montra, two and a half miles west. At this place mechanics are much needed, and would probably do well. The country is generally healthy, and those who take proper care of themselves have nothing to fear on that score.

"The facilities for education are as good here as at any other place in the county, except at Sidney, the county seat. The school section of this town was sold recently, for $4,600, which is to be appropriated to the use of schools in the town, in addition to the other school funds. A school has been kept in the meeting-house some two and a half years, which has given good satisfaction, and done much to improve the people. It is not at present in progress; but it is believed that a similar school can be supported among us most of the time.

"I commenced laboring here as a missionary on the first of July, and found the people in a scattered, desponding, and discouraged condition. Many had almost given over in despair; but the Lord changes not, and therefore his people are not consumed. Though they may travel through afflictions, yet the Head of the church has said that the powers of darkness shall not prevail against them. Brotherly union and confidence has been to a good degree restored, saints have been made to rejoice, and some, we trust, have been born into the kingdom of grace. Five have been buried with Christ in baptism, and others are expected soon to follow. Fourteen have joined the churches. To God be all the praise. Pray for this weak branch of our beloved Zion."

ANOTHER SUNDAY PAPER.—The leading Catholic paper of this City, *The Freeman's Journal*, now issues an edition on *Sunday*—a movement which seems to surprise some of our Protestant neighbors. It ought not to surprise any body who is at all familiar with history, or with the Catholic controversies of the day. Scarcely any thing is plainer from history, than that the Catholic church has played an important part in the abolition of the Sabbath and the elevation of the Sunday festival; and in almost every controversy we have read between a Protestant and Catholic, this claim has been set up, and it has been maintained that the observance of Sunday can not be justified without resort to the Fathers and the traditions of the Catholic church. If that church has a right to make a Sabbath of Sun-day, has it not an equal right to decide what is the proper manner of using the day? And does not consistency require that those who accept the Sunday as a Sabbath on Catholic authority, should also hear to them in regard to the manner of keeping it?

"SABBATH ACCIDENTS."

A few years ago it was common to see accounts of accidents happening on Sunday paraded in the religious papers as proof positive that to work on that day is sinful and likely to bring down upon the sinner summary judgment. As an offset, we began to collect and place together, under appropriate headings, notices of accidents on the seventh day, and found enough, one would think, to satisfy any reasonable man, that of this species of argument there is at least as much for the seventh day as for the first. Of late we have seen but few notices of accidents on Sunday heralded as "Sabbath Accidents." They do, however, occur once in a while, as appears by the following extract from the *Chickopee Journal*. The *Westfield News Letter*, it seems, printed a couple of paragraphs inculcating the doctrine, that when persons are injured or killed while riding or bathing, or engaged in any other unnecessary employment, on Sunday, it is a warning of God against Sabbath-breaking; concerning which the *Journal* says:—

"It had been so long since we had seen anything of this kind, that we had forgotten that they were ever common; and had we seen them in a Religious Paper, very likely we might not have noticed them particularly; but for a secular paper to make such use of an incident which chanced to fall on Sunday, is a little noticeable. We reverence the Lord's Day, and would that it were more generally used as a day of 'bodily rest and spiritual improvement.' God knows how much man needs this season, to call away his thoughts from the too engrossing subjects of business and pleasure; and so he has wisely ordained it.

"But it seems to us that the day has gone by when it is well for the public press to try to inculcate the doctrine, that a man is more likely to be drowned because he is bathing on Sunday, or to be thrown from his carriage because he is riding on Sunday. Are not God's laws unchangeable? Does the law of gravitation change, or for one moment cease its operations? Do not the crops grow by day and by night? 'Yesterday, to-day, and forever,' these laws exercise their influence on the world. It may be said, it is *necessary* to teach this doctrine, or the people will not be obedient, but will transgress the law which says, 'Remember the Sabbath day to keep it holy.' In reply to this we would say, it is never necessary to teach an untruth to accomplish any supposed good purpose. The truth will take care of itself, and needs no backing up by questionable traditions.

"We are aware that the age is taking a too practical view of every thing, and that reverence is dying out; we are sorry for this, and should be glad if any way could be devised to change the tendency of things; but we have no faith that it can be done by trying to frighten men. On the contrary, we believe that half the present mischief has arisen from this very cause."

WESLEYAN METHODISM IN ENGLAND.—The English correspondent of the *Independent* says of the Annual Conference of the Methodists just closed, that the proceedings have not indicated any improvement in spiritual health. It is with the most painful regret that enlightened Christian men see that Conference is determined to maintain an unmitigated spiritual, and even material and social despotism. At one of the sittings Conference became silent and anxiously attentive, upon the announcement of a letter of resignation from Rev. G. Steward, of Glasgow, a minister who has long stood very high in the estimation of his fathers and brethren, both for his personal qualities and as an able minister of the new covenant. Mr. Steward assigns these reasons for his resignation:—

"1st. He did not think church rights were fully met—that the foundation was not broad enough, deep enough, strong enough to support. 2d. A more liberal policy was called for, with an administration suitable to the times. 3d. He believed there was no artifice, no policy in his course, from first to last, but a loyal regard to his own honest convictions.

"It was agreed that a telegraphic message be sent, entreating Mr. Steward to reconsider his determination, and allow his name to be retained upon the Minutes, that he might have time for reflection, and for conversation with his brethren. To acquiesce in this proposal he evinced no reluctance; but on this only condition—that he should be at liberty to publish his sentiments on points on which the Conference is at issue with the Reformers. Were this granted he might remain; but if not, he feared he must persist in his resignation. Gladly as the Conference would have retained so great an ornament of the body, this was a privilege that could by no means be allowed; and, therefore, Mr. Steward retires, simply and purely *because, in the Wesleyan Conference, no man is at liberty to publish his opinions on the most important questions of church polity.*"

SABBATH-SCHOOL CELEBRATION.—The village of North Berlin, Rensselaer Co., was, on the 24th ult., the theatre of an interesting Sabbath-School (mostly Sunday-School) celebration. Eight schools were represented. The two churches were filled during the morning, where appropriate services were performed. About noon a procession was formed, consisting of six hundred and fifty children of the Sabbath-Schools, accompanied by their teachers, with appropriate banners, attended also by three bands of music. A rich dinner was served on the occasion, in a neighboring grove. A stage had been previously prepared, with seats around it for the accommodation of spectators. Here followed an examination of some of the classes, interspersed with appropriate remarks. The day was fine, and the performances passed off much to the satisfaction of all. About fifteen hundred were supposed to be present. It is hoped much good was done to the cause of Sabbath Schools. L. C. R.

General Intelligence.

WORLD'S TEMPERANCE CONVENTION.

The World's Temperance Convention was held at Metropolitan Hall last week, commencing on Third-day and closing on Sixth-day. Neal Dow, the reputed author of the Maine Law, presided, assisted by twenty-one Vice Presidents from different parts of the United States and England, among whom were Lyman Beecher and Reuben H. Walworth. At an early stage in the proceedings, the "woman's rights" question was introduced in the form of a resolution inviting "all the friends of humanity, without respect to age, sex, color, or condition," to participate in the deliberations. This question, and points of order growing out of the discussion of it, occupied a large part of the first two days, and created so much disturbance that on the second day it was found necessary to clear the Hall by the aid of police, and admit back only regularly-appointed delegates. Even after this there was a good deal of confusion, and much time was wasted in the discussion of irrelevant questions. The Convention failed to accomplish all that was intended and expected—a failure chargeable partly, no doubt, upon the pertinacity with which the "woman's rights" question was intruded upon its attention, and partly upon the activity of representatives of the rum interest in making all the confusion possible out of the various points of order which were raised. Still, a sort of temperance "platform" was framed, and steps were taken to secure a "General Convention, at least once in two years, to devise such measures as may be desirable for the general cause of prohibition of the sale of intoxicating liquors throughout the world." We give below what we call the "platform," and refer our readers to the daily papers for details of the proceedings.

The Committee to prepare Resolutions reported, and recommend to the Convention the adoption and publication to the world of the following resolutions and declarations, as embodying their mind, will and purpose, in relation to the great enterprise:—

1. Assembled in this Commercial Metropolis, in behalf of the interests of humanity, from various and distant portions of the world, we, the members of this Convention, would unitedly express our gratitude to HIM from whom all good comes, for the Temperance reformations of this nineteenth century; and, in a full reliance on His wisdom to guide, and His power to sustain, we would commit its future to His care, asking that we may be enabled to press it onward in a manner agreeable to His will, and with a self-denial, energy and zeal which shall speedily insure its universal triumph.

2. While the subject of Temperance is, and ever *must* be, first of all, a personal concern, in which each individual regards strictly the physical laws of his being, and totally ab*stains* from all that poisons and disarranges the functions of his system, it is also a public object, demanding the attention of every member of the community, that none be made a curse to themselves and those around them, by evil usages, vile tempers, and corrupt legislation.

3. The protection of the people by civil Government, from evils brought upon them by the deeds and pursuits of men, for pleasure or for gain, has in all ages and countries been acknowledged as the first of duties: and while our Legislatures and States are active and efficient in guarding against frightful casualties on railroads and steamboats, and the spread of the pestilence from city to city, it is most justly expected of them that they put their hands upon the great cause of most of these casualties, and suppress an evil which sweeps more men prematurely and wretchedly into eternity, than pestilence, famine or war.

4. The frightful work of Intemperance, the destruction, year by year, of 60,000 in Great Britain, and 30,000 in the United States, to say nothing of other countries, is traceable not so much to the natural desires and necessities of men, as to the traffic in intoxicating drinks. The supply allures to the most destructive excitements of body and mind, and all attempts to regulate it by license are utterly profitless. When most controlled, the traffic still eats like a cancer; and hence such license, whatever it may pour into the Treasury of the State, should at once be abandoned by all civilized and Christian governments.

5. The transition state in which we now behold large portions of these United States and the British Provinces, and which is attracting the attention of foreign lands, from a system of legislation which would, if possible, regulate such traffic, to one which would entirely prohibit it, is full of promise to the nations of the earth; we hail, therefore, the Maine Law as the bright and morning star of our age. We are filled with admiration and gratitude at its wisdom and results. We lift up our voices in thankfulness to Him in whose hand are the hearts of men, that so many Legislatures have adopted it, and that where it has been submitted to the people, it has received their sanction by overwhelming majorities. We welcome its early fruits as the harbinger of glorious accomplishments, when it shall be received in all States, and placed on a footing with all other acknowledged wise municipal regulations.

6. While this Convention has a full, firm and unwavering confidence in the constitutionality, the justice, the political economy and practicability of this new system of legislation, which entirely prohibits, they believe that its advance has been as rapid as is consistent with permanency; they commend it in all its bearings upon the health, the morals, the peace and financial prosperity of nations, to the careful examination of all who love their country and their race; and believing its final adoption by every State and Kingdom to be only a question of time, they urge upon their friends in every place great patience and forbearance, united to the utmost vigilance, zeal and perseverance.

7. A question of such vast magnitude, in its bearing upon the moral and physical interests of humanity, and upon every department of human industry, as the Maine Law, should never, in the opinion of this Convention, become a question of party politics; but should ever be presented as one of universal interest, to be decided by the whole people upon its true merits; and hence we repel the charge of mingling Temperance and Politics; but if any political party oppose the law, for the purpose of retaining civil power, we feel bound to consider that action at war with the best interests of the community, and to withhold from the party our votes, and in no case will we give our votes to any but those whom we know will secure and sustain the statute we demand.

8. As men, and members of the community, we owe no man anything which should cause us to favor him in a continuance in the traffic in intoxicating liquors as a beverage: we owe no legislator or magistrate any favor who will make laws to protect such traffic, or who may refuse to support laws designed to suppress it. The one higher law, the interests of a world, call upon us, wherever we are and in whatever we are engaged, to frown upon the traffic as morally wrong, the scourge of the race, and to sustain and enforce every enactment designed for its extermination.

9. As the entire object and end of the law is in its enforcement, and as there can be no want of power in the Government that enacts to secure that end, we can view all refusal in mayors and corporations of cities, and magistrates of towns, to execute and enforce a prohibitory statute where it has been enacted, only as a wicked combination with liquor manufacturers and venders, to resist the Government, for base purposes of gain, or the attainment of civil power; and we can view such spirit only with alarm and detestation, as tending to the overthrow of all law and order and the introduction of universal anarchy.

10. An entirely prohibitory statute, embodying the spirit and principles of the Maine Law, is not the cause of a few individuals who have combined for political purposes; nor is it the cause of wealthy manufacturers and mechanics, ship-owners, who wish to thrive on the sobriety of others; but it is the cause of the people; and "if," in the language of Justin Edwards, at whose memory the Convention would drop a tear, "the people prevail, and permanently defend themselves and their children, as they have a right, and it is their duty to do, from the evil effects of the Liquor traffic, they will be benefactors, not only of the present generation, but of all future generations of men; not only in Maine, but in every State in the Union, and throughout the Christian world."

11. From the mount of hope on which we are permitted to stand, the Convention look back with sympathy upon the thousands of reclaimed men who were drawn backward by the legalized dram-shops and tippling houses in all our cities, towns and villages; they rejoice that one State after another is becoming a vast asylum, into which the reformed may enter; and they feel encouraged once more to go forth on the errand of love, and by the power of moral suasion reclaim every inebriate; believing that, as the Maine Law progresses, we shall no longer say, "There is no hope," but all shall live and be blessings to themselves and all around them.

12. With this prohibitory statute in prospect, the Convention contemplate with deepest interest the new condition of the female sex, no longer to be torn and scathed, and peeled by drunken husbands, sons and fathers; and of the rising generation, coming up without the tippling-house and dram-shop to seduce and destroy; and they ask for the powerful exertion of woman in its favor, in every way consistent with the purity and dignity of her character and sex; and that every child may be taught that it is his blessed inheritance, never to be surrendered.

13. While the Convention would express their admiration and thankfulness at the devotedness and talent of numerous public lecturers around the globe, and the spirit and ability of the Temperance Press, they would express the hope that these moral forces will be greatly increased—that eloquent tongues will be more and more ready to plead for suffering humanity—that gifted pens will be increasingly employed in the Temperance tale—that the medical and legal departments will be yet more active in exposing the poisonous character of alcoholic and drugged liquors and the iniquity of license laws—and that tracts of pungency and power may be sent forth by the million, like the leaves on the trees, for the healing of the nations. And they would recommend to those whom God has given wealth to contribute generously, that by these instrumentalities our work may be perfected.

14. To those States and Provinces which have already obtained the Maine Law in greater or less perfection, the Convention would say, Rejoice and be exceeding glad. Hold on to your high privilege; you are a spectacle to the world. Let the tide of selfishness roll over you, and the law be repealed, or, which is equally as bad, not be enforced, and you put far back the Temperance reformation, and shroud in darkness the hope of the world. To those which have not yet attained it, struggle on. The destroying angel quails before you. And when your sons shall be saved, you shall have gained the object of your toil, and your work is done, the wilderness and the solitary place shall be glad, and the desert will rejoice and blossom as the rose.

15. As members of the vast family of man, this Convention do deeply and tenderly sympathize with all in every nation who are suffering under the influence of intoxicating drinks; with brethren in our fatherland, where, under the bright light of the Gospel, the ravages of intemperance are most appalling; with the millions of Hindoos, resisting manfully the British license to sell the poison; with the Sandwich Islanders, driven from their Maine Law by French canon; with populous China, barring out the fatal drug, yet forced to receive it by British cupidity; and with the poor Indian, struggling for his last foothold on this continent, yet drawn to death by the vile trader; we bid all to be of good courage in their manly conflict; we appeal to all human improvements for protection from the traffic for the deluded and suffering; and we ask the blessing of Him without whom we can do nothing, that the time may soon come when the last bushel of grain shall be perverted to the drink of the drunkard, and the last miserable inebriate hurried to the grave.

The Trustees of the Pilgrim Society of Plymouth have been instructed by the Society to take measures for the erection of an appropriate MONUMENT ON PLYMOUTH ROCK, in commemoration of the Landing of the Fathers. For this purpose it is proposed to invite all, whether Societies or individuals, who feel an interest in the project, to contribute funds for its accomplishment.

European News.

The steamer Asia, with European dates to Aug. 27th, arrived at New York on the 8th inst.

There is no news of importance. The war excitement was dying out, and a period of stagnation was looked for.

Gen. Montholon, who shared the Emperor Napoleon's captivity at St. Helena, has just died at Paris. The preparations for his obsequies had been stopped "by high command," from which it is inferred that a public funeral will be given.

The *Espana* publishes letters from Manilla, June 12, containing accounts of the operations of Col. Mariano Oscariz, in the Sea of Jolo, against the pirates who infested its coasts. With the boats from his steamships he killed 80 of the pirates, took 200 prisoners, and liberated 33 Christians from slavery.

From Morocco, Aug. 9, it is announced that the Emperor of Morocco's forces had obtained a signal advantage over the insurgents in the interior. Two of the rebel chiefs had been captured, and were beheaded at Mequinez. The Emperor was still sick, and had sent for his eldest son, who acts as Viceroy, to return to the Capital.

California News.

Two weeks later dates from California, and two million dollars in gold dust, were received on the 9th inst.

The mines continue to render favorable accounts, and new discoveries tend to keep up the excitement.

By this arrival we have accounts of more than usual violence and crime in California.

A duel was fought near San Francisco, on the 3d of August, which resulted in the death of Lieut. Peter Smith, a son of Judge Pinckney Smith of Mississippi, aged 24 years.

A bloody affair took place at the ranch of Thomas Pyle, near San Jose, in which four persons were engaged, one of whom was killed, and another wounded.

An attempt was made to murder the Mayor of Marysville, S. M. Miles, Esq., by a person who fired a pistol at him from behind a tree, as His Honor was returning from a visit to the country.

A German, named Jacob Meincer, was murdered at Gibsonville, Sierra County, and robbed of a large amount of money. A few days after a Mexican, called "Charles the bull-fighter," was arrested at Marysville, on suspicion of being concerned in the murder, and given over to the custody of the Sheriff of Sierra. On the arrival of the prisoner at Gibsonville, he was tried by the citizens, convicted, and hung in an hour afterward. He admitted that he knew who the murderers were, and named them, but denied any participation in the crime.

Dawson, the robber of Adams & Co.'s Express, who was recently shot near Stockton, has died of his wound. Before his death he confessed to many atrocities committed last winter in the mines.

No doubt any longer exists of the identity of the principal robber killed by Capt. Love's party, with the most noted of the half dozen Joaquins. The head of Joaquin Marietta, and the mutilated hand of the cold-blooded murderer, "Three-fingered Jack," were brought to Stockton, preserved in spirits, where they have been exhibited. Another of the robbers was killed in the action, and two were taken prisoner and given up to the authorities of Mariposa.

By an Extra from the *Mountain Herald*, (Yreka,) we learn that several tribes of Indians in that vicinity have united and declared war upon the whites. Several of the latter have been massacred, and the inhabitants were vigorously preparing for defense. A battle was fought on the 6th of August, and several Indians killed and whites wounded.

Dates from the Sandwich Islands are to the 16th of July. A lot was sold on Britannia-st. for a Church at $1,100. The population of the Islands is supposed to be 84,165, Deaths during the past year, 4,320. Births, 1,422; or nearly three deaths to a birth. The measles and whooping cough are supposed to have taken off 10,000 in 1847 and '48, and it is thought the small pox will now take off 6,000 more. The natives are fast falling away. The fearful ravages of the small pox have created great alarm at Honolulu; 2,676 cases have been reported, and 573 deaths.

Accident on Long Island Sound.

At four o'clock on Fifth-day morning, Sept. 8, a terrible accident happened to the steamboat Bay State, of the New York and Boston Line, via Fall River, while on her way to New York. It appears that the boat was going at full speed through the water, and the passengers were soundly asleep in their berths, when a terrific crash took place, followed by a thundering explosion, and the boat was instantly enveloped in a dense cloud of steam. The greatest consternation immediately ensued among the passengers, and it was from the incautious and hasty opening of the state-room doors in the vicinity of the accident, that any ill effect to any of the passengers occurred. When the steam and smoke had cleared away sufficiently, it was ascertained that the cause of the accident was the breakage of the crank-pin, which allowed the piston to ascend with terrible force, bursting out the cylinder head with a loud explosion, and permitting the escape of steam in immense quantities. The state rooms nearest to the engine were of course filled with the scalding steam, and in these rooms were members of the family of Mr. DeWolf, of Chicago—three daughters, Marie, aged 7 years; Mary, 10; and Charlotte, 14; Mr. Warren, of Dartmouth, Mass.; Wheeler and Abbott, of Boston; Miss Havens, of Fall River; Mrs. Wheeler, of Boston; and others. Mr. DeWolf occupied a state-room farther removed from the engine, and escaped uninjured, but his attempt to save his children had a contrary effect, for, by opening the door, he removed the only barrier between them and harm. Mr. Abbott was badly scalded in his face and on his hands, and only saved his life by enveloping himself in a blanket. Mr. Warren was terribly scalded; Miss Charlotte Snow was slightly burned, and Mr. and Mrs. Wheeler were injured by the steam. The children of Mr. DeWolf died at the New York Hospital on the day of the accident.

A Maine Law State Convention is to be held at Detroit, Sept. 22.

THE INDIANA SLAVE CASE.—The Slave Case at Indianapolis, which has produced considerable excitement there, was concluded recently, by an order from the U. S. Commissioner to release John Freeman from jail, where he had been confined since the 21st of June last, as a fugitive slave. The *State Sentinel* says:—

"The claimant, P. Ellington, of Missouri, after an examination of the testimony adduced by Freeman's counsel, was convinced that he had claimed 'the wrong man,' and through his counsel, J. A. Liston, withdrew the claim. The testimony is clear as to Freeman's being an entirely different person from the slave 'Sam' claimed as having run away from Greenup County, Kentucky. It is also proved beyond a doubt that the latter is now in Canada. Freeman was identified by witnesses of excellent character now in Georgia and Alabama, as being a free colored man, who lived in Georgia until 1844. A civil suit will be instituted by Freeman against Pleasant Ellington for false imprisonment, and process issued accordingly. The damages claimed are $10,000. The case will come up for trial at the next term of the Circuit Court, the fourth Monday in October."

A MISSIONARY CONFERENCE.—A circular has been issued, inviting the principal supporters of Protestant missions to a Conference in London, to be held during the first week in October. The following are among the objects sought:—

"1. The promotion of a missionary spirit in the heart.

"2. The encouragement of mutual interest in, and prayer for, the plans of all engaged in the missionary cause.

"3. The manifestation of the real unity which exists between all evangelical Protestant churches.

"4. An interchange of sentiments for the promotion of the most effectual methods of conducting the missionary work.

"5. The circulation of authentic intelligence, comprising the entire efforts made by Protestants for the evangelization of the world."

SUMMARY.

Since the opening of Washington's Headquarters at Newburgh to the public, in July, 1850, about 30,000 names have been entered upon the Visitors' Register. A glance over the pages of this ledger affords a curious study of chirography. A man's characteristics are shown generally by the manner in which he signs his name. A tolerably correct idea can be formed of the throng of visitors to the place from the daily inspection of the Headquarters' ledger. Every State in the Union, and almost every civilized country on the globe, is represented by the names of her citizens on its pages. Many visit Newburg solely for a sight of the old buildings.

James Willis, or Wakely, said to be a notorious gambler, recently attempted to commit suicide by shooting himself in the right side of the head, while in the pistol gallery, basement of the St. Charles saloon, corner of Broadway and Leonard-st., N. Y. It appears that Willis entered the pistol gallery and asked the privilege of shooting at the target, which was granted. A second charge was put in the pistol, and after a short delay, Willis, instead of shooting at the target, shot himself in the head, inflicting a dangerous and perhaps a fatal wound.

Archbishop Whatelly, of Dublin, says that however much people may laugh at him for avowing it, he is a living monument of mesmerism. Having suffered severely for many years from rheumatism, when the doctors had done their best or worst, as the case might be, he was advised to have recourse to mesmerism as a last resoucre. In the course of one week he was perfectly cured, and has never since experienced any severe return of the complaint.

The Czar of Russia has, through his private secretary, ordered eight blocks of the Vermont marble, weighing six tons each. They are designed for the erection of a monument to Kieffiieur, who is supposed to have been the originator of the movement for firing Moscow on the advance of the French army.

The earnings of the Milwaukee and Mississippi Railroad for August are: Freight $9,472 30. Passengers $8,782 40. Total $18,254 70. The increase over the receipts of July, is $2,069 85, and over those of August, 1852, $12,736 48.

Letters have been received at Boston, stating that the captain and crew of the brig Rodolph were massacred by the natives of one of the King's Mill Group, in December, 1851, and the vessel destroyed by fire. The Rodolph was owned by Capt. Alfred R. Fisher, now at San Francisco.

A dispatch dated New Orleans, September 4, 1853, says: The total number of deaths reported during the last week was 955, of which 814 were from Yellow Fever. This shows a decrease of over 600 from the returns of the previous week.

The *Milwaukie Sentinel* states that the Traveller arrived at that port from Chicago on Wednesday, with seven hundred and thirty-four passengers, five hundred and six of which were German and Norwegian emigrants, on their way to settle in the interior of the State of Wisconsin.

Rev. James Lowry, of Chester district, S. C., recently deceased, left one thousand dollars to the General Assembly's Board of Foreign Missions, and one thousand to the Board of Domestic Missions.

The Indianapolis *Sentinel* chronicles the death from delirium tremens of Joshua Soule, Jr., a son of Bishop Soule, of the Methodist Church. He had long been a confirmed drunkard.

A Custom-House broker recently absconded from New York with $40,000, the property of an importing house, from whom he received that sum for the payment of duties which he never paid.

A new banking institution, under the name of the "Oneida Central Bank," is about to be organized in the village of Rome, with a capital of $150,000 or over.

The houses of the Catharine-st Ferry between New York and Brooklyn were destroyed by fire on the 5th inst. Loss $15,000.

A fire at Augusta, Me., Sept. 3d, destroyed six sawmills, a machine shop, sash and blind factory, &c. Damage estimated at over $100,000.

An instance has recently occurred in Cincinnati, in which a lady was a maid, a wife, and a widow, all in one day. Mrs. Connell, wife of the man who was so cruelly murdered on Front-street, had married her husband on the morning of the same day on which the fatal affray occurred. At morn a maid, at noon a wife, at evening a widow.

We continue to receive advices of a rapid decline of the fever at New Orleans. Friday last was observed almost unanimously as a day of prayer. The day was rainy.

The Coroners' Jury on the dead by the accident on the Bay State consider that the occurrence was in all respects fortuitous, and of course no one is to be blamed.

The contributions to the Washington Monument during the month of August amounted to $3,518.

New Orleans papers say that the fever is dying out for want of material.

Table Rock, at Niagara Falls, is now all gone, the last portion having fallen Sept. 9.

New York Market—Sept. 12, 1853.

Ashes—Pots $5 25, Pearls 5 31.

Flour and Meal—Flour, 6 44 a 6 56 for common to straight State, 6 50 a 6 68 for mixed to fancy Michigan and good Ohio. Rye Flour 3 87 a 4 50. Corn Meal 3 75 a 3 81 for Jersey and Baltimore.

Grain—Wheat, 1 32 for mixed Western, 1 39 a 1 43 for white Michigan, 1 50 a 1 52 for Canadian. Barley 75 a 78c. Rye 91 a 93c. Oats 42 a 45c for Jersey, 47 a 49c for State and Western. Corn, 81 a 82c for western mixed.

Provisions—Pork, 13 00 for prime, 15 62 for mess. Beef, 4 50 a 6 00 for country and city prime, 6 50 a 9 25 for country mess. Lard 11 a 11½c. Butter 15 a 17c for Ohio, 18 a 20c for State. Cheese 8½ a 9¼c.

Hay—56 a 60c for shipping.

Lumber—14 00 a 14 50 for Spruce and Pine.

Wool—Native American and half Merino 37 a 41c, full-blood Merino 45 a 47c, Saxony Fleece 48 a 50c.

MARRIED.

In Clarksville, Madison Co., N. Y., on the 5th inst., by Eld. J. Clark, Mr. ROBERT W. BROWN, of Brookfield, to Miss ANN L. NEWTON, of the former place.

In DeRuyter, N. Y., on the 3d inst., by Eld. R. G. Burdick, Mr. ROSWELL A. CRANDALL, of Lincklaen, to Miss JULIETTE CRANDALL, of DeRuyter.

At Hebron, Potter Co., Pa., Aug. 29th, by Eld H. W. Babcock, Mr. SIMEON B. LUCE to Miss SARAH M. BROCK, both of Hebron.

DIED.

At Oswayo, Potter Co., Pa., Aug. 17th, of heart disease, Mrs. POLLY WELLS, wife of John Wells, in the 55th year of her age. In youth she professed religion, and united with the Seventh-day Baptist Church in Berlin. Subsequent to marriage, she removed to Alfred. During a residence of twelve years at that place, she was active in Christian duty. From Alfred she removed to Oswayo, where she has resided during the last twenty-one years. She united with the Seventh-day Baptist Church in Hebron soon after it was constituted, of which she remained an efficient member until her decease. Her last illness, which was protracted and severe, was borne with fortitude, patience and resignation. She manifested a deep interest in the religious welfare of her husband and children, who will doubtless long remember her faithful admonitions. It is believed that to her death is gain. H. W. B.

In Adams, N. Y., July 17th, 1853, of consumption, sister MARY ANN JONES, wife of Bro. Lorenzo Jones, and daughter of Dea. Roswell Saunders, in the 21st year of her age. Sister Jones united with the Church in Adams about three years since, and from that time until her death lived not only as one that was born of God, but as one that was fast ripening for an inheritance among the sanctified. Her last sickness was protracted, but easy, and as she approached the gate of death, her regard for earthly things and friends seemed to be lost in the love of heavenly things and the society of the redeemed. Her last words to her husband and friends were, "You will try to meet me in heaven?" She has gone in the early bloom of life, whilst the tenderest ties of affection are sundered; but we mourn not as those who have no hope. J. S.

In Milton, Wis, Sept. 1, 1853, WILLIAM B. GREENMAN, second son of Henry G. and Mary B. Greenman, in the 20th year of his age. Bro. Greenman embraced religion when about ten years old, under the pastoral labors of Eld James H. Cochran, deceased, and united with the 2d Seventh-day Baptist Church in Alfred, Allegany Co., N. Y., where he remained a worthy member until he departed this life to join the church triumphant. He had just obtained a letter of his standing at Alfred, with the design of uniting at Milton, where he has been living for two years past. Bro. G. will be very much missed, especially among the young people. He was beloved and respected by all who knew him. His last rational expressions of hope were very strong. In the latter part of his sickness, he suffered much from mental derangement, his disease being congestion of the brain. V. H.

At the residence of his son, William C. Tanner, in Groton, Ct., July 13th, Mr. JOHN TANNER, aged 70 years. His disease was consumption of the lungs, the last stages of which were distressing in the extreme, which he bore with Christian patience and fortitude, never being heard to murmur or repine at his lot; but, on the contrary, he calmly awaited his appointed time, till his change came. Brother Tanner was, for many years a worthy member of the second Seventh-day Baptist Church in Hopkinton, R. I., and has left good evidence that he has exchanged his standing for a membership in the church triumphant.

LETTERS.

Varnum Hall, Joshua Clarke, Geo R Wheeler, James Summerbell, Wm Green, Wm C Whitford, Lewis A Davis, Elihu Robinson, Hiram W Babcock, Cyprian Stevens, Russell G Burdick, Peleg W Crandall, W C Tanner.

RECEIPTS.

FOR THE SABBATH RECORDER:

J D Titsworth, Plainfield, N J	$2 00	to vol. 10	No. 52
Wm Dunn "	2 00	10	52
Randolph Dunham "	2 00	10	52
Alexander Dunham "	2 00	10	52
Phineas F Randolph "	2 00	10	52
John C Smith "	2 00	10	52
Randolph Titsworth "	2 00	10	52
Harriett F Randolph "	2 00	10	52
Rudolph M Titsworth "	4 00	10	52
J M Jennings "	66	10	52
Geo R Wheeler, Salem, N J	2 00	10	52
D L Browning, New London, Ct	2 00	10	52
Thomas Avery "	2 00	10	52
Jonathan K Rogers "	2 00	10	52
E R Brooks "	2 00	10	52
Matthew Saunders "	1 00	10	52
Elisha Crandall "	1 00	10	52
P W Crandall, Brand's Iron W'ks	2 00	10	39
Lewis A Davis, Farmington, Ill	3 00	10	26
N H Hallock, Ulysses, Pa	2 00	9	52
Elihu Robinson, Watson	2 00	10	52
Wm Green, Stowell's Corners	2 00	10	52
Charles E Green "	2 00	10	52
Nathan R Truman "	2 00	10	52
Erastus Nichols, DeRuyter	2 00	11	6
Benjamin F Rogers, New York	2 00	10	52
Truman Lanphere "	4 00	10	52
Enos W Peck, Unadilla Forks	2 00	11	13
Charles Saunders, Clear Creek	2 00	9	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Peleg W Crandall	$1 00	Wm Dunn	$1 00
J D Titsworth	1 00	Peter Wooden	1 00
R M Titsworth	1 00	Ethan Clarke	1 00
Clarke Saunders	1 00	Catharine Sisson	50
Orville A Williams	1 00	Waity Satterlee	1 00
Daniel Maxson	1 00	Luman Matterson	1 00
Miranda M Fisher	1 00	Sale of volumes	20 50

WILLIAM M. ROGERS, Treasurer.

Yearly Meeting of the New Jersey Churches.

THE Yearly Meeting of the New Jersey Seventh-day Baptist Churches will be held with the Seventh-day Baptist Church in Plainfield, N. J., commencing on Sixth-day before the third Sabbath in October, at 2 o'clock P. M.

An invitation has been extended to the Church in New York to meet with them, and participate in the exercises of the occasion. A general attendance of the members of all the churches is solicited.

W. C. WHITFORD, Sec.

North-Western Association.

THE North-Western Seventh-day Baptist Association will meet with the Church in Walworth, Walworth Co., Wis., on the fifth day of the week, September 22d, 1853, at ten o'clock A. M. Introductory sermon by Eld. L. A. Davis or Eld. Varnum Hull.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Board Meetings.

THE Executive Boards of the Seventh-day Baptist Missionary and Publishing Societies will hold meetings at New York on Fifth-day, Sept. 29, to hear their Annual Reports, &c.

Seventh-day Baptist Anniversaries.

THE Eleventh Anniversary of the Seventh-day Baptist Missionary Society will be held at Adams Center, Jefferson Co., N. Y., on Fifth-day, October 6th, commencing at 10 o'clock A. M. The meeting will be opened with a missionary discourse; which will be followed by the reading of the Annual Reports of the Executive Board and other officers, and by addresses, occupying the whole day.

The Eleventh Anniversary of the American Sabbath Tract Society will be held at the same place in the morning of Sixth-day, Oct. 7, commencing at 9 o'clock.

The Fourth Anniversary of the Seventh-day Baptist Publishing Society will be held at the same place in the afternoon of Sixth-day, commencing at 1 o'clock.

On Sabbath and First-day it is expected that there will be preaching, at such times and by such persons as the Church shall appoint. It is also expected, that the Executive Board of the Missionary Society will hold a meeting on First-day.

☞ At the session of the General Conference held in Plainfield, N. J., September, 1853, the following Committee was appointed on the subject of Education, viz: T. B. Stillman, W. B. Maxson, W. C. Kenyon, J. H. Cochran, J. R. Irish, Lucius Crandall, J. M. Allen, G. B. Utter, O. P. Hull. A meeting of this Committee is hereby notified, to be held during the Anniversaries at Adams.

1,000 Book Agents Wanted.

INTELLIGENT AND INDUSTRIOUS MEN WANTED in every part of the United States, to engage in the sale of the best assortment of Illustrated POPULAR AND USEFUL BOOKS published in the country.

Men of good address, having a small capital of from $25 to $100, can do well by engaging in this business, as the inducements offered are of the most liberal character.

For further particulars, address, (postage paid,)
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181 William Street, New York.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can pleas themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Spring Arrangements*, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 3.15 P. M. This line connects at Elizabethtown with trains by the N. J. Railroad, foot of Cortlandt-st.

Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3.45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilksbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.

Trains on this road pass Plainfield at the following hours:

Going to New York—6.40, 10 a.m., 12.15, 5.30 p.m.
Going from New York—9.35 a.m., 1.80, 5.30, 7.30 p.m

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells, for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address
A. MENEELY'S SONS, West Troy, N. Y.

Election Notice.

STATE of NEW YORK—SECRETARY'S OFFICE, Albany, August 18, 1853—To the Sheriff of the County of New York.—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Henry S. Randall;

A Comptroller, in the place of John C. Wright;

An Attorney-General, in the place of Levi S. Chatfield;

A State Engineer and Surveyor, in the place of William J. McAlpine;

A State Treasurer, in the place of Benjamin Welch, Junior;

A Canal Commissioner, in the place of John C. Mather;

A State Prison Inspector, in the place of William P. Angel;

Two Judges of the Court of Appeals—one in the place of Charles H. Ruggles, and one in the place of Hiram Denio appointed to fill the vacancy occasioned by the resignation of Freeborn G. Jewett;

A Clerk of the Court of Appeals, in the place of Chas. S. Benton.

All whose terms of service will expire on the last day of December next, except that of Freeborn G. Jewett, which will expire on the last day of December, 1857.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of John W. Edmonds, whose term of office will expire on the last day of December next;

Also, four Senators for the Third, Fourth, Fifth and Sixth Senate Districts, in the places of William McMurray, Obadiah Newcomb, James W. Beekman, and Edwin D. Morgan, whose terms of office will expire on the last day of December next.

County Officers also to be elected for said County:

Sixteen members of Assembly;

Two Justices of the Superior Court, in the places of John Duer and Robert Emmet;

A Judge of the Court of Common Pleas, in the place of Charles P. Daly;

A District Attorney, in the place of N. Bowditch Blunt;

Two Governors of the Almshouse, in the place of Richard S. Williams and Isaac Townsend;

All whose terms of office will expire on the last day of December next.

Yours, respectfully,
HENRY S. RANDALL, Secretary of State.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. 6, title 3, article 3d, part 1st, page 140.

Miscellaneous.

Mischief-Makers.

Oh! could there in this world be found
Some little spot of happy ground,
Without the village tattling!
How doubly blest that spot would be
Where all might dwell in liberty,
Free from the bitter misery,
Of gossips' endless prattling!

If such a spot were really known,
Dame Peace might call it as her own,
And in it she might fix her throne,
Forever and forever;
There like a queen might reign and live,
While every one would soon forgive
The little slights they might receive,
And be offended never.

'Tis mischief-makers that remove
Far from our hearts the warmth of love,
And lead us all to disapprove
What is another pleasure;
They seem to take one's part—but when
They've heard our cares, unkindly then
They soon retail them o'er again,
Mixed up with poisonous measure.

And then they've such a cunning way
Of telling ill-meant tales; they say,
"Don't mention it, I pray,
I would not tell another;"
Straight to your neighbor then they go,
Narrating every thing they know;
And break the peace of high and low,
Wife, husband, friends and brother.

Oh! that the mischief-making crew
Were all reduced to one or two,
And they were painted red or blue,
That every one might know them;
Then would our villagers forget
To rage and quarrel, fume and fret,
And fall into an angry pet,
With things so much below them.

For 'tis a sad, degrading part,
To make another's bosom smart,
And plant a dagger in the heart
We ought to love and cherish!
Then let us evermore be found
In quietness with all around,
While friendship, joy and peace abound,
And angry feelings perish.

An Imperial Fete Champetre.

A correspondent of the New York *Observer* gives the following account of a visit to the country by Louis Napoleon and the members of his family and court.

"The ladies, yesterday, came in from a walk, in a great flurry, to announce the fact that the Emperor and the Empress were to dine at Murette—a hunting box, or small house for the use of the Emperor when he hunts in the forest, about eight miles from any place which indicates civilization, if a forest well taken care of, 12 miles from Paris, may remind one of the absence of human society. The only spare carriage to be found in St. Germain was soon put into requisition, and away we started for the center of the forest. At first I was disposed to be philosophical. I had been pondering all the morning on one of the ancient controversies of St. Augustine, and did not particularly enjoy an interruption to my studies. Besides, I had seen the Emperor a dozen times, at a distance, and thought it rather a small affair to ride eight miles to see him jump out of his carriage. But the ladies would go, and, as the day was fine, and a drive between arching trees, over a splendid road, in the middle of summer, is not a great calamity, I submitted, as a married man is bound to do, to female authority. I must say, that nothing is prettier than a drive through a French forest in a warm day. The roads are all paved or macadamized, the ancient elms and oaks completely overhang them, thus presenting long vistas of arched green with the distant horizon shining like the moon, the underwood is completely cleared, and a great variety of flowers and plants grow in great luxuriance on every side, while no troublesome insects disturb the placidity of the mind, or interrupt the feelings of enjoyment. In good time we arrived at Murette, expecting to find a crowd impelled by the same folly as ourselves. But fortunately the people had dispersed upon the different routes by which the Emperor was expected, no one knowing the way which the Emperor would come. He never tells his movements until the last hour, as he lives in perpetual danger of assassination—a very probable fate to a man who has overturned all constitutional liberty, and mocked the ideas of the civilized world. As he is, however, a prudent, sagacious and able ruler, no event would be more sincerely deplored than his removal from the place he has usurped, although the usurpation has been sanctioned by the votes of the nation. It is not likely he will be continued long, notwithstanding all his precautions, and all his excellence as a sovereign, if we may call a great power wisely administered by a bad man an excellence.

"After we had walked about the woods for a while, and had surveyed the preparations of the numerous servants to receive his majesty, the imperial cortege came in sight. We stationed ourselves against the trees by the side of the narrow forest road, and had a most admirable view of the Emperor and Empress. He was, as he is ever represented, calm and cold, with inexpressive features, and unimposing address, giving no outward indication of what he proves himself to be, the master spirit of France at this time. *She* was all grace and smiles and beauty, such as Burke fancied in Marie Antoinette when dauphiness of France. The pictures of her, even the best, all represent her with an anxious frown; but I saw it not yesterday, as she bowed to the people assembled to welcome her in the depth of the forest. When the imperial couple and all the suite had alighted—Marshals, Ministers of State, Princes, Senators, and ladies of rank, among whom was also the Queen of Spain, now on a visit to the Emperor, we had a still better opportunity to survey the group, as they promenaded before the house within 50 feet of us. The ladies were all dressed with great elegance, yet simply, in muslins without ornaments, and the gentlemen were in frock coats, and without any marks of rank. Indeed, no one would have supposed they were other than ordinary men, either in dignity, dress, physiognomy or manner. The Emperor is a small man in stature, and wore a blue frock coat and grey pants, without any decoration, except the ribbon in his button hole, which all distinguished French gentlemen, and even many undistinguished, constantly wear. He walked about and surveyed the horses as if he knew more about them than the politics of Europe. He walked in a half shuffling, half mincing gait, like a decayed roue. He stooped considerably, and looked upon the ground, with the air of a student rather than a military man. Indeed, he looked like a dissipated, contemplative, selfish, scornful man, whose life alternated between intellectual labor and sensual pleasure. There was nothing imposing, impressive, or dignified in his manner. He wore a pair of white kid gloves, and swung a walking-stick like one who promenades Broadway on a hot day. His numerous attendants seemed to be quite at their ease in his presence, and swaggered about him with their hats on, like a company of English aristocrats on the race-ground, but he had but little to say to any of them. After the ladies had taken on their light bonnets, which now hung back of the head, exposing the face very boldly, according to my ideas, they joined the gentlemen on the grass plat before the house. Then they went in to dinner, and the dining-room occupied three-fourths of the whole house. A band of musicians was stationed under the windows and played during dinner, and played most beautifully and noisily, but softly. As the doors and windows were open, we could see the tables, and the people at dinner. The servants, who waited at the table, were in simple black with white cravats, like English clergymen, whom, in aspect as well as dress, they strikingly resembled. The servants who were in livery were footmen, and of an inferior grade. The dinner occupied about an hour, and brought into requisition an infinite number of plates, which were of Sevres china. The forks and spoons were silver gilt. The dishes were both porcelain and silver. They did not drink much wine, or eat much of the dessert, which was nearly all sent out as it was brought in. I observed that melons were eaten immediately after the fish. When all had dined, as at our ordinary tables d'hote, they came out in front of the house again—ladies and gentlemen. The gentlemen did not remain to sip wine, as in England, after the ladies had retired. Coffee was then handed around in the open air, which all took standing. Most of the gentlemen smoked cigarettes. I observed that the Empress herself smoked one with the air of a lady accustomed to that soothing pleasure. They all smoked incessantly. They then played at foot-ball before the house, and between us spectators. The ladies entered into the amusement with great ardor, and the Empress tore her dress as it became entangled in her satin boot. Those who were not expert at kicking, struck the ball with their fists, and none showed so much skill as the Emperor. They laughed and talked and romped, with cigarettes in their mouths, in a queer way, which would have equally scandalized Queen Victoria or the prim maidens of a New England village. There was nothing but fun and frolic, and a most marked equality in the enjoyment. When they were wearied, or rather, when the servants had had time to remove the tables and sweep the floor, which had no carpet, they reëntered the dining-room, the Emperor leading the way. Then took place several dances—quadrilles, waltzes, &c., and the people drew still nearer the house, almost under the windows. We saw all the movements perfectly. The ladies said that the Emperor danced the best, and the Empress the next best. There was great animation, quite different, I am told, from an English ball room, where they dance as coldly and lifelessly as the ladies of Beacon-street are accustomed to bow to their acquaintances. English dignity would introduce formality and stupidity even into the dance. But the French have less disdain of natural expressions of pleasure, and if more artificial in ordinary life, are at least more graceful and pleasing when they meet together. Think of an English monarch or nobleman dining in a frock coat or dancing with a cigarette in his mouth, or at least, suspending the act of smoking only in the dance itself. Now all these things I saw with my own eyes, and I write without any exaggeration, and have omitted many other things which I might have mentioned, among which is the selection of a uniform for the huntsmen of the forest by the Emperor. It was amusing to see a poor fellow brought up all trembling with embarrassment before royalty, and examined from head to foot by imperial eyes, while the tailor stood by to take directions, and while the great officers of State passed their judgment on the contemplated changes."

From the Philadelphia Ledger.

"We'll not Quarrel about a Trifle."

We never hear men, on making a bargain, use this common phrase, without being sure that trouble is in the wind. Every contract, even one for the value of a dollar, should be explicitly stated, down to its minutes particulars, so that there can be no possibility of misconstruction. If this is neglected, difficulty is nearly certain to arise. Many an honest man has been cheated, many a friendship has been broken for life, because a bargain has not been fully stated, because the parties "would not quarrel about trifles."

Two acquaintances, for example, who have long lived in pleasant social intercourse, come at last to have a business transaction together. One may sell the other a horse, a carriage, or a house. Or, they may make a barter in the way of regular trade. Too often, especially if young men, they will come to a general understanding, but omit to explain themselves sufficiently as to the details. When the contract is executed, they find, for the first time, that they have misapprehended each other. One has expected certain minor concessions, which the other has not even imagined he would be called on to make. If the friends are wise, they perceive their mistake, and retrace their steps by having a full explanation. A compromise follows, and all goes well.

But too often they are not wise. Too often, instead of coming amicably together, they charge each other with a design to cheat. "I never before knew Mr. A. wasn't a man of his word," says one. "What a knave Mr. B. is, after all!" says the other, "wants to over-reach me because I did'nt have an agreement written down." Or, perhaps it is, "I always thought Mr. C. a man of honor, but if I ever deal with him again, I'll have every thing in black and white." And so they go on, until finally a law-suit is the consequence; probably each party has costs to pay that often exceed the original amount in dispute; and an alienation for life results. Every day one sees such controversies arising. Perhaps it is a house that is sold. The buyer says to the seller, "Well, if I purchase, I suppose you'll let half the price lie on mortgage, as I please." "Oh! there'll be no difficulty about that," replies the other, "I'm in no hurry for the money." On this the deeds are drawn. Several years pass; money becomes scarce; the seller really has need for his mortgage money. But, on asking for it, he is told by the buyer that the mortgage was to lie. "What! not forever?" replies the other. Practically, the purchaser considers it so, however, and never forgives his friend, if, compelled by circumstances, he sells the house to get his money. Instances like this are of almost daily occurrence. Similar ones, in reference to other transactions, are even more frequent.

Where one party to a bargain is honest, while the other is the reverse, it is still more dangerous not to have the contract fully and explicitly stated. There are always men ready to take advantage of any uncertainties in bargains to which they may be parties. If they wish to put off pay-day, or to save interest, or to draw back from their agreement, they have, in such cases, a pretence for a misunderstanding, and this is all they need in order to carry out their views. They pretend that their bargain was different from what the other party asserts; there is no written agreement, nor any witnesses; and, consequently, as one man's word is as good as another's, the innocent party is victimized; all too because he was fool enough to believe that other people "would not quarrel about trifles."

On no account, therefore, should a bargain be left vague, even in the smallest particular. The best plan is to have the contract written out, if the matter is an imporant one; the next best is to have an intelligent witness or two; but the very worst is to trust to friendship, honor, or other nonsense of that kind, because experience teaches they are often no safeguards at all. Be sure that he is either a knave, a fool, or a greenhorn, who, in making a bargain, winds up with, "But we'll not quarrel about trifles."

A Dialogue.

"Isaac, have you paid the printer?" inquired an old lady of her husband, who was delighting the family circle by reading to them a fine looking newspaper—[excuse *our* blushes, for editors are as modest as maidens.]

"No, Rebecca, I have not," answered the old gentleman, adjusting his spectacles—"but you know it is only a trifle. The printers, I see, give a very polite dun, but they cannot mean me, as I am one of their particular friends, and at all events my two dollars would be but a trifling sum to them."

"Well, Isaac, if all their subscribers were to say the same thing, the printers would starve, unless they could conjure their types into corn, and their press into a flour mill. And surely you, as their '*friend*,' should be more punctual in paying them, than if you were their professed enemy; besides, it would show your attachment to them, and the good cause which they advocate."

"I thought of settling my subscription when I was in town last," said Isaac, wincing from the rub, "but the money that I received for my produce was better than usual, and I disliked to part with it."

"Why, certainly, you would not pay them in bad money, Isaac?"

"No, my dear, but sometimes I am obliged to take uncurrent paper, and I prefer paying my debts with that, when I can get it off—oh! these banks! Any way, that sort would suit the printers just as well, as they don't keep it long. My neighbor Jenkins said he passed off a bill on them, which nobody else would take, and they did'nt refuse it."

"Why, Isaac, I'm ashamed of you!" exclaimed the good old lady—"you would not, I hope, imitate the example of that miserable fellow Jenkins? Why, he would jew the doctor out of half his bill, and pay the balance in *trade*."

"Yet he paid the printers, grandma," interrupted a little flaxen-haired girl who stood beside her grandfather's knee.

"Well, well, I'll call and pay them," said the old gentleman, not a little nettled—"for an article that I read in their paper the other day was worth twice the amount of the subscription."

"And you know, grandpa, you said that the piece about the *countefeiters* saved you twenty dollars, which you would have taken from the Yankee pedlar," again interrupted the little girl.

"Yes, it did so, Mary, and for that, when I go to town, I'll pay off my old score, and next year in advance into the bargain."

Mr. Isaac —— kept his word like an honest man. And whether his conscience smote him about the *uncurrent money*, or because he was convinced of the excellence of the arguments of his wife and rosy-cheeked grandchild, we cannot say; be that as it may, he has never since been in debt for his subscription. Now, we feel assured, that if the good ladies in the town and country, and "throughout all creation," as that most veritable nondescript Major Jack Downing would say, only knew how the hand and heart of the printer is gladdened by the welcome salutation of such a man as Isaac, they would read this dialogue to their husbands, and urge them to "do likewise."

A Chinese Army.

The New York *Courier des Etats Unis* publishes a letter from a Catholic missionary in China, giving the following description of the composition of a Chinese army:—

"A Chinese army is the most curious thing in the world; I have twice enjoyed the sight of one, and I confess that if ever in my life I regretted not being a painter, it was on those occasions. The most faithful descriptions cannot give an idea of such soldiers. The first year of my entrance into China, the Mussulmen of Yunnan, an active and numerous population, rebelled in mass against the authority of the Mandarins. To bring them back to order, the Governor, Commander-in-Chief, made haste to call to his aid the militia of our province, which was under his jurisdiction. I met a large body of auxiliaries with the General-in-Chief. The latter was in a very elegant litter, borne by eightmen. His troops marched in the greatest disorder, like a band of robbers. They were armed with lances and had guns; each soldier carried, besides, his umbrella and his lantern, which gave the expedition an indescribable appearance; it was sufficiently grotesque to have excited the inextinguishable laughter of Homer. This army, without discipline and without experience, would be destroyed by a single one of your battalions without the latter receiving a scratch. A European soldier would fire twenty cartridges before the Chinese would get off one. This is not all. When the guns are used, he who holds the musket turns away his head while another touches it off. You can imagine the exactness of this shot, and the celerity of the manœuvre, especially when it is rainy weather."

"To send off a few soldiers," adds M. La Place, Apostolic Vicar of Kiang Sio, "it is incredible how much trouble is given to families; for it must not be supposed that the Chinese foot soldier walks; no, he must have a car. The cavalier, in his turn, would become too much fatigued if he went on horseback; he, also, must have a car. Finally, the war-horse himself does not know how to carry his own saddle; for his harness, cars are needed. So far is this carried, that the last week, in the city of Choni-Tcheon Fou, two leagues from here, in getting off three hundred soldiers, there were 1000 men for escort."

Author of the Railway System.

Thomas Gray, the first projector of a general railway system, was generally laughed at as the suggester of a useless project, met no encouragement, became poor, disheartened, despised, and neglected. Yet, despised and neglected as he was, the work which he suggested advanced with rapid strides, and still moves onward with increased and still increasing velocity. We find the following brief sketch of Mr. Gray in one of our exchanges, though we know not who is entitled to credit for it. No one will read it without feeling an interest in the subject, and a desire for further information of this gentleman:—

"Thomas Gray was born in Leeds, England, about half a century, or more, ago—and this is all we know of his early history. The Middletown colliery had a railway to carry coals to Leeds, a distance of three miles. The cars moved along at the rate of three and a half miles per hour. It was laughed at—not by Gray, but by the wise public. Gray saw in this little work something that might be augmented into greatness; and he thought upon the subject—and forthwith became a visionary! He talked and wrote upon his project of 'A General Iron Railway;' the people declared him insane. He petitioned Parliament, sought interviews with the lords and other great men, and thus became the laughing stock of all England. He received nothing but rebuffs, wherever he went. All this took place in 1820, or thereabouts. But he succeded at last. The railways were laid. The world was benefited by the madness of Thomas Gray.

"Well, what became of him? the reader will ask. We do not know; but we believe he still lives in Exeter, to which place he removed. Up to 1846 he had been neglected. While thousands have been enriched by the consummation of his brilliant scheme, he remained forgotten—forced by poverty to sell glass on a commission for a living. Howitt, in the People's Journal, a few years ago, gave a somewhat lengthy sketch of his career, thus bringing him into public notice. We have seen nothing in print in relation to him lately."

Hints on Thinning Fruit.

The prospects of an abundant fruit crop throughout most of the fruit growing regions of this country have scarcely ever been better, according to the best information we can obtain, than they are at the present season. Everything looks promising. Last season the crop was very light generally—in many localities a total failure; and this will contribute much to the abundance of this season's crop.

Now we wish to offer a few hints in regard to certain precautions, which the circumstances call for; that is, provided the crop will be as heavy as we have reason to anticipate. It is very well known that in favorable seasons, after a failure especially, trees bear too much. It is very common to see them so loaded with fruit as not only to cease growing entirely, but to bend and break down under its weight. This should be guarded against. Trees are, in a multitude of cases, enfeebled, broken, contract diseases, and are, in short, *ruined* by excessive bearing; and every man who appreciates the value of a full-grown, bearing fruit tree, worth from $100 to $500, as the case may be, should guard against such a result as carefully as he would his ox or his horse against excessive labor that would be certain to injure or kill him

Trees, like animals, have constitutions that can, by proper treatment, be kept sound for a great length of time, or by neglect, or bad treatment, broken down. Our opinion is that the feeble, diseased, and short-lived condition of the peach tree in New Jersey is due, in a great measure, to a greedy or careless system of over-cropping. We know how races of men and horses degenerate, from hard labor and bad treatment—how they dwindle down in size, lose their proportion, symmetry and intelligence, in short, wear out, to use a very common but expressive term. Trees "wear out," too. How many we have all seen that in their youth, even before they had arrived at a full bearing age and size, began to look old—the branches twisted and knarly, the bark rough and mossy, and all covered with small, feeble, ill-formed buds and fruit spurs, loaded, perhaps, with small, worthless fruit, not worth picking up.

Now those who desire to guard their trees against wearing out, must not be too greedy of a great crop. They must master that natural reluctance we all feel to pick off a portion of the fruit. They must thin them out so as to leave them evenly distributed over the tree, and only so many as can be brought to full and perfect maturity, without injury or death to the tree. But we shall be asked, "How are we too know how many we ought to leave, or how many to take?" Well, we confess it takes some little skill and experience to thin a crop judiciously, but he who goes about it in earnest will find some indications to aid him. It will not do to thin in all cases alike, because the vigorous tree, in a generous soil, will carry a large crop without injury, and one that would be almost certain death to a delicate or feeble tree, having limited resources in the way of *food;* just as a healthy, robust, well-fed man, can perform a day's work with ease, that a weakly, ill-fed man, dare not attempt. The growth of a tree, the appearance of its foliage, the length and thickness of its young shoots, afford a very reliable guide as to the vigor of a tree and its ability to bear a heavy crop. Some varieties are naturally moderate and constant bearers, and if kept under good culture, might never require thinning, while others bear enormously some years, the fruit actually covering every part of the tree, and requiring props and supports to keep it from being torn to pieces. Such trees cannot bear so in successive years, nor can they long remain healthy. Then, beside thinning the fruit, good culture must be given them in their fruitful years, and top-dressings of compost in a well-decayed state. Garden trees may have liquid manure and mulching instead of top-dressing. Such care as this, not costing much, will not only sustain the vigor and health of trees, but produce large, handsome, marketable fruits. When a tree is loaded to breaking-down, one-half or three-fourths of the fruit is worthless, and all the advantage of a large crop is lost.

We consider this subject of much importance to the fruit grower. We know by ample experience that it is. We crop our own trees heavily, perhaps too heavily; but every season we perform a thinning process, and we should consider the neglect of it nothing less than the willful destruction of our trees.

SUBSTITUTE FOR GUTTA PERCHA.—Dr. Riddell of India, in making experiments on the Muddar plant of India (Asclepia gigantea) found that its milky juice when dried became tough and hard like Gutta Percha, and precisely analogous to it. It is charred by sulphuric acid, converted into a yellow resinous substance by nitric acid, and but little or not at all acted on by muriatic or ascertic acid or alcohol. Spirits of turpentine dissolve it into a viscid glue, which, when taken between the thumb and finger, pressed together, and then separated, shows numberless minute threads, all which results exactly correspond with those of Gutta Percha. In hot water it becomes plastic and has been moulded into cups and vessels. It will also unite with the true Gutta Percha. The Muddar also produces an excellent fibre useful in the place of hemp and flax. An acre of land cultivated with it would produce a large quantity of both fibre and juice. The poorest land suffices for its growth. A nearly similar substance is procurable from the juice of the Euphorbia Tirucalli, only when it hardens after boiling it becomes brittle. The subject is most important, as the demand for Gutta Percha is so certain quickly to exceed the supply of it that can be procured.

HOW TO DRY PEACHES.—Do our readers know how to dry peaches? Take those of the best quality, just as they are ripe enough to eat, halve them, remove the stones, and sprinkle over them, in the hollow from which the pit was taken, a little nice sugar; dry them in a brick oven, after the bread, &c., is withdrawn.

They are far better than if dried in the sun, retaining their aroma and flavor, and besides are totally free from insects. Prepared in this way, from peaches fully ripe, they need no cooking, but are simply soaked in cold water. All the sugar they require (ranging of course with the variety) is added while drying. Peaches thus dried and prepared are only inferior to the fresh fruit, of which they retain the flavor in a remarkable degree. If you prefer, take them not quite so ripe, and peel the fruit, but the flavor is not so good as when fully ripe, and is dissipated more in the process of drying.

ENTHUSIASTIC.—Professor Agassiz could not attend the Convention lately held at Cleveland, on account of sickness caused by his researches in the rice swamps of the South. The *Cleveland Herald* says:—"His search for things new and strange at the South was crowned with complete success; but he contracted the malignant fever of the country, from which he barely escaped with life. Among other novelties which he found there, was a fish without ventral fins, and it is related as expressive of his unextinguishable enthusiasm in matters of science, that when slowly recovering, a friend called to see him, and said to him, 'I am sorry to hear, Professor, that you have been dangerously ill.' 'Ah! yes,' said Professor A., 'I have been very sick, but no matter, I have found a fish without ventrals'!"

THE FINGER OF GALILEO.—After all, I know not whether the most interesting sight in Florence is not a little mysterous bit of something like parchment, which is shown you under a glass case in the prinicpal public library. It stands pointing towards heaven, and is one of the fingers of Galileo. The hand to which it belonged is supposed to have been put to the torture by the Inquisition for ascribing motion to the earth; and the finger is now worshiped for having proved the motion. After this let no suffering reformer's pen misgive him. If his cause be good, justice will be done to it at last. [Leigh Hunt.

VARIETY.

The *Scientific American* says that Teeth, in the form of purified white India rubber, have been patented in England. It adds:—The adhesion is complete; it can be moulded with perfection to suit every inequality of the gums and teeth, and supplies an artificial periosteum, as it were, to the teeth, when they become painful by the wasting away of the gum. Added to these is the elasticity of the material, which completely obviates the inconveniences that arise from any motion with artificial teeth made by other means.

A letter from Lahaina, Sandwich Islands, gives a table of the weather for 1844 and 1845, and says:—"At a single glance, it will be seen that in the winter, the thermometer stands no lower than 72, and in the summer season, no higher than 83 or 84. During the winter, and at a height not exceeding one thousand feet above the sea, a person's thoughts dwell not seriously on the necessity of fire; and during the summer, as far down as the lowest plains, there is usually a fine sea or land breeze, which is decidedly agreeable."

No man is a gentleman, who, without provocation, would treat with incivility the humblest of his species. It is a vulgarity for which no accomplishment or dress can ever atone. Show me the man who desires to make every one happy around him, and whose greater solicitude is never to give just cause of offense to any one, and I will show you a gentleman by nature and practice, although he may never have worn a suit of broadcloth, nor ever heard of a lexicon.

As a proof of the valuable services rendered by swallows, it is estimated that one of these birds will destroy, at a low calculation, 900 insects per day; and, when it is considered that some insects produce as many as nine generations in a summer, the state of the air but for these birds may be readily conceived. One kind of insect alone might produce 560,770,488,000,000,000 of its race in a single year.

Cyrus, the first Emperor of Persia, obtained a victory over the Assyrians, and after the battle, was so sensibly touched with seeing the field covered with dead bodies, that he ordered the same care to be taken of the wounded Assyrians as his own soldiers, saying: "They are men as we, and are no longer our enemies when once they are vanquished."

The Chinese think that the inventor of ink was one of the greatest men that ever lived; that he enjoys a blessed immortality, and is charged with keeping an account of the manner in which all ink is used here below, and for every abuse of it he records a black mark against the offender.

During the last fifty years, France, with a population of more than thirty-five millions, has increased in the number of her people but little more than the two States of New York and Pennsylvania, with not more than one-sixth her population.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

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The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

For the Sabbath Recorder.

THE BIBLE IN OUR COMMON SCHOOLS.

Number Eight.

BY C. ROLLIN BURDICK, A. B.

Our country is unparalleled in extent and resources. The American Eagle laves his plumes in the great lakes of the North, and in the briny wave of Mexico's gulf; he listens to the wave-dashes of the Atlantic, and hears the thunder-surges of the far-stretching Pacific. He traces with distance-piercing vision the meanderings of a thousand magnificent rivers, hears the roar of their stupendous cataracts, and gazes down upon the glowing waters of unnumbered lakes. He listens to the music of the jenny and loom of industrious New England, hears the careless whistle of the happy plough-boy of the West, and catches the click of the far-off Californian's spade, while he is digging in the mines for gold. The smoke of numerous furnaces goes up to him, bearing on its curling columns a sweet-smelling savor; and the noise and bustle of a hundred cities is borne up to his ears. Truly is America a favored land. Foreign wealth is pouring into her ports by the million; her soil of inexhaustible fertility places her beyond the fear of famine; her rich mines of gold, lead and iron, furnish her with almost boundless resources for manufacturing needful utensils, and means of defense; and her navigable rivers and lakes furnish her with unparalleled natural facilities for intercommunication.

With all these vast facilities for obtaining wealth, it is no wonder that the Anglo-Saxon bosom should glow with a desire to stretch forth the hand and pluck the golden fruit. This desire has given an impetus to speculation and invention, hitherto unparalleled. Guided by the spirit of the age, it has felled mighty forests, dug long canals, tunneled mountains, bridged rivers and broad ravines, and interwoven our wide country with a stupendous lattice work of iron rails. It sends the iron horse, tramping and snorting, drawing his mighty loads after him, through almost every nook and corner of our land, and starts off upon her long journeys the magnificent steamship, ploughing her way through the foaming billows, from land to land, and from nation to nation, over the whole earth. Wealth drives the plough, wields the spade, plies the spindle and shuttle, squares the stone and timber, and rears the stately edifice. The mechanic, toiling from day to day, from month to month, and from year to year; the merchant at his desk, the lawyer pleading for his client, the physician in his daily and nightly rounds, and in too many instances the minister of the gospel declaiming to his people, are after wealth. "More wealth," cries the greedy miser, as with one hand he grips fast his hoarded gold, and with the other reaches forth to seize other ill-got spoils. "Gain, *gain*, GAIN," cries the speculator, as he encompasses in his unholy clutches God's free earth, and withholds it from His poor. Gold guides the tactics of the warrior and the politician, as well as the highwayman and pirate. Gold prompts the overseer to exact the last moment of working time from his operatives, and wields the whip of the slave-driver upon the Southern plantation.

Gold is almost omnipotent in its influence over men. Avarice is becoming the ruling spirit of our age—the prime mover of the machinery of society; and there is danger that, in this universal push for wealth, this running up and down over the whole earth for gold, it will gain the precedence of all other and better principles, and set up its iron reign in the hearts of men. This is the unmistakable tendency of the age in America. It has already overstepped the barriers of national justice, and stripped from a weaker sister Republic a large and valuable portion of her territory, after carrying desolation and woe to the hearts of thousands of widows and orphans, by the murder of their husbands and fathers, and the demolition of their hearthstones and altars. The national avarice, only fed and strengthened by this act of injustice, grows more and more rampant for fresh spoils, and is now cooking up new schemes for gratifying its appetite. Cuba must be ours, for her wealth, her rich soil, and her slaves. It seems to be the determination of certain intriguing politicians to wrest this slavery-cursed island from the hands of Spain, in order more effectually to entail the curse upon future generations, and to strengthen its hands in this FREE (!) Republic. Uncle Sam and Santa Anna are shaking their fists at each other across the Rio Grande, as if there were something wrong. Perhaps Santa Anna has accused Uncle Sam of growing covetous in his prosperity—(most outrageous slander!)—and Uncle Sam, having given him the lie, is going to lick him, and make him pay the expense in the bargain, as he did in '48. The number of troops now stationed at and being sent to the Rio Grande, is said to be nearly equal to the army of occupation under Gen. Taylor. What can it mean? It is more than suspected that somebody is picking a quarrel with Mexico, determined to have more of her land. Does our government wink at such proceedings, or will it speak out a deserved rebuke? Be it as it may, the fact that such a movement is on foot shows the spirit that is abroad in the land.

God never looks with allowance upon such a spirit, and unless it be checked He will frown upon our country, and it will wither under his curse. The cry of injured Mexico has already gone up to Him, and a fresh provocation may call down deserved vengeance. There is a lamentable want of moral principle among us. Our consciences are dead on the subject. Deceived by the false glare and glory of wealth and a wide-extended territory, we suffer these schemes to be cooked up and consummated without so much as a shake of the head by way of disapproval. The cure for this moral apathy is only in the just and glorious teachings of the Bible.

We now live in a land of religious freedom. Our fathers, when they landed on Plymouth rock, planted there the tree of liberty, and it has since flourished and borne glorious fruit. Religious oppressors have stood afar off, and wondered in great astonishment. The Pope of Rome has found one corner of this beautiful earth where he can not set his foot upon the neck of humanity, and choke down all advancement. He has found one nation that could defy his power, and hurl back his anathemas into his own teeth. He has been compelled to content himself with one corner of our tent to rest in. The horrors of the inquisition he has not been able to exhibit to American eyes. But he is not yet dead. The spirit of Popery has not yet lost its rabid thirst for power and domination. It has not yet cleansed its skirts from the blood of the martyrs, and we fear it has not yet lost its thirst for blood. It is still the grim advocate of ignorance and superstition, and the most bitter enemy of our free institutions. Its recent effort in two of our cities to strike down the public school system, shows what we may expect from it when it gains the ascendancy; and that event is not far distant, if we suffer our children to grow up without a proper moral training. Its exclusiveness, its reluctance to mingle with Protestants, is anti-republican, having a tendency to create independent cliques and clans among those who should be united. With lustful eye, the Pope of Rome is now watching our comparatively free and happy country, longing to seize it in his holy embrace, and make it like despotism-cursed Italy, an example of his converting, transforming, renovating, *liberalizing* power.

No layman, be he ever so well informed, would be permited to think and act religiously for himself. The horrors of the inquisition would be presented to the American eye. The dungeon, the rack, the sword and faggot, would be resorted to as a punishment for heretics, and the wailings and lamentations of tortured and dying victims would be heard all over the land. While we respect the learning and talent of the Romish clergy, we condemn in the most liberal terms their despotic policy. We as Protestants and the preservers of religious liberty, must meet these influences, or our land will ere long groan under the crushing weight of papal despotism. We must promote Bible reading and Bible study wherever we can, as a mortal thrust at this anti-christian principle, knowing full well, that wherever the glorious light of the Bible shines unobscured by papal traditions, the gloomy clouds of popery will flee away, and men will bask in the sunshine of religious liberty.

I have hitherto been showing reasons existing within ourselves, why we should adopt a more efficient system of religious instruction. I will now step out of our nation, and see if I may not be able to find other and external reasons for the same. Here is found a rich mine of thought—the relations and influence of our country with and upon surrounding nations, and the consequent duties growing out of them. Our position is peculiar. We exist in a deeply interesting age. Startling events are multiplying around us. The human mind is waking up and shaking itself from the slumber of ages. The anti-narcotic doses given by Luther and his coadjutors are now working most potently. The palladium of despotism is being shaken to its foundations. The whole of Europe is one vast bed of volcanic fire, covered up and smothered by her despotic institutions, but destined, as sure as fate, to burst forth and consume its adversaries. Hungary lies bleeding at the feet of Austria, backed up by the growling Russian Bear. Italy lies couchant at the feet of the Pope, like a lion half aroused to the consciousness of its own strength, and exhibiting unmistakable signs of impatience under the heavy burdens laid upon him. France is sweating under the "coup d'etat" of Louis Napoleon. Ireland is smarting under British oppression, and fleeing for protection to the American eagle. The political atmosphere of Europe bodes a tremendous earthquake, which will shake the world and cause rivers of blood to flow. The great furnace of war is being heated up. The demon of war is burnishing his arms, preparing his war-chariot, and training his steeds to enter the ranks where drunken conflict reels. The Czar of Russia is marshaling his mighty hosts to dash against the Ottoman Empire, while the Turk, supported by the combined power of England and France, is preparing to breast the tremendous torrent that is about to be poured upon him from the North. The next gale that sweeps wailing across the Atlantic, may bear upon its wings the noise of booming cannon, the crash of musketry, the clashing of steel with steel, and the groans of the dying. What it will cost, and where it will end, is beyond mortal ken. Thou haughty autocrat of the North, thou art provoking thine own destiny, and that of thy protoge, Austria. Thou wilt be the loser, and bleeding Hungary will escape and become free, as she deserves. Thou canst not withstand the combined powers of Europe; and Austria, quarreling with America, can not help thee. Pause and consider, then, if thou wouldst not rush upon destruction.

The great Empire of China is convulsed from center to circumference. An army of Barbarico-Christians is sweeping the land with the besom of destruction, and likely to subvert the present Government. What the results of such a movement will be, is known only to an all-seeing Eye. In the midst of this universal struggle, it is next to impossible that the American Republic should remain neutral. It will be the prayer of all the truly good, that she stand for the right, and throw her broad wings of protection over the oppressed and downtrodden. Is she prepared for such action? We fear she is not. The doctrines of the Bible have not been interwoven into the existence of our people enough to show them clearly what their duty is in the present emergency. More of the leaven of righteousness should have been thrown into the mass of our people, to prepare them for proper action. Future contingencies of more consequence may come upon us as a nation. Shall we be prepared for them? God grant that we may. To this end let us labor, with prayerfulness disseminating the truths of the Bible throughout every nook and corner of our country, by any agency that we can justly use.

SHILOH, N. J., Aug. 29, 1853.

THE PRAIRIE FIRE AND THE RUM FIRE.

BY REV. JOHN PIERPONT.

The prairie fire! at midnight's hour
  The traveler hears it roaring by—
A form of terror and of power,
  That walks the earth, and licks the sky.

The wild deer, on his grassy bed,
  Wakes from his dream of breaking day,
Listens, and lifts his antlered head,
  Snuffs the hot blast, and bounds away.

Where that destroying angel goes,
  Borne on the wings of autumn's wind,
He leaves no grass, no prairie rose,
  But all is scorched and black behind.

But when spring comes, a flowery belt,
  Across the prairie's bosom thrown,
Shows us that where his foot was felt,
  The angel dropped a jeweled zone.

But there's a fire, along whose track
  Spring never scatters flowers in bloom;
No spring e'er follows—all is black
  As midnight in a hopeless tomb.

Alike upon the low and high
  Falls this strange fire; it feeds and plays
On beauty's cheek, in wisdom's eye,
  And melts down manhood in its blaze.

And youth and age—its power is such—
  Blossom and fruit alike are burned;
And every virtue by its touch
  Is shriveled, and to ashes turned.

Quench, holy Father, by thy power,
  By love and law, with spring and well,
With stream and cistern, flood and shower,
  In mercy quench this fire of hell.

LETTER FROM PALESTINE.

The Philadelphia *Christian Observer* has recently printed two letters from Mrs. C. S. Minor, now in Palestine, to her son in this country. At the request of Bro. T. B. Stillman, we transfer one of them to our columns this week, and shall probably give the other in our next.

JERUSALEM, May 24th, 1853.

MY BELOVED SON,—As you are already informed, we were driven from our house in the rainy season, at such a distance from friends and home, without a prospect of redress or aid, in this uncivilized land, so destitute of employment or opportunities of livelihood. But the "Lord seeth not as man seeth," and has used our trials and necessities to lead us into a wider and more promising field of usefulness. Our kind and noble Christian brother, Dr. Barclay, an American missionary in Jerusalem, gave us shelter and rooms in the Mission House on Mt. Zion. We had brought, as you know, all our useful furnitnre, bedding, and some surplus clothing; all that we could spare, we immediately sold to a surprising advantage, as such things are hardly to be obtained here. With this money we have paid every expense since.

Here we found ourselves compulsorily shut within the walls of Jerusalem, and our labors at a stand; but we cried much to the Lord for direction, expecting of necessity we must return home. Before we left Artas, our Arab neighbors had made the most substantial and affecting demonstrations of sympathy and regard for us, and great indignation at our persecutors, and had entreated us to come to their village, and reside with them—offered us their land, "with or without money," and almost compelled us by their kind importunities. Soon after we came to Jerusalem, we began to receive calls and kind expressions of sympathy from the Jews, congratulating us in our separation from Meshullam, and entreating us not to leave their land; that now they had *more hope of our success* in helping their people, than before; that *with* Meshullam they could not approach us—none but the ignorant, compelled by veriest necessity, would go near him. As we became more acquainted with the Jews, some of their first men promised any number of respectable men to labor with us, if we would begin again *separate*. They are very anxious to work with us. We have received much useful information about different localities of watered soil, and the general features of the land in Judea. We have had several offers to occupy in different places. Artas and Jaffa seemed for a time to present the best and nearly equal prospects; but we still waited to have an answer from friends at home, desiring to acquiesce in their advice. The Artas Arabs came frequently to hear from you. They will let us have all the best and upper part of the valley, on a lease for 20 years. The Turkish law makes it the lesee's by possession afterwards. At Jaffa there is recently a surprising opening, and opportunity to obtain the finest land very low. The 6th of May, we were invited to spend the day in the country, in a beautiful valley shaded with olives, by Mr. and Mrs. H., (converted Israelites,) who throughout have been very friendly and kind to us, having known me on my first visit here. We spent the day very pleasantly, and shared an excellent cold repast provided by them. The sun was sinking, and we must soon return before the gates would close. I stole away in a lone nook among the rocks, and bowed my face to the earth—(the time had been *long* while we had been waiting, and no answer had returned from the United States)—the lonely hills and vales seemed more lovely that day than ever before, from my recent confinement in the city; fragrant flowers were thick around me, the silvery foliage of the olive waved over my head, and *must* I leave the sacred and long cherished land of my hope, my faith, and my sufferings? I left my *burden* there; and returned to the happy faces who waited for me. Just then, we saw a dear young friend, (the youngest son of Dr. Barclay,) galloping toward us. He said he came to bring us tidings, and his bright eyes gleamed with joy while he kept us in playful suspense. He soon relieved me by stating that his father had received the most satisfactory letters for us. "Now, now," said our dear Hebrew friend, "you will not leave this land?" And as we walked home, different vallies and places were discussed as most convenient to the Jews.

We found in the package copies of letters from the principal donors to Meshullam, confirming our statements respecting the purpose of all donations which Meshullam had written for, to be appropriated to himself only; also kind and encouraging words of sympathy, and $200 to aid the common cause! Thus far, as you know, according to the decisions of the Consuls (American and British,) our own private means have defrayed our expenses of living, besides supporting Mr. Meshullam and family while in his connection; so also now, we felt that this remittance must be faithfully applied to our *first* and *true* object—*employing Jews to cultivate their own land*. Our Jewish friends came in and rejoiced with us, and it became our serious inquiry, how, and where, shall we occupy? We set apart the next Sabbath to pray and entreat the Lord's direction. As the sun was sinking, a German (Christian) friend arrived from Jaffa, who came to tell us that his farm was at our service. Next morning one of our most enterprising Jewish friends came and offered to accompany us down the mountains to see it. We then decided to go on a visit of a few days to Jaffa, and look at several gardens. So, accompanied by this German farmer, and Mordecai, (a Jew, who wished to engage in this work,) we set out on donkeys, as the cheapest conveyance. The first night we slept at Ramlah, at the house of a wealthy native Italian, who greatly prides himself as a Consul for Americans. We were treated with the greatest attention, in his fine airy house. From the terraces we had the most luxurious view of Oriental scenery imaginable—the wide, undulating plains, extending on every side, mostly covered with yellow grain—dense groves of olives near the city, interspersed with waving palms—here and there a tower, a convent, and antique ruins, and the well-built stone dwellings, watered gardens, &c.

On the way we had passed large droves of cattle, sheep and goats, camels and donkeys, feeding at leisure. Our host had 100 cattle, 2,000 sheep and goats, 30 horses, and many wheat fields and gardens near Jaffa. Some miles before reaching Jaffa, we left the main road, and pursued a path to the right, and reached the house of Mr. G. (the German) about ten o'clock.

We found a beautiful rich piece of soil, over 20 acres, with a fine, even slope, partly planted with different varieties of fruit, just beginning to bear—pomegranate, orange, peach, apple, lemon, mulberry, and vines, bananas and figs. Two other Germans, and one woman and three children, were here, (a part of the Colony who wrote to us in 1850,) and another owns a farm nearer the sea, in sight. The house was small, but pleasant, standing on an eminence, commanding a view of Jaffa and the Sea, and the vessels at anchor more than a mile distant, southward.

Our devoted friend Abdallah, (a powerful and active Arab, who had from the first formed a strong attachment, laboring with them last season, manifesting a great interest in their improved system of agriculture,) being stubbornly decided not to return to Artas, near Meshullam, without us, had preceded us on foot, as by *instinct*, some days before, and was hard at work. Words can scarcely describe his joy, while tears streamed down his dark face, as he lifted us from the saddle. This was Tuesday, and we remained until Thursday evening, and visited several places; and, after much consideration, we made an arrangement to come to Jaffa. We had not means to accept the liberal offer of the German, and take the whole garden, but by our arrangement, we have the entire use of one-half the soil and fruit, &c.

After the Jews in Jaffa heard that we had arrived there, we received an invitation to visit the President (or chief Rabbi) of the Jews in Jaffa. He received us very kindly, expressed great satisfaction at our coming and effort, promised to visit us, and said any number of his poor people would be glad to work; that himself owned a very large garden (they are generally from 30 to 50 acres each,) but that he did not understand cultivation, and had to depend on Arabs; that his object in seeing us was to offer his land to us, having much fruit, a house, a well in good order, three good mules, and a donkey—all of which he offered to us for 4000 piasters (24 piasters to the dollar) for five years, or 8000 piasters for 10 years. O, how my heart ached to think how few and weak were our hands, and how great is the call for true hearts and strong hands to enter the open door in Jaffa to labor for Israel. We told him we were at present engaged, but I hoped other faithful persons would soon come, and we would promise him to give his garden a preference, in extending our work. * *

We have rented a comfortable and very pleasant new house for 1000 piasters per annum, as there was no room for us in Mr. G.'s small house. We considered how much our health had suffered the past year for need of a comfortable shelter, and how much our hands had been hindered by having most of our things stowed in Bethlehem—some in a tent on one mountain, and some in a stable, and cooking, and working, and running from one fig-tree to another, out of doors, exposed to the noon-day sun; and, we do esteem it our indispensable necessity, and the cheapest and only judicious course. The house that we have rented, with its two gardens and fixtures, machinery, &c., cost the rich owner 200,000 piasters; but soon after it was finished he died, and it being so far out of Jaffa, the merchants will not rent it. Mr. Murad, our Consul at Jaffa (who is very kind to us) made out the papers with the Turkish owner, and said, if it was nearer, it would easily rent for 2000 or 3000 piasters. We prefer it for being distant, and elevated, having the sea-breeze constantly, and only a few rods from our work. There are several small farms near Mr. G.'s to be bought very low, from 5000 to 8000 piasters each.

Dr. Barclay and his sons had been on a tour to Gaza, and met us at Jaffa, visited us at the gardens, and kindly assisted us in interpreting at the Consulate, &c.

All around, back of the gardens, are extensive wheat fields, to be bought or leased at a low rate. Our eyes never beheld such a rich, extended scene of continuous grain, ready to harvest—in some places on a level as far as the eye could reach.

On Thursday evening, we returned to our kind Consular host in Ramlah. He had just entertained 15 American officers, on their return from Jerusalem to their ship (St. Louis) lying at Jaffa, and was in high spirits about Americans. When he understood our errand to Jaffa, he regretted that he had not known that we wanted land, and begged us to remain with him another day, and visit his farms, about two hours ride from Jaffa. Finding that we could not do this, he insisted on our removing to Jaffa, and offered us one of his gardens, with its fruits, well, machinery, house, &c., for 8000 piasters, with a secure title, and that he would engage to protect us. He is a great man among his people, and would have such power.

We returned next day to Jerusalem, much impressed with the prospect opening on the plains of Sharon, near Jaffa, for self-sacrificing, humble, Christian labor—such an opportunity as has never before been known here, acknowledged by all with whom we have conversed. Now we are perplexed with applications, more than we can encourage. We have engaged two poor families of Jews, who are enterprising and intelligent; giving them 100 per month each, a patch of ground, and seeds, and tools, and teaching them how to plant, and they have what they can raise, and feed and support themselves. We do this to give them a sample of the substantial benefit they might receive from cultivation. We consider this as altogether the most judicious and *effectual plan* of permanently enlisting them in cultivation. Now, if the Jew is industrious, and raises potatoes, peas, &c., and takes them to his family or to market, he has the sweet taste of his own labor. We have engaged the two families thus to commence. They have children at the Jewish school, and if they take them away, they lose all their share out of the synagogue fund of support. This they are willing to do, if we will teach their children *in our house*—one family wishing to reside in a part of it! *One hundred dollars* would enable us, in our plain way of living, to provide for a teacher and school, and thus we should have the *rare* fact of Jews living with us, working on the soil *with us* for their own interest, and having a school in our house of Jewish children, taught the Scriptures by Christians! * * * *

THE FIRST TRACT SOCIETY.

To an observant mind, it appears a striking fact in the providence of God, that nearly all our public institutions have so originated, that no man, nor any party of men, can claim to be their originators; but while many have acted, and done much, the whole honor must redound to God. He has made a multitude of agencies contribute to one grand result. It would be easy to illustrate this truth by a reference to our religious tract operations. We may trace the commencement of our tract societies in this country, from the one to the other, and so to the Religious Tract Society in London, which began its labors in 1799. But that Society was not the beginning of Societies. Let us see how an institution was previously at work in Edinburgh.

The late Rev. John Campbell, afterwards the celebrated missionary traveler in Africa, and who died a Congregational pastor in London, was in early life a jeweler in Scotland, and while settled in business at Edinburgh, was very active in teaching Lord's-day evening schools, visiting the sick, and in other ways advancing the cause of human happiness. He was thus led to the work of distributing religious tracts; the account is from his own pen:—

"I think it was while looking over a bundle of pamphlets at a book stall, that I observed one of a religious cast, entitled, 'The Life and Experience of F. S,' (or, as I afterwards heard, Fanny Sydney,) published by some bookseller in England. It was only eight pages, stitched in a blue cover, which I purchased for twopence. On reading it, I was so pleased with the simplicity and piety of the narrative, that I got an edition printed, part of which was sold, and the rest circulated gratis. While on a visit to London, having fallen in with the fine old story of 'Poor Joseph' in verse, I printed an edition of it on my return to Edinburgh, which I circulated among friends. The next I published was Mr. Newton's [poem on the] second anniversary of Mrs. Newton's death; a printed copy of which he sent me in a frank, which I reprinted, and presented copies to friends. During the three succeeding years he sent me, in manuscript, the third, fourth, and fifth anniversaries of the same event, all poems; which I gave away also among friends—presenting also a portion of them to the author. Acting in this little way, as a tract circulator, for a few years from 1789, it occurred to some friends, that something more effectual might be done in this way, by forming a little Society for the express purpose of printing and circulating religious tracts. When the matter was mentioned to me, I highly approved of it, and was one of about a dozen who formed ourselves into a Religious Tract Society. This, as far as I know, was the first Society of the kind that ever existed in the world."

"Behold how great a fire a little matter kindleth!" The circulation of the London Tract Society, for last year alone, exceeded twenty-five millions, and that of the American Societies at New York and Boston could have been but little less. What a mighty machine for the elevation of the world, so wonderfully originating by the good hand of God!

[Watchman and Reflector.

DO YOU PRAY?

DAVID did. His circumstances, indeed, were unfavorable. A crown was upon his head. The cares of a kingdom pressed him. He might have said, "I have no time." But he prayed much. It was one of his most influential habits. What proofs and illustrations abound in those wonderful compositions, the Psalms. How touching, earnest, sublime often, were his cries unto God. How have his spiritual exercises been an incitement and pattern of devotion in every succeeding age.

DANIEL did. He was indeed a statesman and courtier. He lived in the midst of idolaters. To them his religion was offensive. The king bade him not to pray unto Jehovah. If he did, it was at mortal peril. The great men of Babylon conspired to make this very thing the means of his ruin. Still he prayed. He did it, not ostentatiously, but without concealment. His religious principle was stronger than his fear of men. "Three times a day he kneeled and prayed and gave thanks before his God, as aforetime."

PAUL did. It was the first pulse and expression of his new life in Christ. "Behold he prayeth!" said the Spirit. The fact, was the surprising but conclusive proof of his spiritual change and transition. From being Saul the persecutor, it was thus shown, he he had become Paul the saint. However, after that event, was his life one of prayer as well as heroic labor—of prayer for himself—for his countrymen—for the Gentile world—for the blood-bought church. Holier, intenser, sublimer aspirations, probably never ascended from a soul this side of heaven.

JESUS CHRIST did. It is a most impressive truth. It ought to be pondered by all who do not pray. The Saviour was perfect. He was divine. He sustained no such relations of dependence as we sustain. He had no sins to be forgiven. There were in him no lusts to be restrained and purified. He was subject to no temptations he could not resist. He was assailed by no enemies he could not conquer. He had life in himself. He had creative power. He had infinite merit. But he prayed. He prayed in secret and with his disciples.

"Cold mountains and the midnight air
Witnessed the fervor of his prayer."

Yes—David, Daniel, Paul, Jesus Christ, all prayed. They were men of prayer.

Do you pray? [Presbyterian of the West.

BIBLE DISTRIBUTION.

It is said that there was a time when a copy of the Scriptures would cost, to a grazier, half his herd of cattle, or, perhaps, two arches of London bridge as it then stood; but now every laborer in this land can purchase a Bible. In France, Bibles are sold for less than a franc; and even in the language of China, which it was thought, a few years ago, European intellects could hardly master, they are printed and distributed, at a cost of sixpence each copy. Now, then, that the books are ready, and the cost is cheapened, and readers are multiplying, this, surely, is a call to action. But other things combine to make it so. This country and the United States have access, by their commerce, to all the shores of the earth, and may, therefore, have connection with those nations that demand the Scriptures at our hands. An Englishman, or an American, is protected by his national flag and by a Consular Minister, and thus, notwithstanding many impediments in the way, liberty of conscience does creep on among the nations of the world. Restrictive laws, if they have not ceased, have at least become intolerable and odious to mankind; and when they are put into exercise, as in the case of the Madiai and Guicciardini, they only serve to bring out the deep hatred that is felt against persecution and intolerance. Then we have liberty of action. A short time since, in Turkey, it was death for a Mahometan to change his religion, and it was death to any Christian man who attempted to effect the change. Now, however, I believe, religious liberty is as complete, or nearly so, in Turkey, as it is here. A few years ago, we prayed to our Heavenly Father to influence the heart of the Emperor of China, that he might allow some moderate share of liberty to our fellow Christians. Now, in the consular cities of China, and in all populous neighborhoods, a Christian man may engage in any Christian efforts with as much impunity, nay, with as much liberty, as he could do in any of the great cities in this island. [Rev. Bap. W. Noel.

A FITTING RESOLVE.

At a missionary prayer meeting in Mangaia, after the whole Bible had been received in their own language, an aged disciple, in rising to address the people from Job 5: 17-19, said: "I have often spoken to you from a text out of other parts of the Bible which we had; but this is the first time we have seen the book of Job in our own language. It is a new book to us. When I received my Bible, I never slept until I had finished this new book of Job. I read it all. Oh, what joy I felt in the wonderful life of this good man! Let us read the whole book. Let us go to the missionary, by day and by night, and inquire into the meaning of the new parts which we have not read. Let us be at his door when he rises; let us stop him when we meet him, that he may tell us of these new books." And, lifting his new Bible before the congregation, with the excited energy of a feeble old man, he said: "My brethren and sisters, this is my resolve. The dust shall never cover my new Bible; the moths shall never eat it; the mildew shall never rot it! My light! My joy!"

The Sabbath Recorder.

New York, September 22, 1853.

OUR ANNIVERSARIES.

It is hoped that the Anniversary season so near at hand will not be forgotten by our people. Only two weeks remain, till our different Societies will be convened at Adams. Shall we not see a goodly gathering? We hope so. The place is very convenient of access by the Rome and Watertown Railroad, the ability of the friends to entertain ample, and their hospitality of the most liberal kind; and we understand that they are very anxious to witness a large assemblage. Let them not be disappointed.

To those who have not visited Adams, we would say, that it is a charming spot of earth. Seventh-day Baptists are no where more beautifully and advantageously located, than they are in that vicinity. Those who have not made their summer trip away from home, would do well to avail themselves of this Sabbath season of the year—lovely autumn—to invigorate their lungs with the pure breezes that play along the shores of Lake Ontario.

We trust that our Adams friends will not be so ambitious to do up a princely style of hospitality, that they will not allow themselves time for all the meetings, from first to last. A few years ago, we ventured to hint to the good housekeepers of the place where we were about to be gathered, the propriety of getting their baking, and such other extra jobs as are usually put off till Sixth-day, all done before the commencement of the meetings, so that they might have ample opportunity to attend them all; and we believe the hint had a good effect. At all events, we know that there was no lack of good congregations on that occasion. We go to such places, not to feast, but to do the Master's business; and we do not want our Marthas to be cumbered about much serving.

We bespeak the prayers of our brethren, that the approaching season may be one of profit to those who attend, and that it may contribute largely to promote the great cause which we all profess to love. No former anniversary season has been of greater importance than this one is likely to be. The world is assuming a new phase in regard to opportunities for Christian effort. Doors of usefulness are opening on every hand, and never was there a time when the friends of the Bible Sabbath were more clearly pointed, by the finger of Providence, to their duty. Now is the time for effort, and now is the time when we need to have our efforts wisely directed. Yet now is the time when Satan will be most busy to distract our counsels. No greater calamity could befall us than to have dissensions spring up just at this time, when all the leadings of Providence are calling for the most vigorous outlays of our united strength. The Lord forbid that, when his people come to present themselves before him, Satan should come also among them. "Pray for the peace of Jerusalem."

There is no more fruitful source of trouble to Christian assemblies, than the coming up of some with the fixed determination to carry a favorite point. And when this determination, not content with open, honorable, and dignified discussion, resorts to artful maneuverings to compass its policy, the result is sure to be any thing but peaceful. There is no estimating the mischief which one unyielding, self-willed and self-opinioned spirit is capable of creating in this way. If there is one among us who can detect in himself any thing of this spirit, or feels in the smallest degree like going up to our anniversaries with such a determination, we hope he will first set himself apart to fasting and prayer, that the evil spirit may be cast out; for 'this kind goeth not out but by prayer and fasting.'

We do not make these remarks, as implying that there are such persons among us, or that there is a probability that our approaching convocation will be subjected to any such disturbance. Nevertheless, we are all men of like passions with the rest of the human race, and timely caution with regard to what has been the occasion of trouble to others, may be of service to ourselves.

An ambition to shine as a shrewd debater, or as a dispenser of smart sayings, does not become the place where Christians are gathered together. Shrewd debaters are not generally remarkable for their influence over deliberative bodies, although they often succeed remarkably in embarrassing the proceedings. And where shrewdness is accompanied with that disposition which endeavors to render an opponent as contemptible as possible, the possessor of it is generally more despised than respected, notwithstanding the prowess with which he acquits himself. As for the dealer in witticisms, his influence is still less, if possible, to say nothing of the diluting effect of such things upon the mind of the jester himself. Dignity, forbearance, and love, are eminently becoming the assemblies of those who deliberate upon the things pertaining to the kingdom of God.

On the whole, we trust that the approaching season will be one of good, and that from the different parts of our Zion brethren will come together anxious only to glorify God; and that, when they separate, they will feel themselves to be brethren still. T. B. B.

THE WAY THEY KEEP SUNDAY IN LONDON.—A correspondent of the New Haven *Register* says that all the lines of omnibuses are in full activity on Sunday, conveying to the towns and villages around the metropolis thousands and tens of thousands of city workers of both sexes, who are not able to taste fresh air except on that day. The little iron steamers of the Thames are loaded full of a Sunday, to carry up and down the river the votaries of pleasure who crowd upon the docks. And then all the railroads of the metropolis are in full blast on Sunday, carrying passengers at a cheap rate to the various points and localities most interesting to strangers and others. Windsor Castle is thronged with visitors on Sundays, the Queen's band discoursing most delightful music in the garden of the palace, commencing immediately after divine service. This band, composed of about forty well-instructed performers, attract vast multitudes to the gardens and grounds around Windsor Castle, on the day above named. Probably a finer band of instrumental performers cannot be found in all Europe. It is the favorite of the court and people. Eating houses, drinking shops, confectioneries, &c., are allowed to accommodate their customers without let or hindrance. In a word, Sunday is a holiday to the masses in London, as it is to the masses of almost every city in Europe, either Catholic or Protestant.

SEA OF LIFE.

An Allegory.

In one of my oft-repeated day-dreams, methought I stood upon a headland, jutting far out into an unknown and mysterious sea. Its waters were bright and sparkling; its waves had a quiet, joyous roll. Innumerable islands dotted its surface, while flowers and fruits bespoke the gorgeousness and luxuriance of tropical climes. The breezes that swept gently among them, were laden with fragrance and gladness. Every pleasure seemed to find here a most captivating abode. It is true, that ever and anon there could be seen mist and cloud and storm, sweeping along the distant horizon, dipping, like some dark-plumed bird, their pinions in the foam-crested wave; but they soon disappeared and all was bright again, and then there was seen spanning each cloud the ever present bow of promise.

As I stood intently gazing upon this scene of beauty, the shore of this sea was suddenly lined with a countless throng of human beings. They were youthful in appearance. Joy played upon every countenance. Hope beamed from every eye. At sight of the sea before them, they clapped their youthful hands, and gave repeated shouts of gladness. As they stood there, gazing upon the bright waters and happy isles, the waves playfully laving their feet, an eagerness to embark upon this sea took possession of their young hearts. Many, in their desire to taste of the sweets before them, plunged into the waves accoutered as they were. The waters at first were cool and bracing, but this very coolness soon chilled the limbs of the inexperienced swimmers, and after vain efforts to sustain themselves, their warm hearts became benumbed, hope died within their breasts, and they sank in despair, to rise no more. The waves rolled above their heads as quietly as they rolled before.

A part of the throng upon the shore, warned by the fate of their companions, turned back and began to build to themselves vessels by which they might sail this sea; but, in their haste to be upon it, they built naught but canoes, skiffs, or at most but small pleasure boats. With these they hoped to reach the beautiful isles, and there be enabled to pass their days in safety and pleasure. They set forth in their frail barks. Songs of mirth and gayety arose, as they glided over the glassy deep. They fancied themselves the happiest of mortals. But being inexperienced, and withal very reckless of consequences, they soon began to strand upon shoals and rocks that lay concealed just beneath the surface. Anon, storms arose, tempests lowered about them, thunderbolts shot thick and fast over their defenseless heads, and when the mists and storm passed away, their shattered barks were seen stranded along the shore, or piled upon the islands, while but few of the once happy group remained to mourn the fate of their companions.

There was another class who, with more prudence than the first, spent a longer time in preparation. They took more pains in fitting up to themselves vessels. They constructed brigs, schooners, sloops, and small ships. They were scheming and calculating, with the stirring, brisk, bustling air of business. They constructed and navigated their vessels with a good degree of skill. However, by the smallness of their craft, and from the want of extensive knowledge and experience, they were compelled to do mostly a coastwise trade, not venturing too frequently or too far out into unknown or unfrequented seas. They nevertheless drove a profitable trade, adding much to the common interest and common comfort of humanity.

But among the vast multitude which I at first saw standing on the shore, I beheld, now and then, one with more thoughtful mien than the rest. They entered upon their preparation for embarking upon the sea before them, with unusual care. They surveyed long and well the difficulties and dangers which they would have to encounter, and prepared everything accordingly. The experience and wisdom of others were carefully sought. Charts were diligently studied. After long years of toil, their vessels, also, were ready, and when they came to launch them, I beheld that they were nearly all majestic steamers. These were all well officered and manned, and every preparation made, every precaution taken, necessary for safety and success. They traversed and explored unknown seas, and visited other continents. They opened ports before closed to the genial influence of trade and civilization, and binding different people together by the common interests of humanity, they were looked upon as universal benefactors. Their approach to different shores was hailed by waiting nations, and if, perchance, now and then, one went down as they sailed the uncertain and stormy sea, the world mourned the loss. *

CATHOLIC VIEW OF SUNDAY.

It is refreshing to meet with a statement of religious belief which is manifestly honest, though it be as manifestly erroneous. The following, copied from a Roman Catholic publication, called a "Catechism of the Christian Religion," is a specimen. We commend it to the consideration of those hair-splitting theologians who, whenever they undertake to explain the fourth commandment, have, so much to say about *a* seventh day, and a seventh part of time, that so they may prepare the way for the introduction of an unauthorized change in the day of the Sabbath, without, as they think, invalidating the commandment.

Q. What is the third commandment?

A. Remember that thou keep holy the Sabbath day: six days shalt thou labor, and shalt do all thy work; but on the seventh day is the Sabbath of the Lord thy God; thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates, &c. Ex. xx, 8, &c.

Q. Why does God commence this commandment by the words, "Remember, &c.?"

A. To remind the Jews that this commandment is only a confirmation of one that had been always observed, by his order, since the beginning of the world. Gen. ii, 3; Ex. xvi, 23.

Q. What does God ordain by this commandment?

A. He ordains that we sanctify, in a special manner, this day, on which he rested from the labor of creation.

Q. What is this day of rest?

A. The seventh day of the week, or Saturday, for he employed six days in creation, and rested on the seventh. Gen. ii, 2; Heb. iv, 1, &c.

Q. Is it then Saturday we should sanctify, in order to obey the ordinance of God?

A. During the old law, Saturday was the day sanctified; but *the church*, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday, so we now sanctify the first and not the seventh day. Sunday means, and now is, the day of the Lord.

Q. Had the church power to make such change?

A. Certainly, since the Spirit of God is her guide, the change is inspired by that holy Spirit. The uniform, universal, and perpetual tradition of all ages and nations, attests the antiquity of, and consequently the Divine assent to, this change; *even the bitterest enemies of God's church admit and adopt it.*

Q. Why did the church make this change?

A. Because Christ rose from the dead upon Sunday, and rested from the great work of Redemption; and because on this day the Holy Spirit descended on the apostles and on the church.

SABBATH-SCHOOL CELEBRATION.

The Sabbath-School connected with the Pawcatuck Seventh-day Baptist Church had a pic-nic excursion and celebration on the 31st of August; of which the following account is given by Alfred B. Burdick in the *Literary Echo and Pawcatuck Advertiser*:—

At about 8 o'clock A. M. the Sabbath-School, parents and invited guests, to the number of about 225, embarked on board one of those "square-toed packets" with which our river abounds, and which, by the way, cannot be outdone in point of convenience and safety for conveying large companies of children, by any mode which we know of. The day was fine, all hearts were full of gladness, and every countenance beamed with pleasure.

A delightful sail of about one hour, which was made doubly pleasing by the soul-stirring music of the "Citizen's Brass Band of Westerly," and singing by the Sabbath-School Choir, brought us to Osbrook, whose mingled scenery of ocean, grove, and meadow, was truly inviting.

After some preliminaries, such as preparing tables for refreshments, a stand for the Band, erecting and occupying swings, &c., an organization was effected by the choice of Rev. Joel Greene, President, and A. B. Burdick, Secretary.

The following is the Programm of Exercises which then followed:—

Music by the Citizen's Brass Band of Westerly.

Invocation by Rev. L. Crandall.

Singing by the School.

Address by N. H. Langworthy, Superintendent.

Address by James Stillman—Subject, *Past and Present Religious Liberty.*

Music by the Band.

Address by Edward Burdick—Subject, *Our Country.*

Address by J. Dennison Spicer.

Music by the Band.

Address by E. R. Darrow—Subject, *Sabbath-Schools.*

Singing.

Address by Rev. L. Crandall.

Address by Rev. Joel Greene.

Music by the Band.

Address by the Pastor, Rev. A. B. Burdick.

At the conclusion of these truly interesting exercises, the President, in behalf of the Committee of Arrangements, requested all to repair to the tables and partake of the refreshments which were in inviting readiness. The clergy took the center of the table on the west, and the Band the center on the east. Blessing invoked by Rev. L. Crandall. Near the conclusion of the refreshments, which passed off in *good taste*, the following Regular Toasts were read by the Secretary:—

1. *Sabbath-Schools*—May their object ever be to prepare the young to enter the Higher School which is taught above by the "Lord of the Sabbath."

2. *The Superintendent*—Ever prompt in the discharge of duty, may the Divine Superintendent direct, and the happy results of his past faithfulness cheer him in his pathway.

3. *Teachers of the Sabbath-School*—In order that they may be qualified for their important labors of love, may they ever feel the necessity of listening to the instruction of the Great Teacher that came down from heaven.

4. *Citizen's Brass Band of Westerly*—May they ever be bound to the hearts of our *citizens* by ties stronger and more enduring than *Bands* of *Brass*.

Responded to by A. J. Foster, leader of the Band, as follows:—

"Though our instruments are but sounding brass and tinkling cymbals, still we aim at the cultivation of a science *ennobling* in its character and *heavenly* in its origin."

Each toast was responded to by a voluntary from the Band.

The Exercises in the Grove were closed by the peformance of "Sweet Home" by the Band and the Company.

THE LIQUOR LAW IN NEW YORK.

The Prohibitory Liquor Law which was brought before the Legislature of New York at its last session, passed the Senate by a vote of 17 to 13. In the Assembly it was lost by a vote of 56 to 54. In view of this result, the Executive Committee of the New York State Temperance Society have issued an Address to the Friends of Temperance throughout the State, the material part of which we copy:—

Friends of Temperance, our just expectations thus painfully disappointed by our public servants—what shall we do? Shall we humbly acknowledge their superior virtue and wisdom, and acquiesce in the propriety of their action? or shall we remove them from the places they occupy, and substitute for them men who will give their influence and votes to secure the passage of the Maine Law?

The State Temperance Society has been hitherto, it is well known, averse to carrying their cause into the arena of politics. They have had no wish, nor have they sought to divide parties or distract them. They saw, or thought they saw, some serious evils in such a course, and endeavored to shun them. Besides, it seemed to them desirable to exhaust, manifestly to all men, whatever of power may lie in a calm appeal to the intelligence and moral sense of our legislators, before resorting to measures more stringent; in order that, when the suppression of intemperance should, in their opinion, imperatively demand these, they might be justified in employing them, by all virtuous and judicious men. Hence, so recently as a few weeks since, they instructed the President to address the lower branch of the Legislature, and urge the passage of the Maine Law before its adjournment, with distinct reference to the possibility, or rather the certainty, otherwise, of its disturbing the harmony of existing parties, and going, at the next and succeeding elections, as a ruling question to the polls.

But nothing more, we conceive, can be gained by appeals of this nature. All who can feel the force of facts and arguments addressed to their understanding, have, it is believed, embraced our cause. It is obvious that we are now opposed, in the main, if not wholly, by banded interests, and majorities under their influence; and to suppose that we can persuade these to legislate for Temperance, and especially to pass the Maine Law, is just as reasonable as to expect tears from stones. "They will not be persuaded, though one should rise from the dead."

The time has come, then, foreseen by many, when the friends of Temperance must adopt a different line of conduct. Our opponents have left us no choice. They are inaccessible to reason; they are immovable in purpose; and by employing the ballot-box, they have been able, year after year, to secure majorities in the Legislature, as inaccessible to reason and as immovable in purpose as themselves. To be overthrown they must be met on their own ground, and fought with their own weapons. To look for their discomfiture by means of an array of facts, however imposing, or by appeals to their reason, however forcible and convincing, is to look for victory from rhetoric opposed by Colt's revolvers. Compelled in fact either to abandon the divine cause for which we have labored so long, or resort to the polls to secure the election of men who favor the Maine Law, we cannot hesitate now, whatever may have been our reluctance hitherto, to avail ourselves of our undoubted right as freemen, and employ the ballot-box for the overthrow of the inveterate foes of the temperance cause.

To this purpose, the present time is singularly propitious. Existing political parties are less cohesive than they have been at any time during the last twenty-five years, and what is particularly fortunate, there are no great issues between them, either as to men or principles, to divert attention or detach support from the important measure we propose to press. There is, beside, a public conviction in its favor, so decided, prevalent and powerful—a conviction not less of its political than of its moral necessity—that in the opinion of the most intelligent and least sanguine men, we cannot fail to command a majority of the legal votes of the State. All that is deemed necessary to insure a memorable triumph, is thorough preparation, in the several counties of the State, to bring to the polls the whole strength of the Temperance cause.

We earnestly recommend, therefore, that in each of these counties a Convention should be held, a complete organization effected, and arrangements made to spread information—through able speakers, the distribution of pertinent tracts, and by means of the local press—before the people, fitted to rouse them to a due perception of the importance of the crisis, and induce them, one and all, to deposit their votes *for men in whom they can confide.*

Should such men be presented as candidates by either of the parties which divide the State, it will be, of course, unnecessary to nominate others; but in all cases, trusting to nothing except explicit and positive assurances, pledges to support the Maine Law should be invariably exacted; and if pledges should be refused or withheld, not an instant should be lost in calling a Convention and nominating known and tried champions of the measure.

It is not impossible that these parties may defer their nominations to a period so near the election that, though their candidates may be unacceptable to Temperance men, there may be no time to call a convention for the nomination of others. To guard against a contingency of this kind—a contingency that seldom occurs through inadvertence—it should be generally understood, and we earnestly recommend that, if the Whig and Democratic parties do not make their respective nominations before the close of the first week in October, the friends of Temperance will immediately thereafter proceed to nominate a ticket of their own, to be supported by their votes subsequently at the polls, be the nominations of other parties what they may.

We would further and finally recommend, that a Committee shall be appointed in each County, charged with the duty of ascertaining by correspondence the views of candidates for the Legislature, and invested with power, should pledges to support the Maine Law be refused or withheld, or nominations delayed, to call a Convention [illegible] the purpose of selecting candidates from the ranks of Temperance.

These and other measures, suggested by local circumstances, will be found to be important, if not indispensable auxiliaries to success in the campaign which we are about to commence. After all, however, they will avail little, unless the friends of Temperance are, in the coming election, the friends of nothing else. To a man they should feel their personal responsibility for its result, and resolve that no candidate, Whig or Democrat, if unpledged to the Maine Law, shall receive their votes; that any candidate, Whig or Democrat, shall receive their votes, if known to be a friend and advocate of that law. In a word, let every Temperance man carry his principles to the polls; so doing, victory awaits us and the honors of victory. The last and the fatal blow will be given to Intemperance and its abettors, and the shout of the delivered be heard ascending to Heaven.

Friends and fellow citizens, in laying these views before you, we disclaim dictation; with hearts full of devotion to our common cause, we invite your coöperation; and believing that you will appreciate our motives, and commend our zeal, we cordially, and without fear for the result, commit the future of that cause to your sovereign hands.

On behalf of the Executive Committee of the N. Y. State Temperance Society,

EDWARD C. DELAVAN, Pres.

WM. H. BURLEIGH, Cor. Sec.

BRITISH BAPTISTS.

From the "Baptist Manual" for 1853, the *Christian Watchman and Reflector* gleans the following interesting statistics relative to the Baptists of England, Wales, and Ireland:—

The results of the returns for the year exhibit 35 Associations, embracing 1134 churches. Of these, 1039 report their condition; 851 having had a clear increase of 1840 members; and 188 having suffered a clear decrease of 321 members. This diminution, it is stated, is to be found chiefly, but not wholly, among the Welch churches, and is regarded as a reaction from the large accessions of former years. The net increase of the whole is 1519; an average of about one and a half to each church. Twelve new chapels have been built and dedicated, and five have been enlarged. The "table of settlements" shows a good deal of change in the pastoral office. Sixty-two new pastors have entered upon their relations and labors within one year, and nineteen ministers have died. Of each of these a short and very appropriate biographical sketch is given. This is a feature of this Manual that is worthy of notice. It preserves in a permanent form, a brief outline history of the ministry, and can be referred to in future years as a reliable record.

The societies of a missionary character are the Baptist Mission, with an income of over $90,000; Baptist Home Mission, with receipts amounting to over $20,000; the Baptist Irish Society, with an income of $11,530; General Baptist Mission, with contributions to its treasury of nearly $10,000; Bible Translation Society, with an income of over $7,000. Besides these, there are the Particular Baptist Fund Society, founded in 1717, whose object is the education of ministers, assistance of poor churches, &c., having an income of $12,925; the Baptist Magazine, Bath and New Selection Societies, whose object is the relief of ministers' widows, the support of superannuated ministers, the relief of widows and orphans of ministers and missionaries. The expenditure of these three societies is $410,090. These facts and figures show a commendable liberality in British Baptists, and exhibit a wise distribution of their charities.

The colleges of the realm are six in number—better were it could they be reduced to two, or one. These are Bristol, the oldest, Leicester, Haverfordwest, Horton, Pontypool, and Stepney. The largest number of students is at Horton—only twenty-seven; Leicester has the least number—ten; Stepney has the largest income, being about $8,600.

AN OLD-FASHIONED REVIVAL.—A correspondent of the Baptist Register, who writes from northern Pennsylvania, thus describes an interesting revival now in progress in that region:—

"There is, in the Bridgewater Association, and has been for several months, one of those 'good old-fashioned revivals' which are not of common occurrence in our times. The place of its first appearance is a farming region, not densely populated, where the New Milford church had held up the standard for thirty or forty years. A young minister, Br. N. Callender, had been laboring for two years, but had just accepted a call to raise a church at the new county seat of Laporte, when the power of the awakening Spirit was observed among his congregation. He attended to their wants, and was soon rejoiced to find them new creatures in Christ Jesus. Meanwhile, others had been convicted of sin, and yet others, and thus it has been for six months; without any continuous meetings, without any excitement, the convicting and converting power of God has been exerted upon the hearts of the people. One family would exhort a neighbor's; persons from one neighborhood would introduce the subject of personal piety into another neighborhood; and in this manner over 100 have been added to Baptist churches, besides a few to other churches; many who are converted have as yet joined none, and perhaps hundreds have received serious impressions which may never be effaced. The country for several miles around has been leavened, and only eternity can tell the results. The last I heard from there, the revival was still in progress, and the brother—engaged to another field—was called from day to day to his blessed work in this. It was a joyous Sabbath, last month, when over fifty, (more than the whole membership previously,) were admitted to the church by the hand of fellowship."

The new church for the use of Rev. Mr. Speer, as a missionary to the Chinese population of San Francisco, is about to be commenced. A subscription of some $20,000 has already been secured for it. It is an interesting circumstance, connected with this enterprise, that among the most liberal donors were some of the resident Chinamen.

To the Editors of the Sabbath Recorder:—

The following lines were found among other little poetical effusions after their author's decease; and though, from the small estimate in which she held them, she had never shown them to me, they breathe so much of the subdued enthusiasm and fervent love of nature for which she was so well known, that I publish them, although in so doing I may reawaken in some hearts a "rooted sorrow," and evoke

> "A voice that now might well be still."

Those who knew her (and they were many) will require no apology for their insertion in the columns of the "*Recorder*." All such will be glad to meet with any little effusion from the pen of one who was so much beloved when living, and deeply regretted in her untimely death. They have an additional interest from the fact that the wish expressed in the last four lines was so far from being realized. She was called to "yield her breath" amidst the full bloom of May and womanhood. J. D. B. S.

LINES,

WRITTEN ON SEEING THE FIRST FADING LEAF, SEPT., 1843.

BY CAROLINE B. MAXSON.

I hail thee, mighty Autumn,
  So solemn and sublime—
Most joyfully I hail thee,
  As, on the wings of time,
Thou mak'st thy first appearing,
  Thy mighty conquests spread,
While Summer shrinks, as fearing
  Thou'lt speed it with the dead.

But whence this dreary sadness,
  As I behold to-day
The world's bright robe of gladness
  Withdrawing from the spray?
I know. 'Tis scenes of Autumn
  That memories fresh retain,
To stir the torpid heart,
  And hush my busy brain.
Let Autumn's charms so lovely
  Now cluster round me long;
Autumn again I may not see,
  But thus shall run my song:

Autumn, thou best of favors,
  Thou bring'st us noble thoughts,
Reward'st our faith and labors
  With heavenly blessings fraught.
I love thee, lonely Autumn—
  I love the glorious hue
Thou 'rt spreading o'er the forest—
  This I with rapture view.
I love the crowded umbrage,
  And by and by the dun,
And all the rich and lovely shades
  Thou 'rt spreading 'neath the sun;
I love the fading flowers,
  I love the leafless tree;
So, Autumn, wield thy power,
  My choice thou'lt ever be;
And if disease shall linger,
  O let me yield my breath
When by thy skillful finger
  Thou paint'st the garb of Death.

THE AMERICAN BOARD.—The following statement by Dr. Pomeroy shows a commendable liberality on the part of the supporters of the American Board, and indicates the true doctrine for all missionary organizations to act upon:—

"The receipts of the Board, from all sources, for the year ending July 31st, do not vary much from $315,000. This result has been reached without any extra effort or special appeal. It was indeed stated, that the expenditures of the year would be at least $300,000. As a matter of fact, they have been $310,000; so that only a small surplus remains in the Treasurer's hands. Here is cause for devout thanksgiving on the part of the friends of the Board. But what shall be the mark to be aimed at during the financial year on which we have just entered? Shall it be $325,000, or $350,000? We cannot speak positively at this moment, but we incline to the opinion, that the sum required for a vigorous prosecution of the enterprise, cannot be less than $325,000, and may rise as high as $350,000, and even higher. The true doctrine on the subject is, *Advance, Advance!* God's hand is moving wonderfully."

A MISSIONARY DEIFIED.—In 1832, Mr. and Mrs. Todd were sent out as missionaries of the American Board to the Tamil people. Mrs. Todd died in 1835, at Devispatan. Rev. Mr. Taylor, of the Madura Mission, being in that place in February last, visited her grave, to see if the monument was in repair. On reaching the spot, what was his concern, to find that lamps are burned, sacrifices made, and prayers offered, to this servant of Christ, and that miracles were commonly reported to have been wrought there! He thought he would put a fence round the grave; but then he considered that this would confirm the notion of its sanctity. He next thought of having the remains removed to the Mission Cemetery at Madura; but this would not enlighten the people. "My conclusion," he says, "was to let it remain, and report the facts to the people of God in America."

NEW EDITION OF THE BIBLE.—Rev. Thomas H. Stockton, an eminent Protestant clergyman, now residing in Baltimore, proposes to issue the sixty-six Books which compose the Bible according to the Received Version in so many different volumes, each containing the text beautifully printed on large, open type, followed by an original dissertation, with explanatory notes and every thing essential to a fair understanding of the sacred text—the whole to form a cabinet or miniature library, which will be more or less costly according to the taste and means of the purchaser—say from $25 to $150 for the whole, according to the richness of binding, &c. The Book of Genesis will first be issued as a specimen; price 50 cents in paper covers, so as to be sent through the Mail. The text is printed separately, so as to be bound apart from the Notes if desired.

TO THE ANNIVERSARIES.—Arrangements have been made with the Rome and Watertown Railroad to take delegates from Rome to Adams Center and back for one fare—tickets to be obtained at the office in Rome after October 3d, and hold good till October 14th. The fare from New York to Rome is $3 26. From Rome to Adams and back about $1 70. Persons leaving New York by steamboat at 6 o'clock Third-day evening, will reach Adams Fourth-day afternoon.—Trains leave Rome for Adams Center at 7 o'clock A. M.; 2.55 and 7.20 P. M.; through in two and a half to three hours.

RELIGIOUS INTELLIGENCE.

A society has been formed in London, "for exploring the ruins of Assyria and Babylonia, with especial reference to biblical illustration," under the patronage of Prince Albert. The plan is to raise £10,000, and commence operations at once in various parts of Mesopotamia; and to sustain necessary activity during three years, £5,000 is to be expended the first year. A committee of twenty-eight noblemen and literati has been formed to carry the design into execution, and there appears to be no doubt of its success.

A correspondent of the Carolina *Baptist*, speaking of a protracted meeting at Island Creek, says: "Truly, the Lord was with us. The gray-headed fathers, the mothers and the children, together with the most intelligent and influential young men and ladies, were seen flocking home to their Father's house. Thirty-eight happy converts have followed our Lord in baptism, three more by experience, not yet baptized, and three restored. Many more have professed, whom we expect to unite with us at our next meeting."

The Twentieth Annual Commencement at Oberlin, Ohio, recently took place. There have been over 1,000 pupils in the institution during the year. One of the female students was a colored girl, Frances A. Williams, of Cincinnati. Her essay is said to have ranked among the best. The whole number of gentlemen in the college during the year 1852–3 was 561; whole number of ladies 459.

We have just received (says the *Bible Society Record*,) a donation of $100 from the church of Rev. Mr. Coan, at Hilo, Sandwich Islands, with a letter. Mr. C. says, this is a part of $2,000 which that church has contributed to benevolent objects during the past year, and in the course of which time 400 members have been added to that church. Surely, there is encouragement to labor for the heathen.

Some eighteen years ago, Romanism was the only religion tolerated by law in Texas. Now it has 30 churches, 25 priests, 6 literary institutions, and an estimated population of 30,000; while Protestantism, which eighteen years ago was illegal, has 27,000 communicants, *i. e.*, 12,000 Methodists, 8,000 Baptists, 6,000 Presbyterians, 1,000 Episcopalians, and about 30,000 adherents among the population.

The English Church Missionary Society has a large surplus of funds and a sad deficiency of laborers. It desired to send forth forty new missionaries last year, but could obtain only a small part of them; they now need more than forty for India alone. They pledge themselves to send out "*any number* of true hearted missionaries, who may appear called of God to the work."

The *Independent* says that there is a clergyman in this city who has toiled for more than ten years in a hard field, where the soil has not seemed to be very productive. A little time since he proposed to the congregation to take a dismission; and on condition that he was released, he pledged four hundred dollars a year in aid of the society, so long as they retained their present church organization. The proposal and its non-acceptance speaks well for both parties.

Mr. and Mrs. Dr. Bridgman arrived at Shanghai on the 3d of May. About two weeks afterwards the work of translating was resumed in committee by Messrs. Bridgman, Culbertson and McClatchie, the return of Bishop Boone being expected within the present year. "With regard to the rebels in Nanking," he says, "no mortal knows what to expect. But one thing I regard as certain. There will soon, probably very soon, be a call for scores of missionaries."

Bishop Smith, of Kentucky, in his annual address, spoke of the destitution of ministers in his diocese as "absolutely crushing." As a remedy, he proposed that the General Convention should authorize the insertion of a new Suffrage in the Litany, and an additional Collect in the occasional prayers, "that the Lord of the harvest would be pleased to send forth more laborers into his harvest."

An undertaking has been begun in England, in which the coöperation of Americans is solicited. It is to raise the sum of $5,000 for the benefit of the poor persecuted Madiai, who are now in exile, and in want. In England it is proposed to confine the contributions to a penny each.

A London correspondent, who writes under date of August 19, says that the Connectional Fund of the Wesleyan Conference had reached at that date the large sum of £70,000, or some $350,000. The fund is to be employed in relieving the chapel debts of the Wesleyan Methodist churches of Great Britain.

The *Christian Watchman* states that Miss Martha Whiting, late the accomplished principal of the Charleston Female Seminary, who died at Hingham a few days since, has left between five and six thousand dollars to objects of religious benevolence.

A new Baptist church is about to be formed at Adams Centre, N. Y., by a colony from the old Adams church. The new interest has in progress a house of worship that will cost about four thousand dollars. The old church had only three pastors in forty years.

The Scotch citizens of Boston have made arrangements to bring to this country from Glasgow, Rev. Mr. Muir, one of the most talented and eloquent ministers of the Free Church of Scotland.

Mr. Tufts, of Medford, who gave the site for the Universalist College on Walnut Hill, has made a will giving the institution also two hundred thousand dollars.

Rev. Mr. Kincaid, of the Baptist Burmah mission, writes from Rangoon, under date of March 28, that eighty-four converts had been baptized since the July preceding.

SOUTHERN SUNDAY WORK.—The following is an extract from a letter written by a young man residing at the South, and published in the *Independent Democrat*, of Concord, N. H.:

"On last Sunday, Mr. —— got ready for church, but his carriage was not ready at the door, which, of course, aroused his *Christian* indignation. He sent for Henry, the footman, and ordered him to be whipped. Henry expostulated, and endeavored to excuse himself. His master ordered him to put on his coat and follow him to the slave yard, saying that he would teach him to answer back. His wife is also a slave, but hires her time. She was waiting to meet her husband, as usual on Sunday, when his brother came and told her that he was in the slave pen. She went about among her friends, and at last got several gentlemen together who were willing to buy him. They offered the gentleman a thousand dollars for him; but he said he would not sell him here, but ordered the slave trader to sell him in New Orleans. The poor wife is almost broken-hearted about him. His children attend our Sunday school, and are interesting, intelligent children. Mr. —— has sold Henry's brother to a Red River planter; thus parting a whole family, out of pure fiendish revenge upon his helpless slave."

European News.

Ten days later dates from all parts of Europe have been received since our last.

The Eastern question seems to be as far from actual settlement as ever. The Czar had accepted the Vienna propositions on the express condition that the Sultan should make no modification in them, and without any stipulation as to the withdrawal of his troops from the Turkish dominions. The Porte has, however, made some modifications in these proposals, and one or two of them are sufficiently shrewd and important. Now it remains to be seen whether the Czar will allow these changes, or will go to war.

There was nothing politically important stirring in England. The Queen's movements in Dublin occupy the newspaper columns, where it is duly set forth how Ireland is in a feverish state of loyalty, and that the presence of the sovereign dispels those mists of ignorance and prejudice which had arisen at the bid of professional agitators. The Queen had visited the Exhibition two or three times, witnessed a review of eight regiments of troops, and paid a private visit to Mr. Dargan at his house at Anville.

A railroad collision had happened near London, in which the Lord Mayor, the Bishop of Lincoln, and other respectables, were considerably shaken up, but not seriously hurt.

The Cholera was continuing its progress in Northern Europe.

A dispatch from Athens, dated the 26th of August, announces that Thebes has been almost destroyed by an earthquake.

In China the revolution advances triumphantly; two more large cities have been added to its trophies; and there seems not the slightest probability that its forward course will be arrested short of the entire expulsion of the Tartars; and this result promises to be quite speedily attained. The imperial treasury is at its last gasp, and extortion and confiscation suffice to fill it no longer. Even the Tartar troops from the North, who were relied on to save the conservative cause, flee at the approach of the rebels, or fall like cowards on their faces before them, and are put to death. As to the Christianity of the new rulers of the country, there is still the best reason to distrust its orthodoxy, while they seem to contemplate no change in the political system, beyond transferring the power to natives, and making merit and not purchase the ground of promotion. Toward foreigners they are very friendly; Dr. Taylor, an American missionary, who has been at Ching-kiang-foo, was cordially received by Gen. Loo, the officer there in command, entertained with liberal hospitality, and sent rejoicing on his way back to Shanghai. The attempt of the imperialists to retake that important city by the help of foreign vessels, has been signally defeated.

Presuming that our readers will be interested in them, we give the details of news from China. A letter dated Hong Kong, July 7, says:—

The principal news from Shanghai is the failure of the attack made by the imperial forces, aided by their fleet of European rigged vessels, on Chin-Keang-foo, a city distant half a mile from the south bank of the Yang-tze River, and strongly fortified. This city is the key to the whole Chinese Empire, and to effect its capture the Tartar chiefs were resolved to strive their utmost. The Shanghai fleet, consisting of the recently purchased Agnes, Antelope, Dewan, armed respectively with 28, 12 and 12 guns, and 25 lorchas, commenced the attack on Chin-Keang-foo on the 28th of May. The defenders had fully prepared themselves for the struggle by strengthening the defenses, burning down all the suburbs, and mounting heavy cannon. The Shanghai fleet anchored abreast of the city, and opened a very heavy fire, which was returned from the stockades with great spirit. The hights commanding the river were so admirably fortified that they did serious damage to the shipping. The fleet peppered away until all their powder was expended, when they were forced to retreat about a mile and a half below the town. The loss on either side was not great. During the engagement about 6000 imperial troops were encamped within three miles of the city, coolly looking on instead of attacking the forts on the land side. The fleet had returned to Shanghai, heartily disgusted at their want of success.

The *Friend of China* is of opinion that the fruitless attack on Chin-Kiang-foo decides the fate of the Empire, since the Tartars, with all the foreign aid they are likely to get, have been fairly obliged to give it up. When the British during the war captured Chin-Kiang-foo, and the news of its fall reached the Imperial ears, an overture of peace was at once made. The *Hong-Kong Register* terms the attack "a Vauxhall kind of bombardment." The Tartar Emperor of China has made a most pitiable application to his subjects for contributions, and his proclamation says that he has no other resource to relieve his bitter distress. To make matters worse for the reigning emperor, intelligence has been received that a revolt had broken out in the Island of Fermosa.

The foreign politicals are doing all in their power to prevent their subjects from visiting the disturbed districts, but the eagerness to gain information is such that all attempts to prevent them are comparatively futile. Dr. Taylor had succeeded in reaching Chin-Keang-foo, and purposed proceeding on to Nanking, but the attack made by the fleet had cut off for a time the communication between the two places, and he was forced to return to Shanghai. Dr. Taylor ascertained that the insurgents observed Saturday as their Sabbath. Mr. Carpenter, an American Baptist [Seventh-day Baptist] had essayed to reach the insurgent camp, but, after reaching about twenty miles beyond Wosung, the refusal of his boatmen to proceed any further had compelled him to relinquish the attempt. Messrs. Muirhead and Wylie, belonging to the London Missionary Society, started in Chinese costume for Nanking, and got as far as Suchau, where they were discovered, lost their false tails, and got hustled by the mob, but were rescued by the officials, who treated them with much care and respect. The Taoutae had complained to the British and American Consuls, but this did not deter two other British subjects, Messrs. Reynolds and Richards, from trying a commercial visit. The Taoutae has compelled their return to Shanghai.

NEW YORK STATE NOMINATIONS.—The Democratic Party held a Convention at Syracuse, last week, to nominate Candidates for the officers to be filled at the forthcoming election. The two branches of the party—called now-a-days the hard-shells and soft-shells—could not agree, and so each nominated a ticket. The "Hards" nominated Geo. W. Clinton for Secretary of State, James E. Cooley for Controller, James T. Brady for Attorney General, Winslow C. Watson for Treasurer, John C. Mather for Canal Commissioner, John D. Fay for Engineer and Surveyor, Miles W. Bennett for State Prison Inspector, Samuel S. Browne for Clerk of Court of Appeals, Charles H. Ruggles and Hiram Denio for Judges of the Court of Appeals. The "Softs" nominated for the same officers respectively, Isaac A. Verplank, Robert Kelly, Martin Grover, Francis Segur, Andrew J. Yates, W. H. Bristol, Wm. C. Dreyer, Albert Edgerton, Charles H. Ruggles and Hiram Denio.

SUMMARY.

Miss Anna DeWolf, the daughter of Mr. DeWolf, of Chicago, Illinois, who was so terribly scalded on the morning of the 8th inst. in consequence of the breaking of the crank-pin of the steamer Bay State, while on her passage from Fall River to this City, died in the New York Hospital from the scalds she received on that occasion. It will be recollected that Mr. DeWolf, with his wife and eight children, who had been sojourning in New England for a term of weeks, were returning to their western home when they met with the fatal occurrence on board the ill-fated boat which resulted the same day in the deaths of his three daughters, Mary, Maria and Charlotte. Anna DeWolf, the eldest daughter, was badly scalded, but hopes were entertained that she would recover, but now we are pained to add her death to the melancholy catalogue.

On the 8th inst. an affray took place near Tibbatt's cross-roads, some ten miles back of Alexandria, in Campbell County, Ky., between William Prichard and Jesse Yelton, which resulted in the death of the former. The parties were both between fifty and sixty years of age, and both farmers in easy circumstances. Mr. Yelton was widely known, having a few years ago been County Judge, and being generally prominent as a citizen. Prichard was famed for his height, being the tallest man in Kentucky, with the exception of the celebrity known as the "Kentucky giant."

Harvard College opens this year with the largest classes ever known at that Institution. *The Boston Transcript* says: The Freshman class numbers 75, the Sophomore 100, the Junior class 90, and the Senior class 90, making in all 355 under-graduates. The entering class of the Divinity School numbers 7, 4 of whom are graduates of the College. Both of the upper classes have received additions, making the whole number to be 20. The number of students connected with the other professional schools has not been definitely ascertained, but will swell the sum total to about seven hundred.

One of the patients in the Pennsylvania Hospital for the Insane, at Blockley, recently broke out of his apartment and went to the stable of the institution, where he harnessed two horses to a carriage, and drove off tandem. The lunatic found his way to Red Bank, where his real condition was suspected, and he was brought back to the city and restored to the asylum. The unfortunate man was detected when his fare was demanded on board the ferry boat. He answered very promptly, that he paid no fare, as he owned all the property around Red Bank.

The Bridge of the New Hope and Delaware Bridge Company will be sold at Lambertsville, N. J., on Tuesday, Sept. 20, at 3 o'clock P. M. The sale will be made by the Receivers, who for some time past have had the control of the bridge. This bridge spans the Delaware, and connects Lambertsville, in New Jersey, and New Hope, in Pennsylvania, and has heretofore been an important point of communication between the two States.

The steamship Georgia, on her way from New York to Havana, put into Norfolk in distress on the 10th inst., having sprung a leak. The vessel was much damaged—her hurricane-deck, state-rooms, bulk-heads, &c., being cut up for fire-wood—all her wood having been washed away. Many of the passengers lost all their baggage and money. But for the exertions of the passengers the vessel must have foundered.

A dispatch dated Philadelphia, Thursday, Sept. 15, 1853, says: Wm. Spriggs, a fugitive slave, claimed by Dr. John Whitridge, of Baltimore, was arrested here this afternoon by a young man of 18, a son of the celebrated Geo. F. Alberti. A hearing was had before Commissioner Ingraham, when the fugitive acknowledged that he was a slave, and refused to have counsel. A warrant was therefore made out, and the slave started for home with his master.

The Boston Traveler has been informed that the valuable cabinet of many thousand specimens in Comparative Anatomy, Mineralogy, and other sciences, collected in the course of years by that distinguished savant, Professor Agassiz, has been purchased for the University at Cambridge, at the price, as is rumored, of $12,500, the greater part of which, it is said, was obtained by private subscription.

The New Haven papers state that on Friday evening six obstructions were placed on the branch Railroad between Berlin and Middletown—for the purpose of destroying life. The train struck the first impediment, which luckily did not throw the engine off, although the cow-catcher was destroyed.

At Russeltown, C. E., Mr. Samuel McDonald, in climbing over a fence on the 3d inst., entangled the lock of a gun, which he was carrying, in his dress, and discharged the contents into his body, killing him instantly.

Mr. James C. Forsyth left New York very suddenly in the last steamer for Europe. It is now charged that he had committed forgeries to the amount of $100,000 to $150,000, principally upon his father and father-in-law, and obtained the money from Kingston, Hudson, Albany and New York. On the day that he left he sold $6,000 of paper to brokers, which has since been paid by friends. Mr. F. had always stood high, and in money matters had extensive credit, producing, as occasion required, large amounts of the best securities. Gambling was probably the cause of the delinquency. He owed $3,000 to one of the most notorious villains of the "profession" in this City.

The Missouri River has opened for itself a new outlet into the Mississippi. On Saturday week it cut a new mouth or debouche into the Mississippi, across the point of land lying about half a mile above where it has run of late years. It now strikes the Mississippi in a direction which is likely to prevent the washing of the Illinois or eastern shore to any injurious extent. At the last accounts, two steamers had passed through the new chute, and this may now be regarded as the main channel of the Missouri.

The XXVIth Fair of the American Institute will open at Castle Garden on Thursday, Oct. 6, and continue through the ensuing two weeks. The Trial of Ploughs and Spading Match will take place at Flatbush on the 10th; the Flower-Show at the Garden on the 17th; the Cattle-Show at Hamilton-square on the 19th to the 21st inclusive. The Anniversary Address will be delivered by Gov. Seward at Metropolitan Hall on the evening of the 20th.

The Ovarnet (Alleghany Co.) *Republican* chronicles a horse-race which came off in that place, for a stake of $400, best in *twelve hours*, in harness. The winning horse made eighty miles in *eight hours and eight minutes*, including stoppages, with the roads in bad condition. Its competitor reached the eighth heat after the other had nearly completed the ninth of ten miles, and was withdrawn and *died in less than an hour.*

The Philadelphia Bulletin understands that Madame Otto Goldschmidt (Jenny Lind) has presented her husband with a son and heir. The event took place on the 5th of August, in the City of Dresden, where Madame Goldschmidt now resides. The intelligence comes from the lady herself, in a letter to a correspondent in Philadelphia.

A serious collision occurred on the Central New York Railroad, at Oneida Depot, on Sixth-day, Sept. 16. A freight train ran into the rear of a passenger train not in motion. One man was killed outright, and several others were so badly injured that their lives are despaired of. The Coroner's Jury put the blame on the engineer and conductor of the freight train.

The Commissioners of the Wyoming Conference of the M. E. Church have located the Susquehannah Seminary at Binghampton. The site for the Seminary embraces over five acres of ground, is a desirable piece of land for such a purpose, and was given by Hon. S. H. P. Hall. The buildings will cost about $25,000.

A dispatch dated Syracuse, Sept. 17, 1853, says, Victory Birdseye died very suddenly, at his residence in Pomeroy, last night, aged 71. He had resided in Pomeroy for forty-six years; was twice elected to Congress, to the State Senate; to the Constitutional Convention in 1821, and frequently to the Assembly.

The Louisville papers announce the death, on the 5th inst., at his residence in Shelby County, Ky., of Major Ballard, in his 95th year. He was born near Fredericksburg, Va., in August, 1759; moved to Kentucky in 1779; served in the war of the Revolution, and also in the war of 1812, and was repeatedly a member of the Legislature of Kentucky.

A Texas mail contractor excuses himself for failing to perform his services as per schedule, by alleging that the musquitoes are actually so bad upon his route, as to make it dangerous to the life of man and beast to travel it at the season of his recent failures.

Edward Owens, late bridge tender at Rancocas, N. J., has been fully committed by Justice Sharp, of Moorestown, to answer the charge of having caused the death of Jesse Iredell, on Friday night last, by placing an obstruction on the Camden and Amboy Railroad, near Beverly.

Some of the corporators of the New York Atlantic and Pacific Railroad, recently incorporated in this State, met at the Metropolitan on Friday, and subscribed some thirteen million of dollars to the capital stock, which is one hundred millions. Of this subscription Mr. Robert J. Walker made ten millions.

A shocking murder was committed in Sherborn, Mass., Sept. 14th. A young man named Chapman killed with an axe an old man named Cousins, and attempted to kill his wife in the same way. The old gentleman was wealthy, and plunder was probably the object sought. The murderer has been arrested.

An American in England writes: "At all the river landings and railroad stations in the United States, you have crowds of boys selling newspapers and books—food for the mind. Here there is nothing of the kind; but hordes of idle, dirty boys, to rub blacking on your boots."

The authorities of New York are beginning to move in the matter of unlicensed rum-selling. Fifty-one dealers were recently indicted by the Grand Jury and arrested. The Mayor has issued orders for the arrest of every person selling liquor without a license.

The Massachusetts Free Soil Convention, which was very fully attended, has nominated Henry Wilson for Governor, and Amasa Walker for Lieutenant Governor. The delegates seem to be very confident of carrying the State at the November Election.

The new suspension bridge at Tiffin, Ohio, is in a state of forwardness, and begins to show its proportions. The towers on both sides of the river are finished ready for sustaining the cables, which are ready for stretching.

A serious collision occurred, Sept. 15, on the Hudson River Railroad, between a single engine and the Poughkeepsie afternoon down train. Three persons were killed and two injured very badly. No passengers were hurt.

The Village of Amsterdam was visited by fire Sept. 13, and suffered a loss of $30,000 to $50,000.

A Greek merchant named Barbakis, residing at Moscow, deceased some time since, leaving his entire fortune, which exceeds $1,500,000, to the Greek Government, to be applied in aid of education in Greece. The money has safely arrived at Athens.

Our dates from New Orleans are up to Saturday, Sept. 17. The fever is decreasing, the deaths being not more than 20 per day of pestilence. There are about the same number daily in Mobile.

The receipts of the Milwaukie and Mississippi Railroad Company for August were, in round numbers, $18,000; and thus far in September about $1,100 per day. This is very favorable.

The Franklin Institute, of Philadelphia, advertises that it will hold an exhibition of American manufactures in that city from the 18th to the 29th of October next, in the great halls of the Museum Buildings.

Robert M. Middleton, a brakeman on the Hudson River Railroad, was killed on Saturday, while upon a car belonging to a down train, which was passing Seventieth-st. at the time.

The reports from New Orleans show a gratifying abatement in the number of deaths from Yellow Fever. The Lake Coast, however, was suffering severely.

The Trial at Albany on Impeachment of Mr. John C. Mather, Canal Commissioner of our State, has resulted in his emphatic acquittal.

New York Market—Sept. 19, 1853.

Ashes—Pots $5 75; Pearls 5 50.

Flour and Meal—Flour, 6 75 for Canadian, 6 18 a 6 25 for common to straight State, 6 18 a 6 37 for fancy Michigan and Indiana, and common to good Ohio. Rye Flour 4 00 a 4 12. Corn Meal 3 81 a 3 87 for Jersey. Buckwheat 6 45 per bbl.

Grain—Wheat, 1 45 for prime white Michigan, 1 49 a 1 52 for choice white Genesee, 1 43 for good Ohio. Oats, 42 a 44c. for Jersey, 46 a 48c. for State and Western. Rye 95c. Barley 78c. Corn 84c. for good Western mixed.

Provisions—Pork, 13 00 for prime, 16 00 for mess. Beef, 4 50 a 6 00 for prime, 6 75 a 9 25 for country mess. Lard 11½c. Butter, 15 a 18c. for Ohio, 18 a 21c. for State. Cheese 9 a 9½c.

Hay—60 a 70c. per 100 lbs.

Lumber—14 50 for Eastern Spruce and Pine.

Potatoes—1 50 a 1 75 per bbl. for Whites, 3 00 for Mercers, 2 50 for Virginia sweets.

Tallow—10½c. for Butchers' Association.

Wool—43 a 45c. for native American, 55 a 57c. for Merino, 60 a 62c. for American Saxony.

MARRIED,

In Alfred, N. Y., Sept. 10th, by Rev. D. E. Maxson, Mr. CHARLES W. BURDICK to Miss MARY A. WOOD, both of Alfred.

In Hopkinton, R. I., Sept. 12, by Eld Henry Clarke, Mr. EBENEZER COLLINS to Miss MERCY TUCKER, both of South Kingston, R. I.

At Potter's Hill, R. I., on the 12th inst., by Eld. C. M. Lewis, Mr. CHARLES N. CRANDALL to Miss MARY ANN BABCOCK.

DIED,

In Milton, Wisconsin, October 2, 1852, Mrs. ELIZABETH FLINT, aged 57 years and 8 months. Sister Flint embraced religion when about sixteen years old. It being inconvenient to meet with Seventh-day Baptists, she became a member of the First-day Baptist Church, (but kept the Sabbath,) where she retained her standing about four years; then removing to Allegany Co., N. Y., she united with the 1st Seventh-day Baptist Church of Alfred, where she remained until the constitution of the Seventh-day Baptist Church in Scio, where she and a few others united to worship the God of the Sabbath in the beauty of holiness. There she maintained a pious and godly life, until she was removed by the hand of God to his blest abode, where the wicked cease from troubling, and the weary are at rest. In her death the church lost a worthy and exemplary member, and her husband and children lost a loving and devoted companion and a tender and kind mother.

At his residence in Amity, Allegany Co., N. Y., on the 9th day of September, 1853, JOSEPH FLINT, aged 61 years and two months, of bilious cholic, after an illness of 24 hours. Brother Flint was a worthy member of the Seventh-day Baptist Church of Scio, with which he had been connected ever since the church was constituted. The community feel that they have met with an irreparable loss, for he was a man who had the confidence of all who knew him. The funeral services were conducted by Eld. Jared Kenyon; discourse from Prov. 10: 7—"The memory of the just is blessed, but the name of the wicked shall rot." His remains were followed to the grave by a large concourse of people, where he will remain until he shall be raised in the likeness of his divine Master, to hail him in triumph. C. R.

In Brookfield, Madison Co., N. Y., Sept. 9th, Mr. SAMUEL BABCOCK, aged 78 years. Mr. B. was a native of Hopkinton, R. I., and in early life settled in Brookfield, with his father's family, of which the greater part have gone to their final resting place. In early life he became connected with the Seventh-day Baptist Church, of which he was a member at the time of his death. He has left a widow, two brothers, and one sister, to lament their loss.

In Bridgewater, Oneida Co., N. Y., July 24th, Mrs. MARY BLIVEN, widow of Capt. Ethel Bliven. Mrs. Bliven was a native of Westerly, R. I., and a descendant of the venerable Elder Thomas Hiscox, an early pastor of the first Seventh-day Baptist Church in Hopkinton, with which church Mrs. B. became a member when young, and remained a member thereof until death.

In Hopkinton, R. I., on the 11th inst., Mrs. MARTHA LEWIS, wife of Pardon Lewis, aged 47 years. She suffered very much in her sickness, but bore it with Christian fortitude. Sister L. was a member of the 1st Seventh-day Baptist Church of Hopkinton, and left with her friends and brethren a good hope that death to her was gain.

LETTERS.

Charles Rowley, D. E. Maxson, George S. Crandall, H. H. Baker, S. R. Wheeler, Henry Clarke, C. D. Langworthy, Lucius Crandall, Joshua Hill, Wm. B. Maxson, Charles M. Lewis, Henry B. Steadman, T. H. Dunn, J. L. Spencer.

RECEIPTS.

FOR THE SABBATH RECORDER:

Daniel Potter, Alfred	$2 00	to vol. 10	No. 52
Elijah Lewis "	2 00	10	52
F. Hamilton "	2 00	10	52
Jared Stillman, DeRuyter	2 00	10	52
Willard D. Wilcox "	4 00	8	52
Jared Clarke, Unadilla Forks	3 00	10	52
Francis Cole, Ceres	1 00	10	39
D. A. Babcock, Scott	2 00	10	52
Lewis Sayre, Montra, O.	2 00	11	13
Henry Clarke, Dorrville, R. I.	2 00	10	52
D. Saunders, Potter Hill, R. I.	2 00	9	52
H. B, Steadman, New Shoreham	1 00	10	15
N. C. Williams, Albion, Wis.	2 00	9	52
T. H. Dunn, Meadville, Pa.	2 00	10	39

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Daniel Larkin	$1 00	Daniel Saunders	$1 00
E. P. Larkin	1 00	O. C. Lewis, Jr.	1 00

WILLIAM M. ROGERS, Treasurer.

Yearly Meeting of the New Jersey Churches.

THE Yearly Meeting of the New Jersey Seventh-day Baptist Churches will be held with the Seventh-day Baptist Church in Plainfield, N. J., commencing on Sixth-day before the third Sabbath in October, at 2 o'clock P. M.

An invitation has been extended to the Church in New York to meet with them, and participate in the exercises of the occasion. A general attendance of the members of all the churches is solicited.

W. C. WHITFORD, Sec.

The Ohio Association.

THE Seventh-day Baptist Ohio Association will hold its next meeting with the Church in Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October next, which will be the 6th of the month. Ministers and brethren from other Associations are invited to meet with us and participate in our deliberations. All such will meet with a welcome reception. ELI FORSYTHE, Cor. Sec.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Board Meetings.

THE Executive Boards of the Seventh-day Baptist Missionary and Publishing Societies will hold meetings at New York on Fifth-day, Sept. 29, to hear their Annual Reports, &c.

Seventh-day Baptist Anniversaries.

THE Eleventh Anniversary of the Seventh-day Baptist Missionary Society will be held at Adams Center, Jefferson Co., N. Y., on Fifth-day, October 6th, commencing at 10 o'clock A. M. The meeting will be opened with a missionary discourse; which will be followed by the reading of the Annual Reports of the Executive Board and other officers, and by addresses, occupying the whole day.

The Eleventh Anniversary of the American Sabbath Tract Society will be held at the same place in the morning of Sixth-day, Oct. 7, commencing at 9 o'clock.

The Fourth Anniversary of the Seventh-day Baptist Publishing Society will be held at the same place in the afternoon of Sixth-day, commencing at 1 o'clock.

On Sabbath and First-day it is expected that there will be preaching, at such times and by such persons as the Church shall appoint. It is also expected, that the Executive Board of the Missionary Society will hold a meeting on First-day.

☞ At the session of the General Conference held in Plainfield, N. J., September, 1853, the following Committee was appointed on the subject of Education, viz: T. B. Stillman, W. B. Maxson, W. C. Kenyon, J. H. Cochran, J. R. Irish, Lucius Crandall, J. M. Allen, G. B. Utter, O. P. Hull. A meeting of this Committee is hereby notified, to be held during the Anniversaries at Adams.

1,000 Book Agents Wanted.

INTELLIGENT AND INDUSTRIOUS MEN WANTED in every part of the United States, to engage in the sale of the best assortment of Illustrated POPULAR AND USEFUL BOOKS published in the country.

Men of good address, having a small capital of from $25 to $100, can do well by engaging in this business, as the inducements offered are of the most liberal character.

For further particulars, address, (postage paid,)
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Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can pleas themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Spring Arrangements*, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 3.15 P. M. This line connects at Elizabethtown with trains by the N. J. Railroad, foot of Cortlandt-st.

Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3.45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilksbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.

Trains on this road pass Plainfield at the following hours:

Going to New York—6.40, 10 a.m., 12.15, 5.30 p.m.
Going from New York—9.35 a.m., 1.80, 5.30, 7.30 p.m

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

A. MENEELY'S SONS, West Troy, N. Y.

Election Notice.

STATE of NEW YORK—SECRETARY's OFFICE, Albany, August 18, 1853—To the Sheriff of the County of New York.—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Henry S. Randall;

A Comptroller, in the place of John C. Wright;

An Attorney-General, in the place of Levi S. Chatfield;

A State Engineer and Surveyor, in the place of William J. McAlpine;

A State Treasurer, in the place of Benjamin Welch, Junior;

A Canal Commissioner, in the place of John C. Mather;

A State Prison Inspector, in the place of William P. Angel;

Two Judges of the Court of Appeals—one in the place of Charles H. Ruggles, and one in the place of Hiram Denio appointed to fill the vacancy occasioned by the resignation of Freeborn G. Jewett;

A Clerk of the Court of Appeals, in the place of Chas. S. Benton.

All whose terms of service will expire on the last day of December next, except that of Freeborn G. Jewett, which will expire on the last day of December, 1857.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of John W. Edmonds, whose term of office will expire on the last day of December next;

Also, four Senators for the Third, Fourth, Fifth and Sixth Senate Districts, in the places of William McMurray, Obadiah Newcomb, James W. Beekman, and Edwin D. Morgan, whose terms of office will expire on the last day of December next.

County Officers also to be elected for said County:

Sixteen members of Assembly;

Two Justices of the Superior Court, in the places of John Duer and Robert Emmet;

A Judge of the Court of Common Pleas, in the place of Charles P. Daly;

A District Attorney, in the place of N. Bowditch Blunt;

Two Governors of the Almshouse, in the place of Richard S. Williams and Isaac Townsend;

All whose terms of office will expire on the last day of December next.

Yours, respectfully,
HENRY S. RANDALL, Secretary of State.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. 6, title 3, article 3d, part 1st, page 140. sep. 1.

Miscellaneous.

Get up before the Sun.

Get up before the sun, my lads,
Get up before the sun!
This snoozing in a feather bed
Is what should not be done.
Between sunrise and breakfast, lads,
Rise, breathe the morning air,
'Twill make you look so bright, my lads,
'Twill make you look so fair.

Get up before the sun, my lads,
Shake off your sloth—arouse!
You lose the greatest luxury
That life has, if you drowse
Between sunrise and breakfast, lads;
Arise, then, do not lose
The key of health and happiness,
By lying in a snooze.

Get up before the sun, my lads,
And in the garden hoe,
Or feeds the pigs, or milk the cows,
Or take the scythe and mow;
'Twill give you buoyant spirits, lads,
Give vigor to your frame—
Then rise before the sun, my lads,
And these rich blessings claim.

Newly-Invented Steamship.

In this age of daring, unexpected and impetous advancement, belief in the value of discoveries and inventions yet untried may safely be large, judging by the vast array of analogies and experiences, of which we are constantly put in possession. The so-called impossible passage of the Atlantic by steam in fifteen days, has been rendered still more wonderful by the reduction of the time by degrees to twelve and finally to nine days and a fraction. But this reduction is evidently but the precursor of continued diminution of the period required, and therefore we are not much surprised to learn that one of the most eminent of living engineers, William Norris, of Philadelphia, has commenced constructing in this city a steam vessel, to be ready to sail somewhere about next February, and which will, in the opinion of the inventor, be able to perform a voyage to Europe, habitually and securely, within six days, besides possessing various other advantages over ordinary steamers.

This vessel is now building at Green Point, and is of the following dimensions: Length on deck 225 feet; depth of hold 21 feet; diameter of paddle-wheels 36 feet; beam amidships 37 feet; draft of water 6½ feet; displacement 750 tuns; power 1,200 horses; accommodations for 80 passengers.

The builders guarantee that she will make the voyage between New York and England within six days in the winter season. William Norris, Civil and Mechanical Engineer, and John W. Griffiths, Naval Architect, are the constructors and patentees. They claim the following advantages in their improvements:

1. A perfect security against fire or water.
2. Less risk to life, and greater comfort to passengers.

The boilers will be placed within walls of iron, with iron beams over the same.

Air chambers, of sufficient sustaining capacity, will extend the whole length of the ship.

The sudden shocks of head and beam seas, to which all ships of the present construction are liable, are obviated by these improvements, while the gentle undulating motion, always maintained, will tend to prevent sea-sickness, and at the same time keep the decks dry except from spray.

The full power of the engine will be reserved for combatting heavy gales, while ships of the present construction are compelled to slacken their steam as the gale increases in severity. These new improvements enable more steam to be applied, the harder the gale blows.

The machinery of this ship will consist of one walking-beam engine with two tubular boilers, all of the most improved construction, but without any thing new in their principles. The power of the engine, in proportion to the size and draft of water will be very great, about five times as great, we believe, as that of the steamers of the Cunard line. In an ordinary vessel, such power cannot be applied, as it would tear the hull to pieces. In the present case, however, it is made practicable by the peculiar internal structure as well as by the novelty of the model.

As will be seen by the figures given above, the floor of the vessel is unusually flat, and its draft of water exceedingly small. At the same time the bow is unusually sharp. In fact, the model is the result at once of a great deal of practical experience, as well as of laborious and careful mathematical calculations, and it is believed that its lines and form are such as to produce *the least possible resistance* in passing through the water. Here, then, we have the grounds for the estimate that an average speed of twenty miles an hour will be attained in storm as well as calm:

1. Sharpness of bow, perfection of curves, and light draft and buoyancy.
2. Enormous power of engine.

The daily consumption of coal will be about 90 tuns, and the stock for a passage about 300; no freight is to be taken. The vessel is named the William Norris. She will be ready for launching by the 1st of December. Her boilers and engine are building at Secor's. She will carry no masts, but will be arranged with jury-masts to rig in case of necessity. [Tribune.

Pasturing Meadows.

A great many farmers make it a practice to turn their whole stock into meadows as soon as the bottoms have got a good start, and frequently before, if crowded for the want of feed. It is an impoverishing process, materially and entirely wrong. Meadows, however, well laid down, receive nothing except from the process of top dressing, which does not prevail in this country, but are continually shorn to the very earth of all their produce, none of which is ever returned in any shape, until it is again broken up. Now, is not this as great a draft on the bank as the deposits will warrant, without depleting by pasturing? The droppings of the animals are no compensation, with the exception of sheep, and do more injury than good, if not very thoroughly distributed in the spring.

The way to extirpate and thoroughly destroy Canada thistles, and all noxious and vicious pests and weeds, is to keep the leaves cut down—leaving the roots bare and without the ability to increase or extend, and wherein does the process vary? Instead of the hoe or scythe, the sharp noses and keen scissors of the hungry animals keep down every spear of fresh vegetation. Every new leaf that expands on shrub, tree or plant has a new root, fibre and spongioles, and if continually despoiled of its leaves, the provision for next year's produce is materially curtailed. The cutting of *rowen*, or after-math—every mouthful taken by an animal—lessens its ability to produce the next crop.

Farmers are continually complaining that their meadows run out; the timothy and clover disappear, and foul grasses usurp their places, and this must be the inevitable result of a constant clipping and feeding system. This effect is not so sensibly felt in a wheat-growing country, where a constant rotation is necessary, and no land fit for plowing is allowed to lay long in permanent meadow; yet in all countries there is more or less land not adapted to wheat, that should remain in meadow, and may be kept in good heart as such for twenty or forty years, by proper management.

Timothy grass is a perennial, long-enduring grass on moderately dry land—a little liable to be thrown out and killed on wet and heavy land. It is of the nature of wheat, increasing only by offsets, and the seed magnified appears exactly like the wheat kernel, and makes a flour hardly distinguishable in taste or composition. If the offsets are eaten off at their first starting after the hay clip, the whole stock is weakened, and perhaps is winter-killed. Clover is equally affected, and even June grass, and the whole class of plants that increase by snake-heads, or runners, are rendered weak, and he next year's production feeble and light.

No one can have his cake and eat it too; all take out and no put back, soon empties the meal chest. The result is as palpable as *law suits.* [Rural New Yorker.

The Mammoth Tree.

Our readers are aware, (says a San Francisco paper,) that this wonderful production of nature, which has drawn so many travelers to witness its vast dimensions, has been felled to the ground, and the bark stripped from it, for the length of fifty feet from the base. We learn that it is now in Stockton, and will be brought to this city, to be exhibited for a short time prior to being shipped to the Atlantic States. The bark, which is from one to two feet in thickness, has been taken off in sections, so that it can be placed, relatively in its original position, and thus give the beholder a just idea of the gigantic dimensions of the tree. So placed, it will occupy a space of about thirty feet in diameter, or ninety feet in circumference, and fifty feet in height. A piece of the wood will be shown, which has been cut out from the tree across the whole diameter. We are told that this piece of wood shows a vestige of bark near the middle, and that this bark was evidently charred many centuries ago, when the tree was comparatively a sapling.

A curious circumstance is related, connected with the felling of this wonderful tree. It was accomplished by first boring holes through the body with long augurs, worked by machinery, and afterward sawing from one to the other. Of course, as the sawing drew to a close, the workmen were on the alert to notice the first sign of toppling; but none came; the tree was so straight and evenly balanced on all sides, that it retained its upright position after it had been sawed through. Wedges were then forced in, and a breeze happening to spring up, over went the monster, with a crash which was heard for miles around.

Newly-Patented Printing Apparatus.

The late London journals contain descriptions of a printing apparatus newly-invented by a Major Beniowski, for which a patent has been obtained, and which a joint stock company intends to put in operation.

The primary feature of the scheme is the use of the logotypes, the peculiarity of which is that, besides being composed of double, treble, and even quintuple combinations of letters, the character to be printed is stamped at the bottom of the type, and so presented first to the eye of the compositor, and consequently a person not trained in what is technically termed composing can soon with great facility single out the letter he requires. Logotypes, so far from being novel, were used in printing one newspaper at least toward the close of the last century. The reason assigned for their abolition was the immense space required for their proper arrangement, the frames employed being ten times as long as the ordinary existing case. To remedy this, Major Beniowski has devised what is termed "the authoritor," composed of 1,650 compartments rising above each other, and all placed within the reach of a person sitting opposite them in a chair. Here the single and combined letters are arranged in convenient alphabetical order; and, instead of being selected with the hand, are picked up with metal tweezers. Whatever difficulties may attend the practical every-day working of the machinery, there can be no doubt that the composing of the logotypes is an operation of great rapidity. It is part of the system that females and children can soon be taught to compose. A young lady composed five and a half lines from a newspaper, taken up at random, within three minutes, which is at the rate of 110 lines per hour, a speed far above that which is attainable under the established system, and which, if the other parts of the plan correspond with it, must have the effect of immensely reducing the cost of composition. The distribution of the type, after being used, is performed by means, first, of drawers into which it has to be dropped, and then by being slid down the composing apparatus in separate grooves.

The second feature of the scheme is a printing machine having the following novel features: The types are imposed on the interior surface of a cylinder, and therefore cannot fall out by their own gravity, nor can they be driven off by the centrifugal force, be the angular and the perimetral velocity ever so great. The feeding and receiving boards, the distributing, inking and impression rollers, like all the other organs of this machine, are in the interior of a cylinder, and therefore the whole occupies but one-third of the space it would otherwise require. The distance between the feeding and receiving boards is reduced to a few inches. The receiving and depositing of the printed sheets is performed automatically, and therefore the number of attendants is reduced in proportion. The machine is simple in construction, but its productiveness may be increased to an unprecedented extent. A machine constructed for the purpose of throwing off about 20,000 impressions per hour of a paper the largest size in existence would occupy no more than a common four-feeder. Such machinery, combined with a double composition, would produce 40,000 impressions per hour.

Another feature is found in inking-rollers, permanently elastic, not subject to atmospheric influences, and which may be driven with any velocity. They are filled with compressed air, and those in use were exposed during a period of upwards of twelve months to dry and wet weather, and also to temperatures varying from summer heat to below zero, without ever wanting more than a few minutes to make them dry. R. Green, Esq., M. D., in his report on the machinery generally, observes: "The inflated India rubber rollers are absolute perfection. No other substance in nature possesses the perfect and permanent elasticity of vulcanized India rubber and compressed air; and being formed without a seam, their durability appears to be almost without bounds."

Another Cavern.

The *Greylock Sentinel*, of August 12, gives an account of the late discovery of a large cavern in the side of the mountain near North Adams, in Berkshire County, Mass. The exploring party found the mouth of the cave wholly filled up, but an hour's digging revealed a cavity large enough to admit the passage of one man's body. A rock which was the chief obstruction, having been removed by blasting, they began the descent. A sharp turn to the left brought them to a broad, flat rock, which extended down some twenty feet, ending with a standing place for two, and below yawned the jaws of a measureless pit. On throwing down a lighted torch into the cavity, it was evident that a room of considerable extent was below. A small rope was made fast around the body of one of the party, when he was lowered into the abyss, landing safely on the bottom, a distance of about twenty-five feet. After a partial exploration of this room, finding that there were numerous passages leading from it in various directions, and that there was yet another room, which, as the shades of evening were gathering about the outer world, it would not be convenient to explore, they concluded to abandon further researches until the following morning.

Tuesday morning the cave was revisited by the glimpses of the lantern and candles. Prepared with a large, stout rope, the descent was effected with much greater facility than before. The first room it was decided to christen the "Reception Room;" the cave itself, by the same authority, it was decided should be called "Caddy's Cave," in honor of one of the party. The Reception Room was found to measure in three different ways, 50 feet, 44 feet and 36 feet respectively. It is very irregularly shaped, and its hight was estimated to vary all the way from 10 to 50 feet. Water dripped continually from almost all portions of the roof, and a small stream of water traversed the south-western section, which the entire company pronounced to be the coolest, purest, sweetest water ever tasted. There is at the foot of the mountain, by the roadside, a spring of excellent water, flowing from the cave; for it is said by those who have formerly visited this room, that upon oiling the water there, the water in the spring would in a short time present a similar appearance. From the Reception Room narrow passages lead off in various directions. One passage, termed "Drizzly Avenue," 24 feet in length, through which the explorers had to crawl serpent fashion, terminated in a cavity about the size of a common well, but which, at the depth of 34 feet, is some 15 feet in diameter. This was christened the "Devil's Den." From this another passage led upward growing wider as it extended; but it was left unexplored, on account of the danger from loose and crumbling rocks, which gave way at every step.

Another passage, it is said, has since been discovered, leading to another room still larger than the Reception Room. Much remains yet to be explored, and it is likely to be a place of considerable resort. The rust on the clothes of the party testified to the abundance of iron ore in the cave.

The History of one Glass of Wine.

We find in Harper's Magazine an interesting history of the birth, parentage, and rise to power of the present Emperor of France. Included in that article, we also find the history of "one glass of wine," as follows:—

"But there is another party who repudiate the claims of the Bourbons, and espouse the cause of the Orleans branch of the family. The Duke of Orleans, the eldest son of King Louis Phillippe, was the inheritor of whatever rights his royal father could transmit. He was a noble young man—physically and intellectually noble. His generous qualities had rendered him universally popular. One morning he invited a few companions to breakfast with him, as he was about to take his departure from Paris to join his regiment. In the conviviality of the hour he drank a little too much wine. He did not become intoxicated. He was not in any respect a dissipated man. His character was lofty and noble. But in that joyous hour, *he drank a glass too much.* He slightly lost the balance of his body, and of his mind. Bidding adieu to his companions, he entered his carriage. But for that extra glass of wine, he would have kept his seat. He leaped from the carriage. But for that extra glass, he would have alighted on his feet. His head first struck the pavement. Senseless and bleeding, he was taken into a beer shop, and died. That extra glass of wine overthrew the Orleans dynasty, confiscated their property of one hundred millions of dollars, and sent the whole family into exile."

Singular and Successful Operation.—Patrick McGregor, of Armstrong county, a soldier in the late Mexican war, during one of the battles, received a wound from a musket ball in the right leg, above the ankle. The ball was supposed to have glanced from the bone, and the wound healed, but occasional pain was felt by Mr. McGregor, and during the last six months it became unbearable. All the means used by his medical attendants failed to relieve it; his system began to suffer, and his health to decline.

A short time since, he came to Pittsburgh to have the leg amputated by Dr. A. G. Walter, should it prove necessary. Dr. W. suspected that the ball had entered the bone, which had closed over it, and that, owing to the cause not having been ascertained, the remedies employed had been ineffectual. Acting on this supposition, he divided the integuments over the bone, and removed a portion of it by the trephine, when he found the ball, and a portion of the soldier's pantaloons, imbedded in its substance. They were removed, and all pain ceased. The patient now has the perfect use of his leg, and can walk about as well as ever.

Railroad for Broadway.

Among the many ingenious plans for a street railway, adapted to economize space, (in that respect peculiary fitted for Broadway,) is one by a William Deitz, a colored man of Albany, who has just taken the necessary steps to patent the same. We give a slight sketch of the plan:—

In the center of the street, say within six feet of each other, are two iron tracks laid down in the usual manner, upon which it is intended to run two lines of cars, each, say, four feet wide, and of any convenient length, *one line* up on one rail, the *other line* down on the other rail. The wheels of the cars are placed under the center lines of these frames, ranging with each other. The balance of the cars is preserved by another set of wheels placed in line above the first set and which run under, or between elevated rails placed fifteen to twenty feet above the ground rails. These elevated rails are supported upon cross-bearings and framing which connect a double row of pillars about twelve feet apart, that is six feet from the center of the street, leaving fourteen feet between the pillars and the curbstone. The cars are to be propelled by an endless rope extending from Union Square to the Bowling Green, and running over the upper set of wheels. One of the most ingenious arrangements of this plan is that by which the rope is supported overhead and connected or disconnected with the cars at will. The rope is supported at intervals by pairs of shives or pulleys, placed exactly opposite to each other, in prolongation of their axes and about an inch apart, each of the shives in form that of the one-half of a grooved-pulley, the pulley being cut asunder through the middle of its groove; these pulleys run each on its own axle, which is secured to a standard rising from the frame that supports the upper rails. From the car there rises an upright post which carries on its upper end a thin stem, capable of passing between the pullies just described, and supporting a grip of peculiar construction, which by a rod and spring can be made to grip the moving rope or let it go instantly, so as to permit the car to stop and take in or leave passengers.

Capture of an Escaped Convict.

About four weeks ago a convict, named James Dunn, escaped in an ingenious manner from the Sing Sing Prison. He made his way under water from the prison to a point about a mile distant, where he went on shore and could not afterward be found by the officers of the prison or the authorities. He did this by means of a water-proof pipe, the lower end of which he held in his mouth, while the upper end was joined to a small bag of air, which looked like a duck, and floated upon the surface of the water. By this means he breathed while he made his way slowly under water. Efforts were made by the prison officers to capture him, but without avail.

Learning that a number of prisoners were aware of the escape of Dunn, and were planning for their own escape, the officers of the prison resorted to a ruse to give the impression that he was caught, and was killed in the attempt to take him. A funeral took place at the prison, and a coffin filled with shavings, said to contain Dunn's body, was interred, for the purpose of intimidating the prisoners. Citizens of Sing Sing hearing of this, had the Coroner held an investigation, which brought the deception to light.

Information was recently gained at the prison that Dunn had been seen in the upper part of New York. Capt. Andrews, Warden of the Prison, C. C. Childs, Jr., Clerk of the Prison, and Keepers Washburn and Baker, came to the city, and having ascertained the residence of Dunn's relatives, watched the house. At eight o'clock on Saturday morning, finding the doors locked, they burst them in to search for Dunn. Meantime Dunn leaped from the window of the second story and ran, but was overtaken about two blocks distant from this house. He had a pistol in his hand when captured. He was taken back to Sing Sing, to finish his term of imprisonment.

Economy in High Places.

The London correspondent of the *Sunday Times* states that Prince Albert is building a palatian residence at Balmoral, and goes on to speak of his income and expense, as follows:—

"He brought no money to England, it is true; but recollect, that from Feb. 10, 1840, Prince Albert has had an annuity of £30,000—that as field marshal he receives £16 5s. per day extra—that he has the pay and emoluments of two colonelcies—that he is a ranger of Windsor Park, and that every appointment being heaped upon him, which he decently can hold, his actual income is over £50,000 a year, out of which, having bed and board with his wife, his actual expenditure is not $4,000 a year. In fact, his savings already exceed a half a million sterling, a very small portion of which he retains in England. A part is invested in the public securities of Holland, part is in the French *rentes*, part in the United States securities, and I dare say that the house of the Messrs. Baring, in New York, *could* tell you (but they won't) how much they have invested, in real property in New York, for Albert and Victoria. *She*, it is well known, expects some great European revolution which will drive her into exile, and has well laid up for a rainy day, whenever the smash comes! That was what Louis Phillippe did, and see the fruits of it—his family, out of of France, have as much money as they care to spend."

A Tale of Slavery.

It will be remembered by some of our citizens, (says the Cleveland *True Democrat*,) that about two or three months since a colored man visited our city for the pupose of obtaining money enough to buy his child that was held as a slave in Kentucky. Through the generosity of J. H. Smith and his congregation, with some added by private individuals, the amount was raised, and the happy negro went on his way rejoicing. Now comes the saddest part of the tale. When the poor colored man arrived at his home, he immediately handed the money, to obtain which had cost him so much labor, to a friend, who started immediately for Kentucky. Arriving there, the money was laid before the master by the gentleman, when, to the utter astonishment of the latter, the slaveholder burst into a fiendish laugh, and said, "he'd be damned if he would sell the boy at any price." He refused all terms, laughed at all exhortations, and finally ordered the gentleman who wished to purchase the boy out of the house. He left sorrowfully, knowing how his bad success would affect the father, who was in a delirium of joy at the idea of seeing his long lost son. Imagine the feelings of *that man* when it was communicated to him that his boy was *lost forever.* Our informant tells us that he said not a word, nor wept; but any one familiar with a human heart could tell what agony that poor black man was in. He seems to have grown ten years older, and it is feared, unless some change take place, he will soon die. His life seems worse than death, and he loudly prays for the latter to come.

Statistics of a Monster Hotel.—During the year ending on the 1st inst., the consumption of several articles of provisions in the Metropolitan Hotel were: Beef, 418,000 lbs.; lamb and mutton, 3,500 head; veal 150 head; fish and lobster, 110,000 lbs.; oysters and clams, 626,000; poultry and game, 171,000 head; ham and pork, 91,000 lbs.; butter and cheese, 65,000 lbs.; eggs, 780,000; milk and cream, 204,000 quarts; flour and corn meal, 2,800 bbls.; fruits and vegetables, value, $20,000; brandy and other liquors, 6,322 gallons; champagne, 21,160 bottles; sherry, Madeira, &c., 22,912 bottles; claret and white wines, 18,942 bottles. This is independent of malt liquors, cordials, cooking wines, &c. The gross cash receipts for the year were $500,000. This is independent of wear and tear, which is by no means a small item. The cost of heating the house and the gas consumed, during the year, was $14,000. Croton water rent, $1,000.

VARIETY.

The ship Star of the East recently sailed from New York having on board two steam-engines and boilers, and two steamboats, taken out in sections, with several machinists and others, to put the same up when she reaches her destination at Peru. They are intended for the River Amazon, and will be the "pioneers" in steam navigation on that splendid river. They were built under the superintendence of Dr. Joseph Whitman, who represents the Chilian Government, with whom he has contracted to deliver the boats complete.

As Alexander the Great was marching in pomp at the head of his mighty army, he passed where Diogenes in his tub was very intently engaged in examining, arranging, and reärranging a heap of bones. The conqueror, causing his hosts to halt, thus spoke, "What doest thou here, Diogenes?" The cynic replied, "I have here the bones of thy father Philip, from which I am trying to separate those of his lowest servant; but for the life of me I cannot determine 'which is which.'"

The following odd inscription was copied from the back of a one dollar bank bill of the Bedford Commercial Bank: "i Present this Bill to Eldr Cole hoping it will help him a Long through the Country & to Preach the gospell to all Both Ritch & Poore, the high & the Lofty & the Loe With ut regard to sect or age & hoping that they might adhear to his preaching and thear by Escape from misra and woe."

"What do you use to make yourself look delicate?" said one young woman, with an eruption on her face, to another, who looked like the departed. "Why," said she, "some times I eat slate pencils and chalk, and then for a change drink vinegar and chew green tea. When these fail, I lace tighter and wear the thinnest shoes I can buy."

A copy of the Springfield (Mass.) *Republican*, directed to an Ohio post-office, has been returned with the following announcement on the wrapper: "Dear Sir these does not belong to the place thare is no call for them may be they belong to—this is four that has sent yours P M have them properly directed."

M. Marcel, who has just written a work on the study of language, argues that the reiterated perusal of a book is to be preferred to writing, as a means of recollection. Johnson and Gibbon thought thus. The latter says, "I must agree with Dr. Johnson, that what is twice read is commonly better remembered than what is transcribed."

Thirty-five years ago (says a Western man) we came to Ohio, and in so doing passed through what was then called the "four mile woods," this side of Buffalo. It then took a whole day to pass through this four mile mud-hole. In an excursion the other day, we passed over the same ground in five minutes. Thirty-five years ago, it took us forty-two days to travel six hundred miles, and now the journey is made in less than that many hours.

The task set to children should be moderate. Over exertion is hurtful, both physically and intellectually, and even morally. But it is of the utmost importance that they should be made to fulfill all their tasks correctly and punctually. This will train them for an exact conscientious discharge of their duties in after life.

One half the unhappiness we have in this life, exists because of the much sensitiveness and a morbid disposition which allows trifles to weigh heavily on our minds. A trifling loss or inconvenience often causes more annoyance than a much greater sorrow.

The effect of lead pipe upon water is again attracting the attention of the scientific. Dr. Horatio Adams, of Waltham, in a report on the subject, says that "less than one-hundredth part of a grain of lead per gallon of water, has been known to cause death."

There is an editor in North Carolina with seven bullets in his body—received in duels and street encounters. His paper ought to be called the *Bulletin*, and contain all "leaded" matter.

When a Kentucky judge, some years since, was asked by an attorney upon some strange ruling, "Is that law, your honor?" he replied, "If the court understand herself, and she think she do, it are!"

No one can ever become learned except by his own application. Modes and opportunities of education may facilitate our progress; but, on the whole, our attainments must be resolved into our own diligence.

If you mean to make your side of the argument appear plausible, do not prejudice people against what you think truth, by your passionate manner of defending it.

The celebrated Dugald Stewart remarks, that the power of setting readers to thinking is one of the most unequivocal marks of original genius.

American Sabbath Tract Society's Publications.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 24 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

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Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

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☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

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C. J. [illegible]

The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

SABBATARIAN MISSIONARY FIELD.

The propriety of extending the operations of the Sabbatarian Missionary Enterprise, has been discussed, at some length, in the *Recorder*, recently, and probably will become a prominent topic at the Anniversary of the Missionary Society, to be holden at Adams, N. Y., early in the ensuing month; and as circumstances, entirely beyond my own control, will render it impracticable for the writer to be present on that deeply interesting occasion, I cheerfully comply with a request to embody my views on the subject, for publication, in advance of that convention.

It is my abiding conviction, that no people, church, or society of Christians, since the days of divine inspiration, have had so much cause to congratulate themselves upon their pioneer efforts to establish a foreign mission, or so much cause for devout gratitude to the Ruler of Heaven and Earth, for the blessings shed upon these feeble efforts, made in his name, as have the Seventh-day Baptists—the last denomination to enter the field, yet so signally blessed as almost to justify the appropriation to themselves of the Scriptural passage, "the first shall be last, and the last first"—a success so signal as not only to flush our own bosoms, but even to extort the admiration and praises of numberless good men of other denominations; who, knowing something, by years of intimate connection with the management of missions, the trials of the missionary, and the difficulties of sustaining them in the field of their labor, attest our labor and success nobly.

This very success, or, in other words, this signal blessing from above, rolls, afresh, great and weighty obligations upon all Sabbatarians, to renew their efforts to advance the cause of Zion, at home and abroad; and that especially at this eventful period of overturnings in the largest heathen empire in the world. Emphatically, "a door has been opened unto *us*," in China. Who can fail to trace the leadings of our precious Saviour, in putting into the hearts of our Sabbatarian brethren, a few years since, to send out their light to a dark, heathen Empire, as John was sent into the wilderness as the *forerunner* of the glorious advent about to be ushered into a benighted world. If any set of men on earth have any cause for self-congratulation—for heart-rejoicing—it is those friends of missions, in our midst, who in their feebleness, and under so many forebodings of failure and overwhelming discouragements, urged and urged, wept and prayed, prayed and wept, and urged and urged again, this matter on our people. All praise to God alone; but all honor, appropriate honor, I say from my heart, to those who projected and carried into completion the establishment of a mission in China. Millions shall be raised up to call them blessed. Emphatically, "a door has been opened unto *us*;" and we, with the glorious effulgence of light and success around us, would not only be pusilanimously derelict in duty, but criminally culpable, in not embracing the opportunity thus afforded unto us, and improving the unmistakable indications of Divine Providence in this momentous matter.

It is unquestionably a momentous period to Sabbatarians. A political irruption, an overturning of the *ancient regimè*, and an opening of that vast Empire, to free intercourse and Christian civilization, has started up like a blazing meteor, and probably ere this has been perfectly consummated in "the Middle Kingdom"—*the* spot of all others in the East, to influence, and eventually to control public sentiment throughout the Asiatic continent—an eruption of a force as sudden as the descent of an avalanche in the Alps, and as overwhelming in its astounding velocity; carrying with it, not wonder and *destruction*, but wonder and *admiration*. Wonder, that an isolated body of professing Christians have existed, almost unknown, in the center of heathenism for so long a period; and *admiration* that they should come forward in the strength of the true God, the Lord God Almighty, bearing the Bible as their banner or sheet-anchor; and still more surprising, and more worthy of admiration, *to us*, that they should be observers of the true Sabbath—the Sabbath of the Lord our God. It comes so suddenly, and in such bright phases, as not only to surpass our most glittering dreams, but even to outstrip all the most fanciful pencilings of "*Fairy Land Tales*," and the gorgeous imagery of the "*Arabian Nights Entertainment*;" which in our youth have held us spell-bound, days and nights, and weeks and months. Never since the days of the Advent of the Messiah, and the chivalric heroism of the Crusaders, has there been a period of combining circumstances, so calculated to elevate poetic aspirations in forwarding religious interests, as now conspire to affect our higher nature. It is a period, above all others, that calls upon *us*, particularly, "to spend and be spent in our Master's cause."

Brethren, are you awake to your position, or are you slumbering on as the sluggard, crying, "a little more sleep, a little more slumber?" Have you seen, by the eye of faith, the redemption of your souls on Calvary, and still sleep on? Or have you stretched out your hand in some stinted measure, to aid in rolling on the Gospel Car, but now tire under the work? I say unto you, there is now no time to halt—that time has gone by. He who has put his hand to the mission plough, or the mission cause, cannot look back—you must be with the missions or against them—there is no neutral, no indifferent ground. The Rubicon has been passed, and our march is onward, onward, onward! If any hesitated or halted in the onset, they can halt no longer. I candidly confess that I hesitated, *qualifiedly*, in the onset; not, however, respecting my own feelings, but out of regard to others; because I was placed in a position, by the partiality of some of my good friends, which made my acts impliedly binding on others, when I had no authority to pledge "*material aid*," corresponding to the influence my vote in the Board of the Missionary Society would involve; but I have never hesitated an instant, since the mission was determined upon, and hope not to halt in strengthening the hands of the Society, with my voice, with my pen, with my heart, and with my substance, as the Lord may prosper me. I not only say, On, on, on, with the mission in China, and with reinforcements to that mission, but my voice is, likewise, for Palestine, and for California and Oregon.

If any thing—any hidden emotion in the regenerate heart—is calculated to wake up the strongest enthusiasm of the human breast, and fire it with new emotion and fresh sacrifices, it is the restoration of Palestine to Christian possession. Palestine! the natal place, the mission field, of the blessed Saviour, with Gethsemane and Calvary, the scenes of the passion and the sufferings of the bleeding Lamb, and the desecrated sepulcher of the Crucified Redeemer—who, who, that has a Christian heart, would not strive, and strive unceasingly, to restore these sacred resorts to Christian hands, and to sow the good seed of the blessed Gospel in the hearts of the profane multitude who now inhabit the hills and plains of Judea? What effort on the part of man should *it* not call forth? What effort has it not commanded, in times past? But what was not accomplished by the spear and sabre, may be achieved with the Word of God; and while the Spirit of the Most High has stirred the hearts of Sabbatarians to go in and conquer the Holy City, with the sword of the Spirit, who will not hold up both hands to plant the Cross—the pure, ungarbled, unadulterated Gospel—in Palestine? Who? who? who?

Think you, brethren, that we have done our work in *starting* a mission in China? I tell you that we had better never known anything of a missionary spirit, than to stop there. You have done much for a small denomination; but you have much more to do. I have said, that you have done much. How much? Have any of you felt any poorer for what you have given to the mission? It is a lean soul, indeed, that that kind of feeling will not fatten. Have you given your last mite, as did the poor widow? If so, you have done something. If not, you have something more to do, as a true disciple. If the evident indications of the Master are clearly and distinctly leading to Palestine, or any where else, we must not stop short of yielding our all, to follow him. Of a truth, we do not possess a true missionary interest until we can do as the poor widow did—yield *her whole living;* and we can have no proper estimate of the value of missionary love and missionary devotion, until we can drink of the deep fountains of Christian love and Christian devotion, welling up in the bosoms of Leonard Dober, and Tobias Leopold, who, warmed with philanthropy scarcely ever paralleled, and with a concern for poor perishing souls not manifested since the days of the Apostle Paul, offered themselves to go unto the poor negro slaves of the West Indies, and to labor for their salvation, even should it be required to sell themselves into slavery to reach them and to teach them Christ crucified, as they worked together in the deep, miry savannahs.

Brethren, if we are not called upon to make such sacrifices as Dober and Leopold, we can contribute to its consummation in some measure; and, in forwarding that ennobling cause, enrich our spirits tenfold. It is an axiom verified by scripture, that the more a man does for the furtherance of the Gospel, the greater the sacrifices he makes for that holy cause, the greater his soul becomes enriched. If you do not see it in your own experience, it is because you have not contributed enough to feel it. Others see it—others read it—and if you do not feel it, you must buy another pair of glasses. There can be no better investment to enrich the soul; it is like the poor woman's investment, in the Old Testament, who succored and sustained the Prophet Elijah two years with a handful of meal and a little oil in her cruse. Who among us has felt poorer for ministering to, and in sustaining our devoted, hard-working missionaries in China? My own trifling pittance to that great cause, I regard as my best investment—an investment which is the last I should think of parting with in this world.

Brethren, we are still too much in the low grounds. It behooves us to mount as on wings, and, forgetting ourselves—our comforts and our ease—reach forward, and forward, and forward. Christian benevolence is an expansive principle, ever seeking new opportunities for more enlarged usefulness: once manifested, by love divine, it awakens greater and greater desires to benefit poor perishing souls. The mission to China has begotten a deep and abiding interest for Palestine. Like produces like; and when once the spirit of missions is implanted in the breast of the disciples of the lowly Jesus, it germinates, and germinates, until, like the mustard seed in the New Testament, it grows into a tree which overshadows the whole earth, or, like unto the leaven hid in three measures of meal, it leaveneth the whole lump. We have planted the seed—we have hid the leaven—we must nurture them, we must protect them, until they have accomplished the end whereunto they were designed. We have *commenced* our work, but we must not look to find it finished, until those *figures* are consummated. Nay, we shall not have *begun*, until we have flourishing missions in China, in Palestine, and on the Pacific border of our wide-spread Republic. Sabbatarians awake to your duty! Who, among us, can sit down listlessly, and dream his work done, while the cry from the Tea Gardens and the Bible-bannered fields of China, calls to us to come over to the work of the Lord! Who, among us, can slumber when the cooing of the lone Dove is wooing us to the valley of Artos, in Palestine? and who can fold his arms when the harvest is ripening in the white fields of Oregon and the yellow plains of California? Shall we still resist the Spirit of Missions, knocking and knocking for new missions in China, and for missions in Palestine, Oregon and California? God forbid!

Brethren, we have doubted, but we must doubt no more—doubting, now, is not only culpable, but criminal, after such signal blessings having been bestowed on our feeble efforts. We must cast our bread upon the waters, by faith, and it will return unto us, even if it be after many days. We do it trusting our Lord God, for he is a covenant-keeping God, and has already rewarded us in our efforts much beyond our reluctant trust. No mission ever set on foot, in the Annals of Missions, has been more blessed, or promises better things, than our Mission in the "*Celestial Empire*." But should it fail, in the consummation of all we desire, it has, *already*, rendered a work a thousand times, nay, ten thousand times worth all the money, time, and anxiety that has been expended, in the simple protest of our beloved missionaries against the Jesuitical chicanery of commingling the *Sabbath* and the *first day of the week*, in the translation of the Scriptures into the Chinese language, under one common term, "*Ceremony-worship day*"—one of the most contemptible tricks of legerdemain I have ever heard or read of among the lowest order of jugglers or mountebanks. Yes, brethren, if our mission, by a mysterious providence, should be overruled, and all our bright anticipations of good prove fallacious, you have already accomplished enough to resuscitate another on its ruins—enough to encourage, enough to cheer you, under another hard, up-hill work. Hands to the work, briskly, and who can tell what great results may, through your instrumentality, be accomplished for the cause of *truth!*

Could I dwell on the sublime anticipations we may look to witness from that work of love so auspiciously begun, I should extend my article, already double the length I designed, far beyond all bounds for a weekly print. I therefore turn to a concluding remark. Should all our fondest, our brightest anticipations of our Eastern mission be realized, what would it amount to, were numbers beyond all calculation converted to God, through his word, and embrace our views of divine truth and Gospel duty, when, in the course of things, already of almost daily occurrence, the intercourse between China and our Western shores shall bring Sabbatarian converts to our borders, who shall find no true Sabbath respected—no Sabbath Church established there? Will not the unsophisticated mind of the heathen convert shrink back instinctively, and imagine that he has been imposed upon? How can it be otherwise, when he does not find anything after the fashion he had been taught by the *Teachers* we have sent unto them? It then behooves us to "lengthen our cords, and strengthen our stakes"—to push on the domestic mission to the shores of the Pacific, to meet the China converts with an open Bethel; otherwise we shall have to take shame and confusion to ourselves—nay, I feel that shame and confusion already mantling on my cheek. I could never endure the reproach of a China convert, under such circumstances. I should choke with mortification. Then, brethren, push on your labor of love—your conquests for the cause of truth. Push on from West to East, and from East to West, until we can say, at least, that the great luminary of day never ceases to burnish the dome of a Sabbatarian temple. W. M. F.

BORDENTOWN, N. J., Sept. 18, 1853.

ROMAN CATHOLIC MARTYRS IN CHINA.

The *Paris Univers* publishes the following document, which is given as a letter (dated Shanghai) from M. Maresea, "Apostolical Administrator" at Nanking. It is possible that the story may be founded on fact. The followers of the Chinese leader, who claims a Divine mission, may have mistaken the worshipers in a chapel adorned with crucifixes and other images for idolaters; and there is but too much reason to believe that they regard the injunction laid upon the first Hebrew invaders of Palestine, to exterminate idolaters, as binding upon themselves. Still, it must be confessed that the communication has the air of M. Maresca's having made the most of his materials:—

The insurgents arrived on the 8th of March before the walls of the town of Nanking, and established their camp in twenty-eight divisions. They dug mines under the walls and filled them with gunpowder, and on the 19th partially blew them up, together with the eastern gate. Immediately after, a signal was given, and they rushed, some to the breach and others to the wall, with an impetuosity which alarmed the defenders. In their first attack they made themselves masters of the town. The Mandarins, who were not able to escape, were seized and put to death. On the 20th of March the insurgents spread through the town and carried everywhere terror and death. A venerable old man, chief of the Christians, was killed in his house with his eldest son; his second son was grievously wounded, the third was carried off captive, and the youngest ran away. On the same day four other Christians fell in the *melee*. On the 21st of March the family Tseu, the wealthiest and most distinguished among the Christians, were driven from their house, which the insurgents required for their chiefs; and thirty-one members of this family were confined in a neighboring house, and were there burned to death. Two young men belonging to the same family, aged seventeen and eighteen, who were absent when their relatives were burned, have just arrived at Shanghai, after having begged their way—a distance of from seventy to eighty leagues. Five other members of the same family were also absent at the execution of the thirty-one, but it is not known where they have gone, nor what has become of them. All that belonged to the Christian community of Nanking Church, ornaments, money, and papers, were deposited with the family Tseu, and consequently are all entirely lost.

The same day, several persons entered the Chapel of the town where the Christians were assembled, and reciting the prayer of the holy week. They forbade prayers on the knees, and wanted the Christians to recite, seated, the new prayer of Tien-Fou. The Christians replied that they were Catholics, and did not know any other Religion. It was notified to them, that if, within three days, they did not decide on obeying, they would all be decapitated. On the 24th of March some wretches entered the Chapel, to do violence to some young Christian women; but they were soon obliged to leave, and since then there have been no attacks of the kind. In the afternoon a new summons was made to adore Tien-Fou; a new refusal was given by the Christians; and new menaces followed. On the 25th of March the Christians were adoring the Cross, according to the custom, on Good Friday. The insurgents entered all at once, crying and menacing; they broke the crucifix, and then wished to have their prayer recited—at the same time presenting the Christians with books in which it is written. A catechist took a religious book, the "Explanation of the Commands of God," and presented it to one of the Chiefs. He hastily examined it, and returned it, saying, "Your religion is a good one, ours is not to be compared to it; but the new Emperor has given his orders, and you must obey them or die." After summonses, which were repeated in vain, the soldiers seized the Christians and tied their hands behind their backs. The women and children exhorted the men to suffer with a good heart for their faith. They were bound and ill-treated in their turn. All being thus bound, the men were told that they would be conveyed before the tribunal of the Emperor to hear their sentence; the women and children followed them, and all went gaily. When they arrived at the tribunal, they were kept for some time in the outer rooms, and then some officers presented themselves and told them, on the part of the Emperor, that, as they would not obey, they were all condemned to death, and were to be executed at the Western Gate. They were sent off to the place of execution; but at the door of the tribunal an old man, who was unable to walk, was beheaded. The others arrived together at the designated place—they were about one hundred in number. New demands were made upon them to do as they had been desired, but they constantly replied, "We are Christians!" Many threats were made, but no one was executed. Towards the evening all were brought back to the town, and conveyed to a great store, which was formerly the church of Nanking. They there passed the night with their hands bound, and some were attached to columns. One succeeded in unbinding himself and in escaping. The day after new threats were made, and some blows were given. On Easter day all expected to die. Some officers entered the place, and asked if they would recite the prayer. Some said, "You should kill them all, for they will not obey!" but another answered, "No, for in that case they would go to heaven, and have what they desire; while we would be guilty of sin!" However, all the Christians remained firm and yielded nothing. Some women especially, and even some children, cried, "Kill us all, that we may be martyrs and go to heaven!" Some of the soldiers, despairing of being able to subdue the courage of the women, and no doubt not having orders to kill them, opened the doors of the store house, and forced them to leave with their children. They all went to the chapel, where they have since remained with the children; they are between 70 and 80 in number. The men remained in the store with their hands more tightly bound than on the first day. On the 28th March some young men, fatigued with suffering, and dreading new torments, persuaded themselves that they might recite the famous prayer, because it contains nothing contrary to the dogmas of our holy religion. After having protested that they intended to remain Catholics, 22 recited the prayer, and were immediately unbound; but the others declared that they would die rather than recite it before they knew that it was good; and some of them, in consequence, were cruelly beaten. Since then, those who wavered have felt greatly humiliated, and regret that they did not imitate the firmness of their brethren and the courage of the women and children. Whilst the women and children remained in the chapel, without a single man to assist or protect them, the men were ordered to serve the insurgents, either as soldiers or laborers. Ten of them who were taken to fight against Tseu-Kiang took advantage of an obscure night to leave their ranks and run away. They have come here to recount to us what they witnessed. It was on the 14th of April that they succeeded in escaping. Since their departure from Nanking, they have heard say that the insurgents have sent a good many women and children out of the town. The bridge of the great canal is said to have given way beneath the crowd, and more than a thousand persons are said to have been drowned. We are not aware whether any Christians left on that occasion. We have also received news from Yang-Tcheu. On the 1st of April the rebels entered the town without meeting with any resistance. However, they committed the same horrors as at Nanking, and the Christians were not spared. They took the officers of the chapel, bound them, and carried them off with their families. They wanted all of them to recite the prayer of Tien-Fou. Thereupon two chatechists stepped forward and clearly explained our dogmas and usages. As a punishment for this it was ordered that three hundred blows should be given to one and five hundred to the other. It is not yet known if they have been able to survive this cruel flagellation and other bad treatment to which they were subjected. On the whole, out of six hundred Christians at Nanking, Yang-Tcheu and Tseu-Kiang, fifty have been slain or burned to death, and several have been bound and beaten. Most of them have lost all they had, and remain captives, exposed to all sorts of dangers for the soul of the body."

LETTER FROM PALESTINE.

Agreeable to our promise last week, we give below the material part of another letter from Mrs. Minor in Palestine, to her son in this country. We copy from the *Christian Observer*.

PLAINS OF SHARON, near Jaffa,
June 18th, 1853.

MY BELOVED SON,—In behalf of all our little family, I sit down to relate to you our progress since my last letter to you from Jerusalem, the last of May, just before moving here. You can understand, from experience, the difficulties and bustle attendant on boxing up, and packing on camels, tools, household stuff, &c., and descending the rough mountain pass to the Plains of Sharon. Beside our own family, all on donkeys, muleteers, and camel-drivers, we were accompanied by our two Hebrews, (who have engaged to labor with us,) with their baggage; one with his family, and the other leaving his wife and children in Jerusalem until we get a little established. Altogether, we formed quite an oriental cavalcade, which, at our stoppings for rest and water by the way, forcibly reminded us of similar scenes in Old Testament history.

We left our kind friends, Dr. Barclay and family, with the most grateful sense of their Christian regard and assistance, during our three months sojourn under their roof a little season which we shall long remember as a Bethel in our pilgrimage way.

We set out on the 1st of June, and on the 2d arrived safely at our house, north of Jaffa, at 9 o'clock, A. M. The camels had preceded us in the night, and we found them unladened, Abdallah (our Arab helper) and our three German friends taking care. The Arabs living near were sweeping the plastered floors, &c., carrying in burdens, so that before night we were comfortably fixed, and sat down to our first meal with happy and grateful hearts.

Next morning, early, the venerable President of the Jews of Jaffa, (who acts as Father and Judge of his people, as in Judges,) came and made the warmest professions of regard, offering to advise and assist us in every way, in his experience. We have since been at his house, and he has become a frequent and familiar visitor. It seems that the story of [illegible] widely spread among all classes; and here in Jaffa, as has been the case among the Jews in Jerusalem, we find that our late persecutions by Meshullam, and the English Consul and his friends, have aroused *their* sympathies in *our* favor, and given them a confidence in us and our object, that nothing else could have *so soon* secured.

After the Sabbath, the President accompanied us to his Be-Arrah, (or garden plantation,) and again (as I wrote particularly in my last letter) entreated us to take it, and use it for *our object*, offering it still lower—at 3,000 piasters for five years, or 6,000 for ten years! We found it in excellent order—fine fruit trees, five years old, planted on one half, the rest for vegetables and grain. He has a fine well, with good machinery, and a lower story, well-arched, with stabling and storage, ready for a house above, which he promises to have built at two months' notice, and rent that for 400 or 500 piasters per annum, including the use of three strong mules and a donkey for water, to be kept good.

We have given to our two Hebrew friends rooms in one wing of our house, with freedom of the terraces and court; and they act and express themselves like birds uncaged. One wrote to his friends that "it was like Eden." The water pours through the large front room, in a channel, plastered through the middle of the floor, with a constant murmuring sound, as it falls into the reservoir outside, under the windows. A grape-vine, loaded with grapes, covers our highest terraces, commanding a beautiful view of Jaffa in the distance, a forest of palms and orange groves, and the harbor and sea, towards Beirut, where we can see the steamers arrive and depart. Miss Williams exclaims, "Could a greater change be imagined, than what we have passed through, and suffered, the last year, and this quiet retreat!" My dear child, I need not tell you how our hearts were filled with thankful joy and peace, and what a season of blessing we enjoyed, the first night, when we all knelt, and dedicated the house, our work, and ourselves, afresh and forever to Him who has thus far preserved and delivered us from all our afflictions.

To our great surprise, we found the constant sea-breeze so cool that the thermometer stood and ranged some eight degrees lower than on Mt. Zion, in the house. It has been from 70 to 80—rarely 80—degrees at noon.

As soon as the first Sabbath was over, the spades, and hoes, and seeds, were unpacked, and work commenced immediately. It being so late in the season, we were obliged only to plant accordingly such vegetables as we had proved best for the hot months. Abdallah's joy, and consequence, and exertion, in showing his proficiency, &c., and helping the Hebrews, would have delighted your heart; and they, in turn, strive to do their best, and have, thus far, been very willing, active and useful. On Tuesday, the soil having been prepared and watered, we put in salad, radishes, early white corn, Tuscarora, Lima, and French (white) beans, cucumbers, cantelope and melons, which were all up on the fourth day afterwards! The soil is very rich and light, somewhat sandy, and easily worked. We have continued planting every day since, and hope to finish next week. We lost some of our best seeds, by leaving them partly grown in Artas; mostly those needed for fall and winter planting. Perhaps you can send us another supply, as we will enclose a list of the most needful. We have made a rule to be out by sunrise, at which time it is very cool, and remain at least three hours—this is for the unaccustomed—and then return at half-past three o'clock in the afternoon, and work till evening. But we have such a fine breeze, that they all transcend the rule. We desire that the Jews should not endanger their health, never having before been exposed to exercise in the sun, and that, by degrees, they may become inured to and in love with their new work.

Thus far, they are very enthusiastic—and we are obliged to refuse many applications. Yesterday a poor man came, who had walked all the way from Jerusalem. We were much pained at his despairing looks, and earnest plea, when we were obliged to tell him it was not possible to receive him. After he had had food and rest, we gave him a dollar to help him back, which was all that we could do. Several intelligent men in Jaffa have offered themselves, and we must still hope that these examples and appeals will not always be in vain, but that Christians of every name will soon arouse, and give Israel the helping hand to reclaim *his own land!*

There is plenty of land in this neighborhood to be obtained, by lease or purchase, at a very reasonable rate. Wheat and Indian corn and potatoes give the best returns, and all these can be raised in autumn, winter, and spring, without watering.

Last week we met a large number of respectable Jews, at the President's house, mostly heads (or fathers) of families, who wish that their children might have a school, where they may learn to read and write, and speak English, and the girls to learn needle-work, and other civilized arts. If we could open a school in the city of Jaffa—as little children cannot come to our house so far—we might have any number of children at once. By what we have suffered, we have learned something more and more of the many kindnesses in Israel's way—of the many bandages bound around his mental and moral vision from infancy; and our *desire*, and *love*, and *faith*, are only increased by the difficulties we have met, and we are still more certain than ever before, that this simple plan of interesting, and occupying, and aiding him in cultivating his own fair heritage—with all the necessary inlets of a wider love and civilization, and change in circumstances and effort—*is* the forerunning preparation of the fallow-ground of his soul for *that work* promised by Jeremiah and Ezekiel, when the Lord himself will give him "a *new* heart, and a *new* spirit," and "the veil shall be removed" forever. With *this* prospect and *faith*, why not teach English reading to the rising sons of Abraham, who are so soon to be actors here? * * * * *

[illegible] greatly [illegible] of Eld. J.'s coming; but will he not bring one good farmer with him? We should think it indispensable. The President's place would be a fine opportunity to risk only a small capital to begin with. We took courage to stay, and begin anew, hoping some more efficient and wealthy laborers would come and take the field. We shall be glad to have them work *in their own way*, and have no desire to influence their mode of operations. If any should come this year, they are welcome to our house, until they can look round, and secure a situation favorable to them. We are well informed as to where and how land can be had, and we have the Arabic, Hebrew, German and Spanish languages in our household, for communication in business. Several places near us are now for sale and rent. If Elder J.'s friends would take the President's garden, and will send 3,000 piasters in advance, he will secure them before the Consul here, and have the house built by the time they arrive; or they can live with us until he can build it after their arrival.

There are many mulberry trees already planted near Jaffa, and some think the silk business will be one of the best—a large field of young trees, 10 rods from us, is for sale low. Others think that cotton will yield the most profit; Consul Smith is having large quantities planted, some two hours distant.

The longer we stay, the more we are in love with this delightful climate. My own health, I think, was scarcely ever so good in my life—much better than it has been for many years. Since coming here, I am in the garden early and late, and do not suffer greatly from fatigue. * * * *

I find that there are many little incidental expenses in keeping up such an effort—to keep favor and peace with all the different claims of government and society—as Americans—as Christians, and benevolent persons, *much* is expected from us. While I have been writing this last page, some five or six Turkish dignitaries—one an agent from the Pasha—have come to see us, and all the chairs must be carried up to the top of the house—under the grape-vine on the top of the second story. We have no pipes to present, but must give a cup of coffee to all, and a kind mar-salaama. The Pasha's agent gave strict charge to Abdallah, (our trusty Arab,) to guard our house well. We are so far *out*, all warn us of danger, and think it very wrong that we have not even the show of a gun. They say the Arabs are very wild here; though they will not hurt us—they are very great thieves. I think half their warnings are to make us believe ourselves much obliged to them for their protection, and that we may be inclined to make them a backsheesh, (a present,) of a few hundred piasters. The great Shieck of Jaffa has been to see us several times—very friendly; but warns us to keep good watch. We give them kind words, and divide our seeds with them—as most of the rich have their gardens. They are much pleased with their tools, having never seen such. It makes our hearts glad, when we see here and there a patch of Indian corn, and a few sweet potatoes, growing as a curiosity, to think we have been the humble instruments of bringing both to this land. If we succeed, we hope to introduce American tools here, through merchants in Jaffa, who send goods to all parts of the interior of this land. * * *

The Sabbath Recorder.

New York, September 29, 1853.

TURKEY.

It was was about the middle of the seventh century, or twelve hundred years ago, that the Arabians, who had become powerful under Mahomet and the Califs, and had conquered Phoenicia, Judea, Syria, Egypt, and many other countries, penetrated through Asia Minor into Thrace, and attacked Constantinople for several successive years by sea. Constantinople was at that time the seat of the Eastern Roman Empire, and the sovereigns of the Empire were called Christians. These Christian sovereigns, however, were not remarkable for the exercise of that charity which suffereth long and is kind; nor did they, in the exercise of their power in religious matters, evince much of the spirit of Him who has compassion upon the ignorant and upon them that are out of the way. They had become haughty and intolerant. They had learned to persecute, and such detestable enormities prevailed under them, as rendered the very name of Christianity odious to many.

God "ordaineth his arrows against the persecutors." Ps. 7: 13. It is always a righteous thing with him to recompense tribulations to them that trouble his people. 2 Thess. 1: 6. And if governments will play this part, they may expect that their time of visitation will come sooner or later. When the Arabians knocked at the gates of Constantinople, and filled the throne with fear, it was but a premonition of what God was preparing for an empire which, though boasting in the name of Christian, was a burlesque and a scandal to the name.

But the time for the triumph of Mahometanism on European soil had not yet come. The transgressors were not yet come to the full, and the crescent was not to displace the cross till some eight hundred years after. At length, on the ever memorable 29th of May, 1453, the Turks took the capital, and the Arabian imposture became the established religion of the land.

Four hundred years have now passed since the banner of the Prophet first waved triumphantly over the dome of St. Sophia. In the first heat of the conqueror's fury, some two thousand Christians were put to the sword. An enthusiast had prophesied that the Turks, after entering the city, would pursue the Romans as far as the column of Constantine, in the square before St. Sophia, but that here would terminate their calamities; that an angel would descend from heaven, with a sword in his hand, and deliver the empire. Confiding in this prophecy, multitudes took refuge in that sacred building, notwithstanding they had but just before abhorred it as a profane and [illegible]. But the angel did not come. The doors were broken open, and in the common captivity which followed, "the ranks of society," says Gibbon, "were confounded; the ties of nature were cut asunder; and the inexorable soldier was careless of the father's groans, the tears of the mother, and the lamentations of the children." No place could protect the persons or property of the Greeks. More than sixty thousand of this devoted people were exchanged or sold, according to the caprice or interest of their captors, and dispersed in servitude through the provinces of the Ottoman Empire.

But what has been the general character of Ottoman rule in Europe? If the Greek Emperors were haughty, and persecuted such as dared to vary from the prescribed standard of orthodoxy, much more has this been the case with the Sultans of Turkey. Probably no more oppressive government than the Ottoman has existed on European soil. God's people never found protection under it, and only since the humbling of its pride by other powers, has it afforded any sort of tolerance to missionary effort within its limits. "Infidel" and "Christian dog" were the mildest epithets that a Turk condescended to employ towards the disciple of Jesus, while the rigors of government shut up all avenues to religious freedom. Whatever concessions have been made to Christianity by the Ottoman, have been extorted; they have never been given willingly, nor would they have been granted at all, but that the rise of Russia, and the progress of Europe generally, compelled some abandonment of the oppressive and depressing policy which had so long been pursued.

But the day of Ottoman rule in Europe is well nigh closed. In view of what seems likely to be the next succeeding event, namely, Russian supremacy, one scarcely knows whether to regret it or not. Bible Christianity has nothing to hope for from the Czar. He is the sworn foe of all and every form of religion, which tends to awaken in men a sense of their God-given rights. Neither religion, nor education, nor civilization, has any thing to hope from the extension of Russian domain. A cloud of darkness, thick and heavy, looms over any and every spot where the victories of the Autocrat are achieved. Nevertheless, God is in the cloud, and we firmly believe that out of the convulsion which would follow, light and order would arise, and a happy day would dawn upon the crushed and priest-ridden countries of the old world.

T. B. B.

The Room where Chalmers died.—Rev. S. I. Prime, in a letter to the *New York Observer*, thus describes the residence of the late Dr. Chalmers, and the room where he died:

"More sacred far, to my mind, was the room in which Chalmers was found one morning in the sleep of death. I visited it while in Edinburgh. The Doctor's brother, a gentleman strongly resembling him, resides in the house adjoining. He received me and my friends with great courtesy, and invited us to walk over to the house in which the great theologian lived and died. He led us to the study, to the library, to the drawing-room; showed us a marble bust of Chalmers, which he said was a perfect likeness; and then in silence he opened a door—and we stood in a room where the couch and the furniture told us in an instant that here was

"The chamber where the good man met his fate,
Privileged beyond the common walks of life,
Quite on the verge of heaven."

It stands as it was when the body was borne away from it to its present chamber in a beautiful cemetery near the city. Morning-side, the name the Doctor gave to his residence, looks out on the Pentland Hills, and rests in quiet beauty—a sweet spot for the calm abode of one who was never out of the world's conflicts while he lived, but who needed such a place as this in which to refresh his spirit, and gird himself for the field. He was fond of his garden, and his brother walked with us through its flowers and shrubbery, which the same hand planted that wrote the Astronomical Discourses and the Lectures on the Romans."

BRITISH CORRESPONDENCE.

Sunday Steamer on the Clyde.

Glasgow, September 9th, 1853

Our history of the Sunday Steamer on the Clyde is not yet complete. To the Remonstrance of the Established Presbytery, a Reply, of upwards of two columns of a newspaper, by the Proprietors, signed by Andrew Patton, Chairman, was published towards the end of last month. Having "examined the Scriptures," they say, they "find therein no authority for the Sabbath observance" which the Presbytery seek to impose upon them. They question, or deny, that the Sabbath remained obligatory when the Mosaic law was abolished, as the Presbytery teach. But if the Sabbath be still in force, as contained in the Fourth Commandment, they ask, "upon what authority" the church have "even changed the Sabbath day from the seventh to the first day of the week." "To be consistent," say these Proprietors, "the seventh, not the first day of the week, should be the one insisted upon for observance." "Christ," they again say, "therefore, neither excepted the Fourth Commandment from abrogation, nor varied the day of its observance; and we look in vain in the writings of the Apostles for proofs of their action in this matter." "Throughout the New Testament there is not the slightest evidence of the retention of the Jewish Sabbath as a part of the newly promulgated Christian system, or the substitution of the first day of the week as the day of observance. We look in vain for a command, either on the part of Christ or His Apostles, that the first day of the week should be kept holy in place of the seventh, or that the first day should be set apart in commemoration of the resurrection, and devoted exclusively to prayer and preaching, or that no manner of work should be performed on that day." They therefore intimate their design of continuing to sail the Emperor as they have done. Thus it is, that the Church, having taught the people to trample upon God's command, the traditions of the Church are now also made to share the same fate.

At the meeting of the Presbytery, two days ago, instead of a reply to the arguments of the Proprietors, the Rev. Mr. Gillan escaped from the task, saying, "the Presbytery would require to know with whom they were dealing, whether they were men of good standing in society," before they debated with them. But the Presbytery did not seem to consider this inquiry necessary before presenting the Remonstrance, the reply to which suggests the necessity of this personal ordeal. The reverend gentleman moved that the Presbytery appoint a committee "to draw up a pastoral address, and to send a memorial to the Lord Provost and Magistrates, and the River Trustees, upon the subject."

On the same day, the Free Church Presbytery likewise had the matter under their consideration, when Dr. Brown, the convener of their Sunday Observance Committee, said, "he had some hope, (but he also had fears,) that public opinion might put down that enormous evil." Dr. Smyth's distinct conviction was, "that they should go directly to the civil magistrate, and require him, on the authority of God's law, to interfere for the protection of the Lord's day." It would be easy indeed to find the law which sanctifies the Lord's day, but not so easy to find in God's Word the law which sanctifies that alone for which Dr. Smyth is concerned. Mr. Gibson, also, was for application to civil government; and although he did not know whether the law could be made available against the various forms of Sunday desecration, to a number of which he referred, "the question should at least be tried, for we could not be worse than we were, even if the law were found insufficient."

When tried, we expect that the church will find civil government little disposed to grant them much aid in the case. No allusion was made in these discussions, if the speakers were aware, to the fact, that the day previous the subject of the Sunday sailing of the Emperor was again before the River Trustees—and that there, at least, matters were made worse for the Church's adopted day, in so far as that it was openly promulgated, that they had consulted their legal adviser, both at the present time and twenty years ago, when a similar proposal had been brought before the Trust, and were informed that they had no legal power to prevent the sailing of a steamer or other vessel from the harbor. They might withdraw their officers from giving attendance, but as the Trust considered that this would lead to accidents and disturbance, they directed the officers to attend. The Greenock Harbor Trustees had a meeting on the same day, and in a discussion in reference to the Emperor, their clerk also said they had no power to prevent the vessel from arriving or departure; but to intimate their displeasure, they refused to sanction the attendance of their officers. But this will not prevent the Sunday pleasure sailing. The Emperor is advertised for Sunday first.

J. A. BEGG.

OUR MISSIONS—CHINA AND PALESTINE.

The interests of our China Mission, under the peculiar circumstances of the country, will be sensibly felt, we trust, at the coming Anniversaries. Though the revolution is in many respects interesting and wonderful, giving hope to Christians, and awakening enthusiasm in many minds, at the idea so novel as that of a vast Empire becoming christianized by such unlooked-for means, and that its Christianity has some appearance of having originated from the Bible, at least not under the influence of Jesuitic Romanism, still it must be remembered, that it is propagated by the sword, and enforced by absolute power, and must in many respects lack that lovely aspect which it has in evangelical Christian countries, and will call for immense labor, (should the insurgents succeed,) in cultivating a proper knowledge of the principles and the spirit of Bible religion, over so immense a field. And it must be remembered, that in the stations of our American and European missions, extreme suffering may yet be experienced. As the war sweeps over the land, and in some of its features a sanguinary war, life and property will be in peril, and considerable time must elapse before the strife will cease. It may become our duty to strengthen that mission with additional laborers, or it may be that we may learn with sorrow that the mission already established is broken up. These things demand our anxious concern, and the prayers of God's people should be fervently offered for the cause of pure Christianity in China, and the peace and welfare of those engaged in the field. But we hope the increasing interest for china will not abate the ardor of the friends of the Palestine Mission; for if our enthusiasm is awakened by the circumstances attending China, it will also impart an increased interest for Palestine.

We are all astonished at the display of Christian knowledge and zeal among the insurgents of China, and we ask, and others ask, by whom was the gospel introduced into that country? And no one has been able to answer the question. Surely, no missionaries of any Protestant denomination, in America or in Europe, have been instrumental in introducing it, since reports from all established missions are spread before the world, and nothing has been known of the efforts which have produced the mighty revolution. Again, it has not the features of any known Christian denomination; and there is no Protestant church that maintains the seventh-day Sabbath, or that is not infected, more or less, with Romanism, except the Seventh-day Baptist church, and certainly we have had nothing to do with it. The utter ignorance of the Christian world with respect to its origin, occasioned a presumption that it was the work of Jesuits; but this is now refuted. Whence, then, was the work? This query has been raised, and still remains unanswered. I will suggest, that the gospl has been carried into China by Jewish converts, who were the fruit of the labors of the indefatigable Wolff, and other converted Jews, who for the last quarter of a century have been preaching the gospel in the interior of Asia among the Jews, and especially in *Thibet* and adjacent countries within the Chinese Empire: and they have uniformly, among the Jews, sustained the ten commandments of the decalogue, and the Sabbath as unchanged, as I am informed; and the peculiarities of some of the matters communicated from the insurgents, indicates a better knowledge of the Old than of the New Testament. This conclusion should strengthen the ardor for inculcating the gospel among the Jews, as they may, and probably will, be made the most efficient missionaries in the world; and by converting the Jews to Christianity, we will enlist the mightiest instruments in the converting of the world, that can be procured; and the astonishing movements in China should become the motive for entering with all our might into the Jewish mission, as God will no doubt use that people ultimately to carry forward the triumph of the stone cut from the mountain, and cause it to become a mountain, and fill the whole earth, and bring the tottering image of despotism and heathenism thundeing to the ground.

J. M.

Methodist Church South.—The *Western Christian Advocate* says that the total membership of the Methodist Church South consists, in round numbers, of whites, 400,000; of colored, 150,000; total, 550,000. The South Carolina conference has the largest membership, consisting of 33,000 white members and 41,000 colored; the Georgia conference has the largest number of white members—49,000—but has only 18,000 colored, less than one-half the colored members of the South Carolina conference. The Pacific conference, which has 294 members, is the least in numbers on the Pacific coast, and Florida, 5,500 white and 3,500 colored members, the least lying immediately on the Atlantic coast. The Indian Mission, East Texas, and the Western Virginia conference, are each less in number than the Florida conference.

Moravian Missions.—At a recent meeting held in Sheffield, England, on behalf of the Moravians, the following statement was made:

"The Moravians on the Continent of Europe and America did not number above 20,000 souls, yet they had gathered, through their missionaries, not less than 70,000 persons into Christian congregations in foreign lands. At Labrador, nearly the whole of the natives had been christianized. At Surinam, out of 13 missionaries, 11 had died of the yellow fever; yet there was no lack of laborers for God. During the last eleven years, the congregations at Surinam had risen from 10,000 to 17,000 persons. It might be estimated that one fourth were communicants. In the West Indies, the congregations numbered about 40,000 persons, principally negroes, and there were upwards of 2,000 children in their schools. Two training schools had been established for the education of native teachers. It was seldom that one taught in their schools left the path of rectitude. The Moravians have 70 missionary stations and 286 missionaries in the world, and these are sustained for the trifling expense of about $60,000."

THE METHODIST BOOK CONCERN.

At a meeting of the Rock River Conference, recently held in Chicago, statements were made by the agents of the New York and Cincinnati branches of the Methodist Book Concern, setting forth their condition and the extent of their business; from which a Chicago paper gleans the following interesting statistics:—

The total assets of the New York establishment amount to the very large sum of $706,733 05. Its real estate in New York, buildings, and the requisite materials for printing, binding, &c., amounts to $243,947 83. It has invested in public stocks some $49,500. Its present cash assets are given at $16,947. Its books and sheet stock on hand are worth $176,130 35. There is due in notes and accounts, $210,207 10. The liabilities are only $29,858 56, which, deducted from total assets, leaves the actual capital of the concern $676,874 49. The sales during the past year amounted to $182,757 80. The sum received for periodicals for the same time was $69,890 77, making a total of $252,648 57.

The Cincinnati establishment has a capital of $242,802 69. The value of its real estate is put down at $65,000. Its stock on hand, materials, &c., are estimated at $60,853. Its cash and stock amount to $22,044 15. Its notes and accounts amount to $111,417 26. The liabilities are $16,530 91, leaving as the net capital of the concern, $226,271 78. The profits for the year ending March 31st, 1853, were $10,968 25.

In addition to these two immense establishments, the General Conference has published, much under its immediate supervision, a paper at Pittsburg, at Buffalo, at Chicago; a Sunday School Journal with an immense circulation, a Quarterly Review, and two Monthlies.

For the various papers thus issued, as well as for all the books published, each traveling and local preacher of the denomination is an authorized agent, and the Conference expects a commendable activity on the part of each in procuring subscribers for its various hebdomadals, monthlies, and quarterly, and in disposing of its books. In the sale of the latter, a small per centage is allowed, for the purpose of covering cost of transportation, and the loss of an occasional bad debt. By this system it happens that every Methodist within the bounds of the different conferences, whether the denizen of a city, village, or even the most remote backwoods settlement, can supply himself with any book published by the General Conference. These books are not altogether of a denominational character. Standard historical and poetical works, and biographies of men remarkable for piety, benevolence, &c., &c., comprise by no means an inconsiderable share of the books which are thus sown broadcast over the country.

At the last session of the General Conference, that body determined to make Chicago a base for newspaper and book operations. Accordingly a branch of the Cincinnati Book Concern was opened there some ten months since, under the charge of Mr. Doughty, a most efficient business man. On the first of January the *Northwestern Christian Advocate*, under the editorial supervision of Rev. James V. Watson, was also established.

The Universalists on Slavery, &c.—The Universalist General Convention, which was held at Columbus, Ohio, last week, resolved, "that we hereby renew our testimony against those great sins—Slavery, Intemperance, and War; and that we will cordially coöperate in all proper efforts for their suppression." The following resolution was also passed, with but one negative vote:—

"*Resolved*, That in the progress of the Temperance Cause this Convention hails with pleasure the principle of Prohibitory Legislation, as embodied in the Maine Law, so called, and earnestly hopes that all the States of our Union will follow the illustrious example of the 'Star in the East,' and thus extend the beneficient operations of the law to all the people of this Republic."

Inquiry in Sardinia.—There is a movement reported from Sardinia, of a highly interesting character. The popular mind has seemed to awake in the midst of Italy, as from the sleep of ages, searching for something better than the ceremonies and superstitions of Popery. The spirit of inquiry is abroad, and the reading of the Scriptures, which are sent into the country, is extending it. The work is carried on by natives, without the personal aid of foreigners. It is stated that in Tavale, Sardinia, "seven entire branches of one peasant family, amounting to forty persons, have given themselves to Christ, and constitute a center of light, which is steadily expanding itself in the midst of surrounding darkness."

Economy in Theological Seminaries.—A writer in the *Presbyterian* complains of a want of economy in the Theological Seminaries of the "Old School" Presbyterians. He says:—

"We have *five* Theological Seminaries, in which is invested a capital of *five hundred thousand dollars*, more or less, and *sixteen* of our select men are employed as teachers. And for what purpose? The instruction of *two hundred and twenty-five* young men!—a work which could be well done by six suitable men, with a capital of one hundred and fifty thousand dollars. If this estimate be correct, then is not our church guilty of wasting the income of three hundred and fifty thousand dollars, and the labors of ten of her choice men?"

The Call for Men.—The Christian enterprises of the day call for *men* more than for *money*. Given the men, the money would be forthcoming. But what is to become of these enterprises without the men, is an important and solemn question. The following paragraph, from the *Home Mission Record*, shows how the matter is viewed by one of our religious institutions of most extensive influence:—

"The Home Mission cause needs MEN as well as money. Not a few large, promising fields are suffering for the want of able-bodied, clear-headed, large-hearted, spiritually-minded men, to gather in the first-fruits of harvest, and sow for other and larger ingatherings hereafter. We are anxiously looking for the right kind of men to go into important places in the Great Central Valley, and to several points of commanding position and influence on the Pacific slope. Would not the Lord be pleased, and the harps of heaven be attuned to a new outburst of songs, if some who read this, now comfortably settled in a city, or village, or rural parish, should say, '*The West needs me more than the East. Here am I, send me!*'"

A Groggery in David's Time.—The Rev. Mr. Pierpont, in his address at the Tabernacle, was sure that there were groggeries in David's time, in the lanes and alleys of Jerusalem, with little red curtains before the windows. He was confident there was a description of the dram-seller in the tenth Psalm, which he read with great effect. It is commended to such as are in the trade:—

Verse 6. He hath said in his heart, I shall not be moved, for I shall never be in adversity.

7. His mouth is full of cursing, and deceit and fraud; under his tongue is mischief and vanity.

8. He sitteth in the lurking places of the village, in the secret places doth he number the innocent, his eyes are privily set against the poor.

9. He lieth in wait secretly, as a lion in his den; he lieth in wait to catch the poor, when he draweth him into his net—(his shop.)

10. He coucheth and humbleth himself, that the poor may fall by his strong ones—(his strong liquors.)

11. He hath said in his heart, God hath forgotton; he hideth his face, he will never see it.

Advantage of Colportage.—A German colporteur at the West thus refers to some of the advantages of the colporteur work:—

"It is a good thing to be a colporteur. In this service one is not only put in the way to spread the blessings of the gospel, but it is an excellent school, in which he can learn how to live like a Christian, and to teach. Is one timid? he will in time feel bolder. Is one too forward? he will learn modesty. Is one too hasty? he will learn patience. Is one pious? he will grow in grace. Is one striving after holiness? here he will find examples that will put him to shame. Is he sectarian? he will find, from observation and from the example of Christians, that he is mistaken in thinking that he only knows the truth. Does pride adhere to him? his work is humble, and he has to do with the lowly. In short, the colporteur work fits one for every thing. Oh, that many more would choose this delightful employment?"

American Baptist Publication Society.—The 29th Annual Report of this Institution, located at Philadelphia, gives a general view of its operations, with a list of its members, and a catalogue of its publications. The receipts of the past year from all sources were $43,404 88; the expenditures, $43,362 12; leaving a balance in the treasury of $42 76. Of the receipts, $25,699 59 were from sales of merchandize; $2758 56, from donations for general purposes; $2,060 06 for colporteur fund; $1871 48 for building fund. The increase in the value of stock, books, stereotype plates and engravings for the year, was $4869 31; and the total amount of assets is now $65,772 05; showing a gain over the valuation of the last year, of $5281 61. Six Life Managers were made during the year by the payment of $50 and upwards, and forty-nine Life Members by the payment of $20 and upwards.

Temperance.—A Cincinnati paper says:

"Mr. Longworth of this city is extending his operations in the culture of the grape, and the manufacture of wines, &c. He is producing Catawba Brandy, which is pronounced by judges equal to the French Brandies. It is manufactured in the same way, but it is a finer article. Mr. Longworth has 2,000 gallons of brandy of the vintage of 1851."

Mr. Longworth recently set his face against the Maine Law movement, because it would prohibit him from making his wines, and stated at length, that the wine-drinking people of Europe had fewer drunkards among them than those among whom the article was little used. He also defended *wine* drinking on Scriptural grounds, and offered to prove that the *pure juice* of the *grape* was not injurious to man.

To the Anniversaries.—Arrangements have been made with the Rome and Watertown Railroad to take delegates from Rome to Adams Center and back for one fare—tickets to be obtained at the office in Rome after October 3d, and hold good till October 14th. The fare from New York to Rome is $3 26. From Rome to Adams Center and back $1 80. Persons leaving New York by steamboat at 6 o'clock Third-day evening, will reach Adams Fourth-day afternoon. Trains leave Rome for Adams Center at 7 o'clock A. M.; 2.55 and 7.20 P. M.; through in about three hours.

Bible Union Meeting.—The American Bible Union holds its Fourth Anniversary in the meeting-house of the First Baptist Church in New York on Fifth-day and Sixth-day, Oct. 6th and 7th. Among the speakers engaged are Revs. Spencer H. Cone, John L. Waller, T. C. Teasdale, James Lillie, O. B. Judd, G. Achilli, Wm. C. Duncan, and P. F. Jones.

RELIGIOUS INTELLIGENCE.

Rev. J. L. Wilson, a returned missionary of the Old School Presbyterian Church, from Africa, recently stated, as among the results of missionary labor in Africa, the gathering of more than one hundred Christian churches, containing ten thousand hopeful converts; the establishment of a hundred and fifty Christian schools, in which from twelve to fifteen thousand youth were receiving Christian and other instruction. The Bible has been translated, and its truths brought into contact, directly or indirectly, with a million of human minds. They had given to Africa eighteen written dialects; and all this without grammars or teachers, or any extrinsic aid; and this had been the work of Protestant missionaries within the space of twenty years.

The *Christian Secretary* learns by a private note from Jackson, Pa., that the Baptist church in that place has enjoyed a revival of religion since May last, during which period forty converts have been baptized into the fellowship of the church. One remarkable feature of this revival is, that every one that has united with a church has joined the Baptists. Several Pedobaptists became dissatisfied with sprinkling, and have joined the Baptist church.

Elzorah, wife of the Rev. Eleazer King, of Heath, Mass., has sued for divorce on account of desertion. They were married about ten years ago, and about eight months afterward he charged her before a Church Council with having told him he had better study grammar, and give up preaching till he knew more! The Council dismissed this charge, and the offended reverend has ever since refused to live with his wife.

Rome, as it appears from a recent census, contains a population of 175,000, divided into fifty-four parishes, and amongst them twenty-nine bishops, one thousand two hundred and eighty priests, two thousand and ninety-two monks and members of religious orders, one thousand six hundred and ninety-eight nuns, and five hundred and thirty-seven ecclesiastical pupils.

Two missionaries of the Old School Presbyterian church, viz., Rev. Edwin T. Williams, and William Clemens, with their wives, have taken passage in the bark Gem from New York, for the island of Cariseo on the coast of Africa. This is intended to be a point for a new American colony, having a magnificent bay and a healthful climate, with superior advantages for commerce.

Miss Antoinette L. Brown, whose name is already familiar to the public, in consequence of the conspicuous figure she has cut as a public speaker at temperance and anti-slavery conventions, was ordained as pastor of the Congregational church in South Butler, N. Y., a place lying between Syracuse and Rochester, Sept. 15.

The second Sunday of November next is the day appointed by the New School General Assembly for raising the $100,000 to constitute a permanent fund to aid congregations in the erection of houses of worship; on that day, every church under the care of the Assembly is expected to make its contribution.

There is a Methodist preacher near Ripon, Eng., seventy years of age, who for forty years has walked five miles every Sunday to preach, and returned in the evening. He has thus walked 20,000 miles; and the sole pecuniary reward he has ever received, was a shilling on one occasion, or a fraction more than one farthing per annum.

We observe afloat the statement, which is presumed to be correct, that "nearly five hundred of the graduates of Amherst College—almost one half of its Alumni—have entered the ministry. They compose now more than one-fifth of the Congregational ministers of Massachusetts; and more than forty of them have gone as missionaries to the heathen."

Antioch College, Yellow Springs, Ohio, will be dedicated on Wednesday, Oct. 5th, at 10½ A. M. Dedicatory Address by Hon. Horace Mann, LL.D., whose inauguration as President will take place on the same day.

The Rev. C. W. Gaillard, of Mississippi, has been appointed missionary to China by the Foreign Board of the Southern Baptist Convention. He expects to sail for China in the course of the present fall.

The latest news from England brings the sad intelligence of the death of Rev. Dr. Cox, known by his writings and long ministry, and to many personally in this country by his presence among us seventeen years ago in company with Dr. Hoby.

The Pope has just established four new Bishopricks in this country, viz: at Brooklyn, L. I., Newark, N. J., Burlington, Vt., and Portland, Me.

Mrs. Harriet Beecher Stowe and Mr. and Mrs. Charles Beecher recently arrived at New York from Liverpool, in the steamer Arctic.

The Methodists of Maine are taking measures to raise $25,000 for the establishment of a female collegiate institute.

"**The Thirteenth Annual Report** of the American and Foreign Anti-Slavery Society, presented at New York May 11, 1853," is an octavo pamphlet of 216 pages, containing the proceedings at the Annual Meeting, the Addresses and Resolutions, and a history of anti-slavery movements last year throughout the world. Just the thing for those who would keep posted up in that department. Published by the Society, 48 Beekman-st., New York.

The American Railway Guide for the United States—176 pages, price 12½ cents—contains a map of the United States, showing all the finished railroads, together with the time-tables of most of the roads. Saves the tourist more hours than it costs cents, even on a short journey. Published by Curran Dinsmore, 9 Spruce-st., New York.

The Musical World and Times, 16 pages quarto, is published at 257 Broadway, N. Y., every week, at $3 a year for one copy, $5 for two copies, $10 for five copies. The proprietors give a splendid portrait of William Vincent Wallace—worth half the money—to every subscriber renewing his subscription for 1854. Dyer & Willis, New York.

General Intelligence.

European News.

The steamer Africa, with European dates to Sept. 10, arrived at New York on the 23d.

Nothing definite respecting the Eastern question, but the circumstance that the Czar *hesitates* in reference to the modifications stipulated for by the Porte, had depressed the British and French funds. About the 16th instant was the date when a reply from St. Petersburg might be looked for. There was, however, a rumor that the Czar refuses the Turkish terms.

Gen. Sir Charles Napier had been buried at Portsmouth with all the honors due to his rank and service. Nearly 3,000 private soldiers sought and obtained leave to attend his funeral. Standing by the plain brick grave in which the remains of his relative were deposited, Sir W. Napier pronounced a funeral oration, which was almost Oriental in its style and terseness. "Soldiers! There lies one of the best men—the best soldiers—the best Christians—that ever lived. He served you faithfully, and you served him faithfully. God is just!"

A trial of reaping machines had been made at Stirling, Eng. The first prize was awarded to Bell's, and the second to McCormick's, against twenty-one competitors.

Vienna letters state that cholera was making great inroads in Russia, especially in the Southern Provinces, where large bodies of troops were stationed. It had also made its appearance at various points on the frontier of Eastern Gallicia.

We have further details of the recent earthquake at Thebes. The town, or rather village, was built partly of stone houses, which were all new, and partly of old houses of wood and bricks. All were more or less injured, the former having been rendered uninhabitable. Eleven persons were killed, and eighteen were rescued from the fallen ruins. The survivors were encamped in the open air, and were suffering from want of water, the earthquake having dried up the wells. Seventeen villages in the vicinity of Thebes, as far as Platea, had partially suffered, and one or two houses fell at Chalkis. The shocks continued for some days, one to three shocks within the twenty-four hours.

Viâ St. Petersburgh, it is stated that the troubles excited in Persia by the fanatical sect of the Babis, who some time since attempted to assassinate the Shah, still continued. They lately spread a report that the Shah was dead, which His Majesty found it necessary to contradict by making a public promenade, accompanied by his Court, through the bazaars and principal streets of his Capital. Several of the Babis were arrested, and put to death by torture, in presence of the people.

California News.

Two weeks later news from California was received in New York on the 25th inst., by the steamer Northern Light. She brought also a full load of passengers, and about $1,500,000 in gold dust.

The two men who murdered Mr. Beekman at Volcano, California, in July last, were discovered in a very extraordinary manner, on board the steamer Brother Jonathan, on her downward trip on the 8th inst. Having murdered their victim, and stolen several thousand dollars out of his store, they set out for the Atlantic States, via the Great American Desert. Sickness drove them back to Marysville, Cal., where they disposed of their mules, &c. They then came down to San Francisco, changed their names, and took steerage passage on board the Brother Jonathan. They were there discovered by Mr. John Mace, of Missouri, who had known them long before, when laboring in the mines at Volcano. Mr. Mace reported the case to one of the officers on board the boat, and subsequently to a few of the cabin passengers. When the case became ripe for examination, a committee of inquiry, consisting of six, was appointed. They took down in writing the deposition of John Mace. The two men, whose names were Sailor Harry and John Fox, were arrested and examined. They testified against each other, after much prevarication. They were then put in irons, under a guard, until the Brother Jonathan should return to San Francisco, to which place they would be conveyed.

The following summary embraces the principal items of news for the fortnight:—

The Indian outbreaks in the Rogue river valley, in the North, are becoming serious and threatening. It is not improbable that general hostilities will be the consequence in that part of the State and the southern part of Oregon.

The murderers and thieves who have so long infested the State, have been faring somewhat badly of late. A number of them have been brought to summary account, and forfeited their lives for their crimes.

A rendezvous of villains, of all grades and characters, was recently discovered in the sink of the Humboldt River, east of the Sierra Nevada. A murderer was traced by a party from Calaveras county, to the rendezvous where about one hundred and fifty of the outlaws were discovered in San Francisco.

From various circumstances it is more than probable that the "Joixsie Rangers" whose supposed capture of the renowned bandit Joaquin Muriatta created so much talk lately, were mistaken in their man and decapitated an unlucky person who went out with a party from Los Angeles to catch wild horses.

The journeymen bricklayers in San Francisco struck for an increase of wages from $10 to $12 per day, and obtained it. The hod carriers struck successfully for $6.

Tragical Scene at Niagara.—We have received a singular narration of a narrow escape of life at the Falls of Niagara. Mr. E. V. Wilson, of this city, of lightning-rod notoriety, went to the Falls with a party, and among the number was Mrs. N. L. Piper (of the firm of H. Piper and Brother.) The lady at the time was laboring under a species of insanity. It was thought by her husband, that traveling and change of air and scenery would do her good, but unfortunately such was not the case. Immediately upon her arrival, she was very desirous to see the Falls; and while standing on the Canada side, at about twenty feet from the falling sheet of water, she slipped her arm from Mr. Wilson, and made a rush towards the precipice. He rushed after her, and just as she was going over, he caught hold of her dress, and by it held her dangling in the air. The dress gave way, and she fell upon a ledge of rock, at a distance of twenty feet. As she thus lay, Wilson, our narrative says, "with great presence of mind, looked for a soft place," and discovering that a quantity of loose earth was lying on the rocks, he jumped down on it. He was just in time to save her going over the main precipice. By the aid of a pair of long lines belonging to a team close by, they were both drawn up together. Both suffered some from contusions, but neither was seriously hurt. [Toronto Colonist.

A Vegetarian Dinner.—The Vegetarians had a convention in New York, a few days ago, ending with a dinner; on which occasion the Bill of Fare was as follows:—

Bill of Fare.

VEGETABLE SOUPS.

Tomato Soup, Rice Soup.

FARINACEA.

Graham Bread, Mixed Fruit Cake,
Fruited Bread, Apple Biscuit,
Wheat Meal Cakes, Moulded Rice,
Corn Blanc Mange, Moulded Farina,
Moulded Wheaten Grits.

VEGETABLES.

Bak'd Sweet Potatoes, Stw'd Cream Squashes.

PASTRY.

Mixed Fruit Pies, Pumpkin Pies,

FRUITS.

Melons, Apples, Peaches,
Pears, Grapes, Pineapples,

COOKED FRUITS.

Plum Jelly, Baked Apples,

RELISHES.

Cocoanut Custard, Fruited Ice Cream.

BEVERAGE.

Pure Cold Water.

Return of the Pleasure Yacht.—Cornelius Vanderbilt's pleasure yacht "North Star" returned to New York on the 23d inst. The trip home was a very short one. The vessel sailed from Constantinople on the evening of the 26th of August, and arrived at Gibraltar on the 2d of September, a distance of 1,850 miles, which she performed in seven days, mean time, making an average speed of 11 knots per hour, and using only two boilers. After a stay of six days at Gibraltar, during which time the passengers visited the town and fortifications, and partook of the hospitalities of the authorities, she steamed to Funchal, Madeira. The grape crop there is a total failure, owing to the diseased state of the vines. The people in the interior of the Island are in almost as destitute a condition as they were two years since, when we sent them relief. On the evening of the 12th she sailed from Madeira for New York, and arrived in ten days and twenty hours; one-third of the distance was performed with two boilers only, consuming an average of twenty-five tuns per day. This is said to be the quickest run ever made by any steamer. The entire distance performed by the North Star, since her departure for New York, has been 15,000 miles, occupying 58½ days, during 19 of which the four boilers were used, and for the remainder of the time only two. She performed 6,000 miles, consuming only 500 tuns of coal.

Adulteration of Cream of Tartar.—A writer in *The Boston Journal* states that bitartrate of Potassa, or Cream of Tartar, extensively used in bread-making, is villainously adulterated. The result of a chemical examination of six specimens of the article, showed that of one hundred parts of the purest specimen, sixty-two parts were foreign matter. The added ingredients consisted of white sand, ground pummice, ground rice, and flour. This is a vile compound to offer to a sick child or to an adult invalid.

"If the purchaser will provide himself with a small phial of the solution of iodine, and place a drop in connection with the suspected article, the presence of flour, or any article containing starch, is instantly shown by the blue tint which follows. Let him place a few grains in boiling water, and if it is not entirely soluble, let him reject it. An experienced dealer can always judge with a great degree of accuracy by the appearance of the article. Pure cream of tartar is intensely white, and has a degree of moisture and cohesion about it entirely unlike flour, or any of the articles used to adulterate it."

Murder of a Returned Californian.—The Louisville *Courier* tells of a terrible murder under the following circumstances:—A man on his return home from California to Jackson County, Illinois, a few weeks since, was met a short distance only from his house by a neighbor, who, upon learning he had money, killed and robbed him. Another person happened to be coming that way, and having his attention attracted by the report of a gun, espied the villain dragging his victim into the bushes. Immediately upon being discovered, the murderer commenced reloading his gun; but before he succeeded, the man rushed upon him, knocked him down, and secured him as a prisoner. The deceased was a man of family; had been absent some two years, and had suffered all the perils, hardships and privations of the pioneer California gold diggers, for the sake of a little money, and was brutally murdered for it when almost in sight of his wife and children, by one whom he regarded as a friend.

Meneely's Bell Foundry.—The Messrs. Meneely have recently added to their heretofore extensive establishment, the largest Furnace building, for the manufacture of Church Bells, in the United States, if not in the world. It measures sixty feet in width and one hundred feet in length, and is complete in every part. The various shops for machinery, instruments, blacksmithing, trimming, hanging, carpenter work, &c., also cover a large space, and are filled with busy workmen. The Furnace is very conveniently arranged, having separate rooms for every kind of material used, large ovens for drying the moulds, sand, &c. The whole is to be lighted with gas. The Proprietors were the first to manufacture and use the *Iron Cases*, over which the moulds are made. This is a very great improvement over the old and tedious method heretofore employed, and bells made in this manner are not only smoother than those cast by the former process, but ring better. We are informed that the demand for their bells is such that they are constantly behind their orders. [Albany Evening Journal.

The new English Houses of Parliament, in London, have already cost nearly nine millions of dollars, and are not yet finished.

A New Machine.—A new machine has been invented by Mr. William Mitchell, of this city, for the purpose of setting type. It has keys like a piano, with a number of endless tapes, kept in motion by machinery, to carry the types to the spot where they are set up. The types are laid with the nicked side up, in little brass cases or galleys, some fifteen or eighteen inches long, and just wide enough to admit a type crosswise. Of these cases there are as many as there are small letters and punctuation marks, and they are fixed at an inclination of about 45° over the types, so that when a key is touched a type drops flat upon its tape, and is instantly conveyed to another larger tape, to which all the types are carried, and which conveys them all to a little metallic throat, down which they drop upon a table all set up, but requiring to be divided into lines, or justified, by hand. Capitals and Italics have to be laid on the tapes by hand, there being in the machine no keys or galleys for them. Two persons are required to attend the machine—one to work the keys, and one to justify and remove the matter composed. It is a very ingenious invention. All its parts are simple, and we judge that it would not easily get out of order. It occupies rather more space, perhaps, than a piano.

Printing at Railroad Speed.—One of the inventions on exhibition at the Crystal Palace is a new printing press, which prints uncut paper, rolling from a cylinder, and cuts and folds with perfect regularity 30,000 per hour. There is no counteraction in the process, and consequently no time lost in returning motion. Both sides are printed at the same time, and 30,000 per hour is a low estimate, since, by increasing the speed, they can be printed as fast as paper or cloth can be unrolled from a cylinder. The inventor declares that he can print one mile of newspaper as fast as a locomotive can run on a railway. With perfect machinery and arrangements he may do it. His present experiment demonstrates a practical principle, and the invention is looked upon with wonder and delight.

A Powerful Pump.—The Norristown (Pa.) *Free Press* says that a house in that town are manufacturing, for the use of a silver mining company in New Leon, Mexico, an improved Cornish engine and pumps, of greater power and capacity for mining purposes than has ever been built in this country.

The engine is, as follows: 150 horse power; cylinder 60 inches in diameter; 10 feet stroke, to be worked with three of West's improved boilers, and has sufficient power to work the necessary pumps to the depth of one thousand feet, and will discharge 800 gallons water per minute. The first pump in the shaft will be a "plunger lift" of 240 feet.

Fined for Lying.—It is an offense against the law in France, for a dealer in breadstuffs to say that he has effected a sale at a higher price than he has in reality received, if the falsehood is uttered at a moment of panic in the market, and may contribute to a rise in price. Thus a baker in Nancy has just been condemned by the Correctional Tribunal, *on the demand of the imperial procureur*, to eight days' imprisonment for having said at a café that he had sold fifty bags of flour at 44 francs a piece, while the price really paid was but 43 francs.

SUMMARY.

A driver in Cincinnati, a few days since, was fined $25 for running his wagon against a pedestrian who was crossing the street. The horse was on a walk when the gentleman attempted to cross, but before he had got half way over, the driver of the horse made him go faster, thus frustrating the design of the gentleman, who could not even get out of the way by running. The Judge decided that at all regular street-crossings pedestrians had the right of way, and that the law requires a driver to hold up when he sees a foot-passenger crossing in front of his team.

A monster clipper ship, called The Great Republic, is soon to be launched in Boston. While in the course of construction, she has been visited by over 30,000 persons, during working hours, and by perhaps as many more on Sundays and holidays. She is a wonderful vessel, and every time we look at her, we can not but admire the genius and skill which have produced her. She is between 6,000 and 7,000 tuns stowage capacity, and is the longest and sharpest vessel ever built in this country. She is 325 feet long, 53 feet wide, and 33 feet deep, with four decks, and is of a model so perfectly beautiful, as to seem perfection itself.

Commencing October 19th, and continuing until the 22d of October, there is to be at Springfied, Massachusetts, a grand National Exhibition of imported blood and American breed horses. The exhibition is to be held under the auspices of the United States Agricultural Society, of which Hon. Marshall P. Wilder is President, and a committee with officers from that Society will be present to coöperate with the local committee of the exhibition. The exhibition is open to competitors from all parts of the Union. A very liberal set of premiums has been prepared, to be distributed to the successful competitors.

Ninety-five miles of new canal, reaching from Pittston, Luzerne County, to Athens, in Bradford County, Pa., will be brought into use, for the first time, on the 15th October, when water is to be let into it by order of the Canal Commissioners. Extensive orders for coal to supply Western New York have already been given. From Athens to the New York State line, 2¾ miles distant, an extension canal is making, to connect with the New York Junction Canal, leading direct to New York City. This work is to be completed by the 1st of April next.

The new Granite Tower on the highest ground in Mount Auburn Cemetery, is nearly completed. It is designed as an observatory, from which not only all the grounds of the Cemetery may be seen, but the whole country around for many miles. It is 60 feet high, with a spiral stone stair-way leading to its top. The Chapel, which was built by contract, and very imperfectly constructed, is to be rebuilt and beautified, and made more worthy of its elegant plan and the style of everything around it.

The Democrats of Delaware Township, Hunterdon County, N. J., at their recent election for delegates to the State Convention, instructed their delegates to vote for no man for Governor who is *suspected of being in favor of the Maine Liquor Law.*

A dispatch dated Providence, R. I., Sept. 25, 1853, says: The store of Geo. W. Babcock, in one of the most crowded streets in this city, was entered, yesterday noon, and robbed of forty or fifty watches, and other valuable property. A man was arrested on suspicion at the Earl House, and on searching his baggage, the stolen property was found. He gave his name as Williams.

In a recent debate in the House of Commons, it was stated that the catalogue of the library of the British Museum, now in process of compilation, has already cost one hundred thousand pounds, and is so far from being complete, that it cannot be finished in less than forty years. This catalogue already fills 1200 folio volumes. When completed, it will form, according to a statement in the London *Morning Chronicle*, "a neat portable work of 13,000 volumes."

Levi Rose, of Granville, Massachusetts, who died in 1830, at the age of 83 years, had a family of 8 children, all of whom are now living. They met at the house of one of the brothers in June last, for the first time in 48 years. The oldest was 74, the youngest 56, and their united ages 514 years. They had traveled 2900 miles to enjoy this interview. The grandmother of this family, so remarkable for its longevity, lived to the age of 103. Her husband perished in a fire which consumed his buildings.

The rumsellers of New York have struck for an advance of prices. At a meeting recently held, they resolved "that in consequence of the great rise in the price of brandy, we, the retail dealers in the article, find it impossible to obtain a living from selling it at the present price; therefore, that we do now agree, that on and after the first day of October next, 10 cents a glass shall be charged for brandy, in place of 6¼ cents."

There is to be a subterranean railway built in London from the lower end of Edgeware road to the King's Cross. The length will be less than two miles and a half. There will be stations at very short distances, say at every quarter of a mile. The charge for the whole distance in the first class will be only two pence. Every carriage will be abundantly lighted. It is expected that the line will be in full operation in little more than twelve months.

Benjamin J. Ferris, of Ithaca, N. Y., late Secretary of State in Utah, has just returned. He reports that not half the degradation of the Mormons has been told; that Brigham Young has forty wives; and that seditious feelings are rife throughout the community. In short, that women and men are in a state of deep degradation.

A man, named Alexander Mullen, was hung at Omagh, Ireland, for the murder of his aunt. Efforts had been made to obtain a reprieve, chiefly on the ground that the unfortunate convict "had been utterly ignorant of the principles of Christianity, the goal chaplain having discovered, previous to his trial, that he had never even heard the name of the Saviour!"

John G. Paschal, of Pope county, Arkansas, was recently murdered, and his body thrown into the Arkansas river. Wm O. Wilson, a wealthy planter, of Conway county, with whom he had a quarrel, was arrested on suspicion of committing the murder. On the night of the 26th ult., Wilson was shot dead by some unknown person while in prison.

A Cincinnati exchange says: "The success of Dr. Caroline Brown in the practice of the medical profession has already had a sensible effect on the ladies in the country round about Cincinnati. Six young ladies, of good families and superior education, have applied for admission to the Eclectic Medical College at the approaching term."

A terrible encounter is reported to have taken place in the mountains near El Paso, between a party of 14 Americans and some 200 Apachees, in which 11 of the Americans were killed. The U. S. dragoons stationed near the spot were too few in number to render any assistance in repelling the Indians.

The New York State Agricultural Fair came off at Saratoga last week. It was inferior to some previous Fairs, both in respect to attendance and the number of articles on exhibition. In cattle, however, the show was very good.

The Cashier of the treasury of Pennsylvania has just published a statement in the Harrisburg papers, which shows the State finances to be in a most prosperous condition. According to his statement the State debt on the 1st of December, 1851, was $40,332,543.

It is stated in the New York *Evening Post*, that Mr. N. G. Norcross of Lowell, known as the "timber king," has purchased the stumpage on 560,000 acres of land on the Ottowa river, in Canada. A few years ago he bought 140,000 acres near the course of the Merrimack river, and is now about to enlarge his business.

The Howard Association of New Orleans acknowledge the receipt of nearly a quarter of a million of dollars, contributed in various places in the country, for the relief of the sufferers from yellow fever. New York contributed about $50,000.

The Common Council of Louisville, Ky., have sent up to the Mayor of that city two different ordinances, which would virtually prohibit the sale and purchase of slaves as a business within the corporation limits, but both have been vetoed by him.

"Uncle Tom's Cabin," dramatized, is now played at two theaters in Philadelphia—the "National" and "Chesnut." The piece creates great interest, and the places where it is played are crowded nightly, by a class of persons not accustomed to visit theaters.

A dispatch dated Bangor, Me., Saturday, Sept. 24, 1853, says: The saw-mill of Gen. Veazie, in this place, was destroyed by fire yesterday. Loss, $30,000. An insurance on the property for $20,000, in Hartford, expired a few days since; the loss is therefore total.

A number of obstructions having been lately placed upon the track of the Columbia Railroad, a watch was placed upon the road. On the 19th inst., the watchman was fired upon from the bushes, and the ball from a musket passed through the breast of his coat.

The police of Friburg, Switzerland, has just promulgated two measures by the bellman, one interdicting every person under sixteen years of age from smoking, and the other recommending parents not to allow their children to play with chemical matches.

A dispatch dated Syracuse, Sept. 18, 1853, says: A collision occurred on the Straight Line between this city and Rochester, yesterday afternoon, between the State train and a gravel train, by which two men were killed. Their names have not been ascertained.

The time for presenting the notes of the Woodbury Bank to the receivers expired on Wednesday, the 21st inst. The notes were bought by J. Thompson, corner of Broadway and Wall-st., at 75 cents on the dollar.

A letter from the Canal Superintendent at Seneca Falls, states that nearly every small tow-path bridge from Cayuga Lake to Waterloo, was swept away by the heavy rain of Saturday.

The effect of the foreign news last week was a decline of 25 cents per bbl. in Flour, 3 or 4 cents per bushel in Wheat, and 1d. per bushel in Freights. A very wholesome check has been given to speculation.

The practice of cutting twelve-cent stamps into halves and quarters in order to obtain six cent and three cent stamps, is declared by the highest authorities to be illegal; stamps so cut are worthless.

We have accounts of a terrible fire at Manchester, N. H., whereby property to a very large amount, say $250,000, was destroyed. The insurances fall mostly upon Boston and Hartford.

The fever at New Orleans and Mobile is still on the decline. At the latest dates, there had been only 20 deaths per day in New Orleans, and 15 in Mobile.

New York Market—Sept. 26, 1853.

Ashes—Pots $5 87; Pearls 5 50.

Flour and Meal—Flour, 6 75 for Canadian, 6 25 a 6 37 for common to straight State, 6 31 a 6 44 for common to good Ohio and mixed to fancy Michigan and Indiana. Rye Flour 4 25 for fine, 5 00 for superfine. Corn Meal 3 76 for Jersey. Buckwheat 6 00.

Grain—Wheat, 1 39 a 1 42 for fair to good Canadian, 1 40 a 1 44 for white Michigan. 1 50 for white Genesee. Rye 90 a 93c. Barley 78 a 85c. Oats, 43 a 46c. for Jersey, 47 a 49c. for State and Western. Corn, 80 a 81½c. for Western mixed and round yellow, 82 a 83c. for Southern yellow.

Provisions—Pork, 13 00 for prime, 16 00 for mess. Beef, 4 50 a 6 00 for prime, 6 75 a 9 50 for country mess. Lard 11½ a 12½c. Butter, 16 a 18c. for Ohio, 18 a 21c. for State Dairies, 22 a 25c. for Orange County. Cheese 9¼ a 10c.

Hay—65 a 70c. per 100 lbs.

Lumber—14 50 a 15 00 for Eastern Spruce and Pine.

Potatoes—Receipts light and prices better. 1 75 a 2 00 for whites, 2 00 a 2 25 for Mercers, per bbl.

Seeds—Clover 9½c. Timothy 14 00 a 17 00 for mowed, 18 00 a 21 00 for reaped. Flaxseed 1 43.

Tallow—10½ a 10¾c.

Wool—43 a 45c. for native American, 55 a 57c. for Merino, 60 a 62c. for Saxony.

MARRIED.

In Brookfield, on the 20th instant, by Eld. W. B. Maxson, Mr. George O. Clarke to Miss Anna C. Wilcox, all of Brookfield, N. Y.

On the 22d inst., by the same, Mr. Joshua Randall to Miss Sophia M. Clarke, all of Leonardsville.

In Hartsville, N. Y., Sept 17th, by Rev. D. E. Maxson, Mr. Hyram Palmer, of Hornellsville, to Miss Lydia P. Palmiter, of Hartsville.

At Marlboro, on the 22d inst., by Eld. D. Clawson, Mr. Philip C. Applegate to Miss Sarah Jane Thomas, both of Allowaystown, N. J.

DIED.

At Carolina Mills, Richmond, R. I., Sept. 6th, inst., of liver complaint, Mrs. Nancy Wilcox, wife of Doct. Hazard Wilcox, in the 73d year of her age. In early youth she professed religion and united with the first Seventh-day Baptist Church in Hopkinton. During her life, she ever displayed a commendable interest in the cause in which she was engaged. She was conspicuous as an active Christian, and noted for her kindness to all. Her last illness was severe, but she bore all with Christian patience and resignation. She died with a full and firm hope of going to reign with her Redeemer on high. G. P. W.

On the 19th instant, in Bridgewater, Oneida Co., N. Y., Mrs. Elenor Saunders, consort of Mr. Hezekiah Saunders, in the 80th year of her age. Mrs. S. connected herself with the 1st Seventh-day Baptist Church in Brookfield some thirty years since, and was a worthy member of the same church at the time of her death. Her uniform Christian life, and the support she found in the religion of Jesus in her last sickness, have given her aged companion and surviving friends great comfort in her death.

LETTERS.

Wm. B. Maxson, Wm. M. Fahnestock, A. D. Burdick, A. B. Bond, D. Clawson, Z. Campbell, B. F. Bond, R. Titsworth, J. C. Maxson, T. G. Bailey, H. W. Stillman, L. G. F. Randolph, E. S. Davis, E. K. Crandall, E. B. Lewis, A. D. Graham, Paul C. Maxson.

RECEIPTS.

FOR THE SABBATH RECORDER:

D. W. F. Randolph, N Market, N. J.	2 00	to vol. 10	No. 52
Martin Dunn "	2 00	10	52
Isaac Clawson "	2 00	10	52
George Dunham "	2 00	10	52
Jacob Titsworth "	2 00	10	52
Reuben F. Randolph "	2 00	10	52
John Smalley "	2 00	10	52
Barzillai D. Randolph "	2 00	10	52
David Runyon "	2 00	10	52
James C. Ayars "	2 00	10	52
Reuna F. Randolph "	2 00	10	52
Andrew Drake "	2 00	10	52
Wm. Dunham "	2 00	10	52
John Pope "	2 00	10	52
Elizabeth Bivens, Marlboro, N. J.	2 00	10	13
Wm. S. Dunham, Plainfield, N. J.	2 00	10	52
A. D. Graham, So. Bloomfield, O.	2 00	10	52
Charles Potter, Jr., Westerly, R. I.	2 00	10	52
John H. Burdick "	2 00	10	52
Mrs. E. B. Lewis, Hampton, Ct	2 00	10	52
E. M. Crandall, Utica, Wis.	1 00	10	39
E. K. Crandall, West Edmeston	4 00	10	52
Amos Crandall, Alfred Center	2 00	10	52
Manlius Bush, Clear Creek	2 00	9	52
Paul C. Maxson, Oxford	2 00	10	52
Harriett S. Rogers "	2 00	10	39
Jenett T. Rogers "	2 00	10	30
Benjamin Clarke, Petersburg	4 00	7	52
Albert Clarke "	2 00	7	42
A. D. Burdick, Livonia Center	2 00	11	13
Kenyon Crandall, So. Brookfield	2 00	10	52
Benjamin Burdick "	2 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

Herman A. Hull, South Brookfield	$3 00
C. Teft 25c., R. G. Burdick 25c.	50

FOR SEVENTH-DAY BAPTIST MEMORIAL:

John Pope	$1 00	Manning Dunn	$1 00
Jacob Titsworth	1 00	Herman A. Hull	1 00
D. W. F. Randolph	1 00	A. B. Burdick	1 00
Reuben F. Randolph	1 00	Paul Babcock	50

BEQUEST:

Executors of the Will of Benedict W. Rogers $300 00

WILLIAM M. ROGERS, Treasurer.

Yearly Meeting of the New Jersey Churches.

THE Yearly Meeting of the New Jersey Seventh-day Baptist Churches will be held with the Seventh-day Baptist Church in Plainfield, N. J., commencing on Sixth-day before the third Sabbath in October, at 2 o'clock P. M.

An invitation has been extended to the Church in New York to meet with them, and participate in the exercises of the occasion. A general attendance of the members of all the churches is solicited.

W. C. Whitford, Sec.

The Ohio Association.

THE Seventh-day Baptist Ohio Association will hold its next meeting with the Church in Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October next, which will be the 6th of the month. Ministers and brethren from other Associations are invited to meet with us and participate in our deliberations. All such will meet with a welcome reception.

Eli Forsythe, Cor. Sec.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Board Meetings.

THE Executive Boards of the Seventh-day Baptist Missionary and Publishing Societies will hold meetings at New York on Fifth-day, Sept. 29, to hear their Annual Reports, &c.

Seventh-day Baptist Anniversaries.

THE Eleventh Anniversary of the Seventh-day Baptist Missionary Society will be held at Adams Center, Jefferson Co., N. Y., on Fifth-day, October 6th, commencing at 10 o'clock A. M. The meeting will be opened with a missionary discourse; which will be followed by the reading of the Annual Reports of the Executive Board and other officers, and by addresses, occupying the whole day.

The Eleventh Anniversary of the American Sabbath Tract Society will be held at the same place in the morning of Sixth-day, Oct. 7, commencing at 9 o'clock.

The Fourth Anniversary of the Seventh-day Baptist Publishing Society will be held at the same place in the afternoon of Sixth-day, commencing at 1 o'clock.

On Sabbath and First-day it is expected that there will be preaching, at such times and by such persons as the Church shall appoint. It is also expected, that the Executive Board of the Missionary Society will hold a meeting on First-day.

☞ At the session of the General Conference held in Plainfield, N. J., September, 1853, the following Committee was appointed on the subject of Education, viz: T. B. Stillman, W. B. Maxson, W. C. Kenyon, J. H. Cochran, J. R. Irish, Lucius Crandall, J. M. Allen, G. B. Utter, O. P. Hull. A meeting of this Committee is hereby notified, to be held during the Anniversaries at Adams.

1,000 Book Agents Wanted.

INTELLIGENT AND INDUSTRIOUS MEN WANTED in every part of the United States, to engage in the sale of the best assortment of Illustrated POPULAR AND USEFUL BOOKS published in the country.

Men of good address, having a small capital of from $25 to $100, can do well by engaging in this business, as the inducements offered are of the most liberal character.

For further particulars, address, (postage paid,)
ROBERT SEARS, Publisher,
181 William Street, New York.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Spring Arrangements*, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 3.15 P. M. This line connects at Elizabethtown with trains by the N. J. Railroad, foot of Cortlandt-st.

Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3.45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilksbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.

Trains on this road pass Plainfield at the following hours:

Going to New York—6.40, 10 a.m., 12.15, 5.30 p.m.
Going from New York—9.35 a.m., 1.80, 5.30, 7.30 p.m

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

A. MENEELY'S SONS West Troy, N. Y.

Election Notice.

STATE of NEW YORK—SECRETARY'S OFFICE, Albany, August 18, 1853—To the Sheriff of the County of New York.—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Henry S. Randall;

A Comptroller, in the place of John C. Wright;

An Attorney-General, in the place of Levi S. Chatfield;

A State Engineer and Surveyor, in the place of William J. McAlpine;

A State Treasurer, in the place of Benjamin Welch, Junior;

A Canal Commissioner, in the place of John C. Mather;

A State Prison Inspector, in the place of William P. Angel;

Two Judges of the Court of Appeals—one in the place of Charles H. Ruggles, and one in the place of Hiram Denio appointed to fill the vacancy occasioned by the resignation of Freeborn G. Jewett;

A Clerk of the Court of Appeals, in the place of Chas. S. Benton.

All whose terms of service will expire on the last day of December next, except that of Freeborn G. Jewett, which will expire on the last day of December, 1857.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of John W. Edmonds, whose term of office will expire on the last day of December next;

Also, four Senators for the Third, Fourth, Fifth and Sixth Senate Districts, in the places of William McMurray, Obadiah Newcomb, James W. Beekman, and Edwin D. Morgan, whose terms of office will expire on the last day of December next.

County Officers also to be elected for said County:

Sixteen members of Assembly;

Two Justices of the Superior Court, in the places of John Duer and Robert Emmet;

A Judge of the Court of Common Pleas, in the place of Charles P. Daly;

A District Attorney, in the place of N. Bowditch Blunt;

Two Governors of the Almshouse, in the place of Richard S. Williams and Isaac Townsend;

All whose terms of office will expire on the last day of December next.

Yours, respectfully,
HENRY S. RANDALL, Secretary of State.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. 6, title 3, article 3d, part 1st, page 140. sep. T.

IMPERFECT IN ORIGINAL

Miscellaneous.

A Glimpse of the Crystal Palace.

A correspondent of the *Presbyterian* gives the following very *natural* account of his impressions on a first visit to the Crystal Palace:—

The "Palace" is a conspicuous object to the traveler approaching New York from various directions. Even as low down as the Jersey City Ferry, the Latting Observatory, looking like an immensely tall church steeple, lifts its long spire far above all surrounding objects; whilst, alongside of it, towers up the bright dome of the Crystal Palace, with the national flag floating over it. A sojourn of a few hours in New York will enable a stranger to take a bird's eye view of the Exhibition. He can reach it from any of the prominent hotels in Broadway most conveniently, either by the Sixth Avenue Railroad, or by several lines of omnibuses—which carry you directly to the spot. It is a long way up there, however, and those who happen to get into an overloaded omnibus, dependent for its locomotion on the horse-power of two jaded, emaciated relics of horses, will be apt to wonder if they never are coming to the Palace. They will probably, too, before reaching the end of the long journey through the streets, come to the conclusion, that New York is at least "considerable of a village." The New York Hotel, Grace Church, and Union Square will be considered tolerably well up-town by a stranger; but after reaching Union Square, he has some thirty more blocks to traverse before he gets to the Palace. He will have intimations from the numerous minor "exhibitions," as he draws near the object of his visit, that he is getting into its neighborhood. On a small, white corner house the public are informed, that "A Live Alligator" is open for inspection—the picture of the ferocious reptile in the act of devouring a horse, with jaws wide enough for the horse to jump into, and a most extraordinary torrent of blood pouring from the neck of the poor animal, where the alligator has begun the work of eating him up—being painted in bold colors outside, as an excitant to the curious to pay their shilling, and see the show within. Or, he will be greeted over another door, with the portrait of an ox from somewhere about the Rocky Mountains or the Pacific, which seems to have a pair of arms growing out of its neck; or, one of the "Three Brothers," being three monstrous overgrown men. Quite a Crystal Palace village has grown up in the neighborhood—the projectors of which seem to have been under the impression, that the ruling passions of visitors to the Fair would be to see animal monstrosities and get something to drink.

The exterior of the Palace is graceful and imposing. The architectural proportions are good; the bright bronze, which is the prevailing color of the outside—the vast extent of milky-looking glass, of which the walls are constructed—the happy adjustment of the sides, roof, and angles of the octagonal structure—the turrets, flags, and spacious entrances, and especially the airy, lofty dome, springing up and crowning all, makes a very pleasing and somewhat unique impression on the visitor. Approaching the main entrance, you find on either hand the notice, "Enter Here" affixed to a narrow passage-way, where you present your ticket, and pass through a revolving frame-work, which gives a tick, as you go along, to register the entrance of another visitor. A very polite person requests your umbrella, cane, or whatever else you may have, with which you might do mischief to the contents of the Palace, and delivers you a cheque, which will secure their return as you pass out. Once within, you have before you a spacious, light, gay area, irregular, lofty, broken up by stairways, galleries, and columns, overarched by the concave of the beautiful dome, and filled with statuary and paintings, silks, and woollen fabrics of every hue, rich furniture, musical instruments, cutlery, fire-arms, agricultural implements, machinery, &c., with the names of "Austria," "Italy," "Great Britain and Ireland," "Switzerland," "United States," &c., on various sign-boards, designating the countries to which the productions belong. "Why, this is nothing but a great bazaar!" said one of our party upon taking a first glance; and so it is, in some respects, a bazaar on a large scale, except that the articles displayed are not for sale just now.

Here, under the center of the dome, the most conspicuous object in the Palace, is a colossal equestrian statue of Washington, by the Baron Marochetti. It is, indeed, colossal. We have not time to examine it in detail, but just on this passing glimpse, both horse and rider seem too heavy and Dutch-like. Not far off, on the periphery of this central area, is the Amazon on horseback in conflict with a tiger—a full-sized statue in bronze which received many commendations at the London Exhibition; whilst around other portions of this area, and along the walls, are a great number of pieces of statuary, chiefly from Italy, many of them very beautiful. The veiled heads are extremely curious—the veils over the faces, though in marble, looking very much like real veils. Standing in a large semi-circular space, against a dark surface, are the colossal figures in plaster, of our Saviour and the Apostles, by Thorwalsden. Each countenance is expressive of a strong-marked character. John's is particularly seraphic, perhaps almost too womanly. Judas, I believe is not amongst them.

But we must pass on. Here is a most artistic array of the finest English cutlery; and here several persons are arranging two or three of Stoddart's London Pianos, one of which is smaller than the American pianos. The grand one, whose power a visitor is trying, has a deep, rich tone. Next these are exquisitely rich tables, the wood, carving, gilding, and whole finish of which are of the finest description. But our lady friends are quite carried away with this immensely large white table-cloth from Dublin, covered with the most beautiful designs. They have never seen anything like that. In the German department are rich worsted curtain goods; pianos, whose outside appearance does not promise much; a costly piece of ebony furniture, and a great many other rare and elegant articles. We have not time to look at this French China, except to give a passing glance, and say "beautiful," nor to examine this unique collection of woods, nor this mass of skins and furs. We have not long to look around us, this visit, and must make a cursory survey of the galleries.

We had expected to find the handsomest display on the main floor, but we rather think the galleries carry off the palm. Our eyes surely never did behold such silver ware as is in these cases from London—not engraved or chased, but with the ornamental figures entire, attached to a terrace on the outside of the pitchers and vases, and standing out bodily from them. The display of the same sort of articles from one of our most celebrated American establishments, looks common and plain, after such elaborate work as this. Such laces, too, as are here! Honiton, and every sort of delicate and richly wrought variety, which, for the sake of the purses of husbands, the good sense of wives, and the consciences of all parties, it is to be hoped nobody will ever buy. Beside some of these articles of needle-work, sits a most lady-like young person, whose tongue tells that she must have come from Dublin with some of these beautiful articles, and whom the visitor will find almost as interesting as the other productions of Ireland which he is admiring. Here is a "live Yankee," too, with some sort of a machine that he has invented—we do not know what—but in passing him, we heard him tell a spectator he was certain he could convince him that that machine was the best thing of the sort that had ever been invented. These moustached French people in the French department, as they *parlez-vous* with their fellow-countrymen, who have to come to see them, with the Parisian signs above their goods, almost carry one back to Johnny Crapaul's dominions again. A great variety of bronzes and Parian marble wares tempt one to pause; but time presses, and we must go on. Nor can we stop to examine these Mexican-looking saddles, nor these odd Austrian shooting dresses, nor these velvets, nor a thousand other things. This exhibition is the study for many days. A cursory survey will do for the first time. We have taken that, and will go now, hoping to return before a great while again.

Foreign Method of Checking Baggage.

We find in a foreign paper an account of a new method of checking baggage. It has been introduced upon one or two of the lead ing English railroads, and is said to answer the design admirably. Its operation, in brief, is something like this:—

When a train, say a down train, arrives at any particular station, a porter attends with a book about the size of the London Directory. It contains tickets of stiff card-board, bound in the book. Each ticket is about three inches long and one inch wide. It is partly cut, so that two separate parts of it can be easily torn off. The tickets are numbered differently, but each of the three parts of a ticket has the same number. The outer part of the ticket has a loop of tape gummed to it. Suppose a person arrives at a station and is not going on by the train for an hour or two, or a day, and is desirous of leaving a carpet bag or a trunk at the station. He pays one penny, and in a moment the taped portion of a platform ticket is fastened to the handle of the carpet-bag. This portion bears, as has already been stated, a printed number, also the words—"Deposited at Winchester," or whatever the station may be, and likewise the words, "for down train." Another portion of the ticket, with the same number as the last, is torn off and given to the owner of the carpet-bag, to be presented at the station when the article is wanted. The words "for down train" are omitted on this portion. The portion of the ticket left in the book corresponds with that given to the passenger, and is a check on the money taker. The company then become responsible for the safety of the property. Luggage is divided into three classes—that for the down train, the up train, and to be left till called for, and should be sorted into three different compartments at the station. For each division there is a separate book of tickets. If a person were to find or steal a ticket, and apply for property, he would be instantly detected, because he would first have to say whether the luggage was for the up or down train, or to be left till called for, which he could not do unless he owned it. There is no necessity for any address to be on the baggage. One penny per package per diem is charged for a platform ticket.

Improvement in Railroad Cars.

On the 15th inst., the Hudson River Railroad sent an excursion train to Peekskill, the occasion being the trial of the new saloon cars, and the test of a plan to relieve railroad passengers from the annoyance of dust, smoke, locomotive cinders, and the noise produced by the car-wheels. There were three of the new style of cars in the train. These are divided into rooms about six feet square, to which entrance is gained from a hall that extends along the side of the car. Each room is fitted up in fine style, having a sofa which will seat five persons comfortably, four or five cushioned arm-chairs, and a small table. Upon the floor is a rich Brussels carpet, and the walls and ceilings are painted and gilded in a beautiful manner. The windows and ventilators are well arranged, so that thrusting heads and arms out is a difficult matter.

On the way up, Mr. Salisbury, the inventor, exhibited and explained to members of the Press and others, his patent "Dust Controller." He proposes to inclose the space under the train by hanging panels to each side of the cars over the wheels, which will come down just outside the rail, nearly to the ground. The reason for hanging them is, that they may be turned up to the side of the cars when it is necessary, to inspect and repair wheels, brakes, &c. These panels are to be double, and filled in with felt or some other substance in order to deaden the sound from the wheels, and thus enable passengers within the cars to converse, without having their voices drowned by the noise as at present. He also has a sort of second platform connecting the cars, beneath the car platform, to confine the dust and sound at those points. By this means he forms a close passage under the whole length of the train, through which the dust will be driven by the draft of air created by the motion of the car. He proposes also to turn the smoke and cinders from the locomotive through this passage. For that purpose the under part of the car and the inner surface of the panels and connecting platform will be made fire-proof. These panels inclosing the wheels will also prevent persons or children from accidentally getting under the train, as no one can fall between the cars.

An English gentleman has ascertained the depth of the Niagara River, at the Suspension Bridge, to be 125 feet. At Black Rock it has been found, by measurement, to be only about 30, and the force of the current rated at about five miles an hour.

Nothing is Lost.

BY JOHN GRITCHLEY PRINCE.

Nothing is lost; the drop of dew
  Which trembles on the leaf or flower
Is but exhaled, to fall anew
  In summer's thunder shower;
Perchance to shine within the bow
  That fronts the sun at fall of day;
Perchance to sparkle in the flow
  Of fountains far away.

Nought lost, for even the tiniest seed
  By wild birds borne, or breezes blown,
Finds something suited to its need
  Wherein 'tis sown and grown;
Perchance finds sustenance and soil
  In some remote and desert place,
Or mid the crowded homes of toil
  Finds usefulness and grace.

The little drift of common dust,
  By the March winds disturbed and tossed,
Though scattered by the fitful gust,
  Is changed, but never lost;
It yet may bear some sturdy stem,
  Some proud oak battling with the blast,
Or crown with verdurous diadem
  Some ruin of the past.

The furnace quenched, the flame put out,
  Still cling to earth, or soar in air,
Transformed, diffused, and blown about,
  To burn again elsewhere;
Haply, to make the beacon-blaze,
  Which gleams athwart the briny waste,
Or light the social lamp, whose rays
  Illume the home of taste.

The touching tones of minstrel art,
  The breathings of the mournful flute,
Which we have heard with listening hearts,
  Are not extinct when mute.
The language of some household song,
  The perfume of some cherished flower,
Though gone from outward sense, belong
  To memories' after hour.

So with our words, or harsh, or kind,
  Uttered, they are not all forgot,
They leave their influence on the mind,
  Pass on, but perish not;
As they are spoken, so they fall
  Upon the spirit spoken to,
Scorch it like drops of burning gall,
  Or soothe like honey dew.

So with our deeds, for good or ill,
  They have their power scarce understood;
Then let us use our better will.
  To make them rife with good;
Like circles on the lake they go,
  Ring, within ring, and never stay;
O, that our deeds were fashioned so
  That they might bless alway!

Then since the lesser things ne'er die,
  But work beyond our poor control,
Say, shall that suppliant for the sky,
  The greatest human soul?
Ah, no! it still will spurn the past,
  And search the future for its rest,—
O, joy! if it be found at last
  Among the pure and blest!

Library Catalogues.

At the Convention of Librarians held in New York week before last, Professor Jewett gave the following account of a plan proposed by the Smithsonian Institution to secure cheap and complete catalogues for large libraries:—

Few persons, except librarians, are aware of the nature and extent of the difficulties which have been encountered in attempting to furnish suitable printed catalogues of large and growing libraries; difficulties apparently insurmountable, and menacing a common abandonment of the hope of affording guides, so important, to literary accumulations of the larger libraries of Europe.

While the catalogue of a large library is passing through the press, new books are received, the titles of which it is impossible, in the ordinary manner of printing, to incorporate with the body of the work. Recourse must then be had to a supplement. In no other way can the acquisitions of the library be made known to the public. If the number of supplements be multiplied, as they have been in the library of Congress, the student may be obliged to grope his weary way through ten catalogues, instead of one, in order to ascertain whether the book which he seeks be in the library. He cannot be certain, even then, that the book is not in the collection, for it may have been received since the last appendix was printed. Supplements soon become intolerable. The whole catalogue must then be reärranged and re-printed. The expense of this process may be borne so long as the library is small, but it soon becomes burdensome, and, ere long, insupportable, even to national establishments.

There is but one course left—not to print at all. To this no scholar consents, except from necessity. But to this alternative, grievous as it is, nearly all the large libraries of Europe have been reluctantly driven.

More than a century has passed, since the printing of the catalogue of the Royal Library at Paris was commenced. It is not yet finished. No one feels in it the interest which he would, if he could hope to have its completeness sustained, when once brought up to a given date.

Not one European library, of the first class, has a complete printed catalogue, in a single work. The Bodleian Library is not an exception. It may be necessary to search six distinct catalogues, in order to ascertain whether any specified book was or was not in that collection, at the close of the year 1847.

This is, surely, a disheartening state of things. It has been felt and lamented by every one who has had the care of an increasing library.

As a remedy for this evil, it is proposed to stereotype the titles separately, and to preserve the plates or blocks, in alphabetical order of the titles, so as to be able readily to insert additional titles, in their proper places, and then to reprint the whole catalogue. By these means, the chief cost of re-publication (that of composition) together with the trouble of revision and correction of the press, would, except for new titles, be avoided. Some of the great difficulties, which have so long oppressed and discouraged librarians, and involved libraries in enormous expenses, may be thus overcome.

The peculiar position of the Smithsonian Institution suggested the application of this plan, on a wider scale, and for a more important purpose, than that of merely facilitating the publication of new and complete editions of separate catalogues.

It has been proposed to form a general catalogue of all the books in the country, with references to the libraries where each might be found. The plan of stereotyping titles, separately, suggested the following system for the accomplishment of the important purpose:—

1. The Smithsonian Institution to publish rules for the preparation of catalogues.
2. Other institutions, intending to publish catalogues of their books, to be requested to prepare them in accordance with these rules, with a view to their being stereotyped under the direction of the Smithsonian Institution.
3. The Smithsonian Institution to pay the whole extra expense of stereotyping, or such part thereof as may be agreed on.
4. The stereotyped titles to remain the property of the Smithsonian Institution.
5. Every library acceding to this plan, to have the right of using all the titles in the possession of the institution as often as desired, for the printing of its own catalogue by the Smithsonian Institution, paying only the expense of making up the pages, of press-work, and of distributing the titles to their proper places.
6. The Smithsonian Institution to publish, as soon as possible, and at stated intervals, a General Catalogue of all Libraries coming into this system.

The most important advantages to be derived from this plan will be the economy of time, labor and expense required for the preparation of a new edition of a catalogue, to include the books added since a former edition was published. On Professor Jewett's plan, when the catalogue of a library is published, it will be necessary to strike off only so many copies as are needed for present use. When the editions to the library have become so considerable as to make another edition of the catalogue desirable, or in lieu thereof a supplementary catalogue, (always an unsatisfactory and embarrassing appendage,) the new titles only will be stereotyped and inserted in their proper places among the former titles, all the titles being on movable plates. The pages of the new edition will thus be made up with convenience, and every book in the library will stand in its proper place in the catalogue. This process will be repeated as often as the growth of the library may make it necessary.

In this way, not only will the plates, used in a former edition, be made available for each subsequent edition, but when the plan is fairly and extensively in operation, most of the titles of books added to any given library, of whose catalogue a new edition is required, will, in the meantime, have been cast for some other catalogue, and thus occasion no new charge for any subsequent use, as far as the expense of casting the plates is concerned.

How to kill Slugs.

A correspondent of the Mark Lane *Express* gives the following method of destroying slugs. It is cheap, and will benefit the soil, though it may not destroy the little pests:—

If you suspect slugs working above ground, (I know nothing of their underground work, but I have no doubt they work above ground at night in all cases,) have your land carefully examined by a trustworthy man, with a lantern, about one or two hours after dark, on a moist and as warm a night as you can find at the season of the year; then, having ascertained that they are there, sow broadcast at night, and the same sort of night, from six to ten bushels of quicklime per acre. Very likely you will have to repeat the dose; and the head-lands should always be done twice, as the hedges and banks harbor them. The expense is but trifling. Two men, the lime having been previously deposited in convenient places, will easily sow eight acres per night before twelve o'clock. I give them rather more than I should for the same hours of day-work, and about two quarts of ale each night, [!] and they (I always employ the same two) are responsible for looking at the lands I suspect. I once had to sow eight acres of mangel three times, the headlands four times, and saved the crop, which turned out remarkably good. This year I sowed twenty-four acres of wheat twice in the autumn, and eight acres of it again in the spring.

Another correspondent thus effectually prevents all future depredations, at least from those which he catches:—

Strew some fresh cabbage, lettuce, or other succulent leaves, near the scene of action, and visit your leaves every morning, when you will find great numbers of them—who have been out on the feed all night—taking temporary shelter under the leaves, when they may easily be caught and dealt with according to discretion. I have caught many bushels of them in this way in my garden, and I now find it pays me well to use the same trap on a large scale on my farm.

Cheap Wash for Cottages of Wood.

The following wash is recommended for the outside of wooden cottages, barns, outbuildings, fences, &c., where economy is important:

Take a clean barrel that will hold water. Put in it a half bushel of fresh quicklime, and slack it by pouring over it boiling water sufficient to cover it four or five inches deep, and stirring it till slacked.

When quite slacked, dissolve in water and add two pounds of sulphate of zinc, (white vitriol,) which may be had of any of the druggists, and which, in a few weeks, will cause the whitewash to harden on the wood-work. Add sufficient water to bring it to the consistence of thick whitewash. The wash is, of course, white, and as white is a color which we think should never be used except on buildings a good deal surrounded by trees, so as to prevent its glare, we would make it a fawn or drab color before using it.

To make the wash a pleasing cream color, add four pounds of yellow ochre.

For a fawn color, take four pounds umber, one pound Indian red, and one half pound lampblack.

To make the wash gray or stone color, add one pound raw umber, and two pounds lampblack.

The wash may be put on with a common whitewash brush, and will be found much more durable than common whitewash, as the sulphate of zinc sets or hardens the wash.

A FUGITIVE HAGAR.—A gentleman from Cincinnati has just related an incident which is worth recording. Coming up from Sandusky, he observed on board the boat a colored girl, or young woman, with a little child that was nearly white. A plainly-dressed gentleman came on board the boat with them, and our friend rather thought he might be her husband; for, though dark, she was quite pretty. The man was white. At Malden the man went on shore, but the woman remained on board till a colored citizen of Malden asked her if she was not a fugitive slave. She answered in the affirmative, and immediately followed him ashore. Our informant, observing this, followed them, and inquired the particulars, which she readily related. She had been the property of a young man in Covington, Ky., to whom she was wife as well as slave. He was the father of her child, and was very kind to her. He went to California, and left her behind at Covington. Subsequently he returned, and told her he was going again to California, and should take her with him. She was a little afraid of this new arrangement. She would willingly remain with him there; but she would not go to California willingly. He threatened to sell her to a trader, but she did not believe he would do it. It soon came to her ears, however, that she had been sold; and that her former master was preparing to leave for California with her child, and she was to go down the river. Like Eliza Harris, she would remain where she was, contented, with her child; but, like Mrs. Stowe's heroine, she would do and dare anything rather than be separated from her child. That night she crossed the river; and here she was now, in a land undefiled by chattel slavery—a free woman.

SOWING GARDEN SEEDS IN AUTUMN.—The practice of sowing the seeds of hardy vegetables for early Spring use at such a time of year that they shall make considerable growth before winter, has been practiced with great success by some gardeners, particularly for lettuce, early cabbage, early onions, spinach, &c. Much of the success of some of these vegetables consists in getting a sufficiently good and vigorous growth before winter. But it often happens that the soil is suffering from the severe autumn droughts at the best time for sowing. J. Towers, a skillful English gardener, pursues the following method, which, if found useful in that humid climate, would doubtless be of much greater advantage under our parching sun. He first thoroughly soaks with a fine rose watering-pot the entire space to be seeded—this is done at sunset, and the surface covered with mats all night, and until late the next afternoon, when the watering and covering is again repeated, and so on for three successive days. By this time the soil is brought to a fine, friable, quite moist condition, when the drills are drawn, a watering given along each, the seed then sown and covered with the screened earth. Every good seed will grow without failure, and with no appearance of the unevenness so common with dry weather sowing. Superficial watering, as is commonly practiced at this season, is perfectly futile, and soaking the seed merely will be of little use.

MONUMENT TO FRANKLIN.—The *Chattanooga Advertiser* proposes to erect a monument to Benj. Franklin, the Printer, and says:—

This monument should be erected by the *Press*. Long neglected by corporations, societies, and the like, let the Press commence the work, and it will erect a noble shaft, by adopting the following plan: Every paper published weekly only, give *one* dollar; every semi-weekly, *two* dollars; every tri-weekly, *three* dollars; and every daily, *six* or *seven* dollars, according to the number of issues each week. Monthlies and irregular issues pay acordingly, but nothing less than a dollar received from a newspaper publisher. This plan would raise ten or twenty thousand dollars in the Union.

VARIETY.

Henderson, the actor, was seldom known to be in a passion. When at Oxford, he was one day debating with a fellow student, who, not keeping his temper, threw a glass of wine in the actor's face; when Henderson took out his handkerchief, wiped his face and coolly said, "That, sir, was a digression; now for the argument."

The remark was once made to Moore, the poet, that it was supposed his verses slipped off his tongue as if by magic; and a passage of great ease was quoted. "Why, sir," Moore replied, "that line cost me hours, days, and weeks of attrition before it would come."

George Selwyn once affirmed in company, that no woman ever wrote a letter without a postscript. "My next letter shall refute you!" said Lady G. Selwyn soon after received a letter from her ladyship, when after her signature stood:—"P. S.—Who is right now, you or I?"

A free soil schoolmaster named Cartland, delivered a speech at the Wolfboro free soil Convention, in which he stated "he had hung up a copy of the Fugitive Slave Law in his school room *and taught his boys to* CURSE *it every time they went out.*

What a unique and meaning expression was that of a young Irish girl, in giving testimony against an individual in a court of justice the other day! "Arrah! sir," said she, "I am sure he never made his mother smile." There is a biography of unkindness in that short and simple sentence.

A pear tree which was planted by Governor Stuyvesant, *two hundred and sixty years ago*, on the spot which has become the corner of Thirteenth street and Third avenue, New York, is still flourishing and fruitful. The pears are said to be especially delicious.

Baer, a German astronomer, calculates that, when we shall have an instrument nine times more powerful than Lord Rosse's, it will bring the moon within a German mile of us, so as to show an object as small as a man.

E. A. Hannagan, Ex-United States Senator, recently joined the Temple of Honor at Covington, Indiana. It will be recollected that he killed his brother-in-law, about a year ago, in a fit of drunkenness.

The editor of the Galena *Jeffersonian*, who is a doctor "by trade," gives it as his deliberate advise, that whisky should not be drunk in warm weather. He is equally decided on another point, viz: that it should never be drunk when the weather is not warm.

The Camden and Atlantic Railroad, of New Jersey, has completed ten miles of its road to Haddonfield, and it is expected that the whole line will be finished by the middle of December next.

A brave man thinks no one his superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiving it.

Measures are about to be taken for the survey of a route for a Railroad to connect Ogdensburgh with the Black River and Ithaca Railroads.

The people of Maine have once more, and by a greater majority than ever, indorsed their glorious Liquor Law.

The receipts of the New York Central Railroad, in August, were, in round numbers, $600,000, which is fully up to the estimate.

In one of the business streets of New York a dry goods dealer exhibits a large placard, announcing "Sketa nets for sale."

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
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No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath-School Visitor,

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One copy	$ 25
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THE BIBLE IN OUR COMMON SCHOOLS.

Number Nine.

BY C. ROLLIN BURDICK, A. B.

Stationed as our nation is, with the full blaze of gospel light and liberty shining upon us, and enjoying prosperity to an eminent degree, we are called upon to hold up the torch of truth to enlighten other and less favored nations. Our land should become a land of missionaries. We should send forth men to evangelize the world, to teach the arts and sciences to unfortunate heathens. "Go ye into all the world, and preach the gospel to every creature," comes home to us with peculiar force; the more so, as we have received more of God's favors than other people. A hundred missionaries, and a thousand school-teachers, should be abroad from our land, blessing the world, where now there is one. The openings which Providence has made in China, India, and Africa, call aloud to Christian America for a fresh supply of laborers. Are our people ready to respond? Are they prepared for this work as they should be? Nay, verily. Our nation make more heathen than they convert. Our slavery and license systems, there is reason to fear, damn more souls than are saved by the united missionary labors of the whole American Church. This affords another reason for the more extensive use of the Bible in the education of children.

I might speak of our commercial relations with other nations, and many other things which are highly interesting; but the time approaches when I must bring my somewhat extended remarks to a focus. I will now answer some of the objections which are sometimes brought against the use of the Bible in our schools.

The first and chief objection is the existence of the different religious sects in most school districts. They are unwilling to have their children instructed in any tenets but their own, and if the Bible is used as a text-book, the teacher would be likely to impress upon his pupils his own peculiar religious notions, whatever might be the faith of the parents. This would create jealousies, and defeat the purposes for which our schools are organized. This objection seems at first view somewhat plausible; but the conclusion is drawn from wrong premises. In the first place, it is perfectly right that the different denominations should be unwilling to have their children instructed in any faith but their own. But it by no means necessarily follows, that such would be the result of introducing the Bible as a text-book and classic into our schools, The points of difference between evangelical denominations are of minor importance, and could be omitted by the teacher. In other words, the teacher need not introduce *any* sectarian teachings. The much-mooted points of difference can be left in the back-ground, to be impressed by other hands. To illustrate, the duty of baptism could be urged, without alluding to the mode, leaving that for the pupils' religious teachers; and so of many other things. Thank God, the different churches occupy common ground enough to engage the whole attention of the teacher in this department of his labor. The great and glorious truths of the Bible, which all the churches hold to, could and ought to be impressed upon the mind of youth by the usually powerful hand of the teacher. The doctrine of the fall of man, without meddling with questions about partial and total, physical and moral depravity, and the consequent need of a redeemer and mediator between man and the avenger of a just but violated law, should be made familiar to the youthful mind, from the earliest dawn of reason. The doctrines of repentance and faith in Christ, as the only means of salvation, should early be learned by youth. Their relations to God as their creator and preserver, to men as their brethren, and to Christ as their redeemer, and the duties and responsibilities growing out of these relations, should be made familiar to every immortal mind. The evidences of Christianity should be presented with all their illustrations, power, and incorruptible truthfulness, to shield from the gloomy shades of thrice-gloomy infidelity. All these points, and many more, might be thoroughly taught without interfering with any denominational differences.

Another objection, urged by many, is that it has a tendency to familiarize the mind too much with sacred things; or, in other words, it makes sacred things too common. This is absurd, and very unprotestant ground. We might as well talk of being too familiar with the vital breath of heaven, for we might as well expect that animal life could flourish without it, as that the soul could live in health without this bread of heaven. I am satisfied —and I hope I may not be charged with a want of charity—that this objection never would have been raised by one who feels the spirit of the Bible warming his inmost soul, glowing upon the altar of his heart, and welling up from the lowest depths of his being into his daily life.

Another objection might be urged, viz., it is not the intention for common schools to do this work. They are organized to train the intellectual faculties, not the moral. Verily; but it ought to be, and no school should be organized without a due reference to the moral as well as the intellectual training of youth. It may be urged as an objection, that it would be infringing upon the sphere of the church. Truly; then let us tear down the family, because it is a most powerful agency in accomplishing the work which the church was mainly organized to do. It may be said that the church is sufficient without the aid of schools. Facts prove the contrary. The church is a most potent engine in the elevation of man, is a blessed institution, has done an incalculably glorious work, and I would speak of her with reverence and thankfulness to God for His gift of her; but the subjects upon which she works are exceedingly depraved, and she needs all the aid she can have from subsidiary agents. The ministry of the gospel is more especially directed to adults, and it therefore leaves the young in a measure unprovided for. To supply this deficiency is what I am laboring for. The fact that thousands and millions within the pale of church influence are yearly dying unconverted, shows that the labors of the church are not all-triumphant. Until they become so, this objection is baseless.

But here, says the objector, I have you now; Sabbath-Schools and Bible-Classes are designed to meet this deficiency; and how gloriously they have done their work, let their numerous triumphs testify. Truly, the Sabbath-School has achieved many glorious victories; yet its work is limited. Thousands of children, who resort to our public schools, are never brought into our Sabbath-Schools, and are comparatively uninstructed in the Bible. I would have these reached and benefitted. But further, weekly lessons are not so likely to be remembered as daily, and when a thing is made a daily business, we are much more likely to gain an interest in it.

Again, it may be objected, that the want of vital piety in teachers forbids it in many instances. It is said, we must employ teachers who are not professors, because we cannot get a supply without. In answer to this I say, that no person should venture upon the business of teaching, with unsanctified intellect. He is unprepared for his task. He enters upon relations which are attended with startling, I had almost said frightful, responsibilities; and O, how can that teacher stand in judgment, who has by his example been instrumental in blighting one tender plant born for immortality, by preventing it from leaning upon the bosom of Jesus for protection and safety from the withering blasts of temptation.

> "O, let not their unskillful hands attempt
> To play the harp whose tones, whose living tones,
> Are left forever in its strings. Better far
> That Heaven's lightnings blast his very soul.
> And sink it back to chaos' lowest depths,
> Than knowingly, by word or deed, to send
> A blight upon the trusting mind of youth."

I will now present a synopsis of the arguments heretofore used, and bid adieu to my readers for the present, intending that if this is well received to present them with AN ESSAY UPON UNIVERSAL PEACE, as soon as my other duties will permit, either in the columns of the *Recorder*, or in some other form.

I first urged the use of the Bible as a text-book in our Common Schools for its importance as a history, it being the most interesting history published, abounding in the richest scenes ever portrayed by the pen. The style of the Bible writings commends it, being unexcelled in symplicity, beauty, and clearness. I have argued that the oratory of the Bible is full and powerful, outrivaling every thing else of the kind—that its poetry is grand, glorious, and soul-entrancing—that in themes for the poet and orator, it is surprisingly rich—and that in grandeur and sublimity its descriptions are enrapturing beyond the power of expression. I have dwelt at some length upon the glorious moral teachings of the Bible, showing what the world was without it, what it is with it, and what it is likely to gain from it. I have endeavored to impress upon the minds of parents the necessity of giving their children a more thorough moral training, by reciting some of the too numerous instances of unsanctified human intellect, cursing the world, causing rivers of blood and tears to flow, and corrupting and damning man by its literary productions. I was led unresistably to the conclusion, that if we would not raise any more Napoleon Bonapartes, we must give more attention to moral training in our systems of education. By contrasting the state of society among the ancient civilized nations with that of modern times, I have been able to show a vast preponderance in favor of the Bible. Reasoning from what it has done, the conclusion has become evident, that it is adequate to eradicate all the evils that curse humanity—to shame profanity to death—to cure drunkenness, "*blast* rumsellers," and restore peace and comfort to the unfortunate—to burn out the foul gangrene of licentiousness which is gnawing so fearfully at the vitals of society —to break up the horrible system of human slavery, that curse of curses, that sum of all villanies, by striking at its root, and save our country from impending ruin—to correct the erroneous notions which so many have formed upon religion and politics, and to cure the evils of sectarianism. I have shown its power to keep in check the spirit of avariciousness which holds so prominent a place among Americans, and seems to be hardening their hearts, and blinding them to all sense of moral right—to protect our nation from the unholy clutches of Anti-Christ, and from all kinds of despotism—to prepare us as a nation to take a proper stand among sister nations, and to use our power on the side of right, and to make us what we ought to be, a nation of missionaries. I have shown that these glorious results can be brought about by working upon the minds of the young, and that our public schools are the best places for doing this, when properly conducted. I appeal to my fellow teachers—brothers, am I not right? Have I not told the truth in my homely way? I am confident that you will answer, Yea. Christian ministers, what think ye of my doctrines? Do you object to the teacher's doing a part of the work usually assigned to yourselves? I think you will answer, Nay. I appeal to parents, guardians, and all. If the Bible is able to do so much for man—if our children have not been thoroughly enough instructed in it, and there is so much danger in neglect, both to them and our institutions—how ought we to labor and pray for a more universal dissemination of Bible doctrines. Let us not then neglect this glorious book, but let us scatter its benign influence all over the world; and let us not rest content until we every where see the Bible in the parlor, the Bible in the kitchen, the Bible in the dining room, the Bible in the work-shop, the Bible in the mines, the Bible in the halls of legislation, the Bible in our steamboats, the Bible in our railroad cars, the Bible in the sacred desk, and THE BIBLE IN OUR COMMON SCHOOLS.

SHILOH, N. J., Sept. 11, 1853.

"I AM A LOST MAN!"

The newspapers inform us that these were the last words of Bugeaud, Marshal of France, and Duke of Isly. When he uttered them, he was just closing a brilliant, many would say a useful life. He had led vast armies to battle. He had governed extensive States. He had been conspicuous in the councils of nations. The President of France made anxious visits to his death-chamber. The stern Cavaignac wept as he looked upon the dissolving frame of his old comrade; and the Convention was profoundly affected when the news of his death was announced. With all this accumulation of honor, he was, by his own confession, "a lost man." How mournful the contrast between the glory of his life and the deep gloom of its close!

From the same source we learn that Bugeaud had a pious mother. In the history of his eventful life, this seems to have been the only quarter in which good influence was exerted upon his heart. His mother's voice alone warned him of his danger, and spoke to him of eternity; all other influences led him astray. In the camp he heard of God only in blasphemy. In civil life he saw nothing but a desperate struggle for earthly place and power. In the saloons of Paris he heard wit mocking, and philosophy denouncing the religion of his youth. The quiet voice that had warned him, and prayed with him, was, alas for him! overborne and lost in the midst of these babbling voices of the world.

In the hour of death, however, these voices die away and are forgotten. The acclamations of a world could not have made the failing pulse of Bugeaud beat faster. Other tones were in his ears; for the accents we will not listen to when they admonish us, we are often forced to listen to when they accuse. The dying moments are often the time of resurrection for abused privileges and neglected gifts. They "stalk forth from the burial place of memory," to foreshadow our doom, and to convince us of its undeniable justice.

Thus we explain that fearful expression that fell from the dying warrior. He heeded a voice which he had long neglected and forgotten. Across the waste of years, through the storm of battle, it comes clear and distinct upon his failing ear. It asks for the fruit of early counsel; it asks for the result of pious care and zeal. One comprehensive glance over his life satisfies the man that he has wasted it. His own conscience condemns him. In this he knows that he but anticipates the sentence of God, and he sinks into death, "a lost man."

The lesson of this sad incident is easily read. It is only another instance of the ease with which carelessness can turn our best blessings into curses. A mother's love and a mother's pious care are inestimable gifts of God's mercy. Indifference and impenitence can make them causes of our deeper damnation, and so change the soft voice that sung our young infancy to sleep, that it will haunt our dying pillow with accusations that we can neither gainsay nor resist.

[Rev. M. B. Grier.

THE DEATH OF JUDAS.

In Matt. 27 : 5, it is said that Judas, after having brought his money and thrown it down in the temple, went and hanged himself. Objectors have represented this statement as inconsistent with that in Acts 1. 18, where he is said to "have purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst and all his bowels gushed out." But these passages do not necessarily contradict each other. Matthew does not say that Judas, after having hanged himself, *did not* fall to the ground, nor, on the contrary, does Luke say that Judas *did not* hang himself before he fell to the ground; and unless the writers afterwards affirm the reality of the events which they respectively mention in such a way as to assert or imply that if the one event be true the other must be false, it is obvious that they do not contradict each other. Of the precise relation of the two events in question to each other, we have no information, and can affirm nothing with certainty. Some intermediate circumstance connected the one with the other as parts of the same transaction, but that circumstance has not been recorded. It is conjectured that Judas may have hung himself on the edge of a precipice near the valley of Hinnom, and that the rope breaking by which he was suspended, he fell to the earth and was dashed to pieces. As I stood in this valley and looked up to the rocky heights which hung over it on the south side of Jerusalem, I felt that the proposed explanation was a perfectly rational one; I was more than ever satisfied with it. I measured the precipitous, almost perpendicular walls, in different places, and found the height to be variously forty, thirty-six, thirty-three, thirty, and twenty-five feet. Olive trees still grow quite near the edge of these rocks, and anciently no doubt these and other trees were still more numerous in the same place. At the bottom of these precipices are also rocky ledges on which a person would fall from above, and in that case not only would life be destroyed, but the body almost inevitably bruised and mangled.

[Prof. Hacket.

MAN.

BY GEORGE HERBERT.

Hark! how the birds do sing,
And woods do ring!
All creatures have their joy; and man hath his.
Yet, if we rightly measure,
Man's joys and pleasure,
Rather hereafter than the present is.

To this life, things of sense
Make their pretense;
In th' other, angels have a right by birth;
Man ties them both, alone,
And makes them one—
With th' one hand touching heaven, with th' other, earth.

In soul he mounts and flies;
In flesh he dies.
He wears a stuff, whose thread is coarse and round,
But trimmed with curious lace;
And should take place
After the trimming, not the stuff and ground.

Not that he may not here
Taste of the cheer;
But, as birds drink, and straight lift up their heads,
So must he sip, and think
Of better drink
He may attain to, after he is dead.

But as his joys are double,
So is trouble.
He hath two winters; other things, but one.
Both frosts and thoughts do nip
And bite his lip;
And he, of all things, tears two deaths alone.

Yet even the greatest griefs
May be reliefs,
Could he but take them right; and in their ways,
Happy is he, whose heart
Hath found the art
To turn his double pains to double praise.

LIFE IN AFRICA.

The following passage from a new work entitled "*Abbeokuta*, or *Sunrise within the Tropics*," gives a graphic and interesting account of life in the Kingdom of Yoruba, a country lying inland from the Bight of Benin, and stretching from two to three hundred miles in length, and nearly the same in breadth.

For many miles from the coast, the country, though fertile, is low and swampy; but as you journey on toward the interior, it becomes diversified with hill and plain; and, from the descriptions given of it by the Landers, as well as by our own missionaries, it must be very picturesque and beautiful. Deep and fertile valleys lie among the hills; granite rocks, some lofty, bold, and bare, others clothed with trees or verdure to their summits; and clear streams, tumbling over their rocky bed, add to the beauty of the scenery.

The appearance of the towns, from a distance, is often imposing; the walls enclose a large extent of land, and fields and trees are interspersed among the thatched roofs of the lowly dwellings. It is strange, that in a tropical climate the natives should take such pains to exclude the air; but the African hut, like that of the Hindoo, is without windows or any opening but the low door, while the roof projects so far beyond the walls, that but little air can find its way even here. The houses of the better classes are built round a quadrangle, into which the separate dwellings open, while a rude piazza runs along the whole interior. The head of the family occupies the largest of these dwellings, and round him are gathered children and grandchildren, and any other members of his family for whom a separate habitation can be found. The court in the centre is often planted, and is the common place of resort for all the inmates, where, shut in among themselves, they can, without fear of interruption, talk over any subject of family interest; and where, on the bright moonlight nights of that southern clime, the whole party are frequently collected. Here they will remain for hours, seated on the ground, and listening with fixed attention, while one and another relates some passing incident, or amuses his hearers with some legend or fairy tale, of which these people are passionately fond. It is the hour of calm enjoyment, and the eye of even a Christian Yoruban will glisten at the thought of these moonlight scenes, though now his conversation would be of a higher and holier tone.

The people are industrious, and the soil freely yields them yams, cassada, and the various other grains that are in use among them. Cotton, too, is grown in considerable quantities, and the women spin, and men and women weave it into cloth which is worn by all. They are generally well clothed in this their native manufacture; the color is often blue, dyed with indigo, and checked with red cotton procured from Haussa, and which, it is said, is naturally of that color. There is a great taste for dress among them, and independently of any religious motive, some of the gay young men affect the Mahometan costume, and wear wide sack-like trowsers, much embroidered, and confined close round the ankle, with a loose upper garment, and turban; or if unable to procure this last appendage, they roll a long piece of cotton round the head. Some of them are beginning to adopt the English dress; but all this is to be regretted, as any change of national costume necessarily involves some degree of change in the national character, and their present dress is very becoming.

Knives, axes, and implements of husbandry are made from the iron ore, which is very abundant, and which they have learnt to smelt. Osier baskets and grass mats are also among their native manufactures. The red earthenware in common use is made by women, and burnt by being stacked together, with layers of wood between the rows, as bricks are baked in England. One of their most useful domestic utensils has been provided for them by nature—this is the *calabash*, a kind of pumpkin. When the fruit begins to ripen, a hole is cut in the small end to admit the air, and thus the pulp decays without injuring the rind. Sometimes the incision is made *round* the fruit, at about one-third from the smaller end, and a vessel with a neatly fitting lid is produced without further trouble These calabashes are of various sizes, some are smaller than a teacup, while others will hold three or four gallons.

A good deal of internal traffic is carried on among them; markets are held morning and evening in every town and village, and in the towns there is a larger one every fifth day, which is attended by all the neighborhood. Their only current money is the white *cowry*, forty of which are the value of an English penny. They are strung and tied up in "*heads*," as they are called, each head containing 2,000 shells, equal to 4s. 2d., and at this rate of reckoning, we shall not be surprised at £2 or £3 worth being as much as a man can carry, nor wonder at the expense and difficulty of conveying money from Badagry to Abbeokuta.

One of their domestic habits is, we believe, peculiar to themselves. None of the people take their first morning meal in their own houses, but all, both men and women, about 7 o'clock in the morning, pay a visit to the cook's shop, and make their first breakfast on a bowl of gruel of Indian corn. The women then proceed to the market to purchase materials for a more substantial repast, which is taken about 10 o'clock. This consists of balls of Indian corn, called "*denge*," served up in a kind of strong sauce made of beef, mutton, fish or fowl, with various vegetables, and seasoned with salt procured from the Popos, and with Cayenne pepper, which grows in the country; the whole forming a very nutritous and palatable food. The family do not generally collect together for this meal, but each one takes it when so inclined. In cases, however, where there is only one wife, she and her children usually join the husband and any friends he may have invited. When about to partake of the food, a large earthen bowl is placed on the ground, containing the denge and the sauce, and the party sit down round it. The balls of Indian corn are taken out of the bowl, broken and distributed to the different persons, each of whom dips his portion into the sauce as he eats it. There is a good deal of animal food consumed in this way, but it is never eaten solid. One of their chief articles of food is also the *yam*.

DR. DODDRIDGE'S DREAM.

Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clarke, and in religious conversation they spent many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly hosts, and the splendors around the throne of God. One evening after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in the "visions of the night," his ideas were shaped into the following beautiful form:—

He dreamed he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to grow worse, and at last to expire. In an instant he was sensible that he exchanged the prison house and sufferings of mortality for a state of liberty and happiness. Embodied in a splendid aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or village, the forest or the sea, was visible. There was naught to be seen below, save the melancholy group of friends, weeping around his lifeless remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his change, but by some mysterious power, utterance was denied; and as he anxiously leaned over the mourning circle, gazing fondly upon them, and struggling to speak, he rose silently upon the air; their forms became more and distant, and gradually melted away from his sight. Reposing upon golden clouds he found himself swiftly mounting the skies, with a venerable figure at his side guiding his mysterious movement, and in whose countenance he remarked the lineaments of youth and age were blended together with an intimate harmony and majestic sweetness. They traveled through a vast region of empty space, until at length the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far off shadows that flittered across their path, the guide informed him that the palace he beheld was for the present to be his mansion of rest. Gazing upon its splendor he replied, that while on earth he had heard that "eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love him;" but notwithstanding the building to which they were then rapidly approaching was superior to any thing he had ever before seen, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply—they were already at the door, and entered.

The guide introduced him into a spacious apartment, at the extremity of which stood a table covered with a snow-white cloth, a golden cup, and a cluster of grapes; and there he said he must remain, for he would receive in a short time a visit from the Lord of the mansion, and that during the interval before his arrival, the apartment would furnish him sufficient entertainment and instruction. The guide vanished, and he was left alone. He began to examine the decorations of the room, and observed the walls were adorned with a number of pictures. Upon near inspection, he found, to his astonishment, that they formed a complete biography of his own life. Here he saw upon the canvas angels, though unseen, had ever been his familiar attendants, and, sent by God, they had sometimes preserved him from immediate peril. He beheld himself first as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others, he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable, had not an angel received him in his arms, and broken the force of his descent. The merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived—the door opened, and he entered. So powerful and so overwhelming, and withal of such singular beauty was his appearance, that he sank down at his feet, completely overcome by his majestic presence. His Lord gently raised him from the ground, and, taking his hands, led him forward to the table. He pressed with his finger the juice of the grapes into the cup, and, after having drank himself, presented it to him, saying, "This is the new wine in my Father's kingdom." No sooner had he partaken, then all uneasy sensations vanished. Perfect love had cast out fear, and he conversed with his Saviour as an intimate friend. Like the silver rippling of the summer sea, he heard fall from his lips the grateful approbation: "Thy labors are over, thy work is approved, rich and glorious is thy reward." Thrilled with an unspeakable bliss, that glided into the very depth of his soul, he suddenly saw glories upon glories, bursting upon his view. The Doctor awoke. Tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impressions of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

A JEWISH CONVERT.

A correspondent of the N. Y. *Observer* gives the following account of a Jewish convert in Germany:—

Simon Posner was born in 1805, at Aurus, a small town of Lower Silesia. His parents, who regarded all Jewish customs as sacred, accustomed the child to practice prayer, and the external duties of religion. He was then sent successively to schools in Breslau, Berlin, and Koenigsberg, to receive a liberal education. There becoming acquainted with some pious persons, he asked for Christian baptism, and resolved to study theology, under the care of the celebrated professor Neander, author of an excellent Church History.

When Posner's parents learned his change of religion, they were deeply afflicted. The father wept, according to the directions of the Talmud, for his son as dead; he took off his shoes, his clothes, and remained for hours stretched upon the ground, singing funeral songs. The young man resolved, still, to become reconciled with his family, and came home at the Jewish Feast of Expiations. What an interview! The father trembled in all his limbs, and his mouth could not utter a word. The son kept motionless before him, his eyes bathed in tears. Then, these words escaped his trembling lips: "My father, forgive, forgive me. God, our Father, has willed it thus. I am now your true son! my constant love shall prove it." The mother embraced her son weeping; for though she had decided to cast him off, she had not the courage. She only said, "My son, why have you done this?" The father then sobbed, and in a voice mingled with sighs, he said: "According to the Law, I must mourn for you as a dead person; and yet, my dear son, you are alive, and I love you still. May God forgive you the evil you have done us, as I forgive you myself!"

Posner had the joy of being reconciled with his parents before quitting them. He studied yet two years at Berlin, and sought then to gain an honest livelihood. He was a pastor; but for some time remained without tasting the joys of gratuitous pardon in Christ, crucified. His eyes were at last fully opened, and all his discourses and labors had no other object than to lead sinners to the God of the Gospel. "I spoke from a full heart," he said, "and soon an audience gathered around me eager to hear the good news of salvation. My preaching changed; I wrestled in prayer with the Lord; and without being stopped by the opinions of the world, I began to hold private meetings in which I expounded the Word of God; these were happy days—days of great blessing."

This faithful disciple of the Redeemer died in the full vigor of life. He had preached in the morning—in the afternoon he fell sick; eight days after he breathed his last. Praise and thanksgiving sanctified his last hours. "Be of good courage," he said to his wife, "the Lord will take my place with you, and we shall not be long separated."

ELOQUENT PASSAGE.

The following passage forms the conclusion of one of Prof. Upham's letters to the *Congregationalist*. The writer, who was then in Europe, had just described the hotel des Invalids, the magnificent resting-place of Napoleon, and the depository of many of the trophies of French valor. He continues:—

"As I returned from this place the sun was setting behind the distant hills. I passed through the majestic groves of the Elysian Fields. The autumnal leaves, gleaming in the departing radiance of day, fell around me. My heart went back to America. The sound of her rivers was in my ear. Her vast forests spread out before me. I remembered the vastness, the wilderness, the repose of nature, and I said to myself, 'These works which I have seen in foreign lands—the efforts and the memorials of genius—are still the works of man. Imperfection marks their origin; decay completes their progress. Beauty and deformity, life and death, are mingled together. Man is here; but where is the Maker of man?' I sigh for my native land. I wish to hear again the prayers and the hymns of her cottages, inspired by the blessings around them. Her rivers are her lines of beauty; her hills are her monuments; the mighty firmament is her cathedral; and God—heard in the sighing of the winds—seen in the richness of the forest—and eternal in the reproduction of her wild and varied magnificence—God is everywhere."

A cheerful spirit makes labor light and sleep sweet, and all around happy, which is much better than being only rich.

The Sabbath Recorder.

New York, October 6, 1853.

"DENOMINATIONAL SINS."

When Jeremiah prophesied evil to the Jews for their wickedness, there were those who accused him of weakening the hands of the people, in speaking such words to them, and declared that he sought not the welfare of the people, but their hurt. A similar state of things exists in the Seventh-day Baptist denomination. He who ventures to attack the abominations that obtain among us, exposing them in their true character, and declaring that God will have a controversy with us for these things, does so at his peril. He runs the risk of being denounced as a troubler of Israel. The insinuation is made, that he has no love for the denomination—that he is in reality its foe, and that his reproofs spring from any thing but a kindly spirit.

Some time ago, we undertook, in our editorial capacity, to animadvert upon certain inconsistencies of our people, conceiving it high time that some earnest measures were taken to awaken them from their guilty carelessness. We spoke plainly; but as God is witness, our desire was to do good. We meant to be understood, and we have reason to think that we were. The efforts of some to justify the practices which were brought under censure, and of others to gloss them over; the care taken by others, again, to hide their papers, lest the news should reach Gath, and the daughters of the uncircumcised should triumph; proved that we had touched a tender spot. Some, we are told, denounced our animadversions as "unjustifiable slander;" and others gravely thought that, though the things complained of were true, they should not have been thus publicly exposed.

As to the propriety of holding up such things to censure through the medium of the denominational paper, "doctors may differ." But it should be remembered, that this mode of censuring them does not *make* them public; they are already notorious. If a Seventh-day Baptist will take his seat in a car, or travel in a steamboat, on the Sabbath day, and so publish his own transgression to hundreds of people, what right has he to complain, or what right has any one to complain in his behalf, that the practice is afterward alluded to in the paper? As for *slander*, if we have been guilty of it, we think it must be on the principle of "the greater the truth, the greater the slander." We challenge any man to convict us of having given utterance to any thing but what was strictly true.

Our people have been, and still are, guilty of Sabbath-breaking to an alarming extent. We fear it is getting worse instead of better. We will not say *how* many instances of it have come to our knowledge within the last two months; but so many, that it made our cheeks tingle with shame, when we thought of the humiliating position our denomination was thereby placed in before the public. Attempting to reform the world; preaching at every street corner and in every high place, the necessity of the Sabbath; contending pertinaciously for the divine appointment of the seventh day of the week, and gravely telling others that in keeping God's commandments there is great reward; yet, whenever interest, or pleasure tempts, transgressing without scruple. Is there never to be an end to such things? Must we always appear to the world nothing better than a set of hypocrites? Who will, who *can*, believe that we set any value upon the Sabbatic Institution, while we make such a mock of it in practice?

Selfishness is at the bottom of all these transgressions. When brethren linger in New York all Sixth-day, knowing that the boat, or car, which is to convey them home, does not leave till about the time that Sabbath commences, the only fair and honest reason that can be assigned for it is, that self-interest will not let them quit business in time to get home before they have broken the commandment. One and two hours of the first part of the Sabbath, and in some instances the whole of Friday night, are consumed in journeying. And some cannot wait till the Sabbath is gone, before they must journey back again. And what is the excuse rendered for such conduct? 'O, our business is urgent.' *Business!* Did it ever occur to you, that the proper 'business' of man is to glorify God? And what right have you to be employed in any business, that calls for a violation of the Sabbath? If your business cannot be conducted without placing you under the necessity of breaking one of God's commandments, the sooner you have done with it, the better. But it is a mere pretense, that your business is so urgent. Be honest, and confess that you love the money which your business gains for you, better than you love the good which strict Sabbath-keeping would bring to the soul; for that is the truth of the matter. You deliberately make sale of the Sabbath—at least of a part of it, and you might as well of the whole, (see James 2: 10,) for so many dollars and cents. As plainly as you can, you say that money is your god, and the claims of the Creator must be waived, till the god which engrosses your affections is first served.

A person, once attempting to justify himself to Dr. Johnson for pursuing a dishonorable calling, said, "You know I must live." "I see no necessity for that," was the honest but blunt reply of the Doctor. And so, we say to any, and all of our brethren, who plead that they cannot make a living unless they break the Fourth Commandment. If you cannot, then starve. There is no necessity that you should live, unless you can live to the glory of God; nor ought you to desire life, or even health, except as the means of bringing glory to his name. But the pretext is hollow; there is nothing in it. All you mean by it is, that you cannot get rich, or cannot indulge in some of the luxuries that others do, unless you break the Sabbath. For, as to a mere living, God has promised it to those who trust in him, and do good. (See Ps. 37: 3, Matt. 6: 33, Heb. 13: 5.) But with a mere living you are determined not to be satisfied; you want more—you are determined to have more—and if your end cannot be accomplished as well by keeping the Sabbath, you will break it. But remember, that "the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. 1: 32.

We *had* thought, that we would never write another line, nor preach another sermon, nor hold another argument, in favor of the Bible Sabbath, so long as our brethren would persist in such God-dishonoring practices. For why should we stand up to teach the people that the seventh day is the Sabbath, and that a blessing is in it, so long as our own people are practically giving the lie to all we can say? Possibly we may not adhere very strictly to this rule, but we must be permitted to say, that we have no faith in our denomination as an agency for promoting Sabbath reform, so long as the state of things we have complained of continues. But though we have said that whoever attacks the abominations prevailing among us, runs the risk of being denounced as a troubler of the camp, we are comforted in the assurance that there are some among us—indeed, we trust, a goodly number—who sigh and cry for these things.

Let no one misunderstand us. We do not suppose that our own denomination is one whit more ready to stone the prophets that are sent to them, than any other. In any denomination, he who makes battle with the inconsistencies he witnesses, must calculate upon receiving some reproach. With others, however, we have nothing to do. Our business is with our own brethren; we wish to do them good, and hence our plain, outspoken manner. We are not disposed to *complain* at the little reproach—it has been but little—that we have received; it has not hurt us, and we have no fear that it will. T. B. B.

SABBATH-KEEPERS IN PALESTINE.

To the Editors of the Sabbath Recorder:—

Since the letters from Palestine, which were inserted in the last two numbers of the *Recorder* respectively, were put into your hands for publication, I have received the following, for which I trust you will find room in your next number.

The first letter is from Mr. Thacher, who has been connected with the American company in Palestine for some time, and had devoted his energies to the benevolent work of our Sabbath-keeping friends in that country. I understand that Bro. Thacher will soon revisit the United States, having been offered a passage gratis by the Consul General at Beirut.

The second letter is from a Rabbi of some note, residing near Jaffa, though the main object of the communication is in relation to agricultural interests, yet it incidentally reflects some of those rays of kindness and confidence which are so extensively kindled in the sympathies of the children of Abraham. Though this letter was intended as a private one, I take the liberty of placing it at your disposal, believing it will be useful and instructive to the readers of the *Recorder*.

T. B. S.

PLAINS OF SHARON, near Jaffa,
July 5th, 1853.

DEAR BROTHER IN CHRIST,—I received your letter some time since, and would now desire to say, in reply, that we are all very grateful for your Christian regard and timely assistance in the day of our affliction, and I would express our hearty thanks, not ceasing to pray to God for your reward in his heavenly kingdom. Before I received your letter, we had about given up the hope of being able farther to prosecute our work, on account of the violence and injustice we had met from Meshullam and his English friends. We sold every thing of furniture and clothing that we could spare, to supply our necessities with the greatest economy, reserving the half of our tools, which Mr. Smith, U. S. Consul, had secured for us, our seeds, etc., until the last. But when I received your letter, with the accompanying draft for £50, two hundred dollars of which was designated for our "common cause," it gave us new strength, and we yielded to the importunities of our poor Jewish friends to remain and make another attempt in their behalf. As soon as our decision was known, we were visited by some of their principal men and rabbis, who expressed their decided approbation and their sympathy with us, and offered us as many men to labor with us as we should need, stating that if the individuals they recommended should prove insufficient, we must dismiss them, and they would supply their places with others. By our last year's fiery trial in Artas, we have learned much—more probably than by a longer residence in quiet dependence on the advice and agency of others.

Early in March I visited Jaffa, hoping then that I might find a refuge for our family at this distance from Jerusalem, the seat of Mission jealousy. I found that land was to be obtained in Jaffa much cheaper than in Artas, and also that the soil here is much better and more easily worked. So, immediately after receiving your letter, we leased our present place here, and on the 1st of June removed, in company with two industrious Jews from Jerusalem. We find every encouragement that we can desire. We have a comfortable house, large enough for ourselves and the two Jewish families; also as much land as we can work, in good order, with plenty of fruit, such as oranges, and pomgranates, with water drawn for us and supplied to our hand every other day, for 2,000 piasters, or about $90 per annum. It was late in the season to begin, but we were free from the constant abuse and profanity of a passionate, unprincipled superintendent, and we began in *earnest.* The Jews worked with great enthusiasm, as they are to have their share in the produce. The idea of raising their own food as their fathers had once done, inspired them with a new zeal, and if ever you saw a happy family, it is ours at the present time. On the third and fourth day after planting corn, beans, melons, cucumbers, radishes and tomatoes were up, to the surprise and delight of our new laborers. A German owns the land, and having become acquainted with us and our faith while we lived in Jerusalem, he commenced keeping the Sabbath with us the first week after we came, so that the mules which draw the water had rest, and we had the new and great pleasure of not only keeping the Sabbath ourselves, but of having our land and laborers and animals all rest. We have had a severe experience, and from necessity have been driven to manage and interpret for ourselves with Arabs, Turks, Jews, and oriental Christians, who are all jealous of each other, and we need much wisdom and patience to pass kindly between them, when there is any business or interest at stake. But according to our great trouble has been the blessed mercy of our God, who had helped and encouraged us to go forward in the midst of all our troubles, with a good prospect of success.

We have found much favor with different parties in Jaffa, especially among the Jews, whose principal rabbi exerts himself to serve us. We have several good German neighbors, who offer us any assistance in their power, having all along sympathized with us in our persecutions, as they once worked with Meshullam, "but could not live with him," and knew his fraud and profanity in their own case. Beside the owner of our land, another of their number, a young man of intelligence and piety has also commenced keeping the Sabbath, and has met with us the last three weeks. If we had a number of your best tracts translated into German, they would be of good service here. Three pious men have just arrived from Germany, wishing to engage in farming; but they, like ourselves, have small means, and this is no more than we might expect, that the rich in this world would not be willing to make the sacrifice. They are expecting to lease a biarah (or garden) near us, and also seek the good of this land. The great thing in this fertile soil, and fine climate, is to secure plenty of water, to make it truly like the gardens of the Lord. Here in Jaffa wells are easily dug, through a soft, porous under-strata of rock, saving much labor in stoning them up. Water is found on an average from 20 to 30 feet in abundance. If we only had the old-fashioned wind-mill power, that I think is still used in some parts of the United States for raising salt water for salt making, what a great improvement it would be to the heavy wheels and earthen jars moved by mules, in bringing up water here. The natives are fast improving in their cultivation, and hundreds of their gardens in this neighborhood would be ready to adopt any such aid, and pay well for its construction. We need some enterprising American to come and make one for a sample, which great improvement could thus be introduced for a small expense, which would extend indefinitely, for much good to this land. One thing in our favor on the plains of Sharon is that the rain commences much earlier here than it does on the mountains; and droves of cattle pasture well all the year round, while in Artas our cattle must be fed seven months in the year. The Jews appear to have a sincere regard for us, and express an increasing desire to engage in farming. As they formerly quoted the Talmud against manual labor, now they begin to quote it in favor of our work; thus "all the study of the Law, without some handicraft, will prove futile." My faith was never so firm as now, that God is turning his hand again for good to this land and the people of Israel, and my desire to do all I can to coöperate in the humblest way, increases the longer I stay, notwithstanding all we have sacrificed and suffered by leaving our own happy country. The prospect of practical usefulness was never so plain and great.

A Jaffa merchant came with the President of the Jews to see us yesterday. His business leads him often into the interior, in various directions, to buy cargoes for his vessels. He said the crops were never so fine as this year, all produce being more abundant, better in quality, and cheaper. He ships cotton, wheat, sesame, seed, and oil. He said that the shipping of produce has greatly increased here of late. Some five or six years ago only about five or six French vessels came in a year; but their number has increased every year, until this year there has been between forty and fifty, beside the increase with England, Italy, and Greece.

A report came to Jaffa yesterday, that the Arabs have become so dissatisfied with Meshullam that they have driven him and his family away, and he is now in Jerusalem. I don't know what steps Mr. Finn and he will take next, to ensnare benevolent people. The Lord sees, and he will preserve those who trust in him.

We were surprised last week by a visit from Mr. Warder Cresson on his way to Jerusalem. He remained two nights, and expressed much satisfaction at the situation of the Jews with us, and the flourishing condition of our cultivation—does not object to our plan, and proposes to begin a similar experiment near Jerusalem.

Dear brother, we beg your prayers, that our poor labor, though condemned by many, may be accepted of God. In our daily seasons of prayer, we also realize his presence and blessing, and feel to rejoice with praise and thanksgiving for his great mercy to his unworthy dust.

Your sincere brother in Christ,
CYRUS THACHER.

By the grace of God, I am going truly to say that I am the first of the Israelites who came here in Jaffa, (20 years ago,) one of the tribe of Dan. I have heard in the newspapers that the American company, God grant them a long life, wish to do good, and benefit the Israelites who are in this holy land, desiring to obtain the necessary things of life by cultivating the land. I began alone to cultivate, by planting a garden, as I am going to say to you, and if I could accomplish my ideas (by example) I would cause the other Jews to do the same. But it is known to every one, that the beginning of every new thing is very difficult, and all the Mahommedans were astonished at seeing a Jew cultivate the ground, therefore I have spent much money, and I have no more to go on with. A good part of my land which I bought, still remains uncultivated; to cultivate this ground, (from which many Jews might live,) it requires farther expenses, for which I have not means. Therefore I beg you, who want to do well to the Jews, to aid me to advance this work, and may God pay you. There are already here some Americans who want to do well to the Jews, that is Messrs. Charles Albert Minor & Co. But this is not sufficient without your help, therefore I ask your concurrence. I also make you know, that for the drawing of the water there are necessary three powerful mules, because the machine which brings up the water to water the garden is very big and very heavy, and without artifice; therefore there are many expenses for ropes, and barley for the mules, and one man to be present there always. For all these are necessary, every year, thirty pounds. I hear from the Americans who are here, that in your country there is a machine which takes out the water by the wind, or a pump driven by one man. They also saw my garden and well, and told me it was very corresponding to my well. As this would discharge me from such great expense, I pray you to send me one of these machines, and it will be a great present for me, and I hope I may have it in a short time. Whenever this machine will come, I can water four gardens, from which can live many Jewish men; and I except your answer. Now I am going to say to you what this garden contains—half an hour distant from Jaffa. Its length is about 1664 steps, and its breadth 1553 steps; near the road is the yard, about 34 steps in length and breadth, well fortified, with a great stone wall; on the north there are two small rooms, at the corner is the well which waters the garden, (the breadth is about 8 steps,) near it are two strong arches, 11 steps long, and 6 broad on the top, to build a house upon, and near it is the cistern. In the garden are the following trees: 150 citron trees, 1350 orange, 500 sweet lemon, 210 lemon trees, 500 apple, pear, apricot, and quince trees, 1200 mulberry trees, 100 almond trees, 50 date trees, 50 olive, figs, and grapes, 1200 pomgranate trees—altogether, 5310. Also a great piece of land remains without culture, and whenever you send me the machine I can do four gardens for Israelites.

The American company are now settled near Jaffa, in the neighborhood of my garden; they have Jews from Jerusalem laboring with them, who are industrious and pleased to learn agriculture; also others wish to learn, but cannot, for want of more means. I often visit them, and rejoice to see that they progress so well. They were near Jerusalem last year, and though they had great difficulty and opposition, they raised very good American produce and encouraged and helped our brethren in Judea. But in Jaffa there is much good land, and no opposition. I feel a great regard for them, and desire that my people in Jaffa should engage in this work. If good American friends will help us, I will do all I can to promote the learning of agriculture among my congregation of seventy families. All these are written by the Rabbi who remains here; he is the procurator of the Jews, who does prayers to God for you.

ROFFAEL JUDAH MENAHENS LEVI.

JAFFA, 28th July, 1853.

MOVEMENTS OF THE COLORED PEOPLE.

The Free People of Color held a Convention at Rochester, N. Y., in July last, to consider their present social condition, and devise ways to improve it. The Convention was at the time represented as well conducted and interesting—the speeches and deliberations generally evincing an amount of talent and culture which surprised many. The proceedings are now placed before the public in pamphlet form. In an extended and favorable notice of them, the N. Y. *Tribune* says:—

"The specific thing actually effected by the Convention is the appointment of a National Council of twenty members, two from each of the ten States represented, (the members for New York are Dr. J. McCune Smith of this City, and Frederick Douglass of Rochester,) to be increased hereafter by the election of additional members, in the proportion of one to five thousand of the colored population of each State, to be appointed by State Councils, which are themselves to be chosen by the vote of every colored inhabitant who shall pay ten cents as a poll tax. The most prominent purpose and duty of the National Council is the establishment of an Industrial College for the education of colored youth in the mechanic arts. Its immediate charge is assigned to a Committee of five, who are to constitute the Board of Trustees. There is also a Committee charged with the establishment of a Protective Union, with auxiliary branches, for the purchase and sale of articles of domestic consumption; a Committee of Business Relations, which is to establish and maintain an office for the registry of colored mechanics, artisans and business men throughout the Union, of all persons willing to employ colored men in business or to teach colored boys mechanical trades and farming, and of colored men and youth seeking employment or instruction; to report on any avenues of business which they may deem inviting to colored capital, skill or labor; and to receive for exhibition or sale products of the skill and labor of colored people; finally, a Committee on Publication. Each Committee is to have absolute control over its special department, and to fill vacancies, subject to the confirmation of the Council. In short, the object is the establishment of the appropriate exective departments of a general association of the freemen of color to develope their industrial power, and thus ameliorate their economic condition, as the necessary preliminary of their social elevation."

Besides the regular proceedings of the Convention, this pamphlet contains letters and documents which throw considerable light upon the condition of the colored people, and show what are the principal obstacles to their progress. In a letter from Frederick Douglass to Mrs. Stowe, after alluding to the fact that facilities for the education of colored people in common schools and in the higher professions, are improving, he says:—

"Prejudice against the free colored people in the United States, has shown itself nowhere so invincible as among mechanics. The farmer and professional man cherish no feeling so bitter as that cherished by these. The latter would starve us out of the country entirely. At this moment I can more easily get my son into a lawyer's office to study law, than I can into a blacksmith's shop to blow the bellows and to wield the sledge-hammer. Denied the means of learning useful trades, we are pressed into the narrowest limits to obtain a livelihood. In times past we have been the hewers of wood and the drawers of water for American society, and we once enjoyed a monopoly in menial employments, but this is so no longer—even these employments are rapidly passing out of our hands. The fact is (every day begins with the lesson and ends with the lesson) that colored men must learn trades—must find new employments, new modes of usefulness to society—or that they must decay under the pressing wants to which their condition is rapidly bringing them."

The letter of Frederick Douglass to Mrs. Stowe was written upon request for his opinion in regard to the best method in which she could permanently contribute to the improvement of the free blacks. It is understood that the money collected by her in Europe had this destination.

THE VIRGINIA ASSOCIATION.

The Seventh-day Baptist Virginia Association met at New Milton, Doddridge County, Va., on the 2d day of September, 1853, at 12 o'clock. S. D. Davis preached the opening discourse from Cor. 13: 11.

After sermon, Wm. J. Randolph, O. P. Zinn, and L. H. Davis, were appointed a Committee to nominate officers for the Association. Adjourned for 30 minutes.

Met agreeable to adjournment. The report of the Nominating Committee was called for, read, and adopted, as follows: S. D. Davis, Moderator; Jepthah F. Randolph, Secretary; Moses H. Davis, Assistant Secretary; E. Bee, Treasurer; Asa Bee, Corresponding Secretary; Jepthah F. Randolph and Amaziah Bee, Committee on Preaching; S. D. Davis and Asa Bee, Committee on the State of Religion.

T. E. Babcock, delegate from the Western Association, being present, was invited and took part in the deliberations. The letters from the several churches were called for and read, from which the following statistics were taken:—

Lost Creek—S. D. Davis, elder; Joshua S. Davis, licentiate; Wm. Kennedy, deacon; Levi Bond, Jr., clerk; added 1, deceased 3, rejected 1. Total, 83. Delegates—S. D. Davis, Wm. F. Randolph, Jacob Davis.

New Salem—Peter Davis, elder; L. H. Davis, deacon; Wm. B. Davis, clerk; deceased 3. Total, 92. Delegates—P. Davis, G. J. Davis, Jepthah F. Randolph, L. H. Davis, George Ford, R. Ford, Gideon Maxson.

Middle Island—Ezekiel Bee, elder; J. Bee, deacon. Total, 23. Delegates—E. Bee, J. J. Davis, A. N. Davis, A. Bee, J. Bee, I. Bee, S. T. Davis, S. Poland, J. D. Bee.

Hughes' River—Asa Bee, elder; Jesse M. Louther, clerk. Total, 22. Delegates—A. Bee, Job Meridith, Otta P. Zinn, Loami Bee.

The Corresponding Secretary of last year presented and read his correspondence.

The Treasurer reported 35 cents in his hands, which amount he handed over to his successor. J. Meridith, J. Bee, G. Maxson, and M. Davis were appointed to recommend the place for holding the next Annual Meeting of the Association.

T. E. Babcock and S. D. Davis were appointed a Committee to draft rules for the future regulation of the proceedings of the Association. Adjourned till First-day morning.

Met First-day morning at 10 o'clock. Prayer by P. Davis.

The report of the Committee for drafting Rules of Order was read and adopted.

Adjourned to meet at the call of the Moderator.

Met at 3 o'clock P. M. Prayer by E. Bee.

The Report on the State of Religion was read and adopted, as follows:—

Report on the State of Religion.

After viewing the apparent prospects of our denomination throughout our associational territory, it is with feelings of regret that your Committee would say, that the state of religion is far from being of that high and exalted character which we could wish, and seems to call loudly for a doubling of our diligence, to take higher ground in the cause of the blessed Redeemer. In order to give a more full idea of the general feelings ~~that seem to prevail,~~ we give extracts from the several church letters:—

Lost Creek—"We are favored with regular preaching by our beloved elder, at stated periods, once or twice a month, and are blessed with a good degree of peace and union amongst ourselves; yet we fear that such a state of apathy and lukewarmness prevails, that we do not possess all that Christian mindedness and spiritual power necessary to constitute such lights in the world as to make us truly efficient in the extension of our Redeemer's kingdom; yet, notwithstanding this comparative state of inactivity seems to pervade the body, we still hope that truth and vital piety is cultivated, and that a spitit of love for the blessed Redeemer and his glorious cause is progressing in the hearts of the members."

New Salem—"We desire with you to offer our devout acknowledgments for the favors bestowed upon us, although we do not appreciate those blessings as we should. We do not enjoy that flow of the spirit, as in days gone by, and beg an interest in the prayers of our associated brethren, that we may again be quickened in the inner man, and enabled to rejoice under the pleasing influence of God's holy spirit."

Middle Island—"Unpleasant as it is, we must tell you that the state of religious feeling and exercise is lamentably low with us, and there is not that union of sentiment in every particular that should exist, to render us as useful in the cause of our Lord and Master as we otherwise would be; yet we have a desire that the mist of error may be driven away by the eradicating influence of the gospel of peace."

Hughes' River—"Although we do not enjoy as much of the Divine grace of God as we believe to be our privilege, still we have reason to rejoice that love and unity remain with us, and an increasing desire for a thorough knowledge of the word of God."

Resolved, That we tender our thanks to the Western Association, for the help they have granted us in sending a delegate to sit with us in our deliberations, and anxiously solicit a continuance of their co-operation.

Resolved, That we commend the school at West Union to the confidence of the people within the bounds of the Association, and earnestly recommend that they endeavor to give it an enlarged support.

S. D. Davis was appointed to write the Corresponding Letter for the present session, which he did, as follows:—

Corresponding Letter.

The Seventh-day Baptist Virginia Association, to her sister Associations and brethren:—

DEAR BRETHREN IN CHRIST,—Under the protecting guidance of Him who controls the destinies of this world, we have been permitted to hold another annual meeting, notwithstanding we find the time we have given ourselves in which to transact the business of this meeting to be far too short, yet we trust that we have adopted some measures which will prove a lasting blessing to us. We are happy to say, that all our matters have been conducted with unanimity and harmony of feeling, and, we hope, for the glory of God. General union and harmony prevails in our churches, and although religion does not flourish amongst us as we wish, yet we trust the Lord has not forsaken us, but will yet revive his work amongst us. Brethren, pray for us. We were much gratified to welcome to our body T. E. Babcock, as a delegate from the Western Association. We were much cheered with his presence and encouraged by his labors, which we hope will be as bread cast upon the waters. Dear brethren, we feel grateful for such favors, and hope they may be more frequently enjoyed by us.

The Secretaries were instructed to revise the minutes, forward them to the editors of the *Sabbath Recorder*, and request their publication.

P. Davis was appointed to preach the introductory discourse at the next session; J. S. Davis, alternate.

The Committee on the place of holding the next session recommended that it be held with the Church on the South Fork of Hughes' River, Ritchie County, Va. The Association adopted the recommendation, and adjourned to meet at that place on the fifth day of the week before the fourth Sabbath in September, 1854, at 10 o'clock, A. M.

S. D. DAVIS, Moderator.

J. F. RANDOLPH,
M. H. DAVIS, } Secretaries.

JEWISH MISSIONS.

Several months ago the Jews of this country received accounts of a melancholy state of things among their co-religionists in China. These accounts, connected as they were with intimations that Christians would probably take advantage of their circumstances to turn the poor Jews from the faith of their fathers, led some zealous American Jews to think it their duty "to hasten to the rescue of their Chinese brethren, whose spiritual welfare is threatened by such imminent danger." Accordingly it is "proposed to send to them a missionary, who is to revive the dying embers of their faith, and to teach the religion of their ancestors, the leading principles of which, in the course of centuries, and in the total state of isolation of these Jews for so many ages, have been corrupted, and the most sacred rites neglected or forgotten." This subject has been considerably discussed in the Jewish papers—one of which, *The Occident*, takes occasion to recommend Jewish missions in general. The following extract from an article by the editor of that paper, will no doubt interest our readers:—

And we tell our readers, that there are other quarters of the globe which require the presence of enlightened Israelites besides China, to diffuse the pure knowledge of the law, which is, alas! wanting in many portions of Asia and Africa, where long isolation or the tyrannical measures of the governments, have deprived the Jews of that mental elevation which ought to be theirs, in consonance with the heavenly law which they possess as their birthright. Nay, even in America, it will be necessary, sooner or later, to resort to a species of domestic missions, in order to instruct the scattered small bodies all over the country; to encourage them to persevere in their allegiance to their faith, and to take care that they do not lapse into infidelity, or become estranged from our religion. This is no imaginary danger of which we are speaking, but a sad reality, which has presented itself to our mind a thousand times with all its terrors. Our work goes to fully an hundred small places, where we have a single subscriber in each; it may be that each of these readers is the only Israelite in the place, or that there are one or two others near him. These now will understand us better than those who live surrounded by many Israelites, who have synagogues and officers of religion in their immediate vicinity. These solitary sojourners, as many of them are in a strange land, will tell those who inquire of them, that their religious profession is often made a matter of suspicion against them; that they are attacked, argued with, persuaded, to induce them to join some of the many sectarian churches, of which the land is filled to overflowing; while a synagogue is, perhaps, hundreds of miles distant. Take, for instance, the immense State of Texas; although many Jews live scattered here and there, there is but one incipient congregation, as far as known to us. Take, again, the State of Georgia; there are but two organized societies, although hardly a village exists without a few Jews. So, North Carolina, Alabama, South Carolina, Tennessee, Virginia, Illinois, and, in fact, nearly every one of the southern and western States, into all of which Jews are constantly immigrating, and are often lost among the masses, because they are without religious instruction. It is this dreadful reflection which has haunted our thoughts, while we were traveling last year through the country; and we have asked ourself, and others, too, many times:—"Where is all this to end?" We have also spoken with a few intelligent men, and they agreed with us that some good might be done by the establishment of an itinerant ministry, whose business it should be to visit every accessible place, at least once a year, to exhort in private those who live alone, and to hold public meetings wherever a *Minyan* could be, by any possibility, brought together.

It is folly to assert that missions are unknown to Judaism; on the contrary, the first enterprise of the kind of which we have any knowledge is distinctly stated in the second

Book of Chronicles xvii. 7—9, that Jehoshaphat, the fourth king of Juhad, sent round his chiefs names there, together with a number of Levites and priests, bearing with them a copy of the laws of God, to teach the people of all the Jewish cities the contents of the books of Moses. Hezekiah sent messengers round to request the remnant of the kingdom of Israel (see 2 Chron. xxx. 10) to come to Jerusalem, to celebrate in concert the Feast of Unleavened Bread, "but," says the text, "they did laugh at and deride them;" though others were humbled and sought the capital of Judah to join with their brothers, who had not become quite as corrupt as the subjects of Samaria's rulers. Yes, in those days also there were scorners, men who esteemed the world higher than the will of God, who indulged their passions and slew their immortal spirit; infidelity is not a growth of the present age solely; and hence, in all times, those who came to teach a better course of life to others, had to retire with aching heart, and with mortified feelings at the blindness of the people, at the deafness of the chiefs, who were all quick and alive to their worldly advantages, but deaf, blind—ay, dead—to the everlasting welfare of their undying souls. Still it is evident that the pious and great spirits of the ages of Jehoshaphat and Hezekiah, did not deem it unworthy of themselves, nor beneath their dignity, to travel through the length and breadth of the land to instruct their brothers in their duties. That great success attended them is beyond question; for let us look at the frightful immoralities connected with idolatry, and the general forgetfulness of duty consequent thereon; and then compare with this the altered state which subsequently was witnessed, when such men as Assa and his son, Uzzizah and Jotham, Hezekiah and Josiah, came to the throne; and it must be evident that the exertion of the mighty minds, who never were wanting in Israel, were blessed instruments of a renewed religious life, at least for the time being. It must not be forgotten that in those days there were no mails hastening through the country with lightning speed to carry the flying leaves of knowledge to every hamlet, and to every cottage; nor was the mighty engine, which we call the Press, endowed with the power of steam, throwing off in one day thousands of sheets, each of which would have been the labor of months to a ready scribe. If, with all these appliances at our command, society progresses so slowly in any given direction, that a lifetime does not suffice to mark even one decided step in advance in the right direction; how powerful, how unceasing must have been the process of oral instruction which the teachers had to dispense in ancient Israel, in order to reach the houses and hearts of those who had become bewildered in the process of years of idolatry and political misrule, when priests complacently obeyed tyrant kings, and when the deceptive prophets taught what they were bidden from the royal council board, or what a favorite sultana dictated to her fawning minions.

Agricultural Jews.—An impression prevails extensively, that Agriculture is nowhere pursued by *communities* of Jews. That this impression is erroneous, has been repeatedly asserted by recent travelers in the East, and is established by the following extract from a letter written by Rev. J. Nicolayson, and published in the Report of the London Jewish Mission Society. Mr. Nicolayson, in company with Rev. J. C. Reichardt, visited some villages of agricultural Jews in Upper Galilee. On the arrival of the party at Bakeeah, the largest of the villages, they met some of the Druses, concerning whom they say:—

"Of these we made inquiries about the number and occupation of the Jews here, and were happy to find them *genuine peasants*. They conducted us to their very rural synagogue. Here we were at once surrounded by Jews of all ages, with whom we could freely converse in Hebrew and Arabic. . . . The information we gathered from them was peculiarly interesting, as showing not only that they are real agriculturists (or genuine peasants) and actual freehold proprietors of the fields they cultivate, but also that their ancestors have been such before and at the dispersion by the Romans, and continued such in those parts ever since, up to this present time. This their traditional belief is fully confirmed by their speaking no other language (besides the Hebrew) except the Arabic, as spoken in that part of the country, and by their Druse neighbors, as well as by their being still in possession of their ancestral vineyards and fields."

The Jews in Morocco.—The state of the Jews in the Empire of Morocco is said to be deplorable in the extreme. A letter from Mogador says, in relation to them:—

"There is not a creature here, amongst the 10,000 inhabitants, who can prescribe any remedy for the various diseases which may prevail from time to time. They are indeed left to sink under sickness, or to nature's cure alone. Cruel oppression and degradation is still the lot of the outcast Jew. He has to render the most abject submission to his Mahommedan rulers, and in every way to acknowledge their supremacy. The poor outcast Jew is obliged, when passing a mosque, or in entering the corn-market, to take off his shoes. He dares not ride in town, nor may he have any covering on the head, save a peculiar black cap, the significant mark of the son of slavery. He is compelled, when speaking to the meanest Moor, to address him as 'Yasside' (my lord.) After he pays his yearly tribute to the emperor, the question is put to him, by the soldier in waiting on the governor, with a blow on the back of the head, 'Say, art thou not the slave of the Sultan?' The answer must be, 'Yea, my lord, I am.'"

The Fair of the American Institute this year promises to be very attractive. Oct. 6, Castle Garden will be open for the admission of visitors, from 9 A. M. until 10 P. M., and continue the same each day (Sundays excepted) until the close. Oct. 10, testing of ploughs, near Frye's Hotel, Flatbush, on the plank road to Coney Island, at 11 o'clock A. M. Oct. 11, ploughing and spading matches, same place, 11 o'clock A. M. Oct. 17, special exhibition of roses and cut flowers, at 12 o'clock M. Oct. 19, 20, and 21, cattle show at Hamilton-square. Oct. 20, Anniversary Address, by the Hon. Wm. H. Seward, at Metropolitan Hall, at 7 P. M.

Burning Papers in Virginia.—The *Religious Telescope*, the organ of the "United Brethren in Christ," published at Circleville, in this State, has recently been submitted to the flames at Glenville, Va., by the Postmaster at that place, on account of its Anti-Slavery sentiments. A large number of the members of this Church resided in Virginia, and of course many of them wished to read their official organ. But their Postmaster steps in between them and this boon; and after having burned the *Telescope* pens the following cool epistle to its editor:—

Glenville, Va.

Mr. John Lawrence—*Sir:* I feel it my duty, as Deputy Postmaster, to inform you that your paper, called the *Religious Telescope*, is one of such character as cannot be distributed in the State of Virginia. Nothing of an abolition character can, under the laws of this State, be put in circulation. I was sorry to learn upon inspection of your paper, that it contained violent abolition articles, such as are in direct violation of the laws of this State, which subject the editors and circulators of all such documents to imprisonment in the State Penitentiary, for not less than one nor more than five years. It is made my duty, under the law, to inspect all such papers, and have the same burned. And your paper, being found upon examination to be one of the above character, was consigned, on last Saturday, to the flames, in the presence and by the direction of the Magistrate. A copy of your paper has been retained in this office, and will be before the Grand Jury of our County at the next Circuit Court.

Yours, &c., W. E. Herrendon, P. M.

Pastoral Vacancies.—There is matter for reflection in the following paragraph from one of our Baptist exchanges:—

"If there is a vacancy in the pastoral office in the providence of God, and beyond human control, how much better to pray the Lord of the harvest to send a man after his own heart, than to go into the market place to bid with money upon the pastors of other churches. We should be gratified to see many churches repenting and doing their first works by calling back their old pastors, who have received expulsion to open the way for a new and popular gift. Some have already done this of late, and we are looking for happy results. We hope many more will follow their example. Those pastorates among us, which are of the longest standing, are the most respected and the most useful. The pastors are happier, enjoy more of the confidence of the people, and have far more influence, in the surrounding community. Confidence is of slow growth, and is the result of long and intimate acquaintance. The people, too, are more stable, are saved from a world of trouble incident on frequent changes, and have much more of what the Hungarian Patriot calls *solidarity*."

Methodist Missions.—At a meeting of the Methodist Mission Board, held in New York on the 21st ult., several interesting items were reported. Mr. Wiley and family, with the five other mission families of Fuh-Chau, China, were all crowded into two houses on an island in the river Min, for fear of the revolutionary movements which threatened their safety. A missionary goes to Oregon on the 5th of October, and the Rev. M. Reasoner has been transferred from the Genesee to the California Conference, to go forward in the month of December. The state of the Treasury shows that there is like to be less of trouble in the financial department than in some former years. Alluding to legacies, the Board say: We continue to receive notice that the missionary cause is not forgotten by those who find they have something to leave which may be caused to "follow after" them to testify that their works were righteous. In regard to missionaries, they say, that signs indicate that prayer is heard, and "laborers" are like to be found both for home and foreign fields.

Mr. Oncken.—The injury to Rev. Mr. Oncken, by the casuality at Norwalk, Ct., proves to have been very serious, and has compelled him to give up a large number of engagements. In the *Journal and Messenger* for Sept. 23, we find a letter from Dr Bright, of which the following is an extract:—

"His physician says that he can not go westward to labor, as he is, without *the hazard of his life*. This is strong language, but I am afraid it is none too strong. The engagements in Michigan, Illinois, &c., coming after October 1, may be expected to be fulfilled, but in Ohio and Indiana he must depend on opportunities for speaking *in November and early December*. These repeated interruptions of Mr. Oncken's plans are almost discouraging, but they are sent, we are bound to believe, in wisdom and mercy, though we can not see them so now."

Jewish Gratitude.—The following illustration of Jewish gratitude is given in a late number of the *Jewish Intelligencer*, in connection with a biographical sketch of a Jewish missionary:—

"His most faithful attendant, during his long illness, was an unbaptized Jewess, whom he had formerly assisted when in great distress. Hearing of his illness, she left the Duchy of Posen, and hastened to his sick bed in Danzig. She never forsook him in all his subsequent sufferings; she accompanied him to Berlin, and subsequently to Sachsa in Norhausen, where his earthly career was brought to a close in the house of his brother. She then returned to her native place, and has since been unheard of. But surely, this generous act of this Hebrew woman is a striking record, amongst many others, of the strong feeling and susceptibility of the Jewish heart."

A Fearful Account.—Mr. Everett, late Secretary of State, is generally known as a gentleman of extensive information, and one who will "not speak without book" on important statistical facts. From a computation of his it appears that the use of alcoholic beverages cost the United States directly, in ten years, $120,000,000; has burnt or otherwise destroyed $5,000,000 worth of property; has destroyed 300,000 lives; sent 250,000 to prison and 100,000 children to the poor house; caused 1,500 murders and 5,000 suicides; and has bequeathed to the country 1,000,000 orphan children.

European News.

By the arrival of the steamer America at Halifax on the 29th Sept., European dates to Sept. 17 have been received. There is no news of importance by this arrival. We give a short summary.

Relative to the Eastern question, it was currently reported—although no foundation was apparent for the report—that Turkey had attacked the Russian outposts, but that no general engagement had taken place. The following are the words of a Vienna dispatch: "The Czar rejects the Turkish modifications, but abides by the Vienna Note, and promises to evacuate the Principalities if the Porte accepts it, pure and simple." This yet leaves one chance for peace. The Turkish levy of 80,000 additional troops went on actively, and detachments were constantly marching to join Omar Pasha on the Danube. As to the prospect of war, it is generally believed it will take place, but when, cannot be foretold.

The Asiatic cholera is spreading in England. Cases are reported at Liverpool and London, and over 100 had occurred at Newcastle, 50 of them proving fatal.

In France, public attention continued chiefly occupied with the price of food. The *Moniteur* publishes a decree reducing the duties on imported cattle and wheat. It was reported that tickets would be issued to the poor, entitling them to receive bread at a nominal rate.

In China, the revolutionary army retained its position. The Tartars had attempted to take Amoy, but without success.

One Day's Experience in Maine.—The morning I left Waterville a hotel keeper from a town in Maine stepped up to a lawyer from Bangor, who was standing near me, and took him aside, and with woeful face told him that he had just come from Boston with a bill of liquors to the amount of $400, directed to one of the town agents near his place of business; that the folks from Rockland had telegraphed to Waterville that the liquor should be delivered to no one but that *said* town agent; that he tried to get it, and could not. He asked the lawyer what he should do. The professional gentleman told him that he had better get the town agent to claim it for him. The rumseller said it would cost more to bribe the town agent than the liquor was worth. The lawyer told him there was no help for him, and he went on his way sorrowing. I that day passed through the beautiful country which lies between the rivers Kennebec and Penobscot. We dined at a village not more than seventeen miles from Bangor. I asked the landlord if he had anything to take, (as last year when I dined there he had.) He said, "No; it is no use to try to keep it. The last four gallons I had, I was two months selling, and they prosecuted me five times."

[Massachusetts Life Boat.

Gratifying Results.—The *N. Y. Recorder* says that at the stated meeting of the Board of Officers and Managers of the American Sunday-School Union, held at the Society's House, Sept. 20, 1853, among other interesting proceedings, reports were made of the doings of eighty-seven Missionaries, the aggregate of whose labors is shown in the following statement: Sales of Sunday-School Books, $9,141 23; Donations to Poor Schools, $1,690 01; Sunday-Schools Visited, 804; Sunday-Schools Organized, 539; Bibles and Testaments Distributed, 686. In accomplishing the good work which is thus reported, twelve hundred public addresses were made, and more than twenty-five thousand miles of travel accomplished. The friends and contributors of the Society must be gratified at these tokens of its efficiency and prosperity.

Shadows of Ministerial Life.—A minister in Indiana—Presbyterian, we presume—writes thus to the *Central Christian Herald*:

"We live on less than $200 per annum, including horse keeping and traveling expenses—and my traveling in a year is not less than three thousand miles. I have to go to a neighboring wood, and fell down the trees, chop them into ten or twelve feet logs, hitch my horse to them, drag them to the house, chop, saw and split them for stove fuel, and then, after preaching two sermons a week, riding most weeks fifty or sixty miles, teaching Sabbath-School, riding three miles to post office and store, etc.—even *then* I am accused by my *brethren*, '*of doing nothing but riding about and reading* my books,' and told that I 'might *work* a little and *earn* a part of my living!'"

The Public School Children of New York are being treated to a sight of the Crystal Palace. Arrangements have been made which will enable all to visit it. Sept. 27th, the Sixteenth Ward School No. 30, in Twenty-fourth-st., visited the Exhibition 2,219 strong. There were in the boys' department, 600 pupils; in the girls' department, 610, and in the primary department, 1,009 girls and boys. The whole school presented a very creditable appearance, and maintained order throughout the visit, which was prolonged to two hours and a half. The number of teachers connected with No. 30 is 33.

At a Political Meeting held in the Park, New York, on the evening of Sept. 26th, the platform erected for the speakers gave way, and about a dozen persons were injured, some of them quite seriously. Mike Walsh was among the number, and received internal injuries from which fatal consequences are apprehended.

A felony was recently committed at the County Penitentiary, at Flatbush, one of the very last places one would suppose that a person would venture into for the purpose of committing a theft. The entrance was gained through one of the second story windows (which has heretofore generally been kept open) by means of a ladder, which had been raised to the top of the fence in the rear of the building. The thief then drew the ladder up and laid one end upon the window sill, some ten feet distant, by means of which he gained an easy entrance into the drying apartment, where the prisoners' clothes are kept. He gathered up a large number and retreated without being detected. The articles stolen are valued at about $60.

Is the Maine Law Constitutional?—The reader will find (says the *Maine Law Advocate*) the opinions of all the Judges of the Supreme Court of the United States on the several points of this law, in the fifth volume of Howard's Reports of the decisions in United States Courts, page 504:

Chief Justice Taney said:

"If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice and debauchery, I see nothing in the Constitution of the United States to prevent it from regulating and restraining the traffic, or from *prohibiting it altogether*, if it thinks proper. Every State, therefore, may regulate its own internal traffic according to its own judgment, and upon its own views of the interest and well-being of its citizens.'—(5 Howard, 573.)

Mr. Justice McLean said:

"If the foreign article be injurious to the health or morals of the community, a State may, in the exercise of that great and comprehensive police power which lies at the foundation of its prosperity, *prohibit the sale of it*."—(5 Howard, 592.)

And in regard to the destruction of property, he said:

"The acknowledged police power of a State extends often to the destruction of property. A nuisance may be abated. Every thing prejudicial to the health or morals of a city may be removed. Merchandise from a port where a contagious disease prevails, being liable to communicate disease, may be excluded; and in extreme cases it may be thrown into the sea."

Mr. Justice Catron said:

"I admit, as inevitable, that if the State has the power of restraint by licenses to any extent, it has the discretionary power to judge of its limit, and may go the length of prohibiting it altogether, if such be its policy."

The Crystal Palace.—The charge for admission to the Crystal Palace is henceforth reduced to *twenty-five cents* as follows:—

1. For associations or companies of Working Men, applying in considerable numbers for admission together;
2. For all persons arriving by Excursion Trains arranged expressly for visiting the Fair; and
3. For *all* persons, without exception, on each Saturday.

To others than those included above, the charge will be fifty cents each admission, as heretofore, and there will be no weekly tickets.

SUMMARY.

The Waterville Mail says that several persons have just returned from the gold diggings at Madrid, on Sandy River, Me. The company engaged in digging consists of six persons, most of them from Springfield, Mass. They have bought twenty or thirty acres of land, and are engaged in sinking a shaft and washing the earth for gold. The amount obtained thus far will pay them moderate wages, nothing more. The gold is found in fine black sand, in pieces ranging from about the size of a wheat kernel to the smallest perceptible particles—though pieces are said to have been found as large as a kernel of corn. The opinion is expressed that the quantity is small and that the mines will not pay for working.

Notice has been given by the Bank Department, Albany, that all the circulating notes issued by the Bank of Lake Erie, at Frankfort, Herkimer County, must be presented at the office of the Superintendent of the Banking Department of this State, for payment, within two years from the 23d instant. Also, that all the circulating notes issued by the Lumberman's Bank, at Wilmurt, Herkimer County, (an individual bank,) must be presented at the office of the Superintendent of the Banking Department of the State of New York, for payment, within two years from the 19th instant, or the funds deposited for the redemption of the notes issued by the said Bank will be given up to said Bank.

The Rev. Gustavus Hines and his brother, the Rev. H. K. Hines, who took the overland route for Oregon, as Missionaries, write from Fort Laramie, June 23: "We are now by the good providence of God, safe at this point, and prosperously continuing our journey to our future field of labor. By the continuation of heavenly mercy we shall be among the first arrivals in Oregon, and shall rejoice to be again engaged in the active labor of a Methodist minister. *Health on the Plains is good*."

The St. Louis *Republican* states that the Chicago and Mississippi Railroad will complete its connection with the Illinois Central Road at Bloomington within four weeks, thus forming the first through line of railroad communication between the Atlantic and the Mississippi, and bringing St. Louis within seventeen hours of Chicago and fifty-three of New York, to be reduced by the Spring to twelve and forty-eight hours respectively.

At the meeting of the New Jersey Baptist Association at Bridgeton, statistics were derived from the letters read as follows: Baptized last year, 386; restored, 21; received by letter, 187; dismissed by letter, 199; deceased, 83; excluded, 116. The total membership is 5,505; net increase last year, 308. The next meeting of the Association will be at Blackwoodtown.

It is stated that an act authorizing the *pro rata* apportionment of Public School Money to Schools organized and maintained by religious denominations was pushed through the California Legislature at the heel of its last session, and that the Roman Catholics, who incited its passage, are preparing to profit by it.

In New Barne, N. C., recently, during a severe thunder shower, a large turkey buzzard was soaring at a great hight. A vivid flash of lightning was seen and the bird came tumbling from aloft, but literally torn to pieces. The electricity, probably, in passing from one cloud to the other, struck him and sealed his fate.

Died, at the U. S. Navy Yard, Pensacola, Aug. 31, of yellow fever, Purser D. Fauntleroy, of the U. S. Navy. On the 12th inst., Annie; and on the 14th inst., Virginia D., both daughters of the late Purser Fauntleroy, of the same disease.

The La Farge Hotel, New York, has been leased by Mr. Lanier, formerly of Macon, Ga., for about $45,000 a year. It will be ready for the reception of guests on the 1st of December.

A lady in Maine has a fig-tree which has matured the figs this season. The tree is five or six years old, and was started in Massachusetts. The fruit starts out without any appearance of blossoms, and does not ripen until the second season. The tree has now about a hundred figs on it, which will ripen next season, if nothing befalls them.

A company is now forming in Boston, capital $500,000, to construct a line of atmospheric telegraph, on Richardson's plan, from that city to New York. The cylinder is to be two feet in diameter, and it is supposed that letters and packages will be delivered in fifteen minutes from one extremity of the line to the other.

The steamer Ospray, which arrived at Halifax on the 26th September, from St. Johns, Newfoundland, reports that a number of fishing vessels, together with their crews, had been lost on the northern side of Newfoundland, during a terrible gale, which occurred about the 15th.

The Jury in the case of George Lake, charged with the murder of his wife and two children on the 7th of last June, rendered a verdict of guilty at Poughkeepsie, Friday, Sept. 30. Insanity was the only ground of defense.

The persons charged with rescuing Jerry, the fugitive slave, at Syracuse, in 1851, appeared for trial, agreeable to summons, at Canandaigua, on Wednesday, Sept. 28, but the Government was not ready to proceed, and the cases were again postponed to another term.

It will gratify many to learn that Ashland is to remain the property of the family of the illustrious departed. It was purchased at the Executor's sale on the 20th by James Barton Clay, son of the great commoner, for $140 per acre, being for the 337 acres $47,120.

We understand that the Grand Lodge of Free and Accepted Masons for the State of New York, have sent the sum of $1,000 to New Orleans, and $500 to Mobile, for the relief of their suffering brethren in those cities.

In Biddeford, Me., at the late election, an old man who performed the duties of sweeper at a Machine Shop, was brought forward as a candidate for the Legislature, and elected by a majority of 198!

We have dreadful accounts of ravages by Yellow Fever at Bermuda—a place usually deemed remarkably healthy. Mr. Howden, American Consul, is among the dead.

H. G. Stowell, of Nineveh—big gourds grow there—Broome County, says he has raised lots of tomatoes this year of over two pounds weight each.

Advices from St. Thomas to the 19th Sept., state that the yellow fever had entirely disappeared, there not having been a single case for a month past.

The Earl of Ellesmere writes that the most gratifying hour he spent in America, was at the School celebration at Faneuil Hall, Boston.

The Syracuse *Star* says that the Onondaga Bank has determined to close its business on the expiration of its character, in January next.

The Episcopal Convention concluded its labors and adjourned on Friday, Sept. 30. The only act of public importance during the session was the admission of colored churches.

The liquors of Charles Sherman, of the Long Pond Hotel, Natick, Mass., were seized by the town authorities on Friday.

The Gavazzi rioters at Quebec have been admitted to bail, themselves each in £250, and each of their securities in £125.

Gen. James Tallmadge died at Metropolitan Hotel, on Thursday afternoon, Sept. 29, of apoplexy.

MARRIED.

In Alfred N. Y., Sept. 17, 1853, by H. G. Witter, Mr. Andrew J. Allen to Miss Lydia Claire, both of Alfred.

In Hancock, Mass., on the evening of Aug. 27th, by the Rev. A. P. Victs, Mr. Charles H. Greenman to Miss Caroline Z. Goodrich, both of Milton, Wis.

In Verona, N. Y., on the 24th of September, by Eld. C. Chester, Mr. Charles Lea and Mrs. Emily B. Mulholland, all of Verona.

DIED.

At Greenmanville, (Mystic Bridge,) Ct., July 27th, Mrs. Sally Lanphear, aged 58 years.

At Greenmanville, Sept. 25th, of disease of the brain, Emeline A., only child of Clark and Harriet A. Greenman, aged three years and six months.

RECEIPTS.

FOR THE SABBATH RECORDER:

D. P. Rogers, New London, Ct.	$2 00	to vol. 10	No. 52
M. T. Freeman, Crossingville, Pa.	2 00	10	52
Ray Green, Cussewago, Pa.	1 00	10	32
Robert S. Meekins, New York	1 00	10	26
Wid. E. Stillman, Hopkinton, R. I.	2 00	10	52
Mrs. E. A. Lewis, West Genesee	2 00	11	17
H. G. Witter, Alfred	2 00	10	52
D. M. Burdick, Little Genesee	2 00	9	52
B. M. Kenyon "	2 00	10	52

WILLIAM M. ROGERS, Treasurer.

Receipts for Missions.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

For Palestine:

H S Berry, Pawcatuck, R I	$30 00
Jonathan Maxson "	10 00
Benjamin W Bentley "	5 00
N H Langworthy "	10 00
H W Stillman "	5 00
J P Stillman "	5 00
Asher M Babcock "	10 00
William Maxson "	5 00
Amos Stillman "	8 00
Edwin G Champlin "	3 00
G A Babcock "	3 00
Thomas P Stillman "	3 00
Albert Stillman "	5 00
Sanford P Stillman "	5 00
Charles A Stillman "	2 00
William Stillman, Jr "	2 00
Isaac C Burdick "	4 00
Mrs M L Burdick "	3 00
Miss E M Burdick "	1 00
David P Rogers, Waterford, Ct	8 00
Mrs David P Rogers "	5 00
Julia M Rogers "	2 00
Eli S Colgrove, DeRuyter	5 00
James C Rogers "	5 00
Orlando Holcomb "	2 00
Mrs A Irish "	2 00
Mrs Clarke Truman "	1 00
J D Burdick "	1 00
George Chase "	1 00
Ethan H Baker "	1 00
Mrs H D Wells "	50
Mrs Mary D Muncy "	50
For General Purposes:	
Church at Plainfield, N J	$100 00
Bailey Curtis, Nile, N Y	10 00
P C Kenyon, Carbondale, Pa	1 00
T H Dunn, Hayfield, Pa	1 00
Gideon Dunn "	1 00
Philip Dunn "	1 00
Ray Green "	3 00
Ladies' Sewing Society at Waterford, Ct, to complete the life membership of Julia A Wescot	12 50

A. D. TITSWORTH, Treasurer.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Western Association—Executive Committee.

THE Executive Committee of the Western Association will hold a session at Nile, Allegany Co., N. Y., the last Wednesday in October. All communications and reports, designed for the Committee, may be addressed to E. R. Clarke at Nile.

J. Bailey, Secretary.

Genesee, Sept. 29, 1853.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Spring Arrangements*, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 3.15 P. M. This line connects at Elizabethtown with trains by the N. J. Railroad, foot of Cortlandt-st.

Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3.45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilksbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.

Trains on this road pass Plainfield at the following hours:

Going to New York—6.40, 10 a.m., 12.15, 5.30 p.m.
Going from New York—9.35 a.m., 1.80, 5.30, 7.30 p.m.

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

A MENEELY'S SONS, West Troy, N. Y.

Stonington Line, for Boston,

PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. J. M. Lewis, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from Pier No. 2 N. R., first wharf above Battery-place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the train which leaves Boston at 5½ P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other; being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers on arriving at Stonington proceed immediately per steamboat train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6.30 A. M.

A Baggage Master accompanies the steamer and train through each way.

The steamer PERRY leaves Providence for Newport at 9 A. M., and 6 P. M., daily, except Sundays.

For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office, No. 10 Battery-place.

Election Notice.

STATE of NEW YORK—SECRETARY'S OFFICE, Albany, August 18, 1853—To the Sheriff of the County of New York.—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Henry S. Randall;

A Comptroller, in the place of John C. Wright;

An Attorney-General, in the place of Levi S. Chatfield;

A State Engineer and Surveyor, in the place of William J. McAlpine;

A State Treasurer, in the place of Benjamin Welch, Junior;

A Canal Commissioner, in the place of John C. Mather;

A State Prison Inspector, in the place of William P. Angel;

Two Judges of the Court of Appeals—one in the place of Charles H. Ruggles, and one in the place of Hiram Denio appointed to fill the vacancy occasioned by the resignation of Freeborn G. Jewett;

A Clerk of the Court of Appeals, in the place of Chas. S. Benton.

All whose terms of service will expire on the last day of December next, except that of Freeborn G. Jewett, which will expire on the last day of December, 1857.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of John W. Edmonds, whose term of office will expire on the last day of December next;

Also, four Senators for the Third, Fourth, Fifth and Sixth Senate Districts, in the places of William McMurray, Obadiah Newcomb, James W. Beekman, and Edwin D. Morgan, whose terms of office will expire on the last day of December next.

County Officers also to be elected for said County:

Sixteen members of Assembly;

Two Justices of the Superior Court, in the places of John Duer and Robert Emmet;

A Judge of the Court of Common Please, in the place of Charles P. Daly;

A District Attorney, in the place of N. Bowditch Blunt;

Two Governors of the Almshouse, in the place of Richard S. Williams and Isaac Townsend;

All whose terms of office will expire on the last day of December next.

Yours, respectfully,
HENRY S. RANDALL, Secretary of State.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. 6, title 3, article 3d, part 1st, page 140. sep. 1.

Miscellaneous.

Little Topsy's Song.

"Topsy neber *was* born
Neber had a moder;
'Specs I growed a nigger brat,
Jist like any oder.
Whip me till the blood pours down—
Ole missus used to do it;
She said she'd cut my heart right out,
But neber could get to it.
Got no heart, I don't belieb—
Niggers do widout em.
Neber heard of God or Love,
So can't tell much about em."

This is Topsy's savage song,
Topsy 'cute and clever;
Hurrah, then, for the white man's right—
Slavery forever!

"I 'spects I's very wicked,
That 's jist what I am;
Ony you jist give me chance,
Won't I rouse Ole Sam?
'T aint no use in being good.
Cos I'se black, you see;
I neber cared for nothin' yet,
And nothin' cares for me.
Ha! ha! ha! Miss Feely's hand
Dun know how to grip me;
Neber like to do no work,
And wont, widout they whip me."

This is Topsy's savage song—
Topsy 'cute and clever;
Hurrah, then, for the white man's right—
Slavery forever!

"Don't you die, Miss Evy,
Else I go dead too;
I knows I'se wicked, but I'll try
And be all good to *you.*
You hab taught me better things,
Though I'se nigger skin;
You hab found poor Topsy's heart,
Spite of all its sin.
Don't you die, Miss Evy dear,
Else I go dead too;
Though I'se black, I'se sure that God
Will let me go wid you."

This is Topsy's *human* song,
Under Love's endeavor;
Hurrah, then, for the white child's work—
Humanity forever! [Eliza Cook.

The Vender in Trouble.

This chapter we take from the *Cleveland Herald.* How many there are who, like this poor man, wish the Maine Law would remove the temptation which they cannot withstand.

A young man, in a state of intoxication, stepped into a confectionery establishment on Water street, a few evenings since, and called for a glass of beer. Noticing his condition, the proprietor refused to sell him any, remarking, that he had already more than was proper for him.

"Oh," answered the young man, "I've been trying to keep sober all day, and I can't."

"Well, I can't sell you any beer, and you need not ask for it again."

"Only one glass; come, here's the money."

"Not one."

"I'm so thirsty—so dry."

"Well, there's a glass of water; drink."

Stumbling up to the counter, the poor inebriate drank a couple of glasses of water; and then, turning around, said, "You are the only man that has refused me liquor to-day—I wish they all had."

"He put his hand into his breast pocket, and took tremblingly out a small miniature, opened it, and gazed upon it for some moments. It was the daguerreotype of an elderly lady, upon whose face were strongly marked lines of care and sorrow; pale, almost marble, the countenance, and the eyes almost seemed to search his soul, and speak reproof to her erring son.

"Oh, my mother," he said, "how much trouble, sorrow, and unhappiness I have caused thee!" His emotion was very great. At last, tears came to his relief; he wept like a child; while upon the countenances of those around was depicted symyathy and commiseration. At length he said, "I'm childish, foolish, weak!" He compressed his quivering lips, closed the miniature, put it in his pocket, and turning, tottered out, saying, "You won't give me a glass of beer—a glass to drown all!" He paused.

"No!" was the answer. He was gone.

"Had I many such customers," observed the proprietor, to those around him, "I would take my beer pump and pitch it into the middle of the street. I wish the Maine Liquor Law would be submitted to us; I, yes, I, who derive a large profit from the sale of my beer, would VOTE FOR IT, and that, too, freely, willingly, happily."

"I came," remarked a bystander, "to get a glass of beer, but this fellow has so sickened my taste that more bitter than gall would be the stimulant should I drink it. Henceforth, since habit grows upon us unawares, and since habit is second nature, I will desist from taking even my occasional glass."

A Mammoth Hotel.

The Metropolitan Hotel, New York, was opened Sept. 1, 1853. The following statement will give some idea of its extent and the cost of keeping it up:—

More than two years were occupied in the construction of that immence edifice. It was finished and furnished throughout with magnificence. From the first hour of its opening the house has literally been crowded with guests. The arrivals and departures have averaged more than one thousand per week; and such has been the desire to secure even a temporary habitation at the Metropolitan, that frequently more than one hundred cots have been spread for weeks in succession. The public parlors, reception rooms, reading rooms, bath rooms, and in fact, every available spot, has been in requisition for sleeping places. To make room for the rush of travelers, the proprietors have leased two large houses in their immediate vicinity, for the accommodation of their employees, and they have also been compelled to provide lodgings in neighboring houses for many of their regular boarders.

The Metropolitan Hotel proper will accommodate six hundred, and it has had from the start more than that number within its walls. Three hundred persons are employed in different capacities about the establishment, averaging one employed to every two visitors. The wages of employees range from two shillings to five dollars per day. Four thousand pieces are washed daily and in an emergency, fifteen minutes suffice to wash, dry, iron, and deliver linen for occupants of the house.

There is one continual round of feasting from morning till night, or rather from morning till morning again. The first breakfast table is spread at five o'clock in the morning, and until one o'clock the next morning the different meals are served; at every hour of the day and night the travelers arriving or departing can supply the inner man with every luxury the market affords. The frequent arrival and departure of trains and steamers makes this indispensable. Among the leading articles of consumption in one year were, beef, 418,000 pounds; lamb and mutton, 3,500 head; veal, 150 head; fish and lobster, 110,000 lbs.; oysters and clams, 626,000; poultry and game, 171,000 head; ham and pork, 91,000 lbs.; butter and cheese, 65,000; eggs, 780,000; milk and cream, 204,000 quarts; flour and corn meal, 2,800 bbls.; fruits and vegetables, value, $20,000; brandy and other liquors, 6,322 gallons; champaigne, 21,160 bottles; sherry, madeira, &c., 22,948 bottles; claret and white wines, 13,942 bottles. This is independent of malt liquors, cordials, cooking wines, &c. The beef consumed last year in this house required a drove of one thousand head to supply.

The gross cash receipts of the Metropolitan Hotel, for the year ending September 1, 1853, were $500,000, of which about twenty per cent. were profits. The cost of heating the house and the gas consumed during the year, was $14,000. Croton water rent, $4,000. Six stages and twenty carriages are constantly employed in transporting passengers to and from the Hotel.

From the N. Y. Tribune of Tuesday, Sept. 27.

There is a Man Killed!

It is a common expression in this city—so common that it hardly excites a passing notice. But when death in his most terrific form comes staring us in the face, we start back. We did so this (Monday) afternoon, about 5 o'clock. We were walking down Broadway, a little below Fulton-st., thinking of life and the busy throng of men and women of which we counted one, when a slight rustling noise just over our head caused us to cast an eye up, to see whether a stone or hod-full of brick might be coming down from the new building we were passing. There was something coming—but not brick or stone. It was a dark object, quite undistinguishable, whether animate or not. Our doubts were soon solved; it struck the pavement just by our feet, rebounded and fell again. It *was* a man!—it *is* a lifeless mass of bruised flesh. One minute before, he was at his work on the topmost stone of a five-story wall, (he was a stone-setter by trade,) full of the fond anticipations of 6 o'clock, and then away to his home, his wife and children, and next week he would be on his way to his own native highlands of Scotland, to bless the eyes of an aged father with the sight of a long absent son, and with tales of his prosperity in the country of his adoption. For this, he had but a few hours previous paid his passage, and, in thought, was already crossing the ocean—was already in the enjoyment, in his day-dream, of the time when he should form one of the circle at Ingleside, and of the pleased faces that would greet him there. Perhaps, from his elevated perch, he was already stretching his neck away eastward, when some disarrangement of the hoisting apparatus gave him an unlucky blow, and down he came from his dizzy hight to the pavement below. What screams of terror were sent up from several female throats, as they saw the poor man falling dead at their feet—almost upon their heads.

Who is he? What is his name? Where does he live? were the rapid questions put, but not answered.

One thought his name was Hugh, another Lewis. Somebody said his surname was Nolan. His employer only knew that his name was Lewis, that he was a good workman, and he believed he lived in Thirtieth-st. No one could tell where. So the bruised and bloody corpse was taken away to the Station House by the police, and thence to the "Dead House"—the place of the unrecognized dead, to wait for his friends to come and claim him. Oh! how that poor wife will wait and wait for that husband this night! We can almost fancy that we see the tea-pot as it sits steaming upon the little furnace in the chimney-corner. We almost hear her say, "Oh, dear! the supper will be quite cold before Hughie gets here." Yes, poor woman, it will be quite cold before your husband gets here. Give those little ones their supper. Don't put them off any longer with "Wait a bit, till father comes." Give them their supper, eat thine own in sorrow, go to bed; perchance to sleep, and dream, and start up in a fright at the unwonted absence of thy ever-at-home, toiling husband, "Has he come?" says the little trundle-bed occupant. "No, my child, he has not come." No, he has not come! He never will come again! Oh, what a night of sorrow in that poor man's house. How the morning will open to them without hope. Now comes a rumor of "A man killed." Now she roams wildly about to inquire who? what? where? At length the morning paper arrives, and there is an item headed, "A Man Killed!" a mason—fell from a Broadway building—name unknown—carried away by the police; and that carries her away to the nearest Police Station. They know nothing, but the kind heart of the Captain is touched, and he says, "I will inquire." How? And he sits down by a table in one corner, by a little machine—it is the telegraph—and in five minutes he answers, "The body was taken to the Dead House." Then away she goes, and there—there will be a recognition—what a recognition! Let us draw the curtain.

Cultivation of the Cranberry.

Most of the attempts at cultivating the cranberry have been decided failures; but a very few quite successful experiments have served to keep up a succession of efforts, with the hope of final and uniform success. Usually the most sanguine have had to hope against hope. A very enterprising cultivator has just informed us that although his plants grow well, and begin to bear, on the low ground on which he has planted them, and where they succeed much better than on upland, yet the growth of the grass so greatly overtops them, that he is nearly ready to give up the struggle, having spent about forty dollars already the present season in fruitlessly endeavoring to weed them.

A letter lately received from a close and experienced cultivator, contains the following remarks on this subject: "Much has been said about raising cranberries on upland; but I think the main point has not been understood. Such land as ours (strong fertile soil of Western New York) would not produce cranberries; but I have seen such among the Pennsylvania mountains, (called the Beech Woods,) which would doubtless prove congenial to that plant. It requires a cold, sour soil, such as would agree with the black spruce, and disagree with Indian corn. There are also great tracts in the primitive region north of the Mohawk, which I should judge would be very favorable—wet sour land, where corn would refuse to grow, or to any advantage. Could not such farmers, depending on oats or barley, and potatoes and cranbarries, do as well as many who cultivate wheat?" [Country Gentleman.

Brave Girls.

The Cincinnatti *Gazette* chronicles the arrival of two Irish girls in that city who walked most of the distance from New York to Cincinnati. The *Gazette* says:—

They arrived in New York City, from their mother country, about five weeks ago. They came alone, the remainder of the family having arrived and settled near this city about a year since. When they left the ship which brought them over, they had left about seven dollars in money. Not having enough to transport them to this city, they resolved on walking as far as they could. The first three days they walked about forty miles a day. The fourth day they rode on a freight train about thirty miles, and walked fifteen more. Thus they continued day after day, stopping at country houses for their food, and to rest over night. They kept the railway track from New York City up to Albany, thence to Buffalo. At Buffalo they rested two days, and then started again. They walked to Dunkirk, thence to Erie and Cleveland; and so anxious were they to meet their friends that they passed through Cleveland for this city. When at Spring Valley, on the Little Miami Railway, on Sunday morning, they requested of Conductor Fuller permission to ride to this city, briefly stating their case, and recent tramp. Satisfied that they told the truth, he generously took them on board and brought them to Cincinnati. Their names were Hannah and Mary Donahue.

Killing Noxious Weeds.

This subject is one worth inquiring about, end one on which a comparison of facts and experience would be valuable.

It is a well known truism that the leaf is the lung or breathing organ of vegetable life. The tenacity with which roots retain vitality varies in an extraordinary degree, and is possessed almost exclusively by perennial plants. The Canada Thistle is one of the most tenacious of life of all the pests of the field—and yet they may be eradicated by one season's constant cutting down with the hoe, especially if a hot and dry one. We have known them to be entirely annihilated by once mowing, about harvest time, and have known it to fail a hundred times after. What its success depended upon—whether the period of its age, the weather, or other peculiarity—could not be ascertained. Milk weed *(asclepias syriaca,)* nettles, thorough-wort *(cupatorium perfoliatum,)* and other perennials that infest new and low meadows, yield to the scythe after two years mowing. Johnswort, we believe to be an exception, and a hard customer.

The narrow leafed dock is nearly biennial, and often dies if allowed to fully ripen its seeds, but if cut before, always sprouts and multiplies its suckers. The broad-leaf dock is much more tenacious of vitality, and never does die—like quack grass—short of being dried and put through a coffee-mill.

[Rural New Yorker.

The Queen of Philadelphia.—The richest woman in Philadelphia is Mrs. Rush, the wife of Dr. James Rush, of that city. Dr. Rush is a man of eminent talents and acquirements, but the enormous wealth of his wife overshadows him. We hear little of the husband, but of the movements of his lady, who has an income of one hundred thousand dollars per annum in her own right, the world is not permitted to remain in ignorance. Her arrivals and departures are epochs in the history of the watering-places she condescends to visit. She dwells in a palace, the reception-rooms of which will accommodate one thousand guests without being crowded. Her drawing-rooms are said to be unsurpassed, even in Europe, in the richness of their furniture and decorations. Extensive conservatories, with rare exotics, are attached to the main building, and no luxury which money can procure has been omitted in Mrs. Rush's almost regal establishment. She is said to be liberal, charitable, and amiable, although somewhat fond of making herself conspicuous in the world of fashion. It is not exactly the thing to hazard an opinion of a lady's age; but if it were, we should say that Mrs. Rush cannot be much on the sunny side of fifty, although she dresses down to thirty or five-and-thirty. Mrs. R. inherits nearly one-third of the property of her father, the late Jacob Ridgway, we believe. Her share, if we mistake not, amounted to between one and two millions of dollars.

Scarcity of Silver—Mr. D'Israeli, of the English Parliament, has been investigating the causes of the scarcity of silver, and gives the following as the principal causes of this scarcity:—

First, while the annual production of gold has quadrupled, the yield of the silver mines has remained stationary; and as the influx of gold has given an immense expansion to business of all kinds, and increased the demand for every commodity, silver being no more plentiful now than formerly, has become proportionably scarce. Secondly, in Holland, and some other European States, silver is the standard of value; and hence the excess of exportation to those countries over the importation from them, has to be paid for in silver coin. Thirdly, and chiefly, in India gold coin is not known among the natives, from whom the commodities of commerce are purchased, nor is gold in that country a legal tender; and as the excess of Indian exportation over importation is exceedingly great, there is an enormous drain of silver from Europe.

A Gallant Robber.—*The Dixon* (Mo.) *Telegraph* gives an account of a gallant knave who, a week or two ago, at Prophetstown, in Lee County, broke into a room in which two ladies and a child were sleeping in one bed. After collecting what valuables he could find, consisting principally of their watches and jewelry, he got ready to leave; but before doing so, leaned over and imprinted a warm kiss on the lady sleeping at the back of the bed. This roused the lady, and resulted in the capture of the thief. He was confined in the jail of Dixon, until one night last week, when he crept through the stove-pipe hole leading from his cell to an upper room, made a leap of some twenty feet, and "vamosed the ranch."

Important Improvement in Steel Pens.—Messrs. Myers and Co., the steel pen manufacturers of Birmingham, have just taken out patents for several novelties in this branch of trade, which are very likely to give their names a yet more extended reputation. The samples involve principles which have not before been applied to this branch of manufacture, and show an elaborate knowledge of the requirements of penmanship. In some, double action secures the requisite elasticity, while in others a most ingenious contrivance causes the pen to work upon an axis formed by a peculiar twist of the metal. Yet all is simple, and an absence of complicity renders the pen a most acceptable instrument where long application is necessary. There are, moreover, others termed skeleton pens, which fit on to a cut quill, and those of the old school wedded to the feathered tribe will find this a most agreeable and enduring nib. There are holders, too, included in this patent, which have various recommendations, and amongst them that of regulating the hardness or softness of the pen confided to them.

Bequest to a Medical College.—Leissing, a leading German actor, died recently. By his will, he leaves all his fortune, which was considerable, to the charitable institutions of Frankfort. In that document he states that he has been tormented all his life with the idea of being buried alive; and, in order to avoid any risk of such a contingency, he ordered that, as soon as his death should be declared by the competent medical authority, his skin should be flayed from his body from head to foot, and that the skin so taken off should be given to the Museum of Natural History of Frankfort. In his will, M. Leissing named the surgeon who should perform the operation, and left a large sum for his compensation. The Museum was applied to, to know whether it would accept so strange a bequest; it replied affirmatively, on condition that the skin should first undergo the treatment necessary for its preservation. The tribunal of Premièr Instance then sanctioned the will. [Medical Times.

Facts from the Census.—The greatest misfortunes fall more frequently, it appears, upon men than upon women. Of deaf and dumb persons in the United States, there are now ten thousand one hundred and three, of whom 5,231 are white males; 4,238 white females; 354 colored males, and 280 colored females. The aggregate of blind persons is 9,702, of whom 4,519 are white males, and 3,478 white females. The aggregate of insane persons is 15,768, of whom 7,669 are white males, and 7,459 white females. Of idiotic persons the aggregate is 15,706, of whom 8,276 are white males, and 5,954 white females. The total aggregate of persons suffering under the afflictions enumerated, is 51,279. It appears from this statement, that in each of the five unfortunate classes, the men outnumber the women. Of insane persons, the numbers are nearly equal, but idiocy is the lot of two thousand three hundred and twenty-two more men than women.

Onions for Fowls.—Scarcely too much can be said in praise of onions for fowls. They seem to be a preventive and remedy for various diseases to which domestic poultry is liable. Having frequently tested their excellencies, we can speak understandingly. For gapes and inflammation of the throat, eyes, and head, onions are almost a specific. We would recommend feeding fowls, and especially the young chicks, as many as they will eat as often as twice or three times a week. They should be finely chopped. A small addition of corn meal is an improvement. [Farming Mirror.

VARIETY.

General Magnan, Commander-in-Chief of Paris, has published the following general order, dated the 12th:—"On Sunday, the 9th instant, a soldier of the light infantry regiment, in crossing the Hlace de la Concorde, picked up four bank notes which a gentleman let fall, ran after the owner with them, and gave them to him. Not only would he not accept any recompense, but he obstinately refused to tell his name, saying that he did not wish to be known. The General-in-Chief has nothing to add to the recital of this action, in which probity and disinterestedness are allied to the rarest delicacy and modesty. He employs an order, as the only means at his disposal, of causing to reach the soldier the testimony of his liveliest satisfaction, for conduct which honors the whole army, in the person of one of its children."

The English judges are liberally paid. The Lord Chancellor receives fifty thousand dollars a year, with a retiring pension of sixteen thousand! The salary of the chief justice is forty thousand; the chief judge of common pleas, thirty-five thousand; and the justices twenty-five thousand each. These salaries sound extravagantly high to an American ear. In London, however, the scale of expenditure among the higher classes is such, that an income of fifty thousand dollars hardly makes more show than ten thousand here. Besides, it was found that, unless the salaries of judges were liberal, the best lawyers preferred a lucrative practice to the honors of the bench; and no one will deny, that *only* the best lawyers should be judges.

In 1840, Catlin, the painter, exhibited a number of Indians in London, among whom was Cadotte, an interpreter. Sarah Haynes, then a beautiful English girl, of sixteen, became enamored of Cadotte, and they were married. On reaching America, the romance of love was over; for three years they resided on the bank of the River St. Clair, on the little property the bride was possessed of; and since that at the Saut, where she taught French and music, to the time of her decease. She retained her beauty to the last, although exposed to many hardships by living in a birch-bark lodge with an Indian husband. She died in her twenty-eighth year, fortunately leaving no children to mourn the sad effects of an infatuated matrimonial match.

An old picture, recently sold at a sale at Bordeaux for a mere trifle (21s.) turns out to be by Othon Vanveen (Venius,) the master of Rubens, and has since been sold for £1,000. The subject is "Abigail going to meet David."

Edward Owens, lately a bridge-tender at Rancocas, N. J., has been examined on the charge of obstructing the railroad, thereby causing the accident by which Mr. Iredell was killed, and committed to jail for trial.

The receipts of the Milwaukee and Mississippi Railroad, up to and including the 16th Sept., were $17,380 98, which would give for the month over $32,000.

For Boston, via Newport and Fall River.

THE splendid and superior steamers BAY STATE, Capt. Wm. Brown, and EMPIRE STATE, Capt. Benjamin Brayton, leave on alternate days, (Sundays excepted,) from Pier No. 3 N. R., near the Battery, at 5 P. M., both touching at Newport each way. The steamer STATE OF MAINE, Capt Thos. G. Jewett, for Newport, on Tuesdays, Thursdays, and Saturdays, at 8 o'clock in the morning. Returning she will leave Newport on alternate days, at 7 A. M. For freight, apply on board, or at the office on Pier No. 3.

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C. ROLLIN BURDICK, A. B., Graduate of Rochester University, Principal.

Mrs. H. A. BURDICK, Preceptress.

This institution, located at Shiloh, Cumberland Co., N. J., three and a half miles from Bridgeton, the county seat, and thirty-eight miles south from Philadelphia, will open its first term for the year 1853–4, on Wednesday, Aug. 23, continuing 14 weeks.

The officers, feeling grateful for past favors, and confident of giving satisfaction, solicit a large attendance for the coming year. The teachers flatter themselves that they can give satisfactory instruction in all the branches usually taught in Academies. Young gentlemen and ladies preparing for College, can here fit themselves for an advanced standing, and thus save considerable expense. A competent Pianist will be secured.

Good Board can be had at the Boarding Hall, or in private families, on reasonable terms.

Terms.—Tuition, settled in advance, from $3 50 to $5 00. Incidentals, 25 cents. Piano music, $10 00. Drawing, crayoning, landscape painting, and painting in water colors, $2 00 each.

Hon. LEWIS HOWELL, President.

Shiloh, N. J., July 26, 1853.

DeRuyter Institute.

Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.

Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.

J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—First Term commences August 31, 1853; closes Dec. 6, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Discipline.

It is the policy of our Board to teach young men and young women to govern themselves; while at the same time it is expected that our Faculty will aim, in the most prudent and efficient manner possible, to secure that systematic order in all their exercises, which shall prepare students for the responsible duties of active life. While we cultivate the intellect, it shall be our aim also to develop those nobler faculties of the soul, which shall prepare the young to become useful and influential members of society.

Terms.

Tuition, which must be settled strictly in advance, is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50
Extras.	
Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $1 00.

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, $2 50.

Room rent per term, $1 75; Board in families, $1 25 and $1, 50; in Clubs, 60 and 90 cents.

N. B.—Parents are cautioned against supplying children with too much pocket money. The Principal will act as fiscal guardian for such as desire it.

JAMES R. IRISH, President.

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Alfred Academy.

Male and Female Boarding Seminary.

W. C. KENYON, A. M., Prof. of English and Latin Languages.

D. D. PICKET, A. M., Prof. of Modern Languages and adjunct Prof. of Mathematics.

J. MARVIN, A. B., Prof. of Mathematics.

D. E. MAXSON, A. B., Prof. of Vocal Music and Natural History.

D. FORD, A. B., Professor of Greek and Agricultural Chemistry.

J. M. ALLEN, A. B., Prof. of Hebrew and Metaphysical Science.

E. M. DUNN, Tutor.

T. D. THACHER, Tutor.

Mrs. E. G. FORD, Preceptress.

Mrs. A. A. ALLEN, Teacher of Painting.

Mrs. H. A. MAXSON, Teacher of Penciling and Drawing.

Mrs. M. B. KENYON, Teacher of Primary Department.

Miss S. E. CRANDALL, Teacher of Instrumental Music.

Calendar for 1853–4.

First Term opens third Wednesday in August—closes fourth Wednesday in November.

Second Term opens second Wednesday in December, 1853—closes third Wednesday in March, 1854.

Third Term opens last Wednesday in March, 1854—closes first Wednesday in July, 1854.

Anniversary exercises of the Academy—first Wednesday of July, 1854.

General Examination of Classes commences the last Monday of each term.

The public are cordially invited to attend the general exercises of the Institution enumerated above.

Expenses per Term.

Board,	from $18 06 to $20 00
Room Rent,	1 63
Washing,	2 00
Fuel—Spring and Fall Terms,	1 00
Fuel—Winter Term,	1 75
Incidentals,	50
Tuition,	from 4 25 to 5 75
Extras.	
Music on the Piano Forte,	10 00
Oil Painting,	7 00
Drawing,	2 00
Embroidery,	2 50

This Seminary is confidently commended to the public as a first-class Institution, supplied in an eminent degree with all the facilities of education usually found in the Colleges and Universities of this country. It is provided with ten departments of Instruction, having an able and experienced Instructor at the head of each, thus giving such a division of labor as can alone secure the highest ability in conducting each department. Students can here complete an entire course of collegiate education, or be prepared for usefulness in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Teachers' Department supplies the public with at least one hundred and fifty experienced teachers of common schools annually, and the Department of Elementary and Agricultural Chemistry affords the young farmer all the facilities desirable in the best agricultural schools. Having recently completed another spacious and elegant edifice for a chapel and recitation rooms, and being now engaged in extensive enlargements and alteration fot the accommodation of a much larger number of students than hitherto, the Trustees express their intention that the high character which this Institution has acquired, for thorough instruction, for strict moral and social training, and the best of educational advantages at a very moderate expense, shall be fully sustained. The location, on the N. Y. and Erie Railroad, two miles from the Alfred depot, is romantic, retired, and one of the healthiest in the world. Circulars, &c., gratuitous on application to Prof. W. C. Kenyon, or to Rev. N. V. Hull, Pres. of Trustees, Alfred Center Allegany Co., N. Y.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishe the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
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No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS--$2 00 PER ANNUM, IN ADVANCE.

VOL. X.—NO. 18. NEW YORK, FIFTH-DAY, OCTOBER 13, 1853. WHOLE NO. 486.

The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millenial Times.

(Continued from the Recorder of Jan. 6, 1853.)

The connection to which we have called attention, also suggests the observation, that as prayer and sacrifice, and new moons and Sabbaths, are all specified together, as equally perverted by the Israelites and rejected by God, if any should still suppose that therefore *the Sabbath and sacrifice* are inseparably connected, we have again to remind such, that *prayer and the Sabbath*, being placed in the same relation, would, even on the same ground, be to be regarded as equally permanent. But the profanation complained of had respect not merely to what was peculiar to Israel as a people, but extended to duties incumbent on all, and to privileges which are common. Even the sins denounced were not peculiar to Israel. They are even now common among professing Christians. The message, by the prophet, was indeed addressed to Israel, whose sin of hypocrisy at the time was great, and grievously aggravated by their privileges and professions. Access to the throne of grace was and is, however, promised to all feeling a sense of need; and true prayer, wheresoever offered, is heard by the living and true God. It is not more so now than it was when He, in the language of the prophet, rejected the formality and semblance of prayer. So are we thus reminded, that as the Sabbath was made for man, and sanctified and blessed from the beginning, the sin of Israel in its profanation, either partially or entirely, did not interfere with the privilege of others willing and rejoicing "to keep it holy unto the Lord." Transgression of God's law is that which is to be feared and avoided; for if Israel's God "has caused the solemn feasts and Sabbaths to be forgotten in Zion," it is on account of sin that He "has despised in the indignation of His anger, the king and the priest." Lam. ii. 7.

In the prophecies of Hosea we have also a view presented of the loss of blessings, spiritual as well as temporal, the expression of God's displeasure on account of sin—their being deprived of the Sabbaths and Feasts being so classed with the desolation of the land. Jehovah exclaims, through the prophet, "Now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. I will also cause all her mirth to cease, *her Feast-days, her new moons* AND HER SABBATHS, *and all her solemn feasts.* And I will destroy her vines and her fig-trees, whereof she has said, These are my rewards that my lovers have given me; and I will make them a forest, and the beasts of the field shall eat them." Hos. ii, 10—12. Here, again, then, it is the "lewdness" of Israel, who has forgotten whence her blessings come, that is the cause of their loss. As "she did not know" to whom she was indebted for "her corn and wine, and oil," so neither did she know God's great grace in His gift of "her Feast-days, her new-moons, and her Sabbaths;" and therefore is she deprived of all these privileges, in order that she may be taught their true value when rightly used, and her source of supply. (Ver. 8.) But so far from that being other than an evil state, which thus deprived the people of God of their Sabbaths, the very terms in which it is announced imply its being a sore judgment; while, instead of the privation being designed to be perpetual, deliverance from it is immediately predicted—a prediction, however, the terms of which plainly point to the era of Millennial holiness and happiness as that of the rectification of the evils delineated. "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt." Ver. 14, 15. If, indeed, the Feast-days and Sabbaths are made to cease on account of sin, it was to be inferred that the removal of that sin would be accompanied by the restoration of these privileges; but we are not left to inference, the fact itself being distinctly foretold.

It is also to be remarked, that while the prophets denounce the hypocrisy of a seeming homage to God, which is not real, and while they testify his rejection of such hollow services, these very prophets urge continually upon Israel their return to "the ancient paths," when they have strayed from them. Thus God, while charging upon Jerusalem shameless departure from Him, exhorts them, "Thus saith the Lord, Stand ye in the ways and see, and ask for *the old paths,* where is *the good way,* and *walk therein,* and ye shall find rest for your souls." "They have caused them to stumble in their ways *from the ancient paths,* to walk in paths, in a way not cast up; to make their land desolate, and a perpetual hissing." Jer. vi. 16; xviii. 15. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. *Return unto me,* and I will return unto you, saith the Lord of hosts." Mal. iii. 7.

This call for Israel to return to the observance of God's ordinances shall yet be obeyed; for His own promise is, "I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh, *that they may walk in my statutes, and keep mine ordinances, and do them;* and they shall be my people, and I will be their God." Ezek. xi. 19, 20. Accordingly, the promise of God, repeated again and again, to the daughter of Zion in prophesy is, that when He shall have taken away her judgments, and cast out her enemy, He shall not only rejoice over her with joy, but more specifically does He declare, "I will *gather them that are sorrowful for the solemn assembly,* who are in thee, to whom *the reproach of it* was a burden." Zeph. iii. 18. And their services commemorative of past sorrows and desolations, fasts not instituted even by Moses, but appointed by the rulers of the people on account of national calamities, shall be changed into feasts of joy. In reference, as it appears, to an inquiry previously addressed to the priests and prophets of the Lord, "Shall I weep in the fifth month, separating myself, as I have done these so many years?" to which, at the time, an answer of rebuke was given; the prophet was instructed afterwards to say, "The fast of the fourth month and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and *cheerful feasts;* therefore *love the truth and peace.*" Zech. vii. 3, 5; viii. 19. And God has promised, concerning Jerusalem, that He will yet "bring it health and cure;" and, concerning His people, that He "will cure them, and will reveal unto them *the abundance of peace and truth.* And I will cause the captivity of Judah and the captivity of Israel to return, and *will build them as at the first.*" They shall then be to Him "a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them." And in those days, when Judah shall be saved, and Jerusalem shall dwell safely, God is pledged that "neither shall the priests *the Levites* want a man before me to offer burnt-offerings, and to kindle meat-offerings, and *to do sacrifice continually.* And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with *the Levites* the priests my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and *the Levites* that minister unto me." Jer. xxxiii. 6—22.

We have already seen, that God's covenant with His people is "an everlasting covenant;" and we thus learn that His covenant with the Levites, also, has a guaranteed continuance coeval with that of the day and the night. The establishment of this covenant is very remarkably illustrated in the minute and circumstantial prediction which occupies the last eight chapters of the book of Ezekiel. In its future division of the land among the twelve tribes of Israel, when brought back from their present dispersion and captivity—a division essentially different from that made by Joshua of old—there is a large reservation, termed the Holy Oblation, in which the Temple is to be reërected. Ezek. xlviii. 8—22. This Holy Oblation is divided into three portions; and one of these is allotted to the Levites generally; (ver. 13;) while another portion is more specially "for the priests that are sanctified of *the sons of Zadok,* which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray." (Ver. 11.) Reference is again made to this distinction between those of the Levites who had been faithful and those of them who had been unfaithful. The latter shall not then be permitted to enter the most holy place, nor to minister in the most solemn services, while yet they shall be "keepers of the charge" of God's sanctuary. "But the priests the Levites, *the sons of Zadok,* that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God. They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge." Ezek. xliv. 9—16. To these Levites, of the seed of Zadok, are committed the ordinances pertaining to the purging and purifying of the altar. (Ezek. xliii. 18, 19.) Chambers are appointed for their dwelling in the sanctuary itself, (xl. 46;) and their duties and privileges are particularly enumerated, (xliv. 17—31.)

The same prediction expressly enjoins upon the house of Israel the building of the Temple, that they may observe its prescribed ordinances: "Son of man, show the House to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the House, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." (xliii. 10, 11.) It had previously been said unto the prophet, "Son of man, behold with thine eyes, and hear with thine ears, *and set thine heart upon all that I shall show thee;* for to the intent that I might show them unto thee art thou brought hither; *declare all that thou seest to the house of Israel.*" (xl. 4.) Again, "And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the House of the Lord, and all the laws thereof; and mark well the entering in of the House, with every going forth of the sanctuary." (xliv. 5.) The defined position of this sanctuary in a determined portion of the land to be divided among the several tribes of Israel, proves that this must be a material Temple. And the details of the different parts of the erection are given.

The ordinances of the altar themselves are minutely referred to. The "daily" sacrifice is restored, "by a perpetual ordinance, unto the Lord," (xlvi. 13, 14;) and yet again, "the people of the land shall come before the Lord *in the solemn Feasts,*" (xlvi. 9, 11.) These solemn Feasts, as we have before seen, were appointed also to be ordinances "for ever;" and here, in accordance with the law of Moses, it is enjoined, "In the first month, in the fourteenth day of the month, ye shall have *the Passover,* a feast of seven days; unleavened bread shall be eaten." (xlv. 21.) The Feast on the Solemn Feasts of the Lord our God, Solomon at a later period declared, "This is an ordinance for ever to Israel." (2 Chron. ii. 4.)

(To be continued.

THE CHINESE REBELLION.

The more we read of the doctines and doings of the Chinese rebels, the greater is our astonishment at the effects they have already produced, and our uncertainty as to the final results of the movement. Surely, there is a Hand of Providence in the matter, and it is not for man to foresee or foretell what shall be in connection with it.

Some of our Jewish exchanges, we see, are watching the movement with great interest, and publishing the principal documents. In one of them, printed in London—*The Hebrew Observer*—we find the Ten Commandments of the insurgents, prepared and arranged as follows:—

The Vivifying Power of Judaism.

Once more is the vivifying power of Judaism gloriously manifesting itself. Judaism, which, in the religions of Christians and Mahometans, in past centuries, sent forth beneficent emissaries to a benighted world, has now deputed the "Prince of Peace," in the densely-populated plains of China, to reclaim degraded millions from brutalizing idolatry and debased morality. We have before us several extracts from the religious works used by the so-called Chinese rebels, portions of which we re-produce. When our readers have perused them, we feel assured that they will consider with us the promised regeneration of China as another triumph achieved by the code promulgated admidst the thunders of Sinai.

THE TEN COMMANDMENTS.

The Ten Celestial Commands, which are to be constantly observed:—

THE FIRST COMMAND—*Thou shalt honor and worship the great God.*

The great God is the universal Father of all men, in every nation under heaven. Every man is produced and nourished by him; every man is also protected by him; every man ought, therefore, morning and evening, to honor and worship him, with acknowledgments of his goodness. It is a common saying, that Heaven produces, nourishes and protects men. Also, that being provided with food we must not deceive Heaven. Therefore whoever does not worship the great God, breaks the commands of Heaven.

The hymn says:—

Imperial Heaven, the Supreme God, is the true spirit (God;)
Worship him every morning and evening, and you will be taken up;
You ought deeply to consider the ten celestial commands,
And not by your foolishness obscure the right principles of nature.

THE SECOND COMMAND—*Thou shalt not worship corrupt spirits (gods.)*

The great God says: Thou shalt not have other spirits (gods) beside me. Therefore all besides the great God are corrupt spirits (gods,) deceiving and destroying mankind; they must on no account be worshiped; whoever worships the whole class of corrupt spirits (gods,) offends against the commands of Heaven.

The hymn says:—

Corrupt devils very easily delude the souls of men;
If you perversely believe in them, you will at last go down to hell.
We exhort you all, brave people, to awaken from your lethargy,
And early make your peace with your exalted Heavenly Father.

THE THIRD COMMAND—*Thou shalt not take the name of the great God in vain.*

The name of the great God is Jehovah, which men must not take in vain. Whoever takes God's name in vain, and rails against Heaven, offends against this command.

The hymn says:—

Our exalted Heavenly Father is infinitely honorable:
Those who disobey and profane his name seldom come to a good end.
If unacquainted with the true doctrine, you should be on your guard.
For those who wantonly blaspheme involve themselves in endless crime.

THE FOURTH COMMAND—*On the seventh day, the day of worship, you should praise the great God for his goodness.*

In the beginning, the great God made heaven and earth, land and sea, men and things, in six days, and having finished his works on the seventh day, he called it the day of rest (or Sabbath,) therefore all the men of the world, who enjoy the blessing of the great God, should on every seventh day specially reverence and worship the great God, and praise him for his goodness.

The hymn says:—

All the happiness in the world comes from Heaven,
It is therefore reasonable that men should give thanks and sing!
At the daily morning and evening meal there should be thanksgiving
But on the seventh day, the worship should be more intense.

THE FIFTH COMMAND—*Thou shalt honor thy father and thy mother, that thy days may be prolonged. Whoever disobeys his parents breaks this command.*

The hymn says:—

History records that Shun honored his parents to the end of his days,
Causing them to experience the intensest pleasure and delight;
August Heaven will abundantly reward all who act thus,
And do not disappoint the expectation of the authors of their being.

THE SIXTH COMMAND—*Thou shalt not kill or injure men.*

The hymn says:—

The whole world is one family, and all men are brethren;
How can they be permitted to kill and destroy one another?
The outward form and the inward principles are both conferred by Heaven:
Allow every one, then, to enjoy the ease and comfort which he desires.

THE SEVENTH COMMAND—*Thou shalt not commit adultery, or any thing unclean.*

All the men in the world are brethren, and all the women in the world are sisters. Among the sons and daughters of the celestial hall the males are on one side and the females on the other, and are not allowed to intermix. Should either men or women practice lewdness, they are considered outcasts, as having offended against one of the chief commands of Heaven. The casting of amorous glances, the harboring of lustful imaginations, the smoking of foreign tobacco (opium,) or the singing of libidinous songs, must all be considered as breaches of this command.

The hymn says:—

Lust and lewdness constitute the chief transgression;
Those who practice it become outcasts, and are the objects of pity.
If you wish to enjoy the substantial happiness of Heaven,
It is necessary to deny yourself and earnestly cultivate virtue.

THE EIGHTH COMMAND—*Thou shalt not rob or steal.*

Riches and poverty are determined by the great God, but whosoever robs or plunders the property of others, transgresses the command.

The hymn says:—

Rest contented with your station, however poor, and do not steal;
Robbery and violence are low and abandoned practices;
Those who injure others really injure themselves
Let the noble-minded among you immediately reform.

THE NINTH COMMAND—*Thou shalt not utter falsehood.*

All those who tell lies, and indulge in devilish deceits, with every kind of coarse and abandoned talk, offend against this command.

The hymn says:—

Lying discourse and unfounded stories must all be abandoned;
Deceitful and wicked words are offenses against Heaven,
Much talk will in the end bring evil on the speakers;
It is then much better to be cautious, and regulate one's own mind.

THE TENTH COMMAND—*Thou shalt not conceive a covetous desire.*

When a man looks upon the beauty of another's wife or daughters with covetous desires, or when he regards the elegance of another man's possessions with covetous desires, or when he engages in gambling, he offends against this command.

The hymn says:—

In your daily conduct do not harbor covetous desires;
When involved in the sea of lust, the consequences are very serious;
The above injunctions were handed down on Mount Sinai,
And to this day the celestial commands retain all their force.

THE CHILD JESUS LEFT AT JERUSALEM.

The usual rate of traveling in the East is three miles an hour; and as the number of hours devoted to traveling rarely exceeds six or eight hours, the distance of an ordinary day's journey may be considered as twenty or twenty-five miles. The first day, however, on starting on an expedition, forms an exception to this rule; on that day it is not customary to go more than six or eight miles, and the tents are pitched for the first night's encampment almost within sight of the place from which the journey commences. The sun was hanging low as I left Cairo, to proceed across the desert to Syria, and after a march of two hours and a half, we halted near the obelisk which marks the site of Heliopolis, the On of Scripture. We conformed in this respect, as I was told, to the general practice of travelers, in setting forth on this journey. The only reason that I heard assigned for this procedure was, that it furnishes an opportunity if anything has been forgotten, to return to the city and supply the deficiency. This explanation may be the correct one, and at all events agrees with such notices, in books of travels, as the following from Maundrell: "We set out from Aleppo," he says, "at three in the afternoon, intending to make only a short step that evening, in order to prove how well we were provided with necessaries for our journey." But this practice of restricting the first day's journey, in whatever way it may have arisen, has existed apparently from the earliest times; for we find the stations marked in the itineraries of the oldest travelers in the East, agreeing very remarkably with those mentioned by later travelers. The permanency, therefore, so characteristic of Asiatic life in general, may be supposed to have maintained itself in this respect, as it has done in other things. Perhaps we may avail ourselves of this fact, in order to account for an incident in the history of the Saviour, which has appeared to some surprising. I refer to the account of his first visit to Jerusalem at the age of twelve years. The parents of Jesus are said to have traveled a day's journey on their return, without knowing what had become of their son; they were ignorant whether he was in the company or not, and as if indifferent respecting his safety, made no inquiry in regard to him till the close of the day. Certain critics (it is one of Strauss' objections) have represented this as so improbable and unnatural as to throw discredit upon the truth of the entire narrative. But if this first day's journey occupied two or three hours only, the difficulty disappears. They had reason to suppose that he was with some of their relatives or friends who were traveling with them; they could act, naturally enough, under that impression for so short a time, and would have no occasion for anxiety until his continued absence, when they came to halt for the night, aroused their fears. We are informed that when this was the case, they adopted prompt measures to find the missing one; they showed that their having omitted to keep him constantly at their side was owing to anything but a want of that parental care and love, in which the transaction has been said to cause them to appear so deficient. Tradition has fixed on El-Bireh, less than three hours north of Jerusalem, as the place where the "Holy Family" stopped at the close of the first day, and whence they turned back to the city, in order to seek the child, on discovering that he was absent. We can attach, indeed, no historical value to this tradition, but it is instructive in this respect, that it has selected that particular station, because parties traveling to the north of Jerusalem are accustomed to spend the first night there; and in all probability, it has been the resting-place of caravans on that journey from time immemorial. [Hackett.

"FOREVER WITH THE LORD."

"Forever with the Lord!"
Amen. So let it be;
Life from the dead is in that word;
'Tis immortality.
Here is the body pent,
Absent from Him I roam;
Yet nightly pitch my moving tent
A day's march nearer home.

My Father's house on high,
Home of my soul, how near,
At times, to faith's aspiring eye,
Thy golden gates appear!
Ah! then my spirit faints
To reach the land I love:
The bright inheritance of saints,
Jerusalem above.

Yet doubts still intervene,
And all my comfort flies;
Like Noah's dove, I flit between
Rough seas and stormy skies.
Anon the clouds depart,
The winds and waters cease;
While sweetly o'er my gladdened heart
Expands the bow of peace.

"Forever with the Lord!"
Father, if 'tis thy will,
The promise of thy gracious Word
E'en here, to me fulfill.
Be thou at my right hand,
So shall I never fail;
Uphold me, and I needs must stand;
Fight, and I shall prevail.

CURIOUS DEVELOPMENTS.

Not many years since, after the death of a very pious and excellent minister, his papers were examined, and in his private journal was found a list of persons who at different times had left his ministry, with the reasons which had influenced them in doing so. We will conceal the names, but glance at the facts:

No. I. Was a man who never bridled his tongue, but said that his tongue was his own, and thus deceived himself. He told his pastor that he had not been troubled with a doubt of his safety as a Christian for fifteen years. Yet this man was in the habit of lying, of charging his customers twice for goods in his bills, and of putting matters in them which they never had; he was a daily visitor at the tavern, railed constantly against the best members of the church, and ridiculed practical religion as phariseeism. His attendance on public worship, he said, did not tend to the profit of his soul, and so he left.

No. II. Was intoxicated three or four times a week, was cruel to his wife, and neglected his children. He was constantly complaining that the minister did not preach *experimentally;* that is, he did not preach his experience as consistent with the character of a Christian; on the other hand, he was always bringing him under bondage to the law. It was no matter of surprise to any one that he left.

No. III. Went to another church, because, as he told the minister, the preaching gave him no encouragement to hope for mercy. This man lived in adultery with his wife's sister, and had read the Bible twice from Genesis to Revelations, in search of some text to justify his conduct. His last words to his minister were, "The meeting house is too hot for me, I cannot stand it."

No. IV. Left because the minister preached against dishonest dealings in business, the indulgence of pride, passion, and lying; and would give no countenance to scandal and swearing. He said the minister was always *personal* in his preaching.

No. V. Was a lady, who was exceedingly offended because the pastor once remarked, that drinking to excess was worse in a woman, than in a man. She was sure the minister was *personal* and that *he meant her.*

No. VI. Took offense at a sermon against covetousness, illustrated by the case of Judas, and was sure the minister "aimed at him."

[Watchman and Reflector.

HOSPITALITY.

Hospitality has been recommended on the ground that one may perhaps entertain angels unawares. We would say be courteous to all, for fear, that through forgetfulness or neglect, you may omit some persons who have treated you kindly. Those whom we never saw may have performed good offices to us though strangers. We may have reaped benefits in utter ignorance of their author. If we are not habitually regardful and polite, it may happen, that in word or act, by private speech, or in the public print, we may inflict a wound upon one who has done us signal good; for it is not those with whom we are most intimate, who are sure to serve us best.

A poor orphan boy named Theodore —— was only seven years old when he attracted the notice of a gentleman of fortune and distinction, who was fond of indulging a fancy—a laudable one it was—of doing good by stealth, and making people happy without disclosing the author of the benefaction. He caused the young lad to be well clothed, sent to school, and afterwards educated at a college. Theodore became a distinguished scholar, but was never able all this time to penetrate the secret of his generous friend. His bills were regularly paid, and he himself liberally, though economically supplied with necessary money for his pocket; but he could only see his benefactor in his works. It may be well supposed he did not fail to thank him from the bottom of his heart a thousand times, for he had a tender one; ingratitude was not among his failings.

The first thing, almost, that he did after leaving academic quiet, was to pen a virulent libel on an eminent gentleman, who happened to be identified with a cause against which the society which Theodore frequented, was passionately opposed. Theodore was known to be talented, and to hold a sharp pen; he was therefore naturally pitched upon to deal the assassin's blow. He was in the meantime not acquainted with the merits of the controversy, as few young men are, who get excited in a quarrel; as for the gentleman he was to assault, he knew nothing at all of him, except that he was a celebrated man, and most persons spoke well of him. That was of no consequence, however; his wit and satire were a gift intended doubtless not to be neglected, as their possessors generally think; so he lent himself to the infliction of a foul slander on one he did not know.

The effect of this truculent attack was considerable; for poison will have its operation by whatever hand and on whatever person, it shall be administered. An anonymous libel, like a musket ball, is equally destructive, whether the trigger be pulled by a child or a man; by hired assassin, or a mistaken man of honor. The charges in this case had a certain effect at first, but were afterwards exposed, and proved entirely false.

Two years after this, as Theodore was sitting one morning in his office, he received a letter inviting him to call at No. — in ——— street, at 12 o'clock the next day. He did so; and was then informed by the executor of ———, the excellent man whom he had ignorantly traduced, that he had left him a legacy of five thousand dollars, accompanied with words of encouragement to persevere in his honorable course of honest industry and generous hopes. He was further cut to the heart to learn from the papers of the departed, that it was he also that took the orphan from the gutter, and befriended him as long as he lived, and whose affectionate kindness death itself had been unable to extinguish.

These disclosures sunk down into his heart, and rankled there forever. His guilty secret was felt at times during all his days, aching like an unhealed wound. He went from the executor of his second father an altered man, and made a resolution which he always religiously kept, never to speak ill again of a man he did not know. This was the self-covenant of Theodore. It should be ours; otherwise we may be found as he was, spitting venom on our best earthly friend and benefactor. And we would add to this the advice not to speak harshly of one *we know*, unless we are certain he deserves the censure, and that it will not produce more harm than good. Thank heaven! the orphan's father of the present narrative never suspected who his secret accuser was, and was therefore saved that severest of all wounds—the sting of ingratitude. [Newark Daily Advertiser.

TWO WAYS OF DOING A THING.

We were passing leisurely along one of our streets the other evening, watching the sports of a group of youngsters, when our ears were assailed by the sharp, angry tones of a woman:

"Here, you John Smith! come into the house this moment!"

One of the boys just turned his head, giving at the same time a rather unfilial shrug, then resumed his play.

"Do you hear what I say, John Smith? March quick, or you'll catch it, I tell you!"

We rather think Johnny did "catch it," for we heard, after we had passed, a jerk and a slap, accompanied by a smothered yell, as the door was violently slammed to.

We went on our way doubting whether this course of treatment was exactly the best under the circumstances, particularly as the countenance of the lad indicated the greatest good nature.

As we were cogitating the matter, we turned the corner, and came upon another group of lads in front of a house, the door of which at that moment opened.

"Willie," said a mild and pleasant voice.

"Did you call, mother?" asked one of the boys coming on to the sidewalk.

"Yes, my son. It is getting late—have you not played sufficiently to day?"

"I should like to stay out a little longer, if you please."

The mother patted the boy on the head, and smilingly said, "I should not object if it were not past your bed-time. Have you forgotten, Willie, the lines you repeated to me this morning—"

'Early to bed and early to rise,
Make one healthy, happy and wise,"

chimed in the boy quickly. "Yes, mother, I remember them. Good night, Tommy—good night, Harry," and taking his mother's hand, he went cheerfully into the house.

"This set us again cogitating. Our thoughts run on the laws of kindness and force. What would be their effects on the two lads who had been subjected to them? Is it not the inevitable tendency of the one to beget kindness, amiability, obedience—and of the other obstinacy, ill-temper, disobedience? No one will dispute this, we think.

Men are but children of a larger growth. As with the child, so with the man. You can lead him better with the gentle hand than drive him with the rod [Portland Eclectic.

"I have lived long enough," said Dr. Adam Clarke, "to know that the great secret of happiness consists in never suffering the energies to stagnate." How much truer and wiser is this than the maxim of the effeminate Hindoos: "It is more happy," say they, "to be seated than to walk; it is more happy to sleep than to be awake; but the happiest of all is death."

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations, given habitually, are what win and preserve the heart and secure comfort.

The Sabbath Recorder.

New York, October 13, 1853.

OUR ANNIVERSARIES.

Our Anniversaries are over, and we will say a few words about them.

First, the number of persons attending was very respectable. We met brethren from Rhode Island, Connecticut, Pennsylvania, New Jersey, and the different parts of this State. The number was not so great as it was last year at Plainfield; still there was a goodly gathering, and it was gratifying to see the evidence, which it afforded, of the increasingly deep interest which is felt in all our Societies. But what pleased us quite as much as any thing, was the interest which our convocations awakened in the people of Adams and vicinity. We think we have never been assembled at a place, where the attendance of the members of the church, and their families, was so uniformly good throughout. We were really glad to see it. Every day the house was filled, and all seemed to feel that the time was well and profitably spent.

Second, the Adams people have placed us under great obligations to them. Their hospitalities were performed handsomely, and with the most perfect cordiality. There was no lack of any thing that could contribute to the comfort of the guests. It seemed to give our friends a real pleasure to entertain as many as their houses would hold. The Lord reward them.

Third, the meetings were, throughout, of a pleasant and profitable character. Thank God, our Anniversaries have always been conducted with a good deal of harmony, and we have nothing to record of a contrary nature with regard to the one just now past. The brethren felt it good to be together, and the people of the place felt that the season had been one of profit to them. We are able to testify, that our brethren in that region have always been liberal in their contributions to benevolent enterprises, and our recent meetings have stimulated them to even yet greater liberality. We trust that they will find a rich reward.

T. B. B.

The Missionary Society.

The Eleventh Annual Meeting of the Seventh-day Baptist Missionary Society was held at Adams Center, Jefferson Co., N. Y., on Fifth-day, Oct. 6, 1853.

The Introductory Discourse was preached by Geo. B. Utter, from 2 Cor. 5: 14, 15—"*For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves but unto Him which died for them, and rose again.*"

At the conclusion of the discourse, the following original hymn, written for the occasion by Mrs. Lucy M. Carpenter, was sung by the choir.

THE WATCHMEN ANSWERED.

They stood upon earth's farthest bound,
And cried, while darkness deepened round,
"How long! O Lord?" At times it seemed
A radiance o'er that darkness gleamed,
A ray that only made more drear
The pall on China's living bier.

"O Lord, how long! show us a sign
That this strange empire shall be thine."
They asked, and bowed, and seemed to hear,
"The witness of my power is near;
By flood, and flame, and war's dread peal,
And earthquake, I my promise seal."

By flood.[*] Behold, deep calls to deep,
Above their many graves who sleep
Like hidden gems on Sinim's breast,
God's hostages, those martyrs blest,
Waiting in hope the glorious dawn,
By flame, sword, earthquake marshalled on.

By flame.[†] The cry that startles night
Was heard, where blazed the red fire's light;
The angel of destruction knew
His favored hour. The watchmen view
The coming of each promised sign,
And whisper, "Lord, the times are thine."

By sword.[‡] Along the echoing ground
There comes a noise confused, the sound
Of battles fought, and warriors slain,
Their garments rolled in blood and flame;
The stout heart quails, fears seize the strong,
And faith still questions, "Lord, how long?"

Anon earth's mighty pillars shake,[§]
The everlasting hills do quake,
Once and again stroke follows stroke,
As 't were the sleep of ages broke.
"Ye asked a sign, behold, be still,
God's power shall work his sovereign will."

[*] By flood. The number of missionaries buried in Chinese waters during the past six years forms, probably, the most remarkable feature in the history of Chinese Missions.

[†] By flame. The extensive fires which have occurred at the different ports, as well as in the still, unopened cities of the Empire, will be at once recollected, two successive ones of which have taken place during the past winter in the city of Shanghae.

[‡] By sword. It is hardly necessary to allude by note to the present distracted state of the Empire, in consequence of its civil wars.

[§] Earthquakes have succeeded each other with most fearful rapidity and force, since the month of December last.

Shanghae, April 25, 1853.

[The foregoing lines were written according to the date given above, and forwarded by the mail which was lost on its way to Hong Kong. In her letter of June 1st, Mrs. C. says: "Though a different state of things has arisen since, and the lines are hardly applicable to the present times, still, as a sort of exposition of our past feelings, we thought it would be well to forward them even now. Little did any of us then anticipate so apparent a fulfillment, or rather audible response to long-breathed prayers; although it has been my settled conviction, which I remember to have, once, years ago, embodied in a letter to a friend, in reply to various questions of his as to my views of the prospective work of missions in China. Could I add another stanza at this late hour, it would be a song of triumph to Him whose right hand has (so nearly) gotten him the victory."]

The Society was called to order by the President, David Dunn; prayer was offered by Walter B. Gillett; the Constitution was read, and Committees were appointed to nominate officers and audit the Treasurer's account.

The Society then took a recess of one hour for refreshments.

The afternoon session was opened with prayer by S. S. Griswold; after which visiting brethren were invited to participate in the deliberations.

The Treasurer presented an abstract of his Annual Report, showing that the balance in the Treasury at his last Report was $695 63—since which time he has received for general purposes $1627 25, for the proposed mission in Palestine $1101 75, for Canada Mission $9 00, for Honan Jews $48 32, for Education in China $6 00, for Tracts $2 00, for Home Missions $4 25; total, $3497 20. The actual disbursements had been $1213 84, showing a balance in the Treasury at the present time of $2283 36, of which $997 20 is in favor of the proposed Mission to Palestine, and $300 is a bequest to the Society from Benedict W. Rogers. The Treasurer also stated, that a letter of credit for £300, or about fifteen hundred dollars, payable at sight, had been sent to our missionaries in China, for which the Treasury is of course responsible.

The Annual Report of the Executive Board was then read by the Corresponding Secretary, and accepted by the Society.

On a motion that it be adopted and printed, interesting remarks were made by James Bailey of Little Genesee, N. Y., in which he reviewed our missionary operations during the past few years, and alluded to some of the evidences that our own growth has been in proportion to our efforts in that cause.

Nathan V. Hull followed. He did not consider that missionary efforts should be regulated by actual or prospective successes, although success was sure to follow all efforts put forth in obedience to divine requirements, and in accordance with divine instructions. The general principle upon which missions should be conducted, was alluded to, and numerous illustrations were presentd of the necessary consequences of acting upon this principle. In the course of these remarks, the notion that successes and majorities are evidences of divine approbation, was pretty thoroughly overhauled and shown to be unsound. In conclusion, the people were urged to be at their posts, and perform their several parts, in full assurance that God will bring about, through their instrumentality, his own glorious purposes and the best interests of the world.

Remarks were also made by John Maxson of De Ruyter, Sherman S. Griswold, Lucius Crandall, Joel Greene, and others; after which the Report was unanimously adopted.

A series of resolutions were here introduced by the Corresponding Secretary, which were taken up in order, and after remarks by several individuals, were unanimously adopted, as follows:—

1. *Resolved*, That the preservation of our missionaries through another year of anxiety and toil, their continued good health, and the self-sacrificing earnestness with which they have prosecuted their labors, demand from us the sincerest expressions of gratitude to our Heavenly Father, and our most fervent prayers that they may long be spared to labor in the vineyard of the Lord.

2. *Resolved*, That the extraordinary revolution now progressing in China, embodying so much of the religious element as it does, impresses us with the hope that God is about to open that vast Empire to the labors of the missionary, and that the time is not distant when the restraints imposed by heathen idolatry upon free inquiry shall be completely removed.

3. *Resolved*, That in view of the signs of the times, as indicated in the present condition of the nations of the earth, Seventh-day Baptists are called upon to cultivate a spirit of self-sacrificing devotion to their Lord and Master, and to hold themselves in readiness to enter upon the many fields of labor that are fast whitening to the harvest.

4. *Resolved*, That we are debtors to all classes of men—to the scattered and oppressed children of Abraham, as well as to the heathen world; also to the victims of delusion and false religion every where; and that, God giving us grace, we will avail ourselves of all suitable opportunities for publishing to the world of mankind the way of salvation by Jesus Christ.

5. *Resolved*, That the Society, in the prosecution of its work in foreign lands, will aim to give the heathen such versions of the Scriptures as most faithfully conform to the inspired originals.

6. *Resolved*, That in the death of Bro. James H. Cochran, one of the Vice Presidents of this Society, which took place at Plainfield, N. J, on the 1st of February last, and also in the death of Bro. Benedict W. Rogers, one of its Directors, on the 3d of May last, the Missionary Society has sustained a sad and afflictive bereavement; and that, while we bow with submission to the appointment of an all-wise Providence, we regard it as a renewed admonition to us, who were their companions in labor, to do with our might what our hands find to do, since there is no work, nor device, nor knowledge, nor wisdom, in the grave, to which we are all going.

After the adoption of the sixth resolution, on suggestion, prayer was offered by Nathan V. Hull.

The Committee to Nominate Officers made a report, which was adopted, as follows:—

President—David Dunn, of New Market, N. J

Vice Presidents:

Wm. B. Maxson, Halsey H. Baker,
Eli S. Bailey, Thomas B. Stillman,
Nathan V. Hull, Sherman S. Griswold,
James Bailey, Wm. Dunn,
Truman Saunders, Alfred B. Burdick,
Walter B. Gillett, Edwin R. Maxson.

Corresponding Secretary—Thos. B. Brown, New York.
Recording Secretary—Geo. B. Utter, New York.
Treasurer—A. D. Titsworth, Plainfield, N. J.
Directors—Lucius Crandall, Randolph Dunham, John D. Titsworth, Clarke Rogers, Isaac D. Titsworth.

Near evening the Society adjourned to meet at Little Genesee, Allegany Co., N. Y, on the fifth day of the week before the third Sabbath in September, 1854, at which time Lucius Crandall is to preach the introductory discourse.

The Tract Society.

The American Sabbath Tract Society held its Tenth Anniversary on Sixth-day morning, Oct. 7.

After prayer by Rowse Babcock, the President, Nathan V. Hull, introduced the proceedings by remarks upon the position and duties of Seventh-day Baptists. He commenced by expressing his fear that many Sabbath-keepers are unnecessarily, and even sinfully, timid about presenting their peculiar sentiments in public and in private. This results, he thought, in most cases, from an over-solicitude not to come in conflict with the opinions of others. But public confidence and esteem, instead of being increased by this course, is more frequently diminished. Anybody whose good opinion is worth having would rather see a man stand firmly by his principles, than wave them to accommodate and conciliate the feelings of others. At the present time, there is great encouragement for Sabbath-keepers to be bold and diligent in disseminating their views. There is a general loss of confidence in the sabbatic character of Sunday—such as not only affords encouragement to labor, but ought to inspire confidence of the final triumph of truth. In conclusion, he urged Sabbath-keepers to stand by the Society which is laboring to extend a knowledge of their views, and to hold up the hands of its agents and colporteurs in the prosecution of their arduous work.

Committees were then appointed to nominate Officers and audit the Treasurer's Accounts; after which the Treasurer presented his report, showing that he had received during the past year $949 94, and that there is now a balance in the Treasury of $400 12; of which $200 is a bequest from Benedict W. Rogers.

The Annual Report of the Board was then read by the Corresponding Secretary. It gives a full account of the operations during the past year, showing that some half a dozen persons have been occupied to some extent in distributing the Society's publications, and that Eld. Lucius Crandall has spent about half of the past year in the service of the Society, visiting the churches, distributing and selling publications, lecturing on the subject of the Sabbath, &c. As this Report will soon be printed in full, it is not deemed necessary to say more of it here.

On a motion to adopt the Report, Lucius Crandall remarked somewhat at length, giving the particulars of a Sabbath discussion he had recently held at Clarkville, N. Y., with a Methodist clergyman named Crawford. He was followed by Wm. B. Maxson and Sherman S. Griswold, in remarks calculated to show the state of public feeling on the subject of the Sabbath, and to encourage Sabbath-keepers to increased activity in disseminating their views. John Maxson of De Ruyter also spoke upon the motion, urging the importance of employing as colporteurs and lecturers men of first-rate abilities and address, capable of presenting the subject in its true light, and commending the Sabbath to the favorable consideration of inquiring men.

The following resolutions were introduced and adopted, after being made the subject of interesting remarks by several individuals, among whom were W. B. Gillett, Leman Andrus, B. F. Chester, T. B. Stillman, L. Crandall, Wm. B. Maxson and John Maxson:

Resolved, That the unsettled state of the public mind on the subject of the Sabbath, as indicated by the conflicting and mutually destructive character of the arguments by which it is attempted to maintain the supposed claims of the first day of the week, not only invites Sabbath-keepers to disseminate their views, but devolves upon them an imperative obligation to be increasingly diligent in that work.

Resolved, That this Society recommends its Board to furnish Tracts gratuitously for distribution by Sabbath-keeping ministers and brethren in their journeyings, and recommends such persons to supply themselves with our publications, for distribution as they have opportunity.

Resolved, That while we urge Sabbath-keepers to greater diligence in disseminating their views, we also urge upon them the importance of making their labors in this way a subject of frequent and earnest prayer.

Resolved, That it be recommended to the several churches to raise funds for the purchase of Tracts, and to appoint suitable agents to distribute them, when they may find inviting and promising fields.

Resolved, That it be recommended to our people always to designate the days of the week by their respective numerals, except that, when speaking of the seventh, they designate it as the Sabbath.

Resolved, That the Executive Board be directed to take into consideration the propriety of republishing the old works of Sabbatarian writers, especially those on the subject of the Sabbath.

The question having been raised whether it would not be expedient to unite the Tract Society with the Publishing Society, and have one organization do the duties now done by both, the subject was, after considerable remark, referred to the Board of the Tract Society for further consideration, to be reported upon at the next Anniversary.

The following officers were elected for the ensuing year:—

President—Nathan V. Hull.

Vice Presidents:

I. D. Titsworth, S. S. Griswold,
Wm. M. Rogers, A. B Spaulding,
G. Tomlinson, Jared Kenyon,
A. D. Titsworth, Varnum Hull,
Jas. Bailey.

Recording Secretary—T. B. Brown, of New York.
Corresponding Secretary—Geo. B. Utter, of N. York.
Treasurer—Thomas B. Stillman, of New York.

Directors:

Walter B. Gillett, John D. Titsworth,
Lucius Crandall, Wm. B. Maxson,
David Dunn.

The Publishing Society.

The Seventh-day Baptist Publishing Society held its Fourth Anniversary in the afternoon of Sixth-day, Oct. 7.

After the usual introductory exercises, the Treasurer's Report was read, showing that the receipts of the Society during the last year were $3674 21, while the expenses were $3832 24.

The Annual Report of the Board of Managers was then read by the Corresponding Secretary. It represented the affairs of the Society's weekly, monthly, and quarterly publications—*The Sabbath Recorder, The Sabbath-School Visitor,* and *The Seventh-day Baptist Memorial*—as being in a very satisfactory condition; also, that the Board have in preparation four original works, which will probably be issued at no distant day, one a volume of sermons by Seventh-day Baptist ministers, and another a book of hymns and music for the use of Sabbath-Schools. In the matter of the proposed denominational building in New York, the Report stated that a subscription had been opened, and about $1850 subscribed.

Pending a motion for the adoption of the Report, remarks were made by W. B. Gillett, A. B. Burdick, L. Crandall, N. V. Hull, Wm. B. Maxson, Leman Andrus, and others.

Bro. Gillett's remarks had reference to the proposed volume of sermons by Seventh-day Baptist ministers, designed, among other things, to aid in keeping up Sabbath meetings in neighborhoods where stated preaching is not enjoyed. The importance of the work, and the duty of the ministry to give it their aid, were clearly set forth and insisted upon.

Bro. Burdick spoke of the plan entertained by the Board, and suggested in the Report, to increase the editorial corps of the *Sabbath Recorder*, by securing corresponding editors in different sections of the denomination, with a view of making the paper as complete a record as possible of what is transpiring among all the churches—a plan which he considered feasible and sure to be useful.

Bro. Crandall and several others remarked upon the importance of having in New York a building for the accommodation of the Publishing Society, with rooms appropriated to the use of the Tract and Missionary Societies. In the course of these remarks it was proposed that an opportunity should be given for making additional subscriptions for the object on the spot. Slips of paper were accordingly circulated, and about one thousand dollars were subscribed.

A resolution was then passed, expressing the Society's appreciation of the importance of the undertaking to secure a Denominational Building, and requesting the Board to continue their efforts to complete it.

At this stage in the meeting, Eld. Elias Burdick presented a paper in relation to the publication of books by the Society, which paper was read, and ordered printed in the *Sabbath Recorder*.

The following list of officers for the ensuing year were then elected; after which the Society adjourned, to meet at Little Genesee, N. Y., in September, 1854, on such day as the Board shall determine and notify.

OFFICERS OF THE SOCIETY.

President—Lucius Crandall, of Plainfield, N. J.

Vice Presidents:

Nathan V. Hull, Wm. B. Maxson.
John A. Langworthy, Charles Potter,
Jas. Bailey, David Dunn,
Isaac D. Titsworth, Alfred B. Burdick,
Wm. Dunn, Stillman Coon,

Corresponding Secretary—Geo. B. Utter, of New York.
Recording Secretary—Thos. B. Stillman, of New York.
Treasurer—William M. Rogers, of New York.
Auditors—Thomas S. Alberti and Halsey H. Baker.
Managers, (with the other officers)—John D. Titsworth, Plainfield, N. J., Walter B Gillett, Shiloh, N. J., Randolph Dunham, Plainfield, N. J., Wm C. Whitford, New York.

Of the remaining exercises connected with the Anniversaries—(the meeting of the Educational Committee on First-day, and the Missionary Conference on the evening following)—we are compelled to defer a notice till next week. We will conclude for the present by saying, that in addition to the exercises above alluded to, there was preaching in the evenings following fifth, sixth, and seventh days, also twice on the Sabbath, and once on First-day.

THE NORTH-WESTERN ASSOCIATION.

The Seventh-day Baptist North-Western Association convened with the Church in Walworth, Walworth Co., Wis., September 22d, 23d and 25th. The introductory discourse was preached by Wm. M. Jones, traveling agent of the Seventh-day Baptist Missionary Society, from Rom. 11: 30, 31—"*For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy.*" The discourse was designed to show the duty of Christians to send the gospel to others, and to awaken a missionary spirit among the churches. The claims of the Mission to Palestine, recently undertaken by the Seventh-day Baptist Missionary Board, were ably presented. The brethren and sisters were enabled to see their duty in a good degree, and by their contributions plainly indicated that they had a mind for the work.

The Association was organized by appointing Stillman Coon of Milton, Moderator, and H. B. Lewis and Nathan Maxson, Secretaries.

The communications from the churches showed an increase in numbers and interest in the cause of reform. One church has been organized during the year, and was received into the Association, viz., Dakota.

Wm. M. Jones, agent of the Missionary Board, was present and participated in the deliberations. Hiram Babcock of Hebron, Pa., was present a delegate from the Western Association, and took part in the doings of the Association. H. P. Green and others were present as visiting brethren.

The delegation in attendence was large, while the attendance of our brethren and sisters in Walworth, from the first, plainly showed that they fully appreciate the great movements of the denomination.

In the early part of the session, a Committee was appointed to draft and present resolutions for discussion during the session. We give the resolutions which were adopted:—

1. *Resolved*, That the spirit of Missions is an inherent dictate of the gospel of Christ; that it is impossible to love God and at the same time feel indifferent to the salvation of our fellow men.

2. *Resolved*, That the blessings which have thus far attended our China Mission, call for devout gratitude and thanksgiving to the God of Missions.

3. *Resolved*, That the signs of the times in China should encourage us to increased vigor and faithfulness in the prosecution of the work to which we have put our hands in that country.

4. *Resolved*, That we hail with joy the prospect before us of the speedy establishment of a Mission in Palestine, and that we will stay up the hands of the Missionary Board by our prayers and contributions.

5. *Resolved*, That as the home field is now white and ready for the harvest, it is imperatively our duty to occupy that field to the extent of our ability, and especially to care for the feeble Sabbath settlements within our borders.

6 Whereas, the mass of professed Christians are in the work of Missions, as well as in their church relations, connected with Slavery—therefore, *Resolved*, That we look upon such connections as an alarming evil, and feel ourselves called upon to adhere strictly to the principle of Free Missions, and to labor and pray for a speedy divorce of the church from this monster sin.

7. *Resolved*, That Slavery, as it exists under the government of the United States, is an unmitigated wrong, a violation of every principle of religion and humanity, and a fearful sin against God; and that the man that gives his sympathy or support by his vote, commits a grievous sin.

8. *Resolved*, That the so-called Fugitive Slave Law is justly called the sum of all villainies, a refinement of wickedness reserved for this age of refinement and intelligence, and that it is the duty of the church to oppose and denounce it by every means in her power.

9. *Resolved*, That to vote for any man known to approve that Law, and to favor its continuance, for the office of President of the United States, or for any other office legitimately and constitutionally connected with its repeal or continuance, is to give it sympathy and support.

10. *Resolved*, That to support Slavery or the Fugitive Slave Law, by the action of voting, is as great and as provoking a sin as to support it by any other action, and as legitimately subject to the discipline of the church as any other sin.

11. *Resolved*, That we regard the use of tobacco as an injurious, disgusting, filthy, and wasteful practice, and altogether inconsistent with the requirements of the gospel.

12. *Resolved*, That the growing sin of intemperance, as it exists in this State, presents before us a painful picture, as it bleaches from the heart of the victim every principle of humanity, and disqualifies him for every relation of life, leaving him a disgrace to mankind, a pest to society, and an enemy to the social, political, and family relations of life.

13. *Resolved*, That the present issue brought before the electors of this State, by our last Legislature, in submitting the Anti-Liquor Law to them, is an important one, and that no ordinary excuse will justify us in absenting ourselves from the polls on the appointed day, and voting on that question.

14. *Resolved*, That to vote against the suppression of the liquor traffic is to vote for the manufacture of drunkards, widows, and orphans, and to keep open a gateway to hell.

The discussions on the foregoing resolutions were interesting and stirring, and were freely participated in by the ministering brethren present, and others. The remarks on the fourth resolution were peculiarly touching, as were evidenced by the falling tear from nearly every eye in the audience. They were followed by the following resolution:—

Resolved, That we receive with pleasure brother and sister Jones among us, and fully sympathize with the Missionary Board in the confidence they have reposed in them.

The remarks touching the elective franchise showed fully that the brethren of this Association realize the obligation to do ALL for the glory of God and the good of man.

The Report on the State of Religion showed that revivals had been enjoyed by some of the churches, and the interest in the cause of Christ increasing. The Report of the Board of Education showed that a commodious Academy is being erected within the bounds of the Association, and the cause of education progressing.

V. Hull and A. W. Coon were appointed delegates to the Anniversaries in Adams, N. Y. A. W. Coon was appointed delegate to the Eastern, Central, and Western Associations, at their next sessions.

The next session of this Association will be held with the church in Milton, Rock Co., Wis., to commence on the fourth day of the week before the fourth Sabbath in September, 1854.

A discourse was preached on Fifth-day evening by H. P. Green of Genesee, N. Y. On Sixth-day evening by Hiram W. Babcock of Hebron, Pa. On Sabbath morning the congregation listened to a discourse from H. W. Babcock. In the afternoon, to one from Stillman Coon. On Seventh-day evening, preaching by A. W. Coon. On First-day morning, by V. Hull. In the afternoon, by Wm. M. Jones. In the evening, by J. M. Todd. The preaching throughout was marked by deep-toned feeling, and was well calculated to arouse the church and delegates to action, and to alarm and instruct the sinner. This was followed by hearty confessions and exhortations from the laity, and we trust a feeling of religious interest was commenced which may result in a general revival of the work of God.

On motion of V. Hull, it was—

Resolved, That it be the duty of the Recording Secretary to prepare a synopsis of the doings of this Association, together with the resolutions adopted, and forward the same to the *Sabbath Recorder* for publication.

H. B. Lewis, Rec. Sec.

Albion, Sept. 29, 1853.

Astor Library.—At a late convention of librarians (says the *Independent*) an invitation from Dr. Cogswell was accepted to visit the Astor Library. The building is not yet wholly finished in the embellishment of the interior; and the visitors found the librarian and his assistants busy in arranging a lot of books, some 20,000 volumes or thereabouts, lately received from Europe. It is expected that the library will be opened by New Year's, when a most choice collection of 80,000 books will be made accessible, *selected* for the purpose by one of the most accomplished bibliographers of the age, and arranged on a simple and scientific principle that will greatly facilitate consultation. A correspondent of the *Christian Register* thus describes the arrangement:—

"The lower part of the south side of the hall is history; the different alcoves each taking a different department. Above them in the same division of alcoves are the belles-lettres, which belong to the countries whose history is written below. If you are examining Lingard or Hume down stairs, you have just above you Shakspeare and Waverley; or if you are reading the 'History of the Reformation'—within a few steps above are the treasures of German Literature.

"The north side takes Science, Theology, Morals and Law. Medicine and Natural History, and the other Physical Sciences, have each their alcoves. Philology ranks as a science, and receives the classics on this side—in the view that their language rather than their subject gives them their special interest with most readers. A whole alcove is devoted to dictionaries and grammars—and another to Bibliographical works—the tools of the librarian.

BRITISH CORRESPONDENCE.

Sunday Desecration.

Glasgow, September 23d, 1853.

The Emperor steamboat, and its Sunday sailing, will have the consideration of the higher Government officials. The Procurator Fiscal of Dumbarton was last week in Glasgow, taking evidence relative to the obstructions which have been put in the way of landing the steamer's passengers at Gareloch-head, by Sir James Colquhoun of Luss, Lord Lieutenant of the County of Dumbarton. The passengers have forcibly effected debarkation; and two of them, on the first occasion, were made prisoners, charged with breaking the pier gate. The men were liberated on bail; and the whole question of the right of the public to land *on Sundays by private piers*, in despite of the proprietors, and even the right of proprietors to erect, or at least to exact toll at such piers has thus been raised, and is now likely to have a legal decision. The steamer, in defiance of all obstructions, has, meanwhile, continued its trips; and Sir James has this week applied to the Court of Session for an interdict to prevent their landing in the Gareloch. The Lord Ordinary, Rutherford, has refused to act summarily in the case, but has required the owners of the steamer to give in replies. The question seems to apply exclusively to *private* piers—the Harbor Trustees, both of Glasgow and Greenock, having openly declared, however reluctantly on the part of the latter, that *they* have no power to prevent any from landing at their quays on Sunday or any other day. And it is confidently asserted, by men who seem competent to speak on the subject, that as no individual can form erections in the sea or on the seashore without parliamentary authority, and that no Act has been obtained for the resisting piers to exact toll, that no obligation rests on any one to pay toll during the week. On this ground, a gentleman has taken out summonses, within these few days, against the tacksman of Dunoon pier, for refusing to allow him to pass without payment, and which was expected to be decided, shortly, by the Sheriff. It is probable that the whole question will fall to depend on the decision of the Lord Ordinary, in the case now before him. There is reason to expect that Sir James Colquhoun will be found in fault, since, apart from the question of the legality of exacting tolls, the toll was actually tendered by passengers, and refused. Even on the wider ground of Sunday desecration, it is questionable if there be a law which will prevent the Sunday sailing of a pleasure steamer—so extensive a desecration not having been contemplated, probably, in the days when the framing of Sunday laws was more approved. The result of the opposition, is, therefore, likely to be, that, henceforth, pleasure sailing will form part of the testimony in favor of Sunday, arising from general observance.

Last month a meeting at Dublin, presided over by Judge Crampton, presented an address to the Directors of the Dublin and Kingston Railway, requesting modestly that on Sunday there should be a cessation of the traffic "from eleven o'clock in the forenoon to some time in the afternoon," and that they should "cause at least some rest to be made." A special meeting of the Board was called to consider the matter, who stated in reply that they "deeply feel the importance of the subject, and regret that they have not been able to carry into effect the views of the parties whose names were appended to the address." Bradshaw will therefore continue to intimate of this line, "Sunday trains run same as on week days." At the Half-Yearly Meeting of the Caledonian Railway Co., held here this week, Mr. Meiklum, who had, at last meeting, given notice of a motion for discontinuing Sunday trains upon the line, asked the Chairman why it was not mentioned on this occasion in the Report? The Chairman replied that the Directors had ascertained that they were not bound to put it in. And although themselves wishful to avoid as much as possible Sunday traffic, they could not but bear in mind that two-thirds of the shareholders are Englishmen, who, annoyed by the continual discussion of this subject at the Board, were determined, if this were persisted in, that they would move for Sunday pleasure excursion trains to be run upon the line—"and if they do press that motion they will unquestionably carry it." In farther reply, the Chairman said Mr. M. might get a tenth of the shareholders to make request, and, according to the Act, a special meeting would be called to consider the matter. Mr. M. moved an amendment, that the Report be not adopted until the goods and passenger traffic be stopped on Sundays. He spoke of the Railway having set an example which had been followed by Sunday milk-carts, cabs, and omnibuses, until now we have a pleasure steamboat sailing every Sunday. The religious public, he said, were now aroused, and would not rest till they abolished all Sunday traffic, and even the Pagan name of *Sunday*, as applied to the Sabbath. As he did not seem to have any objection to the continuance of the Pagan name of *Monday*, so neither did he show that it is the Sabbath to which the name of Sunday is applied. He had evidence of the little effect that his argument had on the Railway public in the fact that his amendment was rejected by a majority of 30 against 4. By this discovery of the Directors, our Sunday friends who bought their shares for the express purpose of making speeches in favor of Sunday sanctification at the Half-Yearly Meetings, will lose the opportunities of which they have so largely availed themselves. At Birmingham there was a meeting this week of a Sunday Observance Society,

IMPERFECT IN ORIGINAL

from which it appears, if the speeches are to be credited, that that town holds preëminence in desecrating the day which the church desires to have sanctified. Besides the pleasure trains, which the Great Western Railway Co. refuse to lessen, and the Sunday cabs—which the reverend speakers contended clergymen cannot always do without—there is a large and increasing number of shops engaged in the Sunday traffic. *The Athenæum* last month, noticing the erection of a new Hall at Salford, to be used conjointly by the Athenæum of the town and the Temperance Society, remarks, "Among the terms of the amalgamation we notice the 7th clause, containg a new element as applied to such institutes as these, namely, that there shall be no clause in the trust deed compelling the institution to be closed *on the Sundays*," another sign of progress towards the restoration of Sunday to its proper place as one of "the six working days." That time has not yet arrived, however, as we are occasionally reminded. Last month we were informed that Abraham Jackson, a Jew outfitter at Shields, has been sentenced to pay five shillings and costs, or *to sit for four hours in the stocks*, for not observing the Sunday as well as the Sabbath.

J. A. BEGG.

THE SABBATH AND THE LORD'S DAY.—The *Independent* notices at length a restored work of Hyppolitus, which throws much light upon the doctrines and practices of the early Christian Churches. The following extract shows what a distinction was formerly made between the Sabbath and the Lord's Day—a distinction which modern writers have labored hard to obliterate:—

The Sunday was, in those early days, no sombre or even Jewish day of ceremony. In the incessant toil of life among men who despised their faith, and scorned its Author, it came in sweetly and joyously as the day when the happiest of all events to them was consummated—the Resurrection of Christ. *It was in no way, either in its origin or in its mode of observance, confounded with the Jewish Sabbath.* "Keep the Sabbath," (*i. e.*, Saturday,) says our old Book, (p. 76,) "and the Lord's Day Festival; because the former is the memorial of the Creation, and the latter of the Resurrection." "If any one of the Clergy be found to fast on the Lord's Day, or on the Sabbath Day, excepting one only, let him be deprived; but if he be one of the Laity, let him be suspended." P. 117. "Let the Servants work five days, (p. 94,) but the Sabbath and the Lord's Day let them have leisure for the Church, that they may be taught Piety in the service of God. On the Sabbath the Lord rested from all the work of Creation, which he had finished; the Lord's Day is a day of rest on account of the Resurrection of the Lord." "On the day of the Resurrection of the Lord, that is, the Lord's Day, assemble yourselves together, without fail, giving thanks to God, and praising him for those mercies he has bestowed upon you through Christ," &c. P. 76.

RELIGIOUS LIBERTY IN CANADA.—The following official statement, from the Quebec *Gazette*, indicates that the papal influence in Canada is exerting itself for the overthrow, so far as possible, of religious liberty:—

"Before Alexis Derouselle and Jean Baptist Parant, Esqs., Justices of the Peace, residing in the parish of Beauport. 4th June, 1853.

"Narcisse Filiau of Beauport was summoned on complaint of Laurent Gosselie of Beauport, constable, 'for having, on Sunday, the 29th May last, being the day of the procession, behaved himself in a disorderly manner at the door of the Beauport church, by keeping *his hat on his head* during the procession of the Most Holy Sacrament, which was then proceeding from the church to the neighboring chapel, and by telling the said constable that he had no right or authority to compel him to take his hat off, and that he would keep it on in spite of him—then and there bringing into contempt the authority of the said constable.'

"Filiau, having been tried on the novel accusation, was convicted and fined five shillings, and twenty-one shillings and threepence costs, with imprisonment not exceeding eight days till paid, should his goods and chattels prove insufficient to meet the amount."

THE OLDEST BAPTIST CHURCH IN AMERICA.—A correspondent of the *Christian Chronicle*, writing from Newport, R. I., says of the first Baptist church in that city:—

Though usually bearing the date of 1644, it was really constituted in 1638, and is the oldest Baptist church in America. It stands a monument of the preserving care of God; for it is the only church in all New England that has existed for over two hundred and fifteen years, that has not departed from its original faith; every other church in New England of the same age having gone over to Unitarianism. Its founder and first pastor was the distinguished Dr. John Clark, the original projector of the settlement on the island; the man who, in 1651, with Obadiah Holmes and John Crandall, was imprisoned in Boston, and condemned to a fine, or to be whipped, for preaching Baptist sentiments in Massachusetts. It was he, too, by his own unaided but persevering efforts, who obtained that distinguished charter of Rhode Island, the root of our American liberties—securing perfect liberty of conscience to all. Though this church has existed two hundred and fifteen years, it has had but thirteen pastors, including Rev. S. Adlam, its present successful incumbent; and a large proportion of its present members are descended from those who first constituted the church."

The Board of Trust for Norwich (Vt.) University have decided to move the Institution to Montpelier, the privilege being granted by charter to establish it in any town east of the Green Mountains. At the annual meeting in August it was voted to move it there, in case the citizens of the town would subscribe $10,000 for buildings. That sum has been pledged, and $5,000 more.

Richard Hildreth, Esq., closes the chapter on "Knowledge" in the new work entitled "Theory of Politics," with the observation that "*there were more ideas in the head of Thomas Jefferson alone, than in all Virginia at this moment.*"

RELIGIOUS INTELLIGENCE.

An excited controversy is going on at Pittsburgh, Pa., with reference to the propriety of permitting omnibuses to continue their trips through the streets on Sunday the same as other days. Some of the omnibus proprietors, who have attempted to establish the custom, have been prosecuted; and the propriety of the measure is discussed by all the newspapers of that place, religious and secular.

The *Syracuse Standard* says that the will of the late David Hinsdale, of Camillus, which has just been admitted to probate, contains, among others, the following bequests: To the Orphan Asylum of the County of Onondaga, $500; to the Home for the Friendless, in Syracuse, about $400; to the American Bible Society, $500; to the American Home Missionary Society, $600.

The London City Mission is the largest society of the kind in the world. It employed last year no less than 297 missionaries, who were constantly engaged in domiciliary visitation. The number of visits they made during the year was 1,240,318, and they distributed 1,766,131 religious tracts.

At the stated monthly meeting of the Executive Committee of the American Tract Society, the sum of $20,000 in cash was appropriated for the current year, to be divided among the various foreign missions.

It is remarkable that all the Wesleyan bodies this year report a decrease: Primitive Methodists, 1,000; New Connection Methodists, 500; Association Methodists, 1,200; the old body, 10,000.

Harry Hill, a well-known cotton merchant and liberal-hearted Methodist, is building a Methodist tabernacle in New Orleans, in an eligible position, at a cost of $150,000. It is to be capable of seating 3,000.

Henry Whittlesey, Esq., of Catskill, who died April 28, left $500, to be paid immediately, to the New York Colonization Society, and $10,000, to be divided, after his widow's death, among seven benevolent societies.

Rev. S. S. Day, of the Teloogoo Mission, arrived in New York in the Washington, on the 29th ult., and Rev. Dr. Dean, of the Hong-Kong Mission, in the America at Boston, on the 1st inst., both in improved health.

At a late meeting of the American Bible Society, a letter was read from Gov. Brigham Young, of Utah, acknowledging the receipt of a donation of Bibles from that Society, and requesting more.

California News.

The steamship Star of the West arrived at New York on Sunday, Oct. 9, bringing San Francisco dates to Sept. 16. The news principally relates to the election, which has just closed.

The State elections took place on the 7th ult., and resulted in the success of the Democratic ticket by a small majority. Gov. Bigler is reëlected, and both branches of the Legislature have a large Democratic majority.

The Weaverville correspondent of the *Shasta Courier* mentions two cases of death by violence in that place. One was a Frenchman who was struck on the head with a club by a hotel keeper. The poor fellow went away and was found dead next morning. The other was the result of a rencontre between the Sheriff and a prisoner. The prisoner attempted to stab the Sheriff, when the latter shot him.

The express box of Adams & Co. was stolen from the stage as it was on its way from Sonora to Stockton. The box contained some $25,000, as it is supposed, for it took two men to lift it from the ground. The stage driver did not discover the robbery until he had reached the river, when he perceived that the straps had been cut and all the baggage, &c., missing.

A person named John Potter, alias "Baltimore Jack," was killed in a fracas at Downieville, by another man named Muntz. The latter is said to have acted in self-defense.

The world-renowned mountain Kit Carson is now in Sacramento, and quite a lion. He brought a drove of sheep from New Mexico, which, it is said, he sold by the flock for $32,000.

Dr. Downes recently shot a man named Duval, in Sacramento.

Three wagons and about 400 head of cattle had arrived from the Plains and crossed at the ferry on their way to Sonoma Valley.

A fire occurred in the mining town of Volcano, Calaveras County, on Sunday, Sept. 11, which destroyed a hotel and other property to the amount of about $10,000.

A battle has been fought with the Indians, at Evan's Creek, in which 10 Indians and 3 whites were killed.

HIGHWAY ROBBERY.—On Sunday night, Oct. 2, says the Cattaraugus *Whig*, Mr. Geo. Bostwick, of Ashford, who has for some time past been engaged in buying cattle and driving them east, started from Springville, to walk to Ashford. After proceeding nearly 4 miles on his way, he was overtaken by a horse and buggy, in which were two men. One of them, after some little conversation, got out of the buggy, remarking that he was chilly, and would walk with him. He almost immediately seized Bostwick, threw him upon the ground, and by the help of his companion, who came to his assistance, gagged him by stuffing his mouth full of paper, bound him hand and foot, tied him to a tree by the roadside, and robbed him of all the money he had about him, amounting to something over $330, in bank bills and silver—this done, the robbers decamped, leaving him bound hand and foot, and unable to make any noise whatever. By wetting and compressing the paper in his mouth he succeeded in making noise sufficient to arrest the attention of one of his neighbors, who was passing about two hours afterward, by whom he was relieved from his unpleasant situation. From several strong circumstances connected with the affair, suspicion fell upon two individuals at Springville, named Shultes and Burnett, as the probable perpetrators of the outrage. On hearing that they were suspected, they caused Mr. Bostwick to be arrested, and made oath that he hired them to rob him. As no motive can be conceived for a man's hiring himself to be robbed, and otherwise roughly handled, this act of the persons suspected tends only to confirm the suspicion of their guilt. Measures have been taken to bring the matter before the Grand Jury now in session, for investigation.

ACCIDENT ON THE HUDSON RIVER RAILROAD.—On Saturday evening at about 9 o'clock, a cattle train from Albany ran into the 5 o'clock milk train from the same place, which was switched off near Tivoli, Dutchess Co. There was some misunderstanding as to the switching off at this place, one of the employees mistaking the order of Mr. Decker, the switch-tender, and when the 7 o'clock down express train came along, another collision took place. The last collision occurred at 9½ o'clock P. M., and resulted in the smashing up of the express engine "Putnam," which ran off the track toward the river, the engine and tender jamming up the baggage car, with little injury, however, to the baggage. The engineer of the express train, Mr. Pierson, was thrown from the engine into the river, cutting his hand and badly brusing his hip, and a fireman named Abraham Folan, of Schodack, received a very severe contusion in the lower part of the abdomen, and his back was also severely injured. A New York lady who was returning from Montreal, C. E., with her husband, who was sitting near the door at the forward part of the car, was pitched head forward with her infant in her arms against the side of a closet, and is said to have received serious injury and to have broken one of her ribs. The three trains were all bound down the road to New York. An emigrant passenger car in the rear of the cattle train was stove in by the express engine, and smashed to atoms, together with one or two cattle cars. Several beeves and calves were killed and many injured by the violence.

PENNSYLVANIA AGRICURTURAL FAIR.—The State Fair at Pittsburgh was attended by an immense concourse of persons. The accounts state that from thirty to fifty thousand spectators visited the exhibition daily. The cars of the Pennsylvania Railroad, running to the grounds, were all densely thronged, as were also omnibuses and all other vehicles. It seemed a holiday in Pittsburgh, the whole population having turned out for enjoyment. Every avenue to the fair was crowded from morning to night, and the fair presented one dense mass of well-dressed men, women, and children. The number of strangers in Pittsburgh was immense, and was, in fact, limited only by the means of getting there. The majority were from Western Pennsylvania and Eastern Counties of Ohio, comparatively few being from east of the mountains.

SUMMARY.

Gen. O. Hinton, the celebrated Ohio mail robber, who was arrested some two or three years since in Ohio, and afterwards released on bail and left the country, forfeiting his bail bond, has been arrested in California. He first went to Cuba, then to California, and afterward to Oregon, where he kept a public house for some time. Lately, however, he has been sojourning in California, under the assumed name of Samuel G. Gordon, but was recognized by a former citizen of Columbus as the veritable Hinton. It is understood that he will shortly be brought back to Ohio for trial.

A dispatch dated St. John, N. B., Saturday, Oct. 8, says: The steamer Fairy Queen was lost last night, between Pictou Island and the Main. Two passengers, eight of the crew, and all the officers saved themselves, but left eleven passengers to their fate. Eight of the passengers afterward floated ashore on the wreck. Mr. Ely Cameron, one of the passengers saved, saw three ladies sink. The captain and crew have been arrested, to await the result of an investigation.

The Indians have been very troublesome in Utah, killing many persons. The Governor has issued a proclamation calling all the military forces of the Territory into service. He has also ordered a wall to be built around the city 20 feet high and 8 thick, with a ditch on the outside. A body of 50 armed men had been out, but no captures had been made. Hot work is anticipated. Major Fitzpatrick having distributed the goods to the Indians at Fort Laramie, would return soon.

Elizabeth Clay, a pretty mulatto, having been deserted by John E. Murray, her seducer, who had married another girl, went to his house, and, finding him alone, she suddenly pressed the muzzle of a small pistol to his forehead, and pulled the trigger. He fell to the floor, and died within fifteen minutes. Elizabeth was arrested by some citizens living in the vicinity, and taken to the Watch-House, in a state bordering upon insanity. The poor girl had no protector, and she avenged her own wrongs.

A Mr. Robinson, a man much respected and a justice of the peace, near Milford, Ohio, was killed last week in a singular manner. Mr. R., for some cause, was whipping his dog, when the animal turned upon him and caught him by the throat. While the dog held him in this position, his wife ran to the wood-pile and with the axe aimed a blow at the dog, but at the moment she struck they turned, and the blow fell upon the head of her husband, which killed him in a few minutes.

The Albany *Atlas* learns that on Saturday night, Oct. 1, some one placed two upright posts in a cattle guard on the N. Y. Central Railroad, between Amsterdam and Tribes Hill. The night express train came along at full speed and ran over the impediments with such velocity that the train was not thrown off the track. Feeling the shock, the engineer stopped the locomotive, and ascertained the case to be as above.

St. John, New Brunswick, papers to the 4th inst., give the names of a large number of vessels wrecked or injured in the gale of the 29th September. They are all English vessels. It is represented as the heaviest gale experienced there for twenty years. No advices have yet been received from Prince Edward's Island, where the gale must have been felt in all its fury.

About 2 o'clock on Wednesday morning, Oct. 5, a fire broke out in Buffalo. Some four or five acres of ground were burnt over, containing in all above one hundred buildings, but the loss will not probably exceed $30,000, the insurance on which is under $20,000. Some brick blocks were consumed, and others much damaged.

The American Board of Missions held its annual meeting in Cincinnati, Wednesday, Oct. 5. The annual report shows the receipts to have been, for the past year, $310,000, and the expenditures $314,000. The report from the Prudential Committee shows the whole number of members 187; the whole number of missionaries 390; number of missions 28; stations 149.

The death of George Thornton, Esq., in Greene County, Va., at the advanced age of a few months above five *score*, is announced. The deceased was born in the County of Caroline, bore an honorable part in the revolutionary struggle with Great Britain, moved to the neighborhood in which he died more than three-fourths of a century ago, and there enjoyed, in a high degree, the confidence and friendship of his neighbors.

The town of Haverhill, in 1679, voted that Benjamin Webster and Samuel Parker might live in the town and follow the trade of shoemaking. Now the principal business of the town is manufacturing shoes, and it is estimated that there are more than two millions of dollars worth of shoes manufactured there annually.

The steamer Empire State was run into by a schooner on Long Island Sound, Saturday night, Oct. 8, carrying away one of the steamer's wheel-houses, and leaving the schooner's bowsprit in the wheel. The steamer was disabled, and was towed to New York by the steamer Knickerbocker on Sunday. None of the passengers were injured.

The Women's Rights Convention at Cleveland, O., adjourned on Saturday, Oct. 8, after a rather stormy session of four days. It adjourned to meet at Philadelphia, Oct. 18, 1854. After the adjournment, Mr. Garrison had his nose pulled by a Mr. Nevins, on account of a dispute between the two worthies during the session.

Sir George Cockburn, Rear Admiral in the British Navy on the American coast in the last war, and who, in connection with Gen. Ross, led on the army which seized and burned the city of Washington, died at Leamington, Eng., on the 19th of August, in the 82d year of his age.

The Davenport (Iowa) *Gazette*, says: Our streets are crowded with the wagons, teams and cattle of movers, but that is nothing unusual, as there is a perfect stampede to the prairies of the West this fall. The papers all over the State speak of it as unprecedentedly large. At this rate, but few years can elapse before our "inland seas" will be fields of waving grain.

The Indian Bureau are just now busily engaged in sending out the Government annuities due to the several tribes on our borders. To Michigan they are to send about $60,000, to Wisconsin about $30,000, to Minnesota $140,000, to the Central Superintendency (the St. Louis District) about $250,000, and to the Superintendency about $150,000.

The bark Homer, from Philadelphia, for Salem, was run down near Pollock's Rip by the steam tug Achilles, bound for New York, with a brig in tow. The Homer sank immediately. The steamer, which was not injured, took off the captain and crew of the Homer, and landed them in Holmes' Hole on Wednesday.

The baneful effects of a popular class of publications are illustrated by the facts elicited on the examination of Chapman, the fiendish murder of Mr. and Mrs. Cozzens, that he had been stimulated to such deeds by reading the lives of Dick Turpin and Captain Lightfoot, whose career he desired to imitate.

The wheat production of Ohio is estimated to average 25,000,000 bushels per annum, of which 13,000,000 are surplus. It is said that only about one-fifth of the land in the State is under cultivation. While some of the premium crops exceed 50 bushels to the acre, the average yield of the State will not exceed 16 bushels.

Six prisoners broke out of the County Jail in Easton, Pa., Thursday, Oct. 6, by cutting the bars out of a window, and making a ladder of their bedding and bedsteads. The House Telegraph Line between that place and Belvidere, was cut, and a large quantity of wire carried away. It is supposed to have been done by the fugitives.

The steamship Yacht, from Brazos, bound to New Orleans, struck on Brazos bar on the 23d ult., and went to pieces in 8 feet of water. She had a considerable amount of specie on board, part of which was saved. The passengers and crew were all saved.

Mr. Samuel Gardall, of North Chelsea, Mass., was killed on the railroad at East Boston. Mr. Gardall leaves a widow in North Chelsea; and it is a singular circumstance that Mrs. G. lost her first husband on the same road fifteen years before, on the same day and month.

At Buffalo, Oct. 2, six lads went out for a sail in a small boat on Niagara River, when, by some accident, the boat capsized, and two of the boys, sons of Messrs. Burton and Cline, highly respectable citizens, were drowned. The other four were saved.

Mrs. Maria Hatch, of North Leverett, has raised, the present season, a dahlia ~~which is~~ seven feet and seven inches in height, measures four inches round the trunk, and has on it at the present time seventy buds and blossoms. It was raised in a box.

The steamer Buckeye ran down the schooner Oneida on Lake Erie, Tuesday night, Oct. 4, sinking the schooner and drowning the captain and part of the crew. The steamer had her upper cabin stove in.

Boston, they say, is the richest city in the world in proportion to its population. If its taxable property were equally divided, every Bostonian would have fourteen hundred and forty dollars.

A young man named Thomas Cooper had his leg cut off by the hawser of a steamer, near Prescott, C. W., on Sunday evening Oct. 2, while he was "taking a turn," to fasten a barge which was in tow.

The people of Louisville have been endeavoring to get the slave markets or pens suppressed in that city. The Common Council have voted to repeal the licensing them, but their action was thwarted by the veto of the Mayor.

They have in New York a mule, raised by Col. Howard of Georgia, 19½ hands high, weighing 2230 lbs. The height of the largest carriage horses seldom go over 16 hands, or exceed 1230 lbs. in weight.

On Friday last a boiler at the steam saw-mill of Vansittart & Cottle, in the Township of East Oxford, Canada, exploded, killing four men who were in the mill at the time.

Mr. McKay's monster ship, the "Great Republic," of 4,000 tuns, was successfully launched at Boston, Tuesday morning Oct. 4, in the the presence of 30,000 people from all parts of the country.

A German, 25 or 30 years of age, name unknown, came out of the woods near Orange, N. J., on Thursday, Oct. 6, and approaching the Canal, clapping his hands and shouting, threw himself in and was drowned.

Nathaniel J. Bird alias "Dr. Hunter," the bigamist, was sentenced, Friday, Oct. 7, at Camden, to 10 years imprisonment, with hard labor, in Trenton penitentiary.

The Davenport *Gazette* states that the Bridge across the Mississippi at Rock Island, is to be commenced at once, and that $50,000 have been appropriated to be expended upon it this fall.

Simeon Greenleaf, formerly Professor of the Law School at Cambridge, died suddenly in that city Oct. 6, of apoplexy. He was 70 years of age.

The Canal tolls for the fourth week of September, were $105,297, and for the season, $2,230,484—being an increase of $28,567 on the same period last year.

Col. Henry P. Jones, one of the richest planters in Georgia, died in Laurens County, on Sunday, Oct. 2.

The ravages of the yellow fever in the interior are awful. At Lake Providence, out of 90 inhabitants, 60 had died!

Jacob M. Thomas, President of the Commercial Bank, died at his residence in Philadelphia, Oct. 6.

New York Market—October 10, 1853.

Ashes—Pots $5 87; Pearls 5 50.

Flour and Meal—Flour, Canadian 7 00 a 7 25; 6 81 a 6 94 for mixed to fancy Michigan and Indiana and common to good Ohio; Southern 7 00 a 7 12 for good to straight brands, 7 25 a 7 50 for fancy. Rye Flour 4 50 for fine. Corn Meal 4 25 for Jersey.

Grain—Wheat, good to prime white Michigan 1 54 a 1 55; inferior to prime white Canadian 1 43 a 1 51. Barley 75 a 78c. for two-rowed, 84 a 85c. for four-rowed. Oats 48 a 50c. for State and Western, 44 a 46c. for Jersey. Corn 86 a 87c. for Western mixed, 88 a 89c. for Southern white.

Provisions—Pork, 17 25 for mess, 13 75 for prime. Beef, 7 50 a 10 00 for country mess, 14 75 a 16 25 for prime. Butter 13 a 14c. for Ohio, 18 a 20c. for State. Lard 11½ a 12c. Cheese 9¾ a 10½c.

MARRIED,

On the 28th of September, by Rev. Delamatyre, M. J. GREEN, of Alfred Center, Allegany Co., N. Y., to HULDAH P. LESHER, of Bolivar.

In Friendship, Sept. 28, 1853, by Eld. B. F. Robbins, Mr. DENNIS M. JOHNSON to Miss SALINA T. STEPHENS.

Also, at the same time and place, and by the same, Mr. HENRY H. JOHNSON to Miss PAULINA STEPHENS, all of Friendship.

In Brookfield, N. Y., Sept. 29th, by Eld. Joshua Clarke. Mr. CHARLES CRANDALL to Miss SARAH WILLIAMS, both of the above place.

Also, by the same, in Clarkville, N. Y., Oct. 6th, Mr. JOSEPH N. CLARKE, of Preston, N. Y., to Miss SARAH A. CURTIS, of Brookfield.

In Genesee, N. Y., Oct. 1st, 1853, by Eld. P. S. Crandall, Mr. DAVID E. YAPP to Miss MARY E. CRANDALL, all of Genesee.

In Alfred, N. Y., October 2d, by Eld. N. V. Hull, Mr. STEPHEN COON to Miss ADELIA MAIN.

In Wirt, N. Y., August 18th, NATHAN TRUMAN to ROXY MESSENGER.

DIED,

In North Stonington, Ct., on the 20th of May, Capt. JEREMIAH YORK, in his 89th year. He was a Revolutionary pensioner, a man of strong mind, strict integrity, stern manners, yet gentlemanly, kind, and hospitable, especially to the poor and destitute. He some years since lost the use of his lower limbs, but retained his mental faculties almost unimpaired. He was peculiarly fond of discussion and debate, especially on the "script," as he used to express himself; his method was generally interrogatory and critical, which led many to suspect him of skepticism; yet he was a firm believer in the Bible, which was his daily companion. He never made a public profession of religion. On inquiry, just before his last illness, he said he was willing to go when it was God's will, and felt prepared for the event; and on another occasion, acknowledged that if he had done what he felt to have been his duty to have done in his youth, he would not then have been in doubt and darkness in his old age. He was grandfather to Mrs. Slafter, whose husband was one of the missionaries who fell a sacrifice to duty in heathen lands, (Siam,) and great-uncle to Mrs. Solomon Carpenter, missionary at Shanghae. P.

On the 29th of August, in Arkansas, of chill fever, after an illness of four days, WM. B. PERRY, son of Doct. Geo. H. and Elizabeth Perry, of Hopkinton, R. I., in his 34th year. A friend, near whom he has resided for the last five years, writes, "None knew Mr. Perry but to love him."

LETTERS.

Charles Spicer, B F Robbins, Amos W Coon, Abel Burdick, L R Babcock, H B Lewis, H G Greenman, Ferdinando C Davis, L Crandall, Erastus Clarke, C Chester, Peleg Babcock, Jr, H G Witter, J Clarke, Elias I Maxson, E R Clarke, John P Eckles, G H Perry, N V Hull.

RECEIPTS.

FOR THE SABBATH RECORDER:

J.D.Langworthy, Westerly, R.I.	$2 00	to vol. 10	No. 52
Sanford Langworthy "	2 00	10	52
Joseph Spicer "	2 00	10	52
Geo. H. Spicer "	2 00	10	52
Reuben Brown "	2 00	10	52
James W. Brown "	2 00	10	52
N. T. Chipman, Saugerties	2 00	11	17
Christopher Teft, Almond	2 00	10	52
L. G. Witter, Wellsville	2 00	11	18
Abel Burdick, Allegany	2 00	10	52
M. & E. Hawley, Broadalbin	2 00	10	52
E. Clarke, Indian Creek, Mich.	2 00	11	18
R. W. Brown, Brookfield	2 00	11	18
C. T. Champlin, Nile	2 00	10	52
John Darrow, New London, Ct	2 00	10	52
Thomas Rogers "	2 00	10	52
Ezekiel Beebe "	1 00	10	52
Mrs Susan H Rogers "	2 00	10	52
Benj F Chester, Hopkinton, R I	2 00	9	52
A B Burdick, Westerly, R I	2 00	10	52
Reuben Davis, Shiloh, N J	2 00	10	52
Thomas Harrison, New York	2 00	10	52
Justus H Kenyon, Scott	2 00	10	52
E G Potter "	2 00	10	52
James Maxson, Bolivar	2 00	10	52
Lyman Burdick, Rapids	2 00	10	52
J V Greenman, Leonardsville	2 00	10	52
James Muncy, DeRuyter	2 00	10	52
L H Babcock "	2 00	10	52
Roswell Clarke, Adams Center	2 00	10	52
Ezra Whitford "	2 00	10	52
Nelson Babcock "	2 00	10	52
Spicer Green "	2 00	10	30
Harvey Maxson "	2 00	11	26
A M Whitford "	2 00	10	52
Roswell Saunders "	2 00	10	52
Nathan G Whitford "	2 00	10	52
Barton Whitford "	2 00	11	17
Dr C D Potter "	50	10	13
Freeman Washburn "	2 00	11	17
R C Langworthy "	2 00	11	17
Joseph J Green "	2 00	10	52
Lorenzo Maxson "	2 00	11	17
Adonis Trowbridge "	4 00	10	52
Paul Green, Jr "	2 00	10	52
Leonard R Green "	2 00	10	52
N J Reade, Adams	2 00	10	52
David Maxson "	2 00	10	52
E D Spicer "	2 00	10	52
Palmer Green, Champion	2 00	8	52
John Utter, Sen, Stowell's Corners	1 65	10	17
John Utter, Jr "	2 00	10	52
George P Burdick "	2 00	10	52
Wells K Green "	4 00	10	52
Judith Clarke, Sacketts Harbor	2 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

Henry Bunce, Adams Center $5 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Thomas R Green	$2 00	Nathan G Whitford	$2 00
Jesse Maxson	2 00	Barton Whitford	1 00
Geo Armsbury	1 00	Geo A Campbell	1 00
Isaac Wright	1 00	Sophia White	1 00
Zebulon Burdick	1 00	Horace Green	1 00
Susan Ann Simons	1 00	Geo Gardner	1 00
Benj F Chester	1 00	Susan H Rogers	1 00
Morgan E Davis	1 00	Daniel R Burdick	2 00

WILLIAM M. ROGERS, Treasurer.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Western Association—Executive Committee.

THE Executive Committee of the Western Association will hold a session at Nile, Allegany Co., N. Y., the last Wednesday in October. All communications and reports, designed for the Committee, may be addressed to E. R. Clarke at Nile.

J. BAILEY, Secretary.

GENESEE, Sept. 29, 1853.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8 A. M. for Dunkirk and Buffalo and intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M., for Delaware and all intermediate stations.

Way at 3½ P. M. for Delaware and all intermediate stations.

Night Express at 6 P.M. for Dunkirk and Buffalo.

Emigrant at 7 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 6 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

A. MENEELY'S SONS, West Troy, N. Y.

Stonington Line, for Boston,

PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. J. M. Lewis, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from Pier No. 2 N. R., first wharf above Battery-place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the train which leaves Boston at 5½ P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other; being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers on arriving at Stonington proceed immediately per steamboat train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6.30 A. M.

A Baggage Master accompanies the steamer and train through each way.

The steamer PERRY leaves Providence for Newport at 9 A. M., and 6 P. M., daily, except Sundays.

For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office, No. 10 Battery-place.

Election Notice.

STATE of NEW YORK—SECRETARY'S OFFICE, Albany, August 18, 1853—To the Sheriff of the County of New York.—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Henry S. Randall;

A Comptroller, in the place of John C. Wright;

An Attorney-General, in the place of Levi S. Chatfield;

A State Engineer and Surveyor, in the place of William J. McAlpine;

A State Treasurer, in the place of Benjamin Welch, Junior;

A Canal Commissioner, in the place of John C. Mather;

A State Prison Inspector, in the place of William P. Angel;

Two Judges of the Court of Appeals—one in the place of Charles H. Ruggles, and one in the place of Hiram Denio appointed to fill the vacancy occasioned by the resignation of Freeborn G. Jewett;

A Clerk of the Court of Appeals, in the place of Chas. S. Benton.

All whose terms of service will expire on the last day of December next, except that of Freeborn G. Jewett, which will expire on the last day of December, 1857.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of John W. Edmonds, whose term of office will expire on the last day of December next;

Also, four Senators for the Third, Fourth, Fifth and Sixth Senate Districts, in the places of William McMurray, Obadiah Newcomb, James W. Beekman, and Edwin D. Morgan, whose terms of office will expire on the last day of December next.

County Officers also to be elected for said County:

Sixteen members of Assembly;

Two Justices of the Superior Court, in the places of John Duer and Robert Emmet;

A Judge of the Court of Common Please, in the place of Charles P. Daly;

A District Attorney, in the place of N. Bowditch Blunt;

Two Governors of the Almshouse, in the place of Richard S. Williams and Isaac Townsend;

All whose terms of office will expire on the last day of December next.

Yours, respectfully,
HENRY S. RANDALL, Secretary of State.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN OSSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. 6, title 3, article 3d, part 1st, page 140. sep. 1,

Miscellaneous.

The Ragged House.

From the London Athenæum.

The Rauhe Haus (Rough or Ragged House Establishment at Horn, near Hamburgh) differs in several points from most of the institutions devoted elsewhere to the recovery of vicious youth. The system now in use there, the result of some twenty years' progressive growth, is a remarkable specimen of organization, which must be studied in detail in order to be justly appreciated. Some of the principal features, however, will appear in a brief sketch of its rise and progress.

In 1832 there were in Hamburgh a few young men of slender means, associated for the purpose of relieving the wants and bettering the condition of the lowest poor. They found an appalling body of distress; but soon discovered that it was of a kind intractable even by resources far beyond theirs—inasmuch as the worst misery was here complicated with brutish ignorance and vice. Too many of the wretches whom they visited rejected all help that enjoined a change in their filty and criminal habits; the assistance given was instantly wasted, and sullen distrust or savage insolence defeated every attempt to amend permanently their way of life. The adults being thus hopeless, the only prospect of good which scanty means could effect seemed to lie in taking the young out of the reach of contagion before they were quite corrupted by it, and this led to the idea of removing a few of the worst to "a house of recovery."

The foremost of this little party, Herr Wichern, then a "candidate for the ministry," devoted himself to the project, and at once set about raising contributions for it. He collected something in this way; but would hardly have been able to make an effectual beginning, but for two happy circumstances. The first was a bequest of considerable amount for this very purpose, which had for some time been lying unemployed for want of an institution answering the testator's description, and which, after some trouble and demur, was obtained for Wichern's scheme. The second was the coöperation of a good and powerful man, Syndicus Sieveking, who not only furthered the plan by his subscriptions and influence, but also solved the main difficulty, of getting a site for the proposed colony of misdoers, by the gift of a piece of land at Horn—with a small dwelling upon it—known as the *Rauhe Haus*. This tenement Wichern entered in November, 1833, "then an unknown youth, with his mother, and the first three boys" (taken, of course, from the worst of the worst) all as one family.

This was the plan which he had formed to convert and raise to self-respect, through "family influence," by the operation of order and Christian love upon regular discipline and industry, a class of outcasts to whom these blessings were unknown. Their numbers were gradually increased as far as the size of the house allowed; the cultivation of the land, and some plain handiwork furnished the requisite employment. The fund with which Wichern started having been spent in stocking the farm and otherwise fitting up the establishment, its further support was derived from voluntary contributions; and so it has continued to exist and grow to its present dimensions—on casual provision. The institution is not self-supporting. The farm supplies some part of the sustenance of the household, and all the clothing is made by the pupils, but independently of the cost of continual extensions, it is plain that there is an annual deficit in the ordinary ways and means, which external charity is expected to make good.

The plan, from the first successful, was found to yield ever better results as experience and zeal suggested new improvements, and practice perfected the system. The attention of the benevolent was turned toward it, and supplied the means of its extension. This took place by successive additions of separate tenements, each of moderate size, so that the inmates of each might still be comprised within the "family" limit—that being one cardinal principle of the establishment. The number of these groups increasing, house after house was erected; and, before long, the new buildings could be raised by the hands of the boys themselves, under a few head-workmen. At present, the whole homestead is covered with such habitations, girls having, in process of time, been admitted, separate dwellings for these had to be provided; various schools, work-shops, a wash-house, laundry and kitchens, together with a small building for divine service, have been erected; and at last a commodious central or "mother house"—in which the principal, now married, with a family of his own, resides—the ruling spirit of a busy and prosperous institution, numbering more than 200 subjects. This institution is now known over Europe; and besides its direct benefits in returning to society as useful citizens, numbers who had been taken in as outcasts of the lowest kind, it has become a pattern for others in Germany, and, we believe, also in the United States; and has also become a central point for many other plans of benevolence tending to social reform.

It is still, as at first, a private establishment—authorized by the state, but in nowise bound to it. Nor is it formally a religious institution, although the basis of all its operations is Christian conversion. The inmates, so many as can, attend public worship in the adjacent parish church—all the devotional exercises within the institute itself are intended to bear the character of "family worship." Mere uniformity, whether in dress or in discipline, is carefully avoided, of course without prejudice to order. The declared object is, to awaken a sense of individual responsibility and consciousness of freedom; to raise the degraded and neglected by the influence of the household charities, and to correct a vicious bias by domestic vigilance and by cheerful labor—the latter relieved by due recreation. While the old monkish precept—*Labora et ora*—is enforced, the ascetic meaning of the rule is entirely avoided. Everything is done to make the house a place of joy and not of penance.

The system, by limiting the accumulation of numbers in any one group, obviously calls for an amount of co-habitation and oversight which the principal alone could no longer exercise after a second house had been added to the first. The necessary supplement was found in a special class of inmates, whom it is now time to mention. These are the "brethren" of the house—adults or youth of good character, who enter the house from pious motives, or with the design of training themselves for the practice of similar duties elsewhere. To each separate dwelling, or "family," a given number of these brethren is assigned—each of them taking in turn the duty of residence as heads of "the house," and assisting, when off that duty, in the general business of the institution or form, and in its external affairs. The resident lives with the boys, and stands towards them *in loco parentis*; their morals, comfort, and instruction within doors are under his charge. The groups, however, are not thus insulated in the daily work. From each house the boys proceed, as from a home, to their several occupations, determined by the age, capacity, or choice of each—one to the farm, another to the work-shop, another to the printing office. For now, among other developments of the Ragged House, it has its own press, serving the double purpose of supplying the demand for its reports and other special publications, and of furnishing instruction in various handicrafts useful as callings for the pupils when they return to the world. Thus, besides shoemaking, tailoring, carpentry, &c., bookbinding, type-founding, and composing are busily plied. In the first-named department, as well as in washing and cooking, the female subjects find ample employment. School hours are not neglected in this arrangement, a simple religious education being imparted to all whom the Ragged House receives, and, in some cases, a more learned instruction, where the pupil does not belong to the lowest class.

This last observation brings in another speciality of the Ragged House. The principal, maintaining throughout the liberty on which this whole method is based, does not confine admission to any single class. His doors, when able to receive new comers, are opened by preference to the most vicious and unpromising that he can find, in whatever rank; and although the lowest, of course, furnishes the most of these, it is by no means the only source. There are sad cases of obstinate wickedness—not falling within danger of the law—among the better classes; and of such not a few find their way to the Ragged House. For these, where parents or guardians have sufficient means, a payment is required in aid of the general fund. The finance of the institution is managed externally by committees of the subscribers; the internal distribution and control remaining with the President, assisted by a single colleague.

Wichern's success, on the whole, appears to have been great. As to 117 who had left the house up to 1846, either wholly educated in different trades and reformed, or sufficiently improved to be returned to their relations, the report gives the following table of their conduct afterward: Good, 73; middling, 18; bad, 13; imprisoned or examined by the Police, 6; career unknown, the parties having left Hamburgh, 7; total, 117. This surely exhibits a satisfactory per centage, when it is considered from what class the subjects have been purposely chosen.

A few remarks may now be added on matters of system and detail.

In the discipline of the house, confidence and the rejection of penal restraint—with due precautions against abuse, and under a regimen of order and labor—are carried out in a remarkable manner. The novice, whatever may have been his antecedents, is incorporated, as speedily as possible after admission, with one of the "family" groups. If he be perverse, mutinous, or unwilling to work, as he often is, the example and advice of his companion is relied on to tame his stubbornness nearly as much as the monition of his superior. No fear is shown of contamination from the fresh evil brought in by the new comer; nor is there any formal rule of non-intercourse. In extreme cases of brutal or blasphemous talk, a short period of absolute silence may be prescribed to the offender as a medicine; but this is seldom needed. The novice finds himself in another world; he is made to feel that his past will not be remembered against him—even the runaway, when caught and brought back, is received as if for the first time. Parents and relations, after due probation of the novice, are allowed free access to any inmate; but so as not to derange his appointed task, or to interference with his discipline. There is no restriction on the overseers as to their converse with the pupils, but in one important circumstance—the principal knows what their history has been before entering.

Under such general conditions, the good spirit of the place—its order, active work and cheerful play—kind control from above, and the influence of humanized comrades on every side—are found to change for the better in a short time, all but the most obdurate, shallow and bestial natures. The stupid and self-conceited types of sensual depravity appear to be the most unmanageable.

It is a striking circumstance that there is no express mention of any kind of punishment as a part of the Ragged House regimen. From an incidental notice in one place it would appear that "family discipline" does not exclude personal chastisement in certain extreme cases; but it seems that forcible coërcion is so rarely used, that it need not be specially numbered among the methods of treatment. Constant vigilance on the part of the "Brother" on duty, and a continual appeal, both directly and indirectly, to the better impulses of the pupil, fortified by the example of the well-conducted inmates—together with the constant use of religious exhortation—appear to be the standard means of preserving discipline and repressing crime; and it is averred that they are on the whole found to be amply sufficient. The application of such means to such objects, it is obvious, will be a task requiring the utmost discretion, patience, and experience—but these, it is said, have not hitherto been found wanting.

Among the active means of improvement, it is pleasing to find music taking a high place. Principal Wichern is an excellent musician, and good part-singing is heard through all the establishment—in devotion, as a school exercise, and as a favorite voluntary enjoyment in play hours. We read, that in some of the most hardened new comers the first sign of softening has been an effect of hearing the others sing; and that with all it is found one of the most helpful and humanizing of the various ancillary remedies, as well as an unfailing source of cheerfulness and delight. This truly welcome testimony to the virtue of the most engaging of the fine arts, might almost justify a more literal reading of the old Orphic mythus than is usually adopted by the learned.

The girls, it is stated, are generally more intractable than the boys. The hardest cases of all, we regret to find, are said to occur with subjects of the softer sex—when obstinacy and spite are covered with dissimulation. The most reprobate and stupid boy, it is observed, learns in time to understand where resistance is vain; and, this once understood, is not long in answering to kindness which he rejected at first. A girl of the worst kind, on the contrary, is tenacious in rebellion; and where its outward expression is restrained, is apt to assume a kind of fawning perversity, still more difficult to deal with.

Schoolday Reminiscences.

David Everett had a sprightliness of mind, with a liberal share of wit; rare poetic taste, as his poems show; and was a racy, pungent writer, admirrbly fitted for popular effect. Mr. Everett, in the winter previous to entering Dartmouth College, in 1791, when a teacher in the grammar-school at New Ipswich, prapared a little poem to be recited at an exhibition got up in the academic style, composed expressly for Ephraim H. Farrar, to be spoken by him on the occasion, when only seven years of age. We quote this curiosity, as it appears in Bingham's Columbian Orator. It is a rare sample of juvenile wit, and will be famous so long as a youthful orator appears on the floor of a school or an academy:—

"You'd scarce expect one of my age
To speak in public on the stage;
And if I chance to fall below
Demosthenes or Cicero,
Don't view me with a critic's eye,
But pass my imperfections by.
Large streams from little fountains flow;
Large oaks from little acorns grow;
And though I now am small and young,
Of judgment weak, and feeble tongue,
Yet all great learned men, like me
Once learned to read their A, B, C.
But why may not Columbia's soil
Bear men as great as Britain's isle—
Exceed what Greece and Rome done,
Or any land beneath the sun?
Mayn't Massachusetts boast as great
As any other sister State?
Or where's the town, go far and near,
That does not find a rival here?
Or where's the boy but three feet high
Who's made improvement more than I?
These thoughts inspire my youthful mind
To be the greatest of mankind—
Great, not like Cæsar, stained with blood,
But only great as I am good."

A Visit to Baron Von Humboldt.

A work by Prof. Benjamin Silliman, entitled "*A Visit to Europe in* 1851," has just been issued. It gives some interesting notices of European scholars, from which we select the following:—

BARON VON HUMBOLDT.

In fulfillment of an appointment, we went at one, and were admitted by his faithful servant, the companion of many an arduous journey. His mansion is a plain edifice, situated in a retired part of the city; and he would not have been now at home had not the king gone to Königsberg; for his residence is generally with the king, at Potsdam, who keeps him near his person, as his father did before him, not only for his society and conversation, but, no doubt, also as a counsellor, wise from his many years, and his large experience in the world. We passed through his library, which fills, on all sides, a room of considerable size; and he issued from a door on the remote side of the apartment, opening apparently from his private room. He met us with great kindness and perfect frankness, and with a pleasant rebuke for my having hesitated to call on him, (I had written a note, asking permission to call,) implying that he was not ignorant of my position and efforts at home. I then introduced my son, and Mr. Brush, and we were at once placed perfectly at our ease. His bright countenance expresses great benevolence; and from the fountain of his immense stores of knowledge, a stream, almost constant, flowed for nearly an hour. He was not engrossing, but yielded to our promptings, whenever we suggested an inquiry, or alluded to any particular topic; for we did not wish to occupy the time with our own remarks any further than to draw him out. He has a perfect command of the best English, and speaks the language quite agreeably. There is no stateliness or reserve about him; and he is as affable as if he had no claims to superiority. His voice is exceedingly musical, and he is so animated and amiable that you feel at once as if he were an old friend. His person is not much above the middle size; he is not unlike in form to the late Colonel Trumbull. He stoops a little, but less than most men at the age of 82. He has no appearance of decrepitude; his eyes are brilliant, his complexion light; his features and person are round, although not fat; his hair thin and white; his mind very active, and his language brilliant and sparkling with bright thoughts. He alluded in a flattering manner to our progress in knowledge in the United States, and to the effect which *The American Journal of Science and Arts* had produced in promoting it. He showed himself perfectly acquainted with the progress of physical science and general improvement in our country, and particularly commended the labors of Colonel Fremont in the Far West, of Professor Baché in the coast survey, and of Lieut. Maury in navigation. Bringing out his maps, and tracing his lines without glasses, he pointed out a channel of communication across the Isthmus of Darien, which he had observed and described more than forty years ago, and to which his attention had been recalled by a paper of Capt. Fitzroy's in *The Journal of the Royal Geographical Society.* He showed us that there are no mountains in the course he indicated, which is more southern than any of the existing routes, and that it possessed several important advantages. I alluded to his brief visit in the United States in 1804, when he traveled no further north than Philadelphia. He told us that he passed three weeks at Monticello with the late Mr. Jefferson, who entertained him with an extraordinary project of his inventive but often visionary mind, regarding the ultimate division of the American continent into three great Republics, involving the conquest of Mexico and of the South American States. He discussed many topics regarding the United States. The discovery of gold in California furnished him an abundant theme—our topography, climates, productions, institutions, and even political controversies, were all familiar to him.

Baron Humboldt, although associated intimately with kings, is evidently a friend to human liberty, and rejoices in the prosperity of our country. He made some very interesting remarks on the present state of Europe, and on the impossibility of keeping down moral power by physical force. In his library hung an excellent likeness of the King, and another of his own brother, the late William Humboldt, the eminent philologist and ethmological antiquary. We retired greatly gratified, and the the more so, as a man in his 83d year might soon pass away.

The Mocking Bird of America.

The American mocking bird is the prince of all song-birds, being altogether unrivaled in the extent and variety of his vocal powers; and, besides, the fullness and melody of his original notes, he has the faculty of imitating the notes of all other birds, from the humming bird to the eagle. Pennant states that he heard a caged one imitate the mewing of a cat, and the creaking of a sign in high winds. Barrington says his pipes come nearest to the nightingale of any bird he ever heard. The description, however, given by Wilson, in his own inimitable manner, as far exceeds Pennant and Barrington as the bird excels his fellow songsters. Wilson tells us that the ease, elegance, and rapidity of his movements, the animation of his eye, and the intelligence he displays in laying up lessons, mark the peculiarity of his genius. His voice is full, strong, and musical, and capable of almost every modulation, from the clear and mellow tones of the wood-thrush to the savage scream of the bald eagle. In measure and accents he faithfully follows his originals, while in strength and sweetness of expression he greatly improves upon them. In his native woods, upon a dewy morning, his song rises above every competitor, for the others appear merely as inferior accompaniments. His own notes are bold and full, and varied seemingly beyond all limits. They consist of short expressions of one, or at most five or six syllables, generally uttered with great emphasis and rapidity, and continued with undiminished ardor for half an hour, or for an hour at a time. While singing, he expands his tail, glistening with white, keeping time to his own music; and the buoyant gaiety of his action is no less fascinating than his song. He sweeps round with enthusiastic ecstacy; he mounts and descends, as his song swells or dies away; he bounds aloft with the celerity of an arrow, as if to recover or recall his very soul, expired in the last elevated strain. A by-stander might suppose that the whole feathered tribe had assembled together on a trial of skill—each striving to produce the utmost effect—so perfect are his imitations. He often deceives the sportsman, and even birds themselves are sometimes imposed upon by this admirable mimic. In confinement, he loses little of the power or energy of his song. He whistles for the dog; Cæsar starts up, wags his tail, and runs to meet his master. He cries like a hurt chicken, and the hen hurries about with feathers on end, to protect her injured brood. He repeats the tune taught him, though it be of considerable length, with perfect accuracy. He runs over the notes of the canary and red bird with such superior execution and effect, that the mortified songsters confess his triumph by their immediate silence. His fondness for variety, some suppose, injures his song. His imitation of the brown thrush is often interrupted by the crowing of cocks; and his exquisite warblings after the blue bird are mingled with the screaming of swallows or the cackling of hens. During moonlight, both in the wild and tame state, he sings the whole night long. The hunters, in their nocturnal excursions, know that the moon is rising, the instant they hear his delightful solo.

After Shakspeare, Barrington attributes, in part, the exquisiteness of the nightingale's song to the silence of the night; but, if so, what are we to think of the bird which, in the open glare of day, overpowers and often silences all competition? The natural notes of the American mocking bird are similar to those of the brown thrush. [Audubon.

Another White African.

The following account is given by E. C. Hood, M. D., of Whiteville, Harris Co., Ga. Charlotte is a woman thirty-four years old, and living within one mile of me, whose skin is as fair as that of any lady of Caucassian blood, and who was as black at the age of eleven as any African. She says her health has been uniformly good, with the exception of one 'spell of bowel complaint' which occurred when she was about ten years old; some time after which a white spot appeared on her forehead, which gradually though slowly enlarged. In the mean time other spots appeared on different parts of the face, which also increased in size, until the whole face became perfectly white. The change in the color of her face was completed in about six years, and she says that after her face 'turned white,' her whole body changed in one week. I saw her frequently during the metamorphosis, and noted its progress, during which time her countenance was so hideous that she was a fright to all the juveniles of the neighborhood.

She is at present strictly a white woman, except her eyes and hair, which are those of the negro—the latter, however being whitish all around the margin. The skin freckles and is easily blistered by the sun. She is a good servant, has ordinary intelligence, has had ten healthy children, all of whom are as black as their father, who is a full-blooded African.

The above are the facts of this 'strange freak of nature.' Was the change a pathological or a physiological one? I am inclined to the latter opinion, because the subject was in good health, and the skin seemed to be so during the change. But what strange whim possessed the absorbents to remove the pigmentum nigrum. [Med. and Surg. Jour.

Sharp Shooting.—A rifle-shooting match came off near Troy last week between a Mr. Williamson, of New York, and N. Lewis, of Troy. The match was for $400, offered by Williamson, the challenger, and won by Mr. Lewis. The distance 40 rods, each having 20 shots. Plain globe sights were used. Mr. Lewis' string, (reckoning the distance of each ball from the center,) measured 36 inches, and Mr. Williamson's 61. Mr. Lewis' shots averged only 1 and 1½ inches from the center point, and Mr. Williamson's 3 inches. Mr. Williamson was considered the best marksman in the State prior to shooting with Mr. Lewis. But few bets were made before the shooting commenced, but after Mr. Lewis' fourth shot, offers of five to one were made on him, but none taken. Mr. Lewis has won several "matches" within the last three years, amounting in all to over $1,000. Mr. Williamson used a rifle made in New Haven, Conn., and Mr. Lewis one of his own manufacture. Altogether, the shooting was considered the best ever done in these parts. Six hundred and sixty feet is a long shot.

If spring puts forth no blossoms, in summer there will be no beauty, and in autumn no fruit. So, if youth be trifled away without improvement, riper years will be contemptible, and old age miserable.

Preserving Herbs.

There are few persons who would not be occasionally benefitted by a cup of good herb tea. I do not mean such as is made from herbs dried in the sun, and boiled for half an hour in an old tin cup. Such a mess as that would make even a well person sick, who had ever known a better plan.

By attending to the following directions, all country people can have good herbs; and if they wish to give a city friend some acceptable trifle in return for their dinner when they go into the city shopping, let them roll up and carry a good bundle of various kinds of herbs, for in the city even a very small package costs a sixpence, and a large proportion of stems at that.

All kinds of herbs should be picked as soon as they begin to blossom, the dust rinsed off, the leaves and flowers stripped from the stems and spread on tins or clean paper, and exposed to a moderate artificial heat till perfectly dry and crisp, then put away in a clean, dry place. When required, make the tea just as you would green tea for table. Herbs are better dried in the shade than in the sun, but a moderate heat from the stove or oven is still better. [Rural New Yorker.

Improved Carriage Springs.—The editor of the *Home Journal* notices, among other ingenious inventions exhibited at the Crystal Palace, a newly invented carriage spring, which combines simplicity with lightness. It says:—

"Mr. Hubbard, a yankee, doubtless, abolishes all the old complexities, and simply rests the body of the carriage upon four straight sticks of elastic ash, which extend from axle to axle. The under part of the vehicle is rounded; and the thing is so managed that the springs cannot break, unless they are pulled asunder lengthwise. The advantages are, a saving of twenty-five dollars in expense, and fifty pounds in weight, besides a greatly increased luxury of motion. The simplicity of this improvement is another illustration of the old remark that the best way of doing things is always found out last. Mr. Hubbard tells with much humor, a story of a boy in Cleveland, who after examining one of the new carriages, turned away with the contemptuous remark, 'any fool might have thought of that'—precisely the effect which very happy inventions always produce upon the mind at first."

VARIETY.

The celebrated John Hunter is said to have made but one pun in his life, and that was when lecturing in the Windmill-street School of Medicine. In demonstrating the jaw-bone, he observed that the bone was known to abound in proportion to the want of brains. Some students at the time were talking instead of attending to the lecture, upon which Hunter exclaimed, "Gentlemen, let us have more *intellect* and less *jaw*."

Dr. Goldsmith having been requested by a wife to visit her husband, who was melancholy, called upon the patient, and, seeing that the case was poverty, told him he would send him some pills, which, he had no doubt, would prove efficacious. He immediately went home, put ten guineas in a pill-box, and sent them to the sick man. The remedy had its desired effect.

An old physician called Ingerhouz, who, when he was told that old Frederick of Prussia was dead, asked anxiously, "Are you very sure dat he is dead?" "Quite sure." "On what authority?" "Saw it in the papers." "You are very, very sure?" "Perfectly so." "Vell, now he is really dead, I vill say he vas de greatest tyrant dat ever existed."

Dr. Caspar, of Berlin, calculates that the mortality among bachelors, from the age of thirty to forty-five years, is twenty-seven per cent.; while among married men of the same age, it is only eighteen per cent. Out of a given number, forty-one bachelors only reach the age of forty years; seventy-eight married men reach that age.

The library of a clergyman lately deceased in England was valued at three pounds, while his wine was estimated to be worth three hundred dollars. Some one observed that he must have thought, as an apostle did, that "the letter killeth, but the spirit giveth life."

The number of miles of railroad completed, and in running order, connecting the City of Chicago with the country, amounts to 835 miles, and the number that will be completed in operation by the first day of next March, 1,252 miles.

Upon the house in Edinburgh occupied by John Knox, which is still standing in a fine state of preservation, was inscribed the beautiful motto of the noble Reformer, now clearly legible, "*Love God above all, and your neighbor as yourself.*"

An old writer said that when cannons were introduced as negotiators, the canons of the church were useless; that the world was governed first by *mitrum* and then by *nitrum*—first by St. Peter, and then by salt petre.

An itemizer, at a late evening sewing-party, reports that one young lady made the exclamation: "I thought I should have died!" one hundred and twenty-eight times; and she put the inquiry, "Did you ever?" one hundred and thirty-seven times.

If we scrutinize the lives of men of genius we shall find that activity and persistence are their leading peculiarities. Obstacles cannot intimidate, nor labor weary, nor drudgery disgust them.

Dr. Franklin says a man as often gets two dollars for one he spends in informing his mind, as he does for a dollar he lays out in any other way.

"Very difficult, is it?" said Dr. Johnson once, when a small child had finished playing a piece of music, "I wish it had been *impossible*."

The Jerry Rescue Celebration at Syracuse on Saturday, went off peaceably, notwithstanding the fears and secret wishes of the opponents of the movement.

The finger ring which was lost in 1729, in the South Mill Pond, Portsmouth, N. H., have been found within a few days.

Little minds rejoice over the errors of men of genius, as the owl rejoices at an eclipse.

The book of Esther has ten chapters, but neither the words Lord nor God appear in it.

Don't rely too much on the torches of others; light one of your own.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishe the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 24 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

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The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

(Continued from the Recorder of Oct. 13.)

But besides such inferential evidence of the observance of the Sabbath by the restored Israel, as implied in their reöbservance of the whole Law, its Millennial sanctification is matter of express prediction. Among other of the ordinances specified by Ezekiel, we read that "it shall be the Prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the Feasts, and in the new-moons, and *in the Sabbath*, in all solemnities of the house of Israel. He shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel." Ezek. xlv. 17. Reference to their continued observance of the Sabbath, in connection with that of the new moons, is indeed made again and again: "Thus saith the Lord God, The gate of the inner court that looketh toward the east shall be shut *the six working days;* but *on the Sabbath* it shall be opened, and in the day of the new moon it shall be opened. And the Prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering, and his peace-offerings, and he shall worship at the threshold of the gate; then he shall go forth, but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate, before the Lord, *in the Sabbaths*, and in the new moons." (xlvi. 1—3.) And, in the verses immediately following, the sacrifices are prescribed both for "the *Sabbath* day" and for "the day of the new moon." (Ver. 4—7.) And when the Prince prepares "a voluntary burnt-offering, or peace-offerings voluntarily unto the Lord," it is to be "as he did on *the Sabbath* day." (xlvi. 12.)

It cannot be necessary that we should insist that "the Sabbath" in such texts is the Seventh Day of the week—the day sanctified and blessed from the beginning of the world. Nor should it be necessary to repeat, that no other day is ever spoken of, in either the Old Testament or the New, as the weekly Sabbath. But that it is the same Sabbath which the Israelites were of old commanded to "remember" that is thus spoken of, is farther evident by the complaints of Israel's previous Sabbath profanation, and the divine acknowledgment of their fidelity in its true observance in Millennial times. Remonstrating with them by the mouth of the prophet Ezekiel, on account of the sad moral and spiritual condition of His people, God speaks thus of the aggravation of their transgression: "Moreover, this they have done unto me; they have defiled my sanctuary in the same day, and have *profaned my Sabbaths.*" Ezek. xxiii. 38. And in the preceding chapter, among other evils specified, He says, "Thou hast despised mine holy things and hast *profaned my Sabbaths.*" Ezek. xxii. 8. And in a subsequent part of the same chapter we read: "And the word of the Lord came unto me, saying, Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have *hid their eyes from my Sabbaths*, and I am profaned among them." Ver. 23—26. But the contrast to this their evil condition is also furnished in the portraiture of their future fidelity, furnished by the prophet, when, in the same series of predictions to which we have already referred, he gives it as one of the characteristics of Israel's restored and converted state, that their honored and acknowledged priesthood shall then do what had all along been required of them, but which previously they had neglected to do. Now, says Jehovah, "*they shall* teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; and they shall judge it according to my judgments; and they shall keep my laws and my statutes in all mine assemblies; *and they shall hallow my Sabbaths.*" Ezek. xliv. 23, 24. Here, then, is the complete rectification of the evils previously denounced. The specification of sins in the one case is perfectly parallel with the contrasted list of performed duties in the other. In each particular, the correspondence is obvious; and, therefore, that as the Sabbath, the profanation of which God so deplored, was unquestionably the Seventh Day, so also must it be the Seventh Day which God so pleasingly acknowledges they *now "shall* hallow."

These "priests the Levites, the sons of Zadok," *themselves* faithful, and taught of God, will teach His people the import and importance of the divine statutes—having the holy Law for their guidance. And it is worthy of observation, that while, by the prophet, God foretells the return of His people to their allegiance, and of these His priests as teaching generally and entirely His statutes and judgments, that it is yet added specifically, "They shall hallow my Sabbaths." And while the ordinances of the Sabbath, as distinguished from other days, are expressly appointed—their sacrifices differing again, as under the Levitical institutions of old—so also is it to be observed, that *the weekly* Sabbath is distinguished unmistakably from all other sabbatical festivals appointed for Israel. Not only, indeed, does it here, again and again, receive its definite and peculiar title of "*the* Sabbath day"—a title which the first day of the week never receives in either the Old Testament or the New—but it is also put in express contradistinction to "the six working days," (Ezek. xlvi. 1, 4,) while the fact that there are still "*six* working days" necessarily excludes the *first* day from participation in the sacredness of the Sabbath, and thus exposes the error of those early Christians, and a refutation of the conceit continued in the Ecclesiastical constitutions, which authoritatively consecrated both Sabbath and Sunday to sacred uses. There is still "the Sabbath day," and still also, "the six working days." And as the period pointed to is that of "THE RESTITUTION *of all things*," of which the prophets speak, we are fairly entitled to conclude, that none of the prophets can have spoken of the first day of the week as intended by God to take the place of the Sabbath—otherwise it would have been *restored* to that place. The prophets have nowhere spoken of such alleged change. Frequent reference is made by them to the Sabbath of the Lord. Its character and purpose are exhibited; its neglect is bewailed; its desecration is denounced; its faithful observance by His people hereafter, is foretold; and blessing is promised to all who call it a delight, holy unto the Lord, and honorable. But as the word of God contains no intimation, direct or indirect, of any change of the day, meditated or desired by the Lord, so neither do we find any such change included among the things *restored* in the long-desired day. But conspicuous among the things to be taught by the faithful sons of Zadok, and restored in the affections and practical observance of God's people, is their sanctification of His holy and blessed Sabbath. Long has creation groaned under the burden of corruption, and the value of the Sabbath as the appointed memorial of God's creative power, wisdom, and goodness, has not been appreciated as it ought; but when all things are restored, the Sabbath, suggestive and significant of His rest after He had looked upon the works of His hand and pronounced them all to be "very good," shall fully serve its proper purpose. Creation shall have now received its Maker, resident in the earth, as its acknowledged King—for by Him who is the image of the invisible God "were all things created, that are in heaven, and that are in earth, visible and invisible,"—the curse which rebellion brought shall be removed, the earth everywhere abundantly bringing forth its fruits, and Israel especially receiving at the Lord's hand *better* than at their beginnings—in grateful memorial of Him who made and who redeemed them, Israel, God himself declares, "shall hallow my Sabbaths."

(To be continued.)

A DISFIGURED SOUL.

Gold well gotten is bright and fair; but there is gold which rusts and cankers. The stores of the man who walks according to the will of God are under a special blessing, but the stores which have been unjustly gathered are accursed. "Your gold and your silver is cankered, and the rust of them shall be a witness against you, and shall eat up your flesh as fire." Far better have no gold at all than gold with that curse on it. Far better let cold pinch this frame, or hunger gnaw it, than that the rust of ill-gotten gold should eat it up as fire.

Perhaps you may once or twice in your life have passed a person whose countenance struck you with a painful amazement. It was the face of a man with features as of flesh and blood, but all hue of flesh and blood was gone, and the whole visage was overspread with a dull silver-gray and mysterious metallic gloss. You felt wonder, you felt curiosity, but a deep impression of the unnatural made pain the strongest feeling of all which the spectacle excited. You found it was a poor man who, in disease, had taken mercury till it transfused itself through his skin and glistened in his face. Now, go where he will, he exhibits the proof of his disorder, and of the large quantity of metal he has consumed. If you had an eye to see the souls that are about you, many would you see—alas, too many—who are just like that; they have swallowed doses of metal—ill-gotten, cankered, rusted metal—till all purity and beauty are destroyed. The metal is in them, throughout them, turning their complexion, attesting their disorder, rendering them shocking to look upon for all eyes that can see souls. If you have unjust gains, they do not disfigure the countenance on which we, short-sighted creatures look; but they do make your soul a pitiful sight to the great open Eye that *does* see. Of all poisons and plagues, the deadliest you can admit to your heart is gain which fraud was won. The curse of the Judge is in it; the curse of the Judge will never leave it; it is woe, and withering, and death to you; it will eat you; it will eat you up as fire; it will witness against you—ay, were that poor soul of yours, at this precise moment, to pass into the presence of its Judge, the proof of its money-worship would be as clear on its visage as the proof that the man we have described has taken mercury is plain upon his.

At a church on Sunday morning, the clergyman who supplied the pulpit, in the absence of the regular pastor, rather surprised the congregation by stopping in the midst of his discourse, and remarking, that "he was so constituted that it was unpleasant for him to observe any one reading while the services were going on."

GIVE! GIVE!

BY REV. J. SMITH, CHELTENHAM, ENGLAND.

"The sun gives ever; so the earth—
What it can give, so much his worth,
The ocean gives in many ways—
Gives paths, gives fishes, rivers, bays;
So, too, the air, it gives us breath—
When it stops giving, in comes death.
Give, give, be always giving;
Who gives not is not living.
The more we give,
The more we live.

"God's love hath in us wealth upheap'd,
Only by giving is it reap'd.
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not is not living.
The more we give,
The more we live."

CALIFORNIA—MORALS, MINING, &C.

The following letter from our friend Paul Stillman, bearing date of Downieville, California, Sept. 10, 1853, gives much valuable information, and will no doubt prove exceedingly interesting to many of our readers.

Downieville, the place where I have been located for the past two months, is in latitude 39 deg., 33 min., 16 sec., and in west longitude 120 deg., 39 min., 8 sec., 34½ west from the eastern line of the State. It is at the junction of the North and South Forks of the North Yuba, is the county seat of Sierra Co., and is estimated to be 5000 feet above tide water, and is surrounded by hills 3000 to 4000 feet high, on some of which snow still exists. It is approached only by mule trails, though there is a wagon or two here, that were brought down the hill by hitching a good-sized pine tree, top foremost, to them from behind, and a pair of good mules ahead. It must have been a difficult task even then, except at one place on the south, where a good road has been laid out, and in part worked. But even *it* is too steep for a man, with good health and a *conscience* to ride on horseback, and it takes one and a half hours to gain the summit. You would then be on the divide between the North and Middle Yubas, and on one of the best of the wagon roads from the plains, by the Truckee route, into this part of the State, and about 60 miles from Marysville. The climate has beauties. It is day by day the same for some four to six months. I cannot give you the temperature, for I had the ill luck to break my thermometer at sea, and there is but one in the village, of which I can only hear, that it is in the *printing office.* I judge, however, that at midday it is at from 80 degs. to 90 degs., and at daylight at about 50 degs. There is a fine breeze up the river from 10 or 12 o'clock A. M. to 2 or 4 o'clock P. M., which moderates the heat; and the absence of the wind makes the cold less searching, to say the least. From the 26th ult. to the 3d inst., the sky was much clouded, accompanied with varying winds; on the night of both days there was heavy thunder, and on the first a slight sprinkle, and the last a fine shower. It is said that similar weather occurs at the same season every year. It has since been exceedingly clear and beautiful weather, and will probably continue so for two months to come, at which time the rains begin to set in, and the tops of the hills begin to be mantled with snow.

The population of Downieville is from 600 to 800, and, including the miners within ten miles, not less than 5,000. Of ladies there are some twenty, and of other females, *not* ladies, about an equal number. There is no trading station higher on the Yuba, and consequently it has much trade in miners' supplies, which are abundant, and said to be cheap. I will, for illustration, give you a sample of my grocer's bill, every dry substance being by the pound: Flour 16c, ham 33c, butter 63c, cheese 50c, sugar 30c, beans 20c, salt 20c, rice 14c, potatoes 8c, onions 30c, crackers 30 to 40c, corn meal 26c, molasses $3 00 per gal., vinegar $2 50, milk $2 00, fresh beef, 25 to 30c, mutton 50c, garden vegetables, including melons, &c., about 13c, preserved meats, fruits, &c., in quart cans, $18 to $24 per doz. *Liquors and cigars* are very plenty, and I should judge *very* cheap. There are some five or six large public houses or *Hotels*, and as many more boarding houses. Board from $12 to $16 per week, horse keeping $3 per day. Hay 12½c. per lb. by the bale, barley $8 per 100 lbs. There are four blacksmiths' shops, where miners' picks, bars, and other tools, are made and repaired, two tin manufacturers, one cabinet maker, one shoe maker or *cobbler*, one watch maker, and two saw-mills. Of doctors and lawyers I can not give you the number; nor of gamblers, (regular or professional,) for almost every body *gambles a little*, so far as to buy a ticket in a *raffle* now and then, at least; but there are several large saloons where there are several tables each, at which you might nightly see hundreds amusing themselves by paying over their *hard* earnings for the fun of handling or seeing others handle the cards. There *was* a school, but I have heard that "it did not go now;" and there was once an attempt at a church, but it was never finished, the building being merely enclosed, but without windows or slips. There is a Methodist minister—a missionary—here, who attempted to gather a congregation, but so far has failed to do so. Whether he had any of his covenant brethren here for a nucleus, or not, I have not learned. A few weeks ago he published a Card, stating his reasons for coming here, and saying how much he had with him, and how much he had since received, and his present destitution, which, he stated, left him not enough to enable him to leave the place; whereupon, it is said, the gamblers promptly made him up a purse, which *they* thought would be sufficient to enable him to travel so far that he would not be compelled to call upon them again; but I see he is still here, and learn that he has taken the *street* for his field, and made a large increase in his congregation of—*hearers.* Sunday is the business day in Downieville, as in all other mining places in this State. They do not work the mines, but they come to town and buy their supplies, get their tools put in order, exchange interests in claims, gamble, *get on a bender*, and in fact have what they regard doubtless as a glorious time. I send you a bill of an entertainment for next Sunday at our first neighbor's on the north, *Gibsonville*, which you will please accept as a part of this letter. I hope that none of my friends will think, from this condition of Sunday-keeping, that this State is an inviting field for Sabbath-keepers to enter as mission ground. I will assure you, that it is not for *salvation* that men come to *this* country, and if I were allowed to judge in such a matter by men's conduct, I should think that very many of those here came for the sake of *quietly* avoiding it.

The region about Downieville has been one of the richest in gold deposits in the State. The site of the village was once a small lake, or perhaps only a level place in the river, occasioned by a barrier of strong or hard rock, which crossed the course of the river just below the fork, by which means the gold that had been washed from the surrounding hills was checked here in its course. This barrier broke away by degrees, which caused the river to deepen its channel, and by so doing left *flats*, where the gold had been deposited, and where it became deeply covered by the washing down of the hills. My first visit to the place was in company with one of the "49ers," who, like the locusts of Egypt, so quickly overran this whole mountain range. He with his party prospected this place in 1849, and actually pitched their tent on the flat where the village now stands, but saw nothing to invite their shovel and pick, and so passed over the *millions* of dollars that lay here waiting their toil.

Though much has been said by correspondents of gold digging, I suppose little is really understood at home of the gold miner's labors, or of the locality of the gold *dust*, or *lumps*, as it may be. I know not whether it will pay the trouble of communicating; but it will serve to finish out the picture of my present sojourn, and I will venture to take your time, or *mine* at least, to communicate.

It is to be known, then, in the first place, that the whole region was once a level country, or at least that it was comparatively so, and was traversed by large rivers, perhaps by the Sacramento, or one running nearly across the beds of the present small streams, and probably one thousand feet above the present stream. The bed of such a stream, forming one of the best class of gold diggings in the State, runs *through* the present hills, and is cut across by the Feather River, and all of the branches of the Yuba. Whether it has been subject to an upheaval, or whether this elevation of seven or eight thousand feet was original with the present organization of the earth's crust, it is impossible to conjecture, with any show of plausibility; at any rate, there was a slope of that height towards the great valley or *swamp* of the Sacramento, and down that slope the mountain torrents found their way, and the soil is of a nature to wash away easy, when once well soaked. It has been obstructed by little *formidable* or strong rock, and it has cut down rapidly, probably at first forming cascades or falls, as in almost all such circumstances are liable to do; and as it would rapidly recede in such a soil, it would form a deep gulch, into which the banks would cave, and the soil be washed away, and the stone broken and ground up. A subsequent series of falls would be formed, acting upon the harder rock and slate, which in many cases fell off to the side of the original, leaving it high up the bank of the river. These second falls, or series of falls, like the first, formed like gulches or chasms, into which more extensive *slides* and *caving in* and washing occurred. The last have worn deeply into the bed rock; the former, but little. It is thus that the gold, which was very sparsely scattered over the country, has been gathered together in the bottoms of these river beds, which are now from one to three thousand feet deep, and from one to two miles wide at the top, and including the tributaries, greater and less, probably averaging from ten to twenty miles. At the bottom it is only the width of the stream, with an occasional *flat.*

The art of the miner is to receive or *gather* the gold that has been thus placed in the bed of the river, and in almost all cases *on the bed rock.* When it occurs in the old beds, it is by washing off the top soil and removing the stones with the pick and shovel; and this forms the class of diggings called *bank* digging or *slicsing.* If the top soil does not contain gold in appreciable quantities, and particularly if there is much of it above the bed rock, the gold is got out by what is called *tunneling* or *drifting.* An entrance is made in the bank a little lower than the supposed or ascertained place of the bed rock, into which the miner works his way, in most cases shoreing up the top soil or stones, and in some cases fairly roofing and siding up the passage. In others the stones are so compacted as to require neither. When they have worked a passage of 50 to 500 feet, and they strike a fortunate locality, they may find $100 to $200 per day, but seldom over one to two ounces to each hand, for a few months; perhaps as often *nothing at all.* But to get the gold, all of the stones, gravel and earth taken from a given distance from the bed rock, are to be *washed.* That is no easy task, unless water is plenty, which is generally *not* the case on a *sidehill.* To obtain this, they provide a spirit level, and starting from their mining ground, they extend the level up stream, and *around streams*, until they find water of such height that they can lead it to the mine. Then they return and dig a ditch or build a flume, or conjointly, as best answers their end, up to where the level strikes the stream. A dam is then thrown across, and so much of the water directed from its channel as will answer their demand. Such ditches or canals are now being extended all over the mining region in the State, some of them extending over a range of ten, twenty, and even fifty miles, crossing valleys above 100 feet from the ground, and supplying nearly or quite as much water as the Croton Aqueduct of New York. The water being on the ground, a certain quantity is taken, say two inches deep, into a *sluice box* or range of troughs about 1 foot wide and from 50 to 200 feet long, and having a descent something like of 1 foot in 15 or 20. Into this whatever is to be washed is thrown, and is borne by the current downward, the stones rolling and tumbling, and the soil mixing with the water and floating off to the end, whence it falls into the abyss below, or is again caught to answer the end of some one on a lower level. A casual observer would think that *all* was gone; but not so. These sluice boxes are provided with what are called *riffles*, or nitches in the bottom, where the gold falls, and is kept out of the current. Some of these are a simple *grating* across the box; others are perforated iron plate; but both in sufficient quantity to take up all of the gold. These riffles are all to be cleaned out daily, and the gold, earth, stones, &c., carefully washed out in a pan by an experienced man, and whatever gold is found is dried and again subjected to the further operation of *blowing* out the black iron sand always found with it.

The method pursued with the soil, stones, &c., found in the *river beds*, is the same, excepting that a *tom* is very generally substituted for the riffles. The tom is a box some ten feet wide, and eight or ten long, the lower end provided with a perforated iron plate, which is curved up so as to form an end of such height that nothing shall be carried over it. Into this the same quantity of water as in the sluices is introduced, and the dirt is thrown in in larger quantity, as from a wheel-barrow or bucket, and a man is stationed at the tom to agitate the matter with a shovel until the soil is all washed away, when the stones are all shoveled into a heap or into the stream. A shallow box, with still shallower partitions crosswise, is placed beneath this perforated iron plate, into which all the fine gravel, gold dust, &c., falls—the heavier particles going to the bottom, while those of less gravity are borne away by the constant flow of water. But the tom is not confined to the river mines, nor the sluice boxes to the banks and drifts; each is used as circumstances control.

But the principal difference in the two kinds of operation is in the method of *getting the dirt to wash.* It is of no use to go and get the soil from the bottom of the streams. It must be taken from within one foot of the bed rock, and this is from three to twenty feet below the bed of the stream, and covered with immense boulders and lesser stones and gravel, and often cemented with iron oxide. To get down to it, the river is to be taken out of its bed. It cannot be dammed and turned aside, as in a level country, but it is to be *flumed*, which is done by laying sleepers made of trees or logs upon the stones, or building up piers of stone or of other logs for them, and cross-ties upon them, upon which they build a box or spout sufficiently large to contain or conduct the water of the river. A dam is then thrown across the stream at the head, and another at the foot, and the job is done. It may appear to be an easy operation, but when it has to be done, it appears quite the reverse. This frame work has to be laid in such a manner that it will sustain the whole weight of the water, and at the same time it has to be done with a view to its removal piece by piece, as they remove the soil below, and it has to be done in water at 50° temperature, often working in water up to the waist, with a stream rushing and roaring over its rocky bed, and with a burning sun on your head;—and it is to be done in a hurry. It cannot be begun until the river is nearly at low water mark, and you must have scraped and chiseled off the whole surface of the bed work, and removed every stone and all of the gravel, and much of it twice. Add to this, there are springs, leakage of dam and of the flume, to be provided for. This requires pumping apparatus to be provided. Then there is water to be made available for washing the dirt, and sluicing boxes or toms to be erected; there are derricks for removing the heavy stones to be rigged up; and then comes the constant break downs, arising from bad workmanship, haste, poor material, and perhaps worse engineering; then the constant illness of some *imprudent* man—and it is a wonder that they are not all sick—and you may gather some idea of working the river beds. And for all of this you may never get the gold that would pay the *whiskey* bill of any of the company—while others make a pile speedily.

A panorama of the Yuba for ten miles, showing fairly all of the mining operations, with the flumes, water wheels, connected with pumps, and the contrivances for working them, would make a most inviting show to such as wish to know the *modus operandi* of getting gold. I think there are not less than 200 water wheels in that distance; and then the countless drifts into the sides of the hill, exploring for old beds, and the shafts sunk in the ground for the same purpose, often suggesting the idea of pigeon coops on a farmer's barn, from their number and their order. There is not within a circuit of five miles a foot of ground where human conjecture can locate a "*pocket*," but what a shaft has been sunk, or a drift run. Whole acres of ground stand on posts; and yet they say they have not begun to exhaust the gold from the place.

EXCUSES FOR NOT GOING TO CHURCH.—There is no excuse so trivial, that will not pass, upon some men's consciences, to excuse their attendance at the public worship of God. Some are so unfortunate as to be always indisposed on the Lord's day, and think nothing so unwholesome as the air of the church. Others have their affairs so oddly contrived, as to be always unluckily prevented by business. With some it is a great mark of wit, and deep understanding, to stay at home on Sabbath. Others again discover strange fits of laziness, which seize them particularly on that day, that confine them to their beds. Others are absent out of mere contempt for religion. And, lastly, there are not a few who look upon it as a day of rest, therefore claim the privilege of their castle, to keep the Sabbath by eating, drinking, and sleeping, after the toil and labor of the week. Now, in all this, the worst circumstance is, that these persons are such whose companies are most required, and who stand most in need of a physician. [Dean Swift.

DODDRIDGE'S MOTHER.

The incident related of Dr. Doddridge's early history, referring to the manner in which his mother imparted instruction to him when a child, is well told in the following passage. We copy from the Sermon of Prof. Phelps, on "The Certainty of Success in Preaching," delivered before the Congregational Pastoral Association, and published in the *Bibliotheca Sacra:—*

About one hundred and fifty years ago, there lived in a stifled street in London, a tradesman and his wife, who watched with many misgivings the slender form and pale cheek of a little boy, their only son, and, with one exception, the only survivor of twenty children. The utmost they dared to hope for, as the result of parental faithfulness, was, that "poor little Philip" might, by the grace of God, be prepared for an early death. For this they labored and prayed and wept together. The chimney of the family-room, where they usually sat after their evening meal, was ornamented, according to a fashion which had been imported from Holland, with a series of painted tiles. On those tiles were pictured, with rude taste, scenes and events recorded in the Scriptures. There, "in deep blue on a ground of glistering white," were Adam and Eve and the serpent. Next in order were Elisha's bears devouring the irreverent children. Then followed Joseph in the pit into which his brethren cast him. And here, at the end of the series, we may suppose, stood the stern men who frowned on the little children as they came to Christ. Those pictured tiles were to "poor little Philip's" unlettered mother, more precious than the gold of Ophir. They were her pictorial Bible. In her homely way, she expounded them to her son as he was seated by her side in the old arm-chair. She poured into his curious ear her rude but truthful conceptions of man's lost condition, of God's wonderful providence, and of His more wonderful grace. She found a willing pupil. God's truth, extracted by maternal diligence from that painted wall, sunk deep into the pale boy's heart. His delicate sensibilities grew around it and became rooted in its embrace. The distinguishing feature of his youtful piety was a love of the Bible. It grew with his growth and strengthened with his strength. It fashioned itself in the depths of his soul into the germ of a hidden purpose, which the providence of God at length developed. Thirty years afterwards, when the Rev. Dr. Philip Doddridge was engaged in the work of composing the 'Family Expositor,' he traced back the impulse, which by the grace of God had moved him to that work, to those old Dutch tiles which had been the text-book of his early lessons in his mother's arm-chair. It was the remembrance of them, which quickened and sustained his zeal in the protracted labor of that which he considered his life's work. That remembrance it was, which lighted up his study-lamp for his labors upon the Family Expositor, at four o'clock of the winter mornings, through a period of twenty years. That it was, which forbade him to turn aside from the exposition of the Bible for any inferior service. Only in obedience to the earnest and oft-repeated solicitations of his friend, Dr. Isaac Watts, did he consent to the digression of composing the Rise and Progress. And when at last he lay down to die, in a strange land, it was his strong consolation, that he had been permitted to see three volumes of the Expositor given to the world. Since that time, a hundred years have come and gone, but the work of Doddridge lives. Considered as one of the earliest and most successful of popular English commentaries on the Bible, and as a link in the chain of causes which have created a biblical literature for the people, it is destined to live forever. The earthquake of Lisbon, which occurred soon after his death, rocked the ground where his bones reposed. It was a fit emblem of the commotion with which every benighted land shall one day be roused by the dissemination of the sacred Scriptures.

MAY YOU DIE AMONG YOUR KINDRED.

It is a sad thing to feel that you must die away from your home. Tell not the invalid, who is yearning after his distant country, that the atmosphere around him is soft; that the gales are filled with balm, and the flowers are springing from the green earth; he knows that the softest air to his heart would be the air that hangs over his native land; that more grateful than all the gales of the south would breathe the low whispers of anxious affection; that the very icicles clinging to his own eaves, and the snow beating against his own windows, would be far more pleasant to his eyes than the bloom and verdure which only more forcibly remind him how far he is from that one spot which is dearer to him than all the world beside. He may, indeed, find inestimable friends, who will do all in their power to promote his comfort and assuage his pains; but they cannot read, as in a book, the mute language of his face; they have not learned to wait upon his habits, and anticipate his wants, and he has not learned to communicate, without hesitation, all his wishes, impressions, and thoughts, to them. He feels that he is a stranger; and a more desolate feeling than that could not visit his soul. How much is expressed by that form of Oriental benediction, "May you die among your kindred."

THE MISSIONARY.—There is no employment more honorable, more worthy to take up a great spirit, more requiring a generous and free nature, than to be the messenger and herald of heavenly truth from God to man; and, by the faithful word of holy doctrine, to procreate a number of faithful men, making a kind of creation like to God's, by infusing his Spirit and likeness into them, to their salvation, as God did unto him; arising to what climate soever he turn him, like that SUN of righteousness that sent him, with healing on his wings, and new light to break in upon the chill and gloomy hearts of his hearers, raising out of darksome barrenness a delicious and fragrant spring of saving knowledge and good works. [Milton.

The Sabbath Recorder.

New York, October 20, 1853.

ANNIVERSARY AFTERTHOUGHTS.

Our last Anniversaries have suggested a few thoughts, of which we cannot, probably, make a better disposition than to give them to the readers of the *Recorder*.

1. It is desirable that our missionary labors be prosecuted more efficiently. China will soon be open throughout its length and breadth. The missionary field will no longer be confined to a few seaports on the coast, but will embrace its four thousand walled cities, and its three millions of inhabitants. From all the interior provinces, and from all her back settlements, will come up the Macedonian cry; and if it be not sounded in louder tones to Seventh-day Baptists than to any other class of people, we are much mistaken. Yet Seventh-day Baptists, we fear, will not be ready for it. They have not the men to send as missionaries to that great country. They are not prepared to occupy the important stations that will claim their attention, and others will seize upon them. Is not the thought humiliating?

2. It is important that some efficient measures be adopted to encourage those whom God may have called to the work of the ministry. More ministers we must have, or else the denomination must run down. Something like one fifth of the whole number of our churches is destitute of pastoral care. Most, if not all, of these destitute churches present very important fields of labor. Yet we see no prospect of their being soon supplied. How long must this state of things continue? We ask the question, not because we suppose that churches can create ministerial gifts at pleasure, but because we think it not unlikely that there has been a failure to seek out, and properly encourage, such young men as God may have filled with a desire for the work. Choice plants are cultivated in gardens and hot-houses; we do not expect to see them growing in fallow ground. And it would be a marvelous thing, if young ministers should spring up, and become matured, in churches where the fallow has not been broken for years. It is only in a mellow and well cultivated soil that *young* prophets can thrive. And we are most solemnly impressed with the fact, that the soil of most of our churches is not adapted to the growth of those who might, under favorable circumstances, be brought out as efficient laborers for God. We want more piety—more whole-hearted consecration to God—more of the spirit of prayer—more earnestness for the cause of truth.

3. We need (if we could have it) a good Theological School. We are not so particularly impressed, as some are, with the danger of sending our young men to the schools of other denominations; on the contrary, we think it has a liberalizing and elevating effect to have them brought into contact with the good of all persuasions. Still we think it quite desirable to have an institution of our own. The experience of all denominations is in favor of such institutions. Hamilton and Newton have done great things for the Baptists; Princeton for the Presbyterians. Why could not Seventh-day Baptists be benefited in like manner. It is true, that some want of uniformity obtains among us in regard to our doctrinal views, owing in part to the different sources whence we have been brought together; but, if we mistake not, a good theological school would go far to correct this evil. Many years would not elapse, before we could send out from such a school a ministry, which would do more to consolidate and systematize our theological principles than any other case which could be brought into requisition. Let us have such a school. At all events, let us have a beginning towards it. Let something be done with the least possible delay, that shall have an eye towards such an establishment, and that shall continue to keep the thing in view till it stands before us a thing accomplished.

4. We need a good denominational building in the city of New York. We presume that the day is long since past, that elicited doubts whether this was the place for issuing our publications, and carrying on the operations of our different societies. Nobody doubts it now. Yet we have no suitable building for these purposes. We have no room where our Missionary Board can get together for its deliberations; we are dependent upon a private parlor. If a stranger wishes to inquire about our missionary operations, he knows not where to go. The Corresponding Secretary lives in Williamsburgh, and the Mission Rooms are—nowhere! The Tract Depository and Publishing Society's office are crowded together in a hired apartment, back room, third story, and by no means an inviting place for strangers to visit. We want a different state of things—we want it at once, we cannot afford to wait. There is wealth enough in the denomination to build the desired edifice, and we do believe that, if the denomination lives and maintains respectability, it will be done without much farther delay.

These are a few of our thoughts. We might add others, but as short articles are more likely to be read than long ones, we forbear for the present. T. B. B.

METHODIST TRACT BOARD.—The Managers of the Tract Society of the M. E. Church held their quarterly session at the Mission Rooms, in this City, on the 12th inst. The Treasurer, J. B. Edwards, Esq., reported the receipts of the Society, thus far, to be $5,034. The Corresponding Secretary, Rev. A. Stevens, reported that 30 Conferences have adopted the cause; 12 Conference Agents have been appointed; 45 Colporteurs have been sent out; and $19,000 have been subscribed at the Conferences. The revision of the entire series of the Society's tracts has has been completed, and many substitutions and additions made. The list now includes 440. The volume series includes 50 works, large and small.

ANNIVERSARY FRAGMENTS.

In our hasty sketch, last week, of proceedings at Adams, we were compelled to omit two or three things of which some notice ought to be taken.

On the afternoon of First-day, Oct. 9, the Committee appointed by the General Conference "to take such measures as they may deem proper in regard to our educational interests," called a public meeting for consultation. After a full explanation of the objects of the meeting, the position of our educational affairs, and the wishes of the Committee, the following resolution was introduced, made the subject of remark by several persons, and unanimously adopted:—

Resolved, That the interests of Literary and Theological Education in the Seventh-day Baptist Denomination make it advisable to revive the Education Society formed at Alfred in 1849, under such alterations of the Constitution there adopted, as the Educational Committee of the General Conference, and the Board of said Society, shall deem necessary.

Wm. C. Kenyon then introduced the following resolution, which he advocated in an interesting address, and which was adopted after remarks by several other brethren, among whom were L. Crandall, T. B. Brown, J. Bailey, Geo. B. Utter, J. Greene, and L. Andrus:—

Resolved, That the time has come when immediate measures should be taken to establish a Seventh-day Baptist Theological Seminary.

The following resolutions were also remarked upon by various members of the congregation, and adopted, viz:—

Resolved, That it be recommended to the Conference Committee to investigate, and report to the denomination, or to the Conference at its next session, upon the best location for a Literary and Theological Institution, and the plan by which such an institution may be established.

Resolved, That it be recommended to the Board of the Education Society to take measures to collect funds and appropriate the same at their discretion, to aid young men who are preparing for the Gospel ministry.

Resolved, That the Educational Committee be recommended to take such steps as they may deem expedient for the establishment of a Theological Library.

Pending the last resolution, Thomas B. Stillman stated that he had recently been informed that a valuable library of a deceased Baptist clergyman in England, containing some 2000 volumes, (which were selected mainly by Dr. Joseph Stennett,) was soon to be sold at auction under a government order, unless previously disposed of at private sale, and that it could now be bought for about $1000. It was finally resolved to open a subscription on the spot for the purchase of this library, and in half an hour over $900 was subscribed for the object.

The exercises of this afternoon, as a whole, were deeply interesting, and did much, we doubt not, to advance the cause of education among us.

The evening following First-day was devoted to a Missionary Conference. This meeting we were unable to attend, and we have failed to receive, as we had hoped, an account of it from one who was present. We can only say, therefore, that it was participated in by a large number of persons, and was represented to us as a very fitting close of the anniversary season.

OUR LATE ANNIVERSARIES.

Sometimes the question is raised, "Of what use are our Anniversaries?" But that question, it seems to me, would scarcely be started by any one who is in the habit of attending them, and especially by any one who attended that recently held at Adams. In looking over the question, there are several reasons that present themselves to my mind as making them of great importance, a few of which I will mention.

1. It is a time of casting up of our accounts, so as to know how we stand in relation to the financial feature of our operations. It is with a denomination as with a church—it has its financial interests and duties, and it is important that they be vigilantly looked after. But it is not only necessary to look to the simple idea of debt and credit, but all the objects sought to be promoted by the application of these funds, and also the instrumentalities employed, are carefully to be noted. Worthy objects and efficient instrumentalities are indispensable to success in every sense of the term.

2. It is not only a time for settling the question as to the healthy or unhealthy state of the finances, but also as to the healthiness of the institution itself, whether considered as a whole or in reference to its parts. We may be deceived, possibly, if we judge of the healthy state of the institution by the condition of the finances. It is granted, that as a general thing people will not give their money for objects in which they do not feel an interest. But after all, do they not frequently give, when solicited, without any other than a *general* interest? If this be so—and I think it will not be doubted—then it is clear that that *deep* and *personal* interest, which brings a sense of responsibility and produces devotion to a cause, may not, after all, exist. But the gatherings to which we refer are eminently calculated to reach that point. "Iron brighteneth (sharpeneth) iron; so a man brighteneth the countenance of his friend," (Prov. 27:17,) is a true saying; so that these meetings are not only a test of the public feeling in reference to these questions, but are essentially promotive of those feelings which are so necessary to efficient action. Whose heart is not moved when he witnesses the cheerful but earnest countenance, the heaving bosom, and the falling tear—when he listens to the language of love, as it comes streaming forth like the gushing fountain?

3. How these gatherings are calculated to cement the affections of brethren, and cause them to love each other with a purer love! How unmistakably does the necessity of *union* appear! Ah, how strong is union!

I feel in my heart, that our late Anniversaries will be attended with the signal blessing of God. For one, I feel refreshed, and am renewedly encouraged to the work assigned me as an humble laborer in the vineyard of the Lord. N. V. H.

Alfred Center, Oct. 14, 1853.

BRITISH CORRESPONDENCE.

The Sabbath among the Chinese Insurgents.

GLASGOW, September 30th, 1853.

The Overland Mail, with accounts from India, has just arrived, but without farther information, so far as yet appears, in regard to the Sabbath that the insurgents observe. The date is Hong Kong, August 6th, but it is stated, that they have had little intelligence from the interior since their last dispatch. According to the latest information, however, the patriots are still progressing. From Shanghae, we learn that Mr. Meadows, (our Consular interpreter,) and *a missionary*, had gone to Chin-kiang-foo, to have an interview with the leaders. We have examined the different London papers of yesterday, to see if the name of the missionary would be given, but without success. In the accounts by last mail it was stated that Mr. Taylor, the American missionary, had gone among them at Chin-kiang-foo, and that, at an interview he had obtained, he had "*ascertained* that the insurgents observed *Saturday as their Sabbath*." I am induced to notice this, from the fact that the *Sabbath Recorder* has remarked, that no accounts confirm the statements of Mr. Wardner on this point. The words above quoted I read in the London *Nonconformist* of Aug. 31st, and in an Edinburgh paper of the same date, although they seemed to me to be deliberately excluded by many other papers, which gave the context in which they stood. They seemed to form part of an extract from either *The Friend of China* or *The North China Mail*. The statement went on to say, "Mr. Carpenter, an American Baptist, had essayed to reach the insurgent camp, but after reaching about twenty miles beyond Woosung, the refusal of his boatmen to proceed any farther, had compelled him to relinquish the attempt."

I am in hopes that the account of the leaders in this mighty movement may prove true; for there is frequent allusion in our accounts to their knowledge of Scripture, being chiefly of the *Old* Testament, which the church would gladly have it be believed is the only part of divine revelation which sanctions the observance of the seventh day. A great movement has, therefore, been made, to have a *million* of *New* Testaments printed immediately in China; and the British and Foreign Bible Society have already intimated their forwardness in the work. It is true, indeed, that Dr. Legge speaks of the insurgents observing the Christian [Sunday] Sabbath; and Dr. Medhurst says, "their Sabbath occurs on the same day as our Sunday;" but, if we mistake not, neither of these divines have yet been among them. It cannot be long before clear and unequivocal evidence be furnished upon the point. We shall then indeed be delighted to find that God's law is truly observed by those heading a movement of such magnitude, and that a mighty nation are not only taught to destroy their idols, but also to adopt God's appointed protest against all idolatry, and witness for Him as the Great Creator, who made all things in six days, and rested on the seventh, and therefore hallowed and blessed it. But the institution and blessing of the Sabbath are independent of man's obedience; and the divine law will in this, as in all other respects, remain obligatory, although the Chinese should refuse submission to it.

J. A. BEGG.

THE SCRIPTURES IN CHINA.

The English correspondent of the *Independent*, after alluding to the intelligence from China, and the light which the last arrival throws upon the views of the insurgents, says that the British and Foreign Bible Society will make fresh exertions to improve the great opportunity presented. At a committee meeting held this week, it was resolved to take measures necessary for the printing and circulation, without delay, of ONE MILLION copies of the Chinese New Testament. Mr. Brown, one of the secretaries, makes known that letters have already been dispatched, urging on our friends in China a further and plentiful distribution of the Holy Scriptures. The sum of £500 has been (in addition to several large grants made recently, as well as in former years) placed at the disposal of our Corresponding Committee at Shanghae, of which Dr. Medhurst is secretary, towards the above purpose, with full encouragement to ask for more; indeed, authority is given them to print the Scriptures, whether of the New Testament or the Old, in whole or in portions, in such form and size, and to such extent, as, in their united judgment, they may deem practicable and expedient.

From the equivocal character of the religion of the insurgents, the New Testament would seem to be the essential necessity. Dr. Medhurst, in a recent letter, says:—

"One of the most singular events connected with this movement is the publication of the Book of Genesis by the insurgent chief, emblazoned with the arms of the new (would-be) Emperor, and at his expense; thus indicating that, if they succeed, they will take upon themselves the circulation of the Scriptures throughout China. In the mean time, it behoves the Bible Society to avail itself of the present opening, and diffuse the Scriptures as widely as possible in this extensive field, until the patronage of the forthcoming dynasty shall make their exertions no longer necessary. When the 'Hermes' was at Nankin, Captain Fishbourne gave two copies of the delegates' version of the New Testament into the hands of one of the leaders, which were received with joy and thankfulness. What wondrous times we live in! Glory be to God on high!"

Rev. Mr. Burns, of Amoy, writes that in company with another missionory, he visited Chang-chew.

"We enjoyed, (says Mr. Burns,) the fullest liberty, both within and without the city, of preaching to large and very much engaged audiences. I do not think that I have enjoyed so fine an opportunity of preaching the Word of Life since I came to China. The people were everywhere urgent in requesting that a place might be opened for the regular preaching of the gospel among them. The American Mission have already sent out two members of the native church, to open an out-station. Since our return, three individuals have come hither, at their own expense, to inquire further into the nature of the gospel."

Mr. Burns states that he has completed the translation of the "Pilgrim's Progress," which will be printed at 4d. per copy.

MISSIONS IN CHINA.

From the "summary view" of the Missions of the American Board, presented at the recent meeting in Cincinnati, we make the following extract, to show how China as a mission field is viewed by that Board:—

"China next opens upon us, in new circumstances vastly interesting to the reflecting Christian. Beyond all question, a victorious army is now in the heart of the Chinese empire, a Chinese army, the leaders of which profess the Christian religion; though probably without an intelligent perception of its nature. They make war upon idolatry, as inexorably as they do upon the Manchoo Tartars; and should they succeed in overthrowing the present dynasty, China will be opened to the influence of the Christian world. Zealous *Iconoclasts* they are, breaking images wherever they go, and not image-reverencing Roman Catholics. What true religion they have came from the Bible and from Protestants. Their daring enterprise may fail, and be followed by a terrible reaction; but henceforth the Chinese people will be invested with a new and undying interest in the heart of the Christian church.

"Our missions are at Canton, Amoy and Fuhchau; and Dr. Bridgman resides at Shanghae as translator of the Scriptures. These three missions, especially the first and second, and more especially the one at Amoy, ought immediately to be reinforced. It is feared that the principal native helper in the Amoy mission was lately beheaded at Changchau, in the successful reactionary movement of the people of that city against the insurgents, into whose hands the city had temporarily fallen. Just before the outbreak, an extraordinary desire was manifested by a number of the inhabitants to hear the gospel, and he, with several others, went thither to proclaim it. On the whole, the time for giving the Word of Life to the people of China seems near, and it becomes us to recognize the signs of the times, and prepare for a great work in that empire."

EPISCOPAL MISSIONS.

A meeting of the Board of Missions of the Protestant Episcopal Church was recently held in New York, at which were present several delegates from England, about twenty American Bishops, and a large number of ministers and laymen. One of the speakers, in urging an increase of domestic missionary effort, called attention to the sad fact that out of the 1,500 parishes in this country, more than 1,000 of them have not contributed one penny toward the cause of missions.

The following extract from a report of the proceedings will no doubt interest our readers:—

The Rev. Dr. Boon, Missionary Bishop to China, regretted that a tendency of blood to his head would prevent him from setting forth the claims of the Chinese Mission to their aid. After a few words of appeal in behalf of the Chinese, he introduced to the audience, Tong, one of his pupils, now a candidate for holy orders.

Tong, in very respectable English, said he owed the blessing of a knowledge of Christianity to the American missionaries, and he thanked God that he, who had once been an idolater, was permitted to be present in a temple, and enjoy the society of not only the clergy of the American Church, but of the English also. When he was about six years of age, Bishop Boon set up a school in his town, and he entreated his father to permit him to go to it. After some time he was sent to it. He there became acquainted with Christianity, and from a knowledge of the dark state of idolatry in which his people were sunk, he felt impelled to become a minister of the Gospel, that he might teach his countrymen the truths of Christianity. He thanked the good people of this country for sending teachers to elevate his people, and he hoped his audience would do all they could to aid in the good work. His people, although they knew not the God of the Christian, were not altogether without a knowledge of the necessity for the worship of a God. He then explained the false faiths professed by the people. He hoped the American and English Churches would unite in teaching them the true religion. For himself, with the blessing of God, he should use his best endeavors for their good.

The Rev. Mr. Syle, a Missionary from China, was then introduced. This gentleman proceeded to describe some of the already perceptible results of missionary effort in China. He exhibited copies of the Book of Matthew, a Prayer, the Ten Commandments, &c., in the Chinese language, and in common use by the people. He asked, if so much had been done in the ten years that the Chinese ports had been open, how much more might not be expected of China in the ten years to come? He regretted, however, that the cause of Missions in China had been slighted by the Church at home—for of 100,000 communicants in the Church, not two cents had been received from each. He concluded by earnestly hoping that the future would be productive of better results.

LIMPING THEOLOGY.

Some weeks since, I was present at a Bible Class conducted by the pastor of a large church, when the following exposition was made. The pastor asked the class, "When did Pentecost commence?—for what was it instituted?—and how long did it last?" There being no satisfactory answer, the pastor said it always occurred on the sixth of May, and on the first day of the week. A young man then inquired, Do you say it occurred always on the sixth of May and first day of the week? An answer was given in the affirmative. He then inquired, Does the sixth day of May always come on the first day of the week? To which the pastor replied, that he found a difficulty in it, but authors said it was so. And thus he left it with his class.

Such an explanation is deemed necessary by "authors" to give some show of argument for keeping the first day of the week as a Sabbath, and a public teacher of religion offers it to his congregation as the best exposition he can give. Alas! for the infatuation and blindness among teachers. If their theology so limbs, how can they expect their disciples to walk straight? J. B.

PUBLISHING BOOKS.

The following letter of Eld. Elias Burdick was read before the Publishing Society at its recent Anniversary, and ordered printed in the *Sabbath Recorder*.

To the Seventh-day Baptist Publishing Society:—

DEAR BRETHREN,—At your last Anniversary, your attention was called to the subject of Denominational Literature, and to the importance of harmonizing the sentiments of our people, made up as we are of members from most of the other evangelical denominations, and bringing some shades of our former sentiments with us.

If we *could* have a complete system of Christians Theology, founded on pure Bible truth, and ably vindicated and defended against the myriads of *isms* which are floating in our moral atmosphere, surely it would be an object worthy of our highest regard; and no sacrifice should be counted too great to make, within the limits of right and reason, in order to attain so desirable an end. But how is this to be done? It may be said, the mark is fixed too high for any uninspired man or set of men to reach; and yet it is no higher than every one of us should aim. And to unite and settle down the denomination on any thing short of this, if it *could* be done, would be worse than it is now. If an attempt should be made to adopt a system of theology which contained one doctrine contrary to the teachings of the Bible, and to make it emphatically one of the doctrines of the denomination, some one, it is likely, would see it, and never would subscribe to it; and a division would be the inevitable consequence. Surely, no one ought to subscribe to a doctrine which he knows to be contrary to the teachings of the Bible.

It may be asked, What then *can* be done? Those who have the ability, and the disposition to write, can be encouraged to write, and the Society can publish their works as the productions of the men who write them. It is true, that there should be some rule by which to have the decision of a suitable set of men on the merits of the works, so as not to publish a mass of sentiments which would be generally condemned by our people, or a work that would not be likely to be useful. The Baptist Publication Society publishes the works of Andrew Fuller, John Bunyan, Robert Hall, and many others, some of whom were not even in their communion; and there is not probably a man in their denomination who would subscribe to every sentiment which is advanced by any one of those authors. But they are all allowed, like Abel, though dead, so to speak to the people; and the people can compare what they say with the Bible, and judge for themselves; and that is the only safe way to use any human production. Yet much good is accomplished; for men are so made to think upon subjects which would not otherwise ever come into their minds. And if our Publishing Society can be the means of giving free circulation to what is, or may be, searched out by men whose minds lead them to consume the midnight oil, *new* fields of thought may be opened to the people, and old errors exposed and exploded, and we may be approximating that high and holy standard which will be raised in the days of the millennial glory of the church. Should we not, as a people to whom God has intrusted the guardianship of his holy Sabbath, pant for a due share also in the work of chasing the lingering shades of the dark ages in regard to other things from our moral atmosphere, and in bringing the artillery of truth to bear upon the new forms of infidelity and of heresy which are constantly springing up around us?

If a work which is worth publishing can be published by our Publishing Society, it will then be brought at once before our entire people; and they also will have an opportunity of presenting it to multitudes of other people. Religious works can never rise and go unaided upon the wings of the wind, like some novels. Too few, even of Christians, are inclined to patient examination of religious truth—*truth* which requires labor to understand it. Indifference also to the *strictness* of truth is a prevailing evil. And unless works of a religious character, though they have merit and even high claims upon the consideration of mankind, can have the aid of some society, as the center and motive power of a people widely scattered over the world, they must work their way into general usefulness by slow degrees, and their authors will have long mingled with the ashes of their fathers before their mission is generally felt in the world.

If this Society can be allowed to go into this work, with a due regard to the merits of the works which they publish on the one hand, and without fear of offending or disturbing the feelings of either the old standard-bearers in the denomination or the new auxiliaries to our ranks on the other, *then* we may see the day-star of hope arising for the great mission of the Society to go on; and *so* we may perform our part in blessing the world with the genial rays of the rising glory of truth and righteousness. The Society will also then secure the confidence and liberal support of the whole denomination, and find a place in the warm affections of the people.

It is true, that the work of publishing the *Sabbath Recorder*, and other periodicals, is a good work, and worthy of our support. But if the Society is to stop here, and not go into the work of publishing books, on something like the above-described liberal plan, then the sooner we have one organized that will do it, the better; for it is a work which should be by no means neglected by the denomination.

If the Society can proceed upon this liberal plan, men can be selected, within a reasonable distance, when a work is offered for publication, to sit down with the author and examine it, and on their recommendation let the Board feel safe in publishing it. These men can be appointed by the Board, when a work is offered; or the examination can be left to the Board, or provided for in whatever way the discretion of the Society shall determine.

Respectfully submitted for your consideration, ELIAS BURDICK.

THE DENOMINATIONAL BUILDING.

Seventh-day Baptists are beginning to feel the importance of having a Building in the city of New York for the accommodation of their Missionary, Tract, and Publishing Societies. All that is necessary to secure that most desirable object, is for each one to subscribe promptly what his deliberate judgment tells him is his part. The subject has been presented, as yet, to comparatively a few persons, most of whom have subscribed something, and many of whom have said they would rather double their subscriptions than that the object should fail. Ten thousand dollars is the sum wanted, and that can be raised without seriously embarrassing any body, if the people think so, and act accordingly. We believe they will do it, only give them a little time to think about it, and an opportunity to express their thoughts in a practical way.

Agreeable to a suggestion at the Anniversaries, we print below the subscription, and the names of those who have already subscribed. This we intend to keep standing, and add from week to week the names of new subscribers. It is hoped that every friend of the object will feel himself called upon at once to forward his name, stating the amount which he is willing to pay to secure a place in the city of New York where the Benevolent Societies of the Seventh-day Baptist Denomination may forever transact their business rent free. The money is not wanted at present; we only want to know upon whom we may call for it when a purchase is made; and if there are any who can subscribe only on condition of having three, six, or twelve months to pay in, still let them subscribe, and say when they can pay.

We whose names are hereunto subscribed, promise to pay the sums set to our respective names, for the purpose of enabling the Seventh-day Baptist Publishing Society to purchase or erect a Building in the City of New York for the transaction of its business, and the accommodation of the Benevolent Operations of the Seventh-day Baptist Denomination.

Names of Subscribers.

In Rhode Island:	
Jonathan Maxson	$50 00
Thomas R Green	25 00
Thomas P Lanphear	25 00
Thomas Clarke	25 00
Daniel Lewis	25 00
Thomas W Potter	25 00
N H Langworthy	25 00
B F Langworthy	25 00
Wm Potter	20 00
J R Wells	20 00
J W Langworthy	20 00
Harris Lanphear	15 00
Russel W Merritt	15 00
A B Burdick	15 00
Charles O Stillman	10 00
Christopher C Lewis	10 00
Lester Crandall	10 00
John E Potter	10 00
Joseph Langworthy	10 00
Henry Clarke	5 00
James H Will	5 00
Weeden Barber	5 00
Peleg Saunders	5 00
Josiah Langworthy	5 00
Jepthah F Randolph	5 00
Alanson Crandall	5 00
Oliver Langworthy	5 00
Joseph H Potter	5 00
John S Champlin	5 00
Joseph Spicer	5 00
Benjamin F Chester	5 00
Jacob D Babcock	5 00
J P Stillman	5 00
Charles Saunders	5 00
Peleg Saunders	5 00
Peleg W Crandall	3 00
Stephen W Babcock	3 00
Nathan K Lewis	3 00
Welcome B Babcock	3 00
Lafayette Coon	3 00
C C Lewis, Jr	3 00
Simon Kenyon	2 00
Jesse B Crandall	2 00
Prudence M Stillman	2 00
Elias L Babcock	1 00
Phineas Stillman	1 00
Benjamin Potter	1 00
In Connecticut:	
Clarke Greenman	$100 00
Thos S Greenman	50 00
George Greenman	50 00
Wm Ellery Maxson	25 00
Jeremiah W Brown	5 00
Erastus Dennison	5 00
Wm M Barber	5 00
Wm B Haynes	5 00
George W Brown	3 00
Sally Fenner	2 00
David Rogers	25 00
L Courtland Rogers	25 00
P L Berry,	20 00
David P Rogers	10 00
L T Rogers	10 00
Geo C Stillman	10 00
B F Rogers	5 00
Oliver Maxson	2 00
Caleb P Saunders	1 00
Julia A Wescot	1 00
In New Jersey:	
Randolph Dunham	$100 00
A D Titsworth	50 00
John D Titsworth	50 00
Isaac D Titsworth	50 00
Caleb Sheppard	50 00
Simeon F Randolph	25 00
David Dunn	25 00
James Bailey	25 00
In New York City:	
Thos B Stillman	$250 00
Ann M Rogers	100 00
Clarke Rogers	50 00
Geo B Utter	50 00
R Babcock, Alden	10 00
E Lanphear, Nile	5 00
In Berlin and Petersburg.	
Joshua B Maxson	$25 00
Wm B Maxson, 2d	25 00
Luther Clarke	25 00
Wm Saunders	25 00
Truman Saunders	25 00
Halsey H Baker	25 00
John Whitford	20 00
Schuyler Greenman	20 00
David Potter	20 00
Daniel P Hull	20 00
Jared Green	10 00
In Adams, N. Y.:	
Sewing Society	$25 00
Silas Maxson	25 00
Charles Potter	25 00
Edward Whitford	25 00
Nelson Babcock	25 00
Thomas R Green	25 00
Harvey Maxson	25 00
Samuel L Babcock	25 00
Leonard R Green	20 00
A M Whitford	20 00
David Maxson	15 00
Ransom Coon	15 00
Isaac Saunders	10 00
James Summerbell	10 00
Jesse Maxson	5 00
Paul Green, Jr	5 00
In Hounsfield, N. Y.:	
Benjamin Maxson	$100 00
Elias Frink	25 00
John Utter, Jr	20 00
In Brookfield, N. Y.:	
J V Greenman	$10 00
Wm B Maxson	10 00
C M & S Whitford	10 00
Augustus Saunders	10 00
Collins Miller	10 00
Wm A Babcock	10 00
J C Burdick	6 00
John Babcock	5 00
R L Burdick	5 00
Chris. Langworthy	5 00
Dewitt C Coon	5 00
John Maxson	5 00
Ephraim Maxson	5 00
John S Coon	5 00
David Maxson	5 00
Ezra Coon	5 00
Ichabod Burdick	5 00
Benj Burdick	5 00
Herman A Hull	5 00
Daniel Coon	5 00
Joshua Maxson	5 00
Joseph Dennison	2 50
Wm M Palmiter	1 00
Amy Dennison	1 00
DeRuyter, N. Y.:	
Jason B Wells	$25 00
Barton G Stillman	25 00
Lauren H Babcock	25 00
In Verona, N. Y.:	
Martin Wilcox	$25 00
Ira Green	5 00
Albert Babcock	5 00
Nelson H Satterlee	5 00
Wm C Satterlee	5 00
S P Marsh	3 00
Daniel W Hazard	2 00
C Chester	2 00
R G Witter	2 00
Hiram Sherman	1 00
Harvey H Satterlee	1 00
In Newport, N. Y.:	
Abel Stillman	$50 00
Ezra Stillman	10 00
Dorsey J Stillman	10 00
Nancy M Stillman	6 00
O H P Truman	5 00
L Andrus, Richburg	25 00
Geo Maxson, Alfred	25 00
L P Babcock, Homer	20 00
Elias Burdick, Scott	5 00

TEACHERS' INSTITUTE.

The Regents of the University, having designated De Ruyter Institute as an Academy for the instruction of Common School Teachers, a class will be formed for that purpose, Thursday, December 8, and instruction given for one term of fourteen weeks, as anticipated in the law authorizing the appointment and directed by the Regents in the following words:—

"*An Act to provide for the instruction of Common School Teachers." The People of the State of New York, represented in Senate and Assembly, do enact as follows:*

"Sec. I. The Treasurer shall pay yearly, on the warrant of the Comptroller, out of the the income of the United States Deposit, or Literary Fund, not otherwise appropriated, to the trustees of one or more Academies of this State, as the Regents of the University shall designate, the sum of ten dollars for each scholar, not to exceed seventy-five scholars to each academy, who shall have been in such Academy instructed under a course prescribed by the said Regents during at least one-third of the Academic year, in the science of Common School teaching.

"Sec. II. The Comptroller shall not draw his warrant for any amount as above provided, until the Trustees of such Academy shall have furnished to the Regents of the University satisfactory evidence that the course prescibed as aforesaid has been thoroughly pursued by a class *previously designated* and instructed as common school teachers, and who, the said Trustees believe, intend, in good faith, to follow the said occupation, and shall have obtained a certificate thereof, and presented the same to the Comptroller."

The Regents also direct, "That the Academies be required to exercise scholars in English Grammar, Geography, and Arithmetic, so far, at least, as to fit them for examination as Common School Teachers, and particularly so, in the frequently neglected art of spelling. Students should be habituated to regular drilling and review in these essential branches. If their progress or standing warrant it, they should engage in any other higher branches of English and Mathematical science."

Students in this class, to be entitled to their tuition Free, must remain the entire term of 14 weeks, and at the time of entering, females must be at least (16) sixteen years, and males (18) eighteen years of age. Persons wishing to enter this class, who are not of the prescribed age, or who wish to remain only half the term, will pay at the rate of $5,50 per term.

A series of lectures will be delivered to the class, during the term, embracing "The Art of Teaching," "The Relations and Responsibilities of the Teacher," and various scientific subjects. All applications for gratuitous admission, should be made to the trustees on the day of commencement, Dec. 8th, or previously, to J R. Irish Principal.
J. B. Wells, Sec.

De Ruyter, September 21, 1853.

KENTUCKY SLAVERY.

A Kentucky Clergyman writes the following to a Western religious paper, as a reply to the charge, that the feeling in favor of Slavery was on the increase among the New School Presbyterians in Kentucky. He says:—

"Out of the twelve hundred members of our church in Kentucky, there are but seventy-five slaveholders. We have two colored elders appointed by the session to look after the interests of their brethren. All the children of colored members are baptized by myself, and admitted to the Sabbath School under teachers of their own color. Their spiritual interests are cared for in pastoral visitations. It is the custom, besides giving their servants abundant food and clothing, to give them a portion of their time, or a certain quantity of land, for their own exclusive use and benefit. Not long since, meeting a servant of one of our church members lounging idly about, on the day given him to labor for himself, I said, 'Fleming, I fear you are becoming lazy.' He replied, 'O no, Mr. M., I found free Jim's family starving last fall, and I hires him to work my land.' On inquiry, I found it true as Fleming said. He hired the negro to work for him.

"Three of our ministers are slaveholders, and of these, two would be glad to have all theirs run off to-morrow to your side of the Ohio River; and the other has very seriously embarrassed himself to emancipate his slaves. Besides, there is not a church in the Synod where the spiritual interests of the blacks are not cared for, and in more than two thirds of them, special preaching appointments are made the year round, for their exclusive benefit.

"I cannot say that we are inclined to Abolitionism; but if one of my members were to separate husband and wife, or parent and child, for his peculiar benefit, we would discipline him as quickly as for any other crime. So we would for maltreatment of slaves."

Accidents last Sabbath.—The Delaware River, near Philadelphia, was the scene of a dreadful calamity last Sabbath (Saturday) morning, about 10 o'clock. Two mud-scows, which were being towed from the dock below Walnut-st., Philadelphia, to Camden, were swamped by the swell from the steamer towing them. There were eleven men on board, of whom nine were drowned.

There was an accident in New York, on the same morning, from the caving in of a sewer, by which one man was killed, and four others were badly injured.

Had these things occurred on a Sunday, they would probably have furnished another chapter of "Sabbath Accidents." Happening as they did on Saturday—the Bible Sabbath—would it not be well for those concerned to consider whether they are not in some way connected with Sabbath-breaking?

The Sandwich Islands.—At the recent meeting of the American Board of Commissioners for Foreign Missions, it was announced, that the Sandwich Islands are now Christianized, and are henceforth to be regarded, not as one of the dependencies of the Board, but as a self-sustaining Christian people. This marks an era in the history of missions which can not be contemplated without deep and grateful emotions.

Law and Justice—the Difference.—A case was tried in the Marine Court of New York, last week, which strikingly illustrates the difference between Law and Justice. It seems that Simpson Hamilton sued Minor C. Story, to recover for work and labor on the Panama Railroad. An oral agreement was first set up, which it is alleged was broken by defendant or his agents. The case was amended by suit on an agreement. In defense it was contended that plaintiff and others of the workmen were bound by the agreement. Testimony was taken. Judge Phillips gave an opinion, at considerable length. He considered the written agreement to have been harsh in its terms, calculated to deceive men unacquainted with such things, and that the equities of the case were entirely with plaintiff. He and his fellow workmen left this city for Panama under the belief that the written contract they had made was the embodiment of the oral agreement they had entered into, and which secured their pay for all weathers "wet or dry," nor would they have entered the service of defendant, except under that idea. Plaintiff was incarcerated on the Isthmus, and his associates were terrified into a compliance with the terms, till terminated or impaired health removed them. Still plaintiff brought action on this agreement, and the stern rules of law must be enforced, irrespective of persons and classes; and while my sympathies, said the Judge, are with the unfortunate plaintiff, I am constrained to order judgment for defendant, with costs. Judgment accordingly.

The Feast of Atonement.—This feast was celebrated by the Jews, last week, with more than usual strictness. Meetings were held in the various synagogues, and the lengthy exercises of the occasion were attended throughout by large congregations. At the Green-st. synagogue, New York, the Rev. Dr. Raphall preached on the subject, representing the feast as the most solemn and sacred in which men can participate. In giving reasons why that particular day—the 10th day of the 7th month—should be so strictly observed, he said it was a tradition, "that after the fall of Adam he was first received again into the favor of the Lord on the 10th day of the 7th month. On the 10th day of the 7th month was Abraham ordered to make the sacrifice of his son. On the 10th day of the 7th month did Moses come down from the Mount with the tidings of forgiveness to the rebellious and idolatrous of his people; and other manifestations of mercy made by the Lord on this day sufficiently indicated that he desired this should be the appointed time for the manifestation of his mercy."

Scotch Veneration.—A recent number of the *Edinburgh Advertiser* furnishes the following case, showing the veneration of an American for the home of his forefathers:—

"A party of ladies and gentlemen, amounting in all to eleven persons, arrived at Berwick by the North British Railway on Saturday, whence they proceeded in three carriages to the plains of Flodden. They had with them an infant three or four months old, and the object of their visit appeared to be to have this infant baptized [sprinkled, probably] with the waters flowing through the field of Flodden. They were accompanied by a clergyman, reported to belong to Glasgow. The ceremony being concluded, they returned to Berwick, and left again by railway for Edinburgh. The principals of the party were reported to be Americans, and the father of the child is said to have discovered that some of his ancestors were slain with James IV. at the battle of Flodden. Hence his desire to have his child baptized at that memorable locality, and which had induced him to come from New York. At all events, he stated to some persons whose services were engaged, that he had traveled 3,000 miles for this purpose.

A Lynn Yacht.—A correspondent of the Bangor *Mercury*, writing from Lynn, has the following notice of an original idea for modeling a yacht. He says:—

"For the marine of Lynn we can say but little. It consists of a dozen sail boats and one yacht of twenty-five tuns. The latter is owned by one of the shoemakers, and its model is his own invention. Having had no acquaintance with the ship-building trade—his business for his lifetime having been rather with soles than keels—the manner in which he set about the construction of his yacht was curious but successful. He shaped rounded billets of wood, of equal bulk, pointed at the ends, affixed the same weight at the point of each, and dropped them at the same height into the water. He selected that which sunk farthest and came up quickest, and sawing it in two lengthwise, adopted the half of it as a model of his yacht. The success of his thought is evidenced in the fact that the vessel won the prize at the Salem regatta in July.

Harvard University.—The number of students connected with the Harvard University is 700, a greater number, probably, than has ever before belonged at one time to any literary institution in America. They are from 28 of the States and Territories of the Union, from the District of Columbia, and from Nova Scotia, New Brunswick, Canada, Yucatan, British Guiana, Brazil, the Sandwich Islands and Ireland. Law students 142, scientific students 69, divinity students 26, medical students 119, resident graduates 15. There are 326 undergraduates. The senior class contains 88, junior 78, sophomore 93, and the freshman 70.

☞ In the Annual Report of the Missionary Society, last year, the names of two or three persons claiming to be Life Members were inadvertently omitted. Such persons, and any others who have since made payments with a view to life membership, are requested to notify the Recording Secretary of the Society, Geo. B. Utter.

☞ The Clerks of the North-Western and Ohio Seventh-day Baptist Associations are requested to send the statistics of their churches to this office for immediate use.

☞ Rev. J. Bailey has accepted the pastoral care of the Seventh-day Baptist Church in Plainfield, N. J., and will enter upon its duties about the first of November. Post-Office address, Plainfield, New Jersey.

European News.

One week later news from Europe has been received since our last, of which we give below the substance.

In relation to the Eastern difficulty reports are contradictory. On the one hand, they show a disposition on the part of the Sublime Porte to listen to its allies, and admit the claims of Russia, and accordingly we are told that the allied fleets have been brought to Constantinople to suppress any riot that might occur; on the other hand, it is said that the Sultan is angry with the Foreign Minister for having brought the fleets for such a porpose.

On the 25th and 26th September, a violent storm prevailed along the British and Dutch coasts, occasioning much loss of life and property. Rotterdam and other Dutch cities were inundated, and a screw steamer of Amsterdam was lost in the Zuyder Zee, with 100 lives. The iron steamer Cammeston, bound from Hull to Hamburg, was also lost with several lives. The American packet-ship Neva put back to Liverpool, and went ashore in the Mersey. Several passengers in attempting to reach the pier were drowned.

The ship Rhein, from Hamburg for New-York, with two hundred passengers, had put into Portsmouth with cholera on board.

The Overland India Mail had been telegraphed. The dates were, Catcutta, Aug. 20; Bombay, Aug. 30.

The famine continued at Rangoon, with the prevalence of cholera among the Natives, and fever among the British troops.

In China, the insurgents continued their advance on Pekin. The Imperial Government was in great want of money, and provisions were becoming scarce at Pekin. The hired fleet blockading Chin Kiang consisted of eight English and American vessels. Canton was quiet. Foochow dates to July 10 report that the American Consul had native agents busily employed in commercial matters in the interior. The Hong Kong correspondent of the *Daily News*, under date Aug. 7, says it was currently reported that Mr. Marshall had, on behalf of the United States, offered to the Emperor a loan of $1,000,000, and such active assistance as was practicable. If true, it was stated that the British Plenipotentiary would send an envoy to the insurgents to explain that Britain did not join in this offer.

Four Days Later.

The steamer Atlantic, with European dates to Oct. 5th, arrived at New York on the 16th inst. She brings a report, which is generally credited, that *the Turks have declared war against Russia.* If this report proves true, a general war of Europe is at hand, in which Austria will doubtless be the ally of Russia, and France and England the allies of Turkey.

Advices from Smyrna, of September 21st, state that on that evening, Martin Koszta, the Hungarian refugee, would sail for the United States, on board the American bark Mimosa. This was to be done with consent of all parties concerned, and thus the matter, so far as Koszta himself is concerned, was settled.

Cholera is spreading slowly in Liverpool. Ten cases, of which the most part were fatal, occurred on board the Silas Greenman, in port with emigrants for New York. A few cases are still reported in London. The malady is subsiding at Newcastle and Gateshead, the deaths since Sept. 1 having been 1,799. In various other places a few cases are noted.

A disaster occurred to the packet ship Isaac Wright, from Liverpool, 20th ult., for New York, with 600 passengers. On the 27th ult., in a fog and storm, she struck on the Irish coast, and although got off, had unshipped her rudder. She was brought into Liverpool by a steam-tug—20 deaths on board.

By this arrival we are informed of the death of Francis Dominique Arago, the celebrated French astronomer, at the age of 68 years.

The case of Miss Cunningham, an English lady, who was arrested for distributing Protestant tracts at the baths of Lucca, continued to excite much indignation among the English in Tuscany. Mr. Scarlett, the English Chargé, had exerted himself actively to obtain her release, but without effect. The Grand Duke, to whom Mr. Scarlett personally applied, declines to interfere with the course of the law, and seems pleased that he has the opportunity to revenge himself upon the English for their interference in the case of the Madiai. The lady affirms that she offended in ignorance of the law. An offense of attempt to proselyte is punishable, by the existing code, with five to ten years' imprisonment.

Self-Sale into Slavery.—A singular instance of a colored man selling himself into slavery was brought out in the Mayor's Court, in Richmond, Va., last week. A man named Jones, a witness in a case of larceny, stated that he was the slave of a Mr. Corrington, while the Book of the Hustings Court showed him to be a free man. On examination, it appeared that Jones was emancipated in Richmond in 1851, and that appended to the evidence of his freedom was an injunction from the Court to leave the State on penalty of being sold for the benefit of the State. Instead of doing so, it appeared that he sold himself to Mr. Corrington, and had actually received part of the purchase money at the time of the sale. The Mayor stated in strong terms his conviction that the whole proceeding was illegal, and that the State had claims for forfeiture, which could be enforced in spite of the negro's self-sale; but for the purpose of bringing the novel question before a higher Court, he had the man held for a hearing before the next Hustings Court, on the charge of remaining in the commonwealth contrary to law.

The great tunnel at Cincinnati will be finished early in 1855. The length is 10,011 feet, of which 965 have been completed. The next largest tunnel in the United States, which is on the Baltimore and Ohio Road, is 4,180 feet long. The width of the Cincinnati tunnel, walled, is 25 feet, and hight 19 feet. There are three shafts leading down to it, the first of which is 119 feet, the second 194 feet, and the third 147 feet. These shafts are all completed. The tunnel commences in the valley of Deer Creek, passes under Walnut Hills, and emerges in a ravine on the northern side.

Two boys were drowned at the foot of South-Seventh-st., Williamsburgh, on the evening of Oct. 12. As the ferry-boat from New York was coming into her slip, she struck against the bulkhead with such force as to precipitate several men and boys into the water, of whom these two were drowned.

SUMMARY.

Capt. J. I. Stevens, master of the ship Realm, in a letter to the *Herald*, gives the names of seventy ships which loaded at the Chincha Islands with 65,856 tuns of guano between July 14 and September 12. Five of these ships cleared direct for New York with 4,300 tuns; eleven for Hampton Roads with 9,980 tuns; five for Baltimore with 3,920 tuns; one for St. Thomas; the destination of all the others appears to be Callao. They are, however, all American vessels. This will be very acceptable news to the farmers who know the value of this manure, but have been unable to obtain it.

A letter dated England, Sept. 23, 1853, says: The cholera is advancing in its desolating course, not rapidly, but certainly. The progress is southward and westward. Orders in Council, and manifestations from the Board of Health, officially recognize the presence of the dreadful epidemic. In two northern towns 700 persons have died in three weeks. Death follows more rapidly upon the early and often unnoticed symptoms than on the former visitations. House-to-house inspection, medical and sanitary, has been resorted to with great advantage.

There was an imposing parade and celebration near Tarrytown, on Friday, Oct. 7, for the purpose of dedicating a monument recently erected to mark the spot on which Major Andre, the British Spy, was captured by Paulding, Van Wart, and Williams, in September, 1780. The procession included nearly all the Militia Companies in Westchester County, and the Veteran Corps and other bodies from New York, Brooklyn, &c.; also United Americans and Masons from the surrounding districts.

The *Detroit Democrat* of Oct. 10, says: The office of *The Voice of the Fugitive* was destroyed by fire last night about 1 o'clock, with all its appurtenances. The origin of the fire is not known, but probably proceeded from some stove or pipe in the building, which was variously occupied for dwellings, barber-shop, printing office, &c. The loss will fall heavily upon Messrs. Bibb and Holley, whose paper will sustain a temporary check; but we are happy to learn that it was insured in a good office—nearly enough to cover the loss.

The same paper says: About 10 o'clock this morning, quite a calvalcade of "chattels" passed our office on the way to the ferry, to take up their abode on the hospitable soil of the Canadas. The party consisted of about twenty persons, men, women and children, with eight teams, well loaded with household "plunder." May they find all their fondest anticipations realized in the new country and home they have chosen.

The Mark-lane *Express*, that *Moniteur* of the London Corn Exchange, states, "That the produce of wheat in the United Kingdom will be the smallest gathered for many years, does not admit of question. The average yield will fall materially short in almost every part of the kingdom, independent of which it must be borne in mind that the breadth of land sown was, owing to the unpropitious weather during the seeding time, at least one-fourth less than usual."

Mrs. Catherine Webster, widow of the late Professor John W. Webster, of Harvard University, died at her residence in Cambridge, Monday morning, Oct. 10. She had been sick but 36 hours, though her health has never been good since the fearful event which made her a widow. She was about 50 years old, and was a native of the Island of St. Michaels, one of the Azores group. She was a highly esteemed and accomplished lady. Four daughters, two in Cambridge, and two at the Azores, remain to mourn her loss.

Under the head of "Oysters and Stake," the N. Y. *Tribune* says: Bennet C. Fowler, the one-armed oysterman, of Fair Haven, Conn., brought into our office yesterday a small oak stake, such as oysterman set to mark the spot where they plant their oysters, about four feet long, upon which upward of three hundred oysters were growing. He states that when first taken out of the water it had upward of seven hundred adhering to it.

A contract has been made for a bridge across the Mississippi River at Rock Island, to be completed by Dec. 1, 1857. The slough on the east side of the island is to be crossed by three spans of one hundred and fifty feet each, and the main channel of the river by five spans of two hundred and fifty feet each, and a draw for the passage of vessels. The total length of the main bridge will be 1,580 feet.

The *Country Gentleman* commends capacious cisterns to catch the water from the roofs of barns and out-houses, enumerating the following advantages from their use: First, plenty of water for the cattle; second, convenience for showering, washing, and sweeping off feculent matter; third, if in the upper part of the building, it will supply a beautiful fountain; fourth, keep a perpetual pond of water at the foot of the fountain.

In the trial of two liquor cases before the Common Pleas, in Worcester, Mass., Judge Bishop presiding, H. D. Stone, Esq., counsel for the defense, introduced testimony showing that the principal Government witness was an atheist. His evidence was therefore ruled out, in accordance with the law of the Commonwealth on this subject, and the defendant was discharged.

A correspondent of the *Builder* strongly recommends the universal use of Indian ink in preparing all manuscripts intended to convey information to future ages. The inks used by our forefathers contained carbon, and that substance is the base of Indian ink.

A company, with a capital of $500,000, is forming in Boston, for the purpose of constructing a line of telegraph from Boston to New York, having a cylinder two feet in diameter, by which means it is believed that packages may be transmitted from one city to the other in fifteen minutes.

At Bergnes, near Lille, France, has just died an old lady, who in her youth refused the hand of Bernadotte, then a poor sergeant in the army. His poverty and want of rank were insuperable objections to the lady, who thus escaped being the Queen of Sweden.

Two thousand dollars have been subscribed by deaf mutes towards the erection of a monument to the late Dr. Gallaudet, at Hartford, Conn., on the grounds of the American Asylum.

Private letters to New Orleans speak of the discovery of an extensive conspiracy against Santa Anna at Puebla, and arrest of several persons of eminence.

The exhibition of horses at Springfield, Mass., takes place Wednesday, Oct. 19, and continues till Saturday. On Friday there is to be a great Agricultural Banquet. On Saturday a great sale of horses. The amount of premiums to be distributed is $2,500. We hope the Maine Law will be in force during the exhibition.

Extremely well executed $5 notes upon the Unadilla Bank are in circulation. The engraving and filling up are close imitations of the genuine bill. The word "Unadilla," where it occurs with the date, is somewhat larger and heavier in the counterfeit than in the genuine note.

Henry Hart, Special U. S. Mail Agent, has arrested Wm. T. Sterling, Postmaster, at Mount Sterling, Crawford County, Wisconsin, on a charge of abstracting packages from the U. S. Mail. Mr. S. had his examination at Prairie du Chien, and in default of $2,000 bail was committed for trial.

The telegraph announces the death of Barnabas Bates, the well-known advocate of the Cheap Postage system. His indefatigable zeal in this cause has contributed in no small degree to the improvements which have been already achieved in the United States Post-Office.

The West congregation in Meriden, Conn., have lately added $300 a year to the salary of their pastor, Rev. G. W. Perkins, besides making him a present of a thousand dollars to defray the expense of a visit to Europe, which they saw was required for the benefit of his health.

The Salem *Register* says: "Abbott Lawrence has announced his intention of bestowing $50,000 on the Lawrence Scientific School at Cambridge, in addition to the same amount given by him to that institution some eight years ago."

Oct. 13th, Governor Seymour resigned his office as Governor of Connecticut, to assume the duties of the Russian Mission, and Lieutenant-Governor Pond was sworn in as Chief Executive of the State.

The Telegraph announces the death of the Hon. Tristam Burgess, of Rhode Island, one of the most talented and respected men in that State. Mr. B. was a member of Congress from Rhode Island from 1825 to 1835.

At a fire in Providence, R. I., on Second day, Oct. 10th, the firemen got into a fight, in which one man was killed, and several others more or less injured. Six of the rioters have been arrested for murder.

The Crystal Palace Management have fixed no definite date for the closing of the Exhibition, only that it will be during the month of December, and some time previous to the close of the month.

A reward of $1,500 is offered for the arrest and conviction of the murderer of Catherine Quigley on Long Island. $1,000 by the Governor, and $500 by citizens in the neighborhood.

New Orleans papers continue the awful accounts of the ravages of the yellow fever in the interior of the State. Washington had been almost depopulated.

The Windham County (Conn.) *Telegraph* says that an application is to be made to the Superior Court to extend the time of limitation to the creditors of the Eastern Bank of Killingly, which expired last month.

A new weekly literary paper has just been started in New York, called *The Ladies' Paper*. It is a large quarto, excellently printed, and promises to look after the interests of Woman.

Snow fell in Syracuse on Monday night, Oct. 10, to the depth of an inch and a half, doing much damage to fruit trees.

There were 23,371 visitors to the Crystal Palace Fair on Saturday, Oct. 15.

New York Market—October 17, 1853.

Ashes—Pots $5 87, Pearls 5 50.

Flour and Meal—Flour, 6 87 a 6 94 for common to straight State, 6 81 a 7 00 for mixed to fancy Michigan and common to good Ohio. Rye Flour 4 50 a 4 62. Corn Meal 4 25 a 4 31 for Jersey, 4 58 for Brandywine.

Grain—Wheat, 1 40 a 1 56 for white Canadian, 1 50 for ordinary Ohio, 1 60 for prime Genesee. Oats 49 a 51½c. for State and Western Corn, 87 a 88c. for round and southern yellow. Rye 90c. Barley 88c.

Provisions—Pork, 13 75 for prime, 17 00 for mess. Beef, 4 75 a 6 25 for prime, 7 75 a 10 00 for country mess. Lard 11½ a 12c. Butter, 14 a 18c. for Ohio, 18 a 21c. for State dairies. Cheese 9¾ a 10½c.

Hay—68 a 81c. for shipping.

Lumber—14 50 a 15 00 for Eastern Spruce and Pine.

Potatoes—1 75 a 2 00 per barrel for Whites, 2 00 a 2 25 for Mercers, 1 87 for Sweets.

Seeds—9 a 9½c. for Clover, 1 40 a 1 42 for Flaxseed, 14 00 a 17 00 for mowed, 18 00 a 21 00 for reaped Timothy.

Tallow—11½c. for Butchers' Association.

Wool—43 a 45c. for native American, 60 a 62c. for Saxony.

MARRIED.

At Mr. E. P. Crandall's, in Almond, N. Y., August 27, 1853, by Rev. Joel Wakeman, Mr. John Mileham, of New Jersey, to Miss Eudora A. Burdick, of Alfred.

DIED.

In DeRuyter, Sept. 29, of an affection of the heart, Kendall E. Cardner, aged 32 years. He died on the day appointed for his marriage.

Sept. 30, Charles O., son of the late Charles B. Langworthy, aged about 11 months.

Oct. 6, of brain fever, Samuel D. Enos, A. B., son of Hon. Benjamin Enos, aged 33 years. When arrested by disease, Mr. Enos was clerk in the Comptroller's office at Albany.

In Plainfield, N. J., on Sabbath morning, Oct. 15th, Tirzah Josephine, daughter of Rev. Joseph W. Morton, aged 3 years, 1 month, and 15 days. Her death resulted from a scald received on the previous afternoon by falling into a pail of boiling water. Her funeral was attended on First day by a large concourse, including the Sabbath-School, of which she was a member. Sermon by Eld. W. B. Gillett.

LETTERS.

James Bailey, Wm. M. Fahnestock, Lewis A. Davis, O. D. Green, L. Crandall, J. D. Titsworth, E. I. Maxson (return by mail,) Joshua Davis, J. R. Irish, D. Potter.

RECEIPTS.

FOR THE SABBATH RECORDER:

Joshua Davis, Georgetown, Cal.	$2 36	to vol. 11	No. 26
E. W. Babcock, Ashaway, R. I.	2 00	10	52
Benjamin Potter "	2 00	10	52
Rachel Randolph, Plainfield, N. J.	2 00	10	52
Peter Wooden "	2 00	10	52
Mrs. R. P. Havens "	88	10	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Lewis G. F. Randolph, Plainfield, N. J. $2 00

WILLIAM M. ROGERS, Treasurer.

Missionary Society—Board Meeting.

THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held in New York on Fifth-day, Oct. 27, at 10 o'clock A. M. GEO. B. UTTER, Rec. Sec.

☞ A Quarterly Meeting of the Board of Managers of the Seventh-day Baptist Publishing Society will be held in the afternoon of the same day.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Western Association—Executive Committee.

THE Executive Committee of the Western Association will hold a session at Nile, Allegany Co., N. Y., the last Wednesday in October. All communications and reports, designed for the Committee, may be addressed to E. R. Clarke at Nile.

J. Bailey, Secretary.

Genesee, Sept. 29, 1853.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr,
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8 A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M, for Delaware and all intermediate stations.

Way at 3½ P. M. for Delaware and all intermediate stations.

Night Express at 5 P.M. for Dunkirk and Buffalo.

Emigrant at 7 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 6 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

A. MENEELY'S SONS, West Troy, N. Y.

Stonington Line, for Boston,

PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. J. M. Lewis, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from Pier No. 2 N. R., first wharf above Battery-place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the train which leaves Boston at 5½ P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other; being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers on arriving at Stonington proceed immediately per steamboat train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6.30 A. M.

A Baggage Master accompanies the steamer and train through each way.

The steamer PERRY leaves Providence for Newport at 9 A. M., and 6 P. M., daily, except Sundays.

For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office, No. 10 Battery-place.

Election Notice.

STATE of NEW YORK—SECRETARY'S OFFICE, Albany, August 18, 1853—To the Sheriff of the County of New York.—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Henry S. Randall;

A Comptroller, in the place of John C. Wright;

An Attorney-General, in the place of Levi S. Chatfield;

A State Engineer and Surveyor, in the place of William J. McAlpine;

A State Treasurer, in the place of Benjamin Welch, Junior;

A Canal Commissioner, in the place of John C. Mather;

A State Prison Inspector, in the place of William P. Angel;

Two Judges of the Court of Appeals—one in the place of Charles H. Ruggles, and one in the place of Hiram Denio appointed to fill the vacancy occasioned by the resignation of Freeborn G. Jewett;

A Clerk of the Court of Appeals, in the place of Chas. S. Benton.

All whose terms of service will expire on the last day of December next, except that of Freeborn G. Jewett, which will expire on the last day of December, 1857.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of John W. Edmonds, whose term of office will expire on the last day of December next;

Also, four Senators for the Third, Fourth, Fifth and Sixth Senate Districts, in the places of William McMurray, Obadiah Newcomb, James W. Beekman, and Edwin D. Morgan, whose terms of office will expire on the last day of December next.

County Officers also to be elected for said County:

Sixteen members of Assembly;

Two Justices of the Superior Court, in the places of John Duer and Robert Emmet;

A Judge of the Court of Common Pleas, in the place of Charles P. Daly;

A District Attorney, in the place of N. Bowditch Blunt;

Two Governors of the Almshouse, in the place of Richard S. Williams and Isaac Townsend;

All whose terms of office will expire on the last day of December next.

Yours, respectfully,
HENRY S. RANDALL, Secretary of State.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. 6, title 3, article 3d, part 1st, page 140. sep. 1.

Miscellaneous.

Knud Iverson, the Boy that would not Steal.

Doubts having been expressed in some quarters as to whether the statements relative to the death of this Norwegian boy were strictly true, the Rev. Mr. Anderson, pastor of the Evangelicat Lutheran Church, publishes a letter in the Chicago *Democratic Press*, in which these doubts are put to rest, and the character of the noble boy is more fully exhibited. Mr. Anderson says :—

Knud was sent after the cows, and another boy was with him. When up by the toll-gate, or between the toll-gate and the river, they (Knud and the other boy) met some larger boys, who talked to them about getting apples out of Mr. Elston's garden. Knud refused to go and steal, as requested by the boys. They then enticed him with them to the river to swim, but the other boy went off, and Knud they got with them. And from the evidence of a German boy, who saw them and was on the bank of the river, at a short disatnce off, when the murderers had "ducked" him, it seems that they renewed their request that he should go and steal apples for them, as he was an entire stranger, having never been on the premises; and on his positively refusing, they took and "ducked" him until he was dead. When those boys came on shore, the German boy asked what they had done with Knud, if they had killed him, &c. They told him that he was dead, and that he should not tell his father of it. They then ran off in the greatest fright. This boy having took Knud's clothes, carried them to his (Knud's) father, and told him, "These are Knud's clothes, and some boys drowned him up in the river."

This, I understand, is the statement made by the German boy who was there and saw them. This same German boy says he knows those boys by sight, as they all attended the public school together last winter; but he does not know their names. He further states that he has never been able to get his eye on but one of them since; and although search has been made, even he has been missing since the German boy discovered a house where he went in.

This is a brief statement of the circumstances as I have learned them.

But my main object in presenting any facts to the public, touching this matter, was to say something about the boy's character. I have known him since I have been in Chicago, now nearly six years; his parents have during the whole of that time been members of my church, and being pious people, they trained their children in the fear of God—Knud has not only been a faithful member of the Sunday School in our church, but, as it is a universal practice in the Lutheran Church to catechise all the children, Knud was also instructed in the principles and doctrines of Christianity there. For several years I did not miss him, when the children came to my house every Wednesday, through the whole winter; and we shall commence those exercises again next week, but alas! Knud will not be among us. He had learned that no "thief shall enter the kingdom of heaven."

From the knowledge I have of his character, it is utterly impossible that he would yield to threats or promises in doing willfully a wrong act. Nay, whenever any thing happened to him and his surviving brother which their parents would not approve of, Knud always went from a consciousness of duty and confessed the whole. But I need not enlarge; this is by no means the only circumstance that testifies of his character. He was known by his fruits, long before he fell a martyr to honesty; and I doubt whether he, or any one, would have stood the test without a thoroughly established character before; and his previous conduct is the most conclusive evidence to us.

Ice in Mild Weather.

This is the way to collect ice in mild winters: It is well known (says a Scotch paper,) that when the thermometer is at or below thirty-two degrees, or freezing, especially with a blue, brisk wind, a fine jet of water, forced by pressure, through a small punctured aperture, into fine spray, falls to the ground in the form of powdered ice. An accidental leakage in a water pipe, a few years since, drew the attention of the gardener at the pleasure grounds to the fact that a considerable quantity of ice had collected from the one small fracture in the course of a single night, and the following day he improved on the hint, by suspending a leaden pipe at a height of nine or ten feet from the grass, in the open air, in a northwardly aspect; the pipe being filled with water from a head considerably higher, and punctured with holes made with a fine awl-blade. The result was as anticipated—ice formed continuously and rapidly, and the frost continuing a few days, crowbars were required to remove the blocks which had accumulated on the grass; and every bush, shrub, or other substance, within the reach of the showers of spray, was coated in the most fantastic, and even beautiful, though grotesque forms. Ice is freely used through the summer by the gentleman owning the ground; and although there is no sheet of water that will freeze within a moderate distance, still, if any frost happens in the course of a winter, there is nothing but seizing the right moment required to fill the ice house with solid and durable ice.

The Street Musician.

The other day, as I came down Broome street, I saw a street musician, playing near the door of a genteel dwelling. The organ was uncommonly sweet and mellow in its tones, the tunes were slow and plaintive, and I fancied that I saw in the woman's Italian face an expression that indicated sufficient refinement to prefer the tender and the melancholy, to the lively, "trainer tunes" in vogue with the populace. She looked like one who had suffered much, and the sorrowful music seemed her own appropriate voice. A little girl clung to her scanty garments, as if afraid of all things but her mother. As I looked at them, a young girl of pleasing countenance opened the window, and began to sing like a bird, in keeping with the street organ. Two other young girls came and leaned on her shoulder; and still she sang on. Blessings on her gentle heart! It was evidently the spontaneous gush of human love and sympathy. The beauty of the incident attracted attention. A group of gentlemen gradually collected round the organist; and ever, as the tune ended, they bowed respectfully towards the window, waved their hats, and called out, "More, if you please!" One, whom I knew well for the kindest and truest soul, passed round his hat; hearts were kindled, and the silver flowed in freely. In a minute, four or five dollars were collected for the poor woman. She spoke no word of gratitude, but she gave *such* a look! "Will you go to the next street, and play to a friend of mine?" said a kind-hearted friend. She answered in tones expressing the deepest emotion, "No, sir, God bless you *all*," (making a courtesy to the young lady, who had stept back, and stood sheltered by the curtain of the window,) "I will play no more to-day; I will go *home* now." The tears trickled down her cheeks, and as she walked away, she ever and anon wiped her eyes with the corner of her shawl. The group of gentlemen lingered a moment to look after her, then turning to the now closed window, they gave three enthusiastic cheers, and departed, better than they came. The pavement on which they stood had been a church to them; and for the next hour, at least, their hearts were more than usually prepared for deeds of gentleness and mercy. Why are such scenes so uncommon? Why do we thus repress our sympathies, and chill the genial current of nature, by forms, observances and restraints?

[Mrs. Child.

The Endicott Pear.

Our readers recollect the account which we published a few months since of the Endicott Pear tree in Danvers, Mass., which tree is coeval with the first planting of the Massachusetts Colony, and is probably the oldest fruit tree on this Continent. We have received from the proprietor of the estate on which this pear tree is located, Mr. Charles M. Endicott, a lineal descendant from the Puritan Governor, who first embedded its roots in the soil, a specimen of the fruit which it now produces in the third century of its existence. The pear is of a globular shape, of a dark green color, of medium size, or less, and the flesh is juicy and well flavored—and although it is not equal in excellence to some of the best varieties of the present day, it is of a quality which must make it very acceptable as a desert fruit. The tree has borne the present season about three bushels—and appears in a flourishing condition.

This tree is one of the very few living memorials of other days, yet spared by the hand of time to commemorate, as it were, the "*first* beginnings of the wildernesse-work" of our ancestors on these western shores, and furnishes a not unapt emblem in its own trials, strength, vigor and durability, of the untiring zeal, sacrifices, sufferings, and powers of endurance, so eminently exhibited by them in the accomplishment of that noble enterprise.

[Boston Journal.

Early Seed Corn.

Farmers are too negligent in selecting corn for the next planting. The usual way is to wait until the crop is gathered, and then while husking to select some of the best-looking ears for seed, but this is not the best way. My worthy friend, Farmer D., is somewhat noted as the possessor of a superior variety of corn, and on account of its being *three weeks earlier* than the usual varieties, his neighbors consider themselves fortunate if they can get their seed of him, and he is sometimes annoyed by the repeated drafts upon his choice selection of ears. Now what is the secret of this superiority? Let me tell you, and then let me say "go thou and do likewise." Farmer D. has always planted the common kind of corn, the same as his neighbors, but for quite a number of years he has made it a practice to pass through his field every few days after his corn begins to turn, and select the ears that *first* ripen, and carefully husk and hang them up. Each lot he keeps by itself, so that he can tell which came off first, which second, &c., and when he plants in the spring, he uses *first* that which he *first* selected. By continuing this course of practice, he now has the satisfaction of having his crops about three weeks earlier than his neighbors, besides being of a superior quality. The same principle will apply to all kinds of seed. If you wish early peas, beans, potatoes, &c., just take a little pains to select the earliest ripe, and look out for them next spring when planting time comes. From much observation I am convinced that more depends upon the selection and proper care of the seed, than upon early planting. Have your seed and ground ready, and do not be in a hurry to plant until the ground is well warmed. A very old man has told me that it was time to plant corn when the bobolinks make their first appearance, and not before. Just bear this in mind in connection with the selection of your seed.

A Queer Funeral.

A correspondent of the Norwich (Conn.) *Examiner* writes :—

"Between fifteen and twenty slaves commenced a stampede from one of the Southern States, not long since, and arrived safely in a city of the West, which is somewhat famous as a gateway out of the house of bondage, when, to their utter consternation, they found that their movements had been anticipated, and every avenue leading from the city was watched day and night for their apprehension. What was to be done? It was hard to think of going back. Scouts reported that it was impossible to elude the vigilance of a well-paid, numerous, and unscrupulous police, which was surrounding the city as a body guard. Those who think colored people do not know enough to take care of themselves, would have given their case up as hopeless. But not so they. Thinking that even a hireling slave-catcher would suffer a funeral procession to pass unmolested upon the public road, a number of carriages were hired, coffin and hearse also procured, and on a summer's afternoon, the careless, passing throng saw, as they supposed, a colored funeral procession slowly winding its way out of the city. The cortege attracted little attention, quietly; and without interruption, it passed several miles beyond the town, where wagons were in waiting. Hearse and carriages were then dismissed, and near a score of the happy children of this model republic (!) went rattling along, under the friendly cover of night, as fast as possible, toward Victoria's cold domains."

Electrotyping.—This admirable process is now applied to the production of plates to print from, and we should think must put an end to the use of Stereotype plates. Electrotyping can now be done as cheaply as Stereotyping, while the plates, being of copper, the the type are much more durable than those produced by Stereotyping. In the Electrotype process most of the labor is done by Electricity. A mould of the type is taken in beeswax. This mould is then put into a liquid containing copper in solution, and a powerful galvanic battery is applied. The electricity extracts the copper from the liquid, and deposits it, atom by atom, in the mould, filling every cavity with the utmost perfection. The usual routine in the principal if not the only establishment in this city, is to make the moulds in the day time, and put them into the batteries just before going home at night. In the morning the workmen find that the Electricity has been steadily at work all night, and has performed its allotted task; beautiful facsimile plates, in solid copper, are taken from the liquid, ready for use. It is by the employment of an agent that never tires or sleeps, that Electrotype plates are produced cheaper and quicker than Stereotypes can be made.

Preserving Fruits in their own Juice.

Thirteen bottles of preserved fruit were exhibited lately at Rochester, N. Y., by William R. Smith, of Wayne county, viz., five of cherries, two of peaches, one of different varieties of currants, one of blackberries, and one of plums.

They were examined by a committee, and found of fine flavor, and the committee expressed the opinion that the art of preserving fruit in this manner is practicable, and that the fruit, when carefully put up, can be made to keep as long as may be desirable.

The method of preserving is thus given to the New York State Society by Mr. Smith :

They are preserved by placing the bottles filled with the fruit in cold water, and raising the temperature to the boiling point as quickly as possible; then cork and seal the bottles immediately. Some varieties of fruit will not fill the bottle with their own juice—these must be filled with boiling water, and corked as before mentioned, after the surrounding water boils.

Fruits can also be preserved by carbonic acid gas. The bottles, after the fruit is put into them, should be charged with this gas under pressure, to expel all the air, and then sealed up.

[Scientific American.

Tomato Figs.—As the time for preserving tomatoes is at hand, the following recipe may be found useful to our readers. It was received by the Directors of the South Carolina Institute from Mrs. Johnson, to whom a premium was awarded at the last fair for tomato figs :—

Put three pounds of clarified brown sugar to every five pounds of tomatos. They must first be scalded to remove the skin; then place in a stone jar tomatos and sugar alternataly, to extract the juice; in twenty four hours boil them in their own juice until the sugar penetrates and looks very clear, but not so much as to mash them. Very little boiling is necessary. Return them to the jar to remain two days, when you must pour off the syrup; boil it and throw it over them. Let them remain two days, and then shake them from the syrup and dry on dishes, turning them every day for a week of good drying weather in the sun. Should the weather be damp after the boiling is finished, they can remain in the syrup until good weather. When perfectly dry, pack down in small wooden boxes, treating each layer to sifted loaf sugar.

About Turnips.—Turnips may remain in the field till late. They are far less injured by frost than many are inclined to believe. It is very often the case, that turnips are frozen into the ground, and on the frosts breaking up again in the course of a few days, are removed as hard and crisp as before. The action of the soil neutralizes its effects, and sometimes a succession of several weeks of warm weather, after a freezing night, adds as much to the weight and value of the crop as they gained in twice the time before the advent of severe cold. A low temperature is favorable rather than adverse to the development of all the species of the turnip tribe. Cabbages grow rapidly in cold weather; hence the practice so prevalent at present of allowing them to remain out till snow falls. In packing turnips of all kinds, care should be taken to secure them effectually against the light and air. The more perfectly this is accomplished, the greater will be the certainty of their keeping well, and the more wholesome and nutritive will they be found, both for stock and for table use.

[N. E. Farmer.

Preserving Herbs.—There are few persons who would not be occasionally benefited by a cup of good herb tea. I do not mean such as is made from herbs dried in the sun, and boiled for half an hour in an old tin cup; such a mess as that would make even a well person sick, who had ever known a better plan.

By attending to the following directions, all country people can have good herbs; and if they wish to give a city friend some acceptable trifle in return for their dinner when they go into the city shopping, let them roll up and carry a good bundle of various kinds of herbs; for in the city even a very small package costs sixpence, and a large proportion of stems at that.

All kinds of herbs should be picked as soon as they begin to blossom, the dust rinsed off, the leaves and flowers spread on tins or clear paper, and exposed to a moderate artificial heat, till perfectly dry and crispy, then put away in a clean dry place. When required, make the tea just as you would green tea for the table. Herbs are better dried in the shade than in the sun, but a moderate heat from the stove or oven is still better.

[Rural New Yorker.

Conjugal Affection.—A Madame Adrien D——, living in the quarter St. Paul, had on Sunday a slight quarrel with her husband, and refused to give him a kiss of reconciliation before he left home. As, however, she was devotedly attached to him, having been only recently married, her conscience reproached her with what she had done, and she went after him. But not being able to find him anywhere, she, being of a nervous and impressionable character, pictured to herself that, stung to the heart at her coldness, he had thrown himself into the river. She accordingly determined on not surviving him. She lighted two pans of charcoal by her bedside, and threw herself on her bed to await death. She previously wrote a touching letter, making known her reason for committing suicide, and left it on the table. Late at night her husband returned. He found his wife still breathing. He at once threw open the window, and she recovered sufficiently to ask his pardon. He told her that he had not been angry with her at all, and she then expressed a desire to live. A medical man was sent for, but in spite of all he could do she expired in a short time.

[Droit.

A Scriptural Name.—The Richmond Times relates the following :—

A gentleman traveling in a section of country which shall be nameless, stopped at the house of a pious old woman, and observing her fondness for a pet dog, ventured to ask the name of the animal. The good woman answered by saying that she called him "Moreover."

"Is not that a strange name?" inquired the gentleman.

"Yes," said the pious old lady, "but I thought it must be a good one, as I found it in the Bible."

"Found it in the Bible?" quoth the gentleman. "Pray, in what part of the Bible did you find it?"

The old lady took down her Bible with the utmost reverence, and turning to the text, read as follows: "Moreover, the dog came and licked his sores."

"There," said she triumphantly, "have I not the highest authority for the name?"

Little Benny.—So the simple head-stone said. Why did my eyes fill? I never saw the little creature. I never looked in his laughing eye, or heard his merry shout, or listened for his tripping tread. I never pillowed his little head, or bore his little form, or smoothed his silky locks, or laved his dimpled limbs, or fed his cherry lips with dainty bits, or kissed his rosy cheek as he lay sleeping.

I did not see his eye grow dim, or his little hand drop powerless, or the dew of agony gather on his pale forehead; I stood not with clasped hands and suspended breath, and watched the look that comes but once flit over his cherub face. And yet, "little Benny," my tears are falling, for, *somewhere*, I know there's an empty crib, a vacant chair, useless robes and toys, a desolate hearth-stone and a weeping mother.

"*Little Benny.*"

It was all her full heart could utter; and it was enough. It tells the whole story.

Ancient Cities.—Nineveh was fifteen miles by nine, and forty round, with walls one hundred feet high, and thick enough for three chariots abreast. Babylon was sixty miles within the walls, which were seventy-five feet thick, and three hundred feet high, with one hundred brazen gates. The temple of Diana was four hundred feet high, and was two hundred years in building. The largest of the pyramids is four hundred and eighty feet high, and six hundred and sixty-three feet on one side; its base covers eleven acres. The stones are about thirty feet in length, and three layers are two hundred and eight. Three hundred and sixty thousand men were employed in its erection. The labyrinth of Egypt contains three thousand chambers and twelve halls. Thebes, in Egypt, presents ruins twenty-seven miles round. It had one hundred gates. Carthage was twenty-five miles round, and so was Athens.

Affecting Incident.—An incident of the most heart-rending character occurred at the inquest of the desolate and ill-starred stranger, Mary Cotter—who died of yellow fever, as a gentleman of the jury informed a N. O. paper, from sheer and absolute neglect! There was the corpse of the mother, pale and attenuated, but still beautiful in death—a child but three months old was evidently seeking for her "milkless breast;" the poor father lay dying at the foot of the corpse—and yet, that smile which is known but to infancy and the angels, was beaming on the baby's face! Suddenly it turned, and with all the earnestness of mature years, fixed a long and steady gaze on a gentleman named Tyrell. Mr. Tyrell was deeply affected; he took up the infant and pressed it to his heart, and, with the consent of the dying father, has adopted the child as his own. May he who feeds the ravens of the valley, and who has said, "Suffer little children to come unto me," bless and reward him for this charitable deed.

Spare that Tree.—Some years ago, says the Rev. William Jay, I had in my garden a tree that never bore. One day I was going down, with my axe in my hand, to fell it; my wife met me in the pathway, and pleaded for it, saying, "Why, the spring is now very near; stay, and see whether there may no the some change; and if not, you can deal with it accordingly."

As I had never repented following her advice, I yielded to it now; and what was the consequence? In a few weeks the tree was covered with blossoms, and in a few weeks more it was bending with fruit. Ah! said I, this should teach me; I will learn a lesson from hence not to cut down too soon; that is, not to consider persons incorrigible or abandoned too soon, so as to give up hope, and the use of means and prayers in their behalf.

Preservation of Grapes.—A traveler who lived at St. Petersburgh during the winter season, states that he ate there the freshest and most beautiful grapes he had ever seen. To preserve they should be cut before being entirely ripe. Do not handle the berries, reject all the damaged ones; then lay the grapes in a large stone jar, holding about thirty gallons; the mouth should be narrow, so that the grapes will not touch each other; fill the spaces between them with millett, cover closely with a stone cover, well fitted and cemented. Over this, paste a thick paper, and let it be hermetically sealed, so as to entirely exclude the air. In this air-tight jar the grapes ripen fully, and acquire a flavor seldom attained by any other method, and are preserved for two years in the best condition.

Cut a Dido.—It is told in history, that Dido, a Queen of Tyre, about eight hundred and seventy years before Christ, fled from that place, upon the murder of her husband, and with a colony settled upon the northern coast of Africa, where she built Carthage. Being in want of land, she bargained with the natives for as much as she could surround with a bull's hide. Having made the agreement, she cut a bull's hide into fine strings, and tying them together, claimed as much land as she could surround with the long line she had thus made. The natives allowed the cunning queen to have her way; but when any body played off a sharp trick, they said he had "cut a Dido," and the phrase has come down to our day.

The property of James Gotman, recently deceased in Cincinnati, long of the firm of Strader & Forman, is valued at $300,000. Mr. G. was a bachelor, and died without a will. His sister, residing in New York, is the only heir at law, and is now in Cincinnati **preparing to take possession of the estate.**

VARIETY.

"Clyde," an imported draft stallion, and perhaps the best specimen of his class of horses ever in America, died at the stable of Anthony Kilgore, in Mason County, Ky., on the 23d of August, of an affection of the heart. He was bred on the river Clyde, in old Scotland, and imported into Canada West in 1811, then three years old. He had been awarded 28 premiums by various Agricultural Societies in the Canadas and state of New York, and never was beaten. He was purchased by Mr. Kirk, P. A. Cushman and Anthony Kilgore, of Macon county, last October, for $2000.

We find in the Washington *Union*, an advertisement from the land office, giving notice of the withdrawal from public sale and private entry, of lands lying within fifteen miles of the route of the proposed railroad from Brandon in Mississippi, to Montgomery in Alabama. These lands were advertised for sale or entry, and they are now withdrawn, as the official advertisement states, "in consequence of urgent representations in behalf of the interests of the proposed railroad," above mentioned.

The Boston *Medical and Surgical Journal* says that there is a man in Fairhaven, Mr. James Webb, aged 58, who, from infancy, has lived in a state of perpetual thirst. Under ordinary circumstances, three gallons of water is rather a short daily allowance for him, and it would be impossible, it seems, for him to live through the night with less than a pailful. With this amount of cold water daily poured into the stomach, Mr. Webb has been in good health and spirits.

Col. Colt's Pistol Factory, at Hartford, employs about five hundred hands, whose wages average $2,50 each per day. Every part of the pistol is farmed out to sub-contractors, and about 200 nice revolvers are turned out every twenty-four hours. Col. Colt has a similar factory in Pimlico, near London, (England,) where three hundred hands—fifty Connecticut Yankees to lead, and two hundred and fifty English mechanics—are at present employed.

It is stated that in making an estimate of the amount of iron contained in the iron mountain in Missouri, enough has been found above its base to make 105,000,000 tons. Now, if 5,000,000 only be converted into railroad iron, it would make 500,000 miles of road; and send off the remainder, at the rate of 1000 per day, and this would employ a railroad over 300 years to remove it.

They have a police in Boston whose special business is to look after truants and absentees from schools. In their last quarterly report, they state that they have inquired into 339 cases of habitual truancy from school, and 113 cases of absentees. They have also dealt with a number of cases of vagrant boys and girls who go about the streets committing petty thefts and leading idle and dissolute lives.

Orders, it is said, have been issued from the navy department, directing a thorough, practical, and an immediate test of the value of Captain Marshall's plan of reefing topsails from the decks of vessels. A large reward was some time since offered by the British Government for the invention of any simple and reliable plan of doing what Captain Marshall supposes he has entirely accomplished.

Some idea of the liberal support extended to the schools of Wisconsin may be gathered from the fact that the amount of the school fund of the State, and the estimated value of the public lands appropriated for schools and colleges, is little less than *ten millions of dollars*, the interest of which is to be forever appropriated for educational purposes.

The value of the property in Louisville in 1848, when she entered upon the grand scheme of railroad building, was a little over $16,000,000; now, after five years only, it is a little less than $30,000,000, and the city was never increasing more rapidly in population, and never exhibited more evidences of general prosperity. The city has invested about $3,000,000 in railroads.

The sum realized for cattle, sheep, pigs, and fowls, at the sale of Earl Ducie's stock, was £12,917. One boar fetched 62 guineas; five six-tooth Southdown ewes went for £9 a head; a four-tooth ram realized £60; a Cochin China cock, which cost Lord Ducie 40 guineas, produced £28 7s. Several of the purchasers of cattle were from New York.

The Diet of Copenhagen has granted a compensation of $50 for each slave set free in the Danish West India Colonies in 1848. This will amount to about $1,000,000; but one half of this sum will revert to the king, who held many estates at the time of emancipation, and was a large mortgage holder upon others.

The estimated cost of bridging the St. Lawrence, at Montreal, for the Grand Trunk Railroad, is seven millions of dollars. The railroad itself will cost some $50,000,000. The capital is to come from England.

A gentleman named Davis, from Philadelphia, residing in Clermont county, Ohio, has a peach orchard of 100 acres, containing 17,000 trees. His net profits this season are estimated at $25,000.

The new steamer now building at Green Point for the Bay State Line, will be the largest boat ever built. She is 382 feet in length, and will measure 2,300 tons: her cost will be $350,000.

The *Puritan Recorder* says that five hundred and seventy-three persons have been made lunatics by the exciting influence of the spiritual rapping delusion, and seventeen have committed suicide through its influence.

An English gentleman, who has been endeavoring to ascertain the depth of Niagara river at the suspension bridge, has at length succeeded. At one point he finds the depth to be 125 feet.

Nux Vomica is a most bitter and poisonous drug. In 1840 there were 540 pounds of it imported into England, while last year there were 540 *tons* of it imported. What is the cause of the increase? Ask the beer-makers!

Mrs. Sarah Levy has been appointed keeper of the lighthouse at Havre de Grasse, Md., in place of her deceased husband.

The whole region of Western Virginia is rapidly filling up. The tide of immigration is pouring in from all quarters. Few have any adequate conception of the extent or character of this incoming.

The total number of arrivals at the principal hotels of Satatoga, for "the season" of 1853 (sixty-eight days,) amounted to 19,609, **against 17,570 for the season of 1852.**

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

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No. 8—The Sabbath Controversy: The True Issue 4 pp.

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No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12—Misuse of the Term Sabbath. 8 pp.

No. 13—The Bible Sabbath. 24 pp.

No. 14—Delaying Obedience. 4 pp.

No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited :—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

(Continued from the Recorder of Oct. 20.)

The prophets, indeed, amid all their denunciations of the guilt of Israel's Sabbath profanation, fully contemplated this final happy issue; and often have they set it forth to Israel, and to us, as a motive to the right discharge of present duty. While, in their instructions, connecting as a consequence and punishment their deprivation of privilege with indulgence in sin, the extent of privation so sustained was by the prophets fully anticipated and declared. When, under divine inspiration, Jeremiah pours forth his Lamentations for the desolation of Israel, it forms one of the most pathetic of his moving strains, that "her adversaries saw her and *did mock at her Sabbaths.*" Lam. i. 7. And, again, acknowledging Jehovah's hand in the infliction of His righteous judgments, the prophet exclaims, "How hath the Lord covered the daughter of Zion with a cloud in His anger, and did cast down from heaven unto the earth the beauty of Israel, and remembered not His footstool in the day of His anger!" "The Lord was as an enemy; He has swallowed up Israel; He has swallowed up all her palaces; He has destroyed His strongholds, and has increased in the daughter of Judah mourning and lamentation; and He has violently taken away His Tabernacle, as if it were of a garden; He has destroyed His places of the assembly; *the Lord has caused the solemn Feasts* AND SABBATHS *to be forgotten in Zion.*" Lam. ii. 1, 5, 6. But faith and hope pierce through the cloud; and, even while denouncing divine judgments for Sabbath profanation, the prophet of the Lord is enabled to foresee and foreshow the blessed period when Sabbath observance and national blessing shall be fully and joyously restored. The sin of Judah, the procuring cause of her sorrow, was written as with a pen of iron, and with the point of a diamond; and Jeremiah exclaims, "Thus said the Lord unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem, and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem that enter in by these gates; thus saith the Lord, Take heed to yourselves, *and bear no burden on the Sabbath day,* nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses *on the Sabbath day,* neither do ye any work; *but hallow ye the Sabbath day,* as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction." "If ye will not hearken unto me, *to hallow the Sabbath day,* and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. vii. 19–23, 27.

But while judgment is thus denounced against Sabbath profanation, observe, in the same paragraph, the nature, extent, and duration of the privileges promised by God to true Sabbath sanctification. "And it shall come to pass, if ye diligently hearken unto me, saith the Lord, *to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein;* then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots, and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain for ever." Ver. 24–26. They hallowed not God's Sabbath aright; so that His purpose with them and His purpose concerning them were alike unfulfilled. But we are here informed, that had they been truly obedient and faithful in respect to God's Sabbath, the divine blessing, in visible and marked form, would have rested upon them. Witnessing for God, they should have enjoyed, in the very discharge of that duty, the blessing of this divinely-appointed means of spiritual advancement, which would have so fitted them for promoting God's glory, that it would have been consistent with His holiness to continue them in the possession of their land, with a succession of kings of the much-honored house of David.

By their unfaithfulness Israel forfeited this high privilege. Not only has "the Tabernacle of David" been overthrown, but they themselves have been long cast out of their land. And so, prophecy assures us, it shall be until they are taught to see and confess their iniquities—and then the tabernacle of David that is fallen down shall be built again, (Acts xv. 16,) and the Lord God shall give unto our blessed Lord "the throne of His father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke i. 32, 33. The Sabbath shall not then be profaned by burdens being brought in at the gates of Jerusalem. They shall then willingly and lovingly do what the Lord commanded their fathers, and the fulfillment of all His promises they shall enjoy.

But once more we are called here again to remark, that it is not *a changed* Sabbath of which the prophet speaks. The Sabbath Israel is thus called to hallow, and to their faithful observance of which these promises were given, is the same Sabbath that the God of Israel *commanded unto their fathers,* and of which the required observance is placed in immediate connection with the glories of the Millennial scene. That Sabbath, so commanded unto their fathers, and the sanctification of which should have ensured Israel's remaining for ever, could not have been designed to be set aside—it could not have been an institution of a temporary character—for upon the continued observance of it depended their permanent prosperity. Jerusalem and her Sabbath should, in that case, have remained to them, not merely till the coming, or the death, or the resurrection of Christ; it should have remained to them "for ever."

Of a similar character is one of the prophecies by Ezekiel. During the captivity of the house of Judah in Babylon, certain of the elders of Israel came to the prophet to inquire of the Lord. (Ezek. xx. 1.) The answer is instructive. The prophet is directed to recount in their ears the history of God's dealings with them as a people, and their aggravated sin in the sad requital made for all His love to and care of them. Complaint is made of their profanation of His Sabbaths through the successive periods of their history, (as exhibited in Section V of this Treatise,) notwithstanding the various means and measures divinely used to bring them to a better state. And while thus referring to their past iniquities—as also to their future transgressions—again does the prophecy relative to these connect itself with better times to come, to which it teaches us to look forward; blending as it does the history of their misdeeds, and God's threatened final purgation of the rebels from among them, with the assurance of their subsequent fidelity, when restored to the promised land, and their enjoyment of Sabbath blessing therein.

They are reminded by the prophet, how Jehovah had brought them out of Egypt, that He might give unto them the goodly land He had espied for them; while He called them to cast away all the abominations they had practiced in the land of their oppression. They are further reminded, that they had resisted these entreaties, and persisted in their idolatries. Brought into the wilderness, there, says the Holy One, "I gave them My statutes, and I showed them My judgments, which, if a man do, he will even live in them. Moreover, also, *I gave them My Sabbaths,* to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ver. 2—12.

In Egypt, not only had the Sabbath of the Lord been profaned by Israel, but the God of the Sabbath had been dishonored through their idolatries. But being now about to be brought forward conspicuously among the nations of the earth as His "peculiar people," God revealed Himself more fully unto them in the wilderness, gave them His statutes and judgments, and, by symbol and prophecy, foreshadowed and foretold the predestined work of His Son, their Saviour and ours. Especial reference is here made, also, by the prophet, to God's gift to Israel of the holy Sabbath—*His gift* to the people He had ransomed, and who had, under oppression, been previously deprived of this the earliest gift of divine love, originally bestowed on all, and too little prized by any—a gift, therefore, not now instituted or bestowed for the first time, any more than the sacrifices, which, though regulated by the law of Moses, had also, from the first, typified the death of Him who is the Lamb of God that taketh away the sin of the world. Lost to them as it had been by their own sin, the Sabbath was now again God's gift to Israel for their spiritual profit, to be enjoyed free from interruption and fear of the task-master. God now again gave them its rest and its blessing. Rescued from all which, in their bondage, interfered with its due sanctification, and freed, therefore, from former temptations to profane it, they were in the wilderness called to "remember the Sabbath day to keep it holy.' And the Sabbath, so observed in faith and love, was not only intended as a means, but also as "a sign" unto themselves and others of their sanctification being from Jehovah, the God of the Sabbath. That Sabbath, duly sanctified, is the appointed and standing memorial of His creative power, wisdom and goodness—of the manner and order of the divine proceedure in work and in rest—and those who truly so observe it, are not only blessed in themselves, but are the conscious evidence and token of a work of divine renewal. For this end, the God of Israel, when He brought His people from Egypt, introduced them again into the full enjoyment of Sabbatic rest; and in this review of His dealings with them, He rebukingly intimates this fact; "I gave them My Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

(To be continued.)

"WE MAY DO GOOD WHEN WE DO NOT EXPECT IT."—I noticed a young lady in my congregation completely broken down by the consciousness of sin. As I could not well converse with her where she lived, I requested her to meet me at the house of one of my church-members. When I called I was sorry to find with her another young lady with whom I was not acquainted, a Miss P. As I feared she might prove a snare to the other, and prevent the full expression of her desires, I conversed on general topics for a while, hoping she would leave. But as I found that she would tarry, I resolved that if I could not do what I hoped, I would do what I could.

After asking such questions and giving such advice as I thought the case required, we bowed in prayer. Miss P. also bowed. When we arose she was weeping. I then found, that when I entered she was thoughtless on the subject of religion, but the past experience of the other was her experience; the questions put to the other, the Spirit applied to her heart; the directions were the directions she needed; and as I urged the other to yield her heart to Christ, grace aided her to feel that she must yield her heart to him. God had accomplished his own work in his own way, and as the result, both, as we hope, received pardon.

HAVE I DONE WHAT I COULD?

I cannot draw the warrior's sword;
  I would not if I could—
I may not give the thunder-word,
  To drench the field with blood;
But I may act a warrior's part
Within that listed field—the heart.

My path leads not through foreign lands,
  O'er mountain, waste, or lea;
I wander not with pilgrim bands;
  Nor care the world to see;
There may be gems of art in Rome,
But I have choicer gems at home.

I cannot plead with fervent tongue,
  Nor strike the minstrel's lyre;
Or blend its magic tones with song,
  To set the soul on fire;
But I may breathe a "still small voice,"
To make some aching heart rejoice.

'Tis not for me to paint the scene
  The artist's brush portrays—
The laughing hill, the meadow green,
  The sun's cloud-softened rays;
But, surely, I a sketch may paint
Of scenes to glad yon lonely saint.

The sculptor's chisel is not mine,
  Nor mine to mould the clay;
Or make the Parian marble shine
  As with Promethean ray;
But is there no rude shapeless heart
On which to try the sculptor's art?

I am not skilled to heal disease,
  To set the fractured limb;
I cannot straight the crippled knees,
  Or clear the eye-ball dim;
But I may ply that art divine,
The art to pour the "oil and wine."

I have not wealth, or power, or skill,
  To broadcast all around;
The world's wide field I may not till,
  Nor sow its fallow ground;
But little spots are here and there,
Which I may weed of grief or care.

The man of learning and of parts
  Soars far above my path;
I cannot cope with stately hearts,
  Who scorn my ember hearth;
Be mine, while in this dreary wild,
The lot to bless the poor man's child.

ROBERT HALL—HIS SON AND SERMON.

It is generally known, that Mr. Hall did not marry till the year 1808, in the forty-fifth year of his age. In May, 1813, his first son, Robert, was born. He was considered to be a remarkably lovely and interesting child, though Mr. Hall himself, having no peculiar attachment to boys, took no special delight in him. The infant Robert, however, became generally admired for his intelligent appearance, and supposed resemblance to his father, and soon became a great favorite among the ladies. Persons of distinction passing through Leicester would often send to beg the favor of seeing and caressing the miniature Robert Hall. Care, however, was always taken to conceal these attractions from the father, who certainly would not have permitted this species of adulation.

Alas, that the admired little fellow was not destined long for earth! At the end of nine months, in February, 1814, he was taken suddenly ill of croup, and in four hours, almost before danger was apprehended, like the pearly dew drop,

"He sparkled, was exhaled,
Then went to heaven."

This sudden and unexpected event had a most agonizing effect on the father, who till then had not been aware of the extent of his parental affection. As soon as the child expired in its mother's arms, he fell prostrate on the spot, and amid sobs and tears, exclaimed, "The Lord gave, the Lord hath taken away, and blessed be the name of the Lord—yea, blessed be the name of the Lord!" In this position he continued several minutes, offering the most melting supplications for an entire acquiescence in the Divine will, and acknowledging the wisdom and justice of God in all his dealings.

Early next morning he visited the lovely-looking corpse, and was occupied from day to day in imagining the departure of the spirit, and its flight to another world. He was with difficulty drawn from the room, and very unwilling that the child should be removed out of his sight. In the awful presence of death, he loved to meditate, to pray, and to prostrate himself before the Great Eternal.

In the third volume of the American edition of Mr. Hall's Works, may be found a letter, addressed to one of his reverend brethren a few days after the sad event, in which he says:

"I am greatly obliged to you for your kind and consolatory letter, replete with those topics whence alone true consolation can be deduced. The stroke has been very severely felt by us both, but certainly most by dear Mrs. Hall. She was dotingly fond of our lovely boy. For my own part, I was not at all aware my affection for him was so strong, until he was removed from us; my anguish was then great. It seemed to me as if I felt more on this occasion than I should at the loss of either of my others. This feeling, I suspect, was delusive, and arises from our being incapable of estimating the strength of our attachment to any object till it is removed. I was disappointed in his being a boy; for (recollecting) my own extreme and portentous wickedness, I fancied there was something in the constitution of boys peculiarly tending to vice, and adverse to their spiritual interests. I had also remarked, that females seemed much more susceptible of religions impressions than men. On these accounts I trembled for his salvation, and did not feel the gratitude for the blessing vouchsafed me which I ought. I suspect I greatly displeased God by my distrust of his goodness, and that he saw it meet to adopt this method of chastising me. May it be sanctified as a means of making me humble, heavenly, and submissive! It is a very solemn consideration, that a part of myself is in eternity; in the presence, I trust, of the Saviour. How awful will it be, should the branch be saved and the stock perish! Pray for me, my dear friend, that this may not be the case; but that I may be truly sanctified, and permitted to walk in the fear of the Lord, and in the consolations of the Holy Ghost."

On the Sunday following this bereavement, Mr. Hall appeared in the pulpit at the usual hour, his countenance overspread with peculiar solemnity, and beaming with the devout and tender aspirations of a celestial intercourse, so that no one could be at a loss to see that he had been strengthened from above. This breaking through, in this instance, the modern custom of not appearing in public worship immediately after a domestic calamity, was admirably sustained in the sermon he delivered, written, according to the usual length of Mr. Hall's pulpit "Notes," by the side of the lovely corpse. By the earnest entreaties of a brother in the ministry, Mr. Hall lent his manuscript, with permission to transcribe it; and a copy has been forwarded to the National Magazine by a personal friend of both the author and the transcriber. It is entirely unknown in this country, and nearly so in England.

"I shall go to him, but he shall not return to me."
2 Sam. xii. 23.

We have in this short narrative an awful instance of the sad effects of sin, and a touching display of parental affection. While the child lived, David fasted and wept; for he said, "Who can tell but the Lord will be gracious?" But when the event was decided, "he arose, put on his apparel, and went to the house of God." Here was fortitude and manly resolution! His conduct in this particular deserves imitation. He sought comfort at the house of God; where could he have gone better? It is common for persons under bereaving providences to stay away from the house of God on one or more succeeding Sabbaths; this is accommodating ourselves to the false maxims of society. The public worship of God ought never to be neglected, but should be most attended in seasons of calamity. Who besides God can help you?

The words of the text imply the happy state of the deceased child. "I shall go to him." David did not merely mean that his body would lie in the dust with him, but that his spirit would again enjoy his society. We shall consider the probable evidence that deceased infants enter a state of blessedness.

As we have no direct information on this subject in the Scriptures, this evidence is in danger of losing its power over the mind. Although it has been the prevailing opinion of the pious in all ages, that infants are saved, yet some weak minds are troubled because they have not *positive* evidence. It is, therefore, a question of considerable moment, as one half the human race die in their infancy. And as it is a point of such importance for the comfort of Christian parents, you will pardon me for bringing the subject before you.

God has implanted in the heart of man a principle of affection toward his offspring. Now, to suppose that the Divine Being should produce sentiments opposite to his own, would be highly absurd. We may instance his gracious regard to the city of Nineveh. He spared it, though its sins were great, because it contained six-score thousand persons who knew not their right hand from their left. And God condescends to give a reasonable motive for his conduct, to show us what disposes him to the exercise of mercy. It is true, when we reason on the compassion of God, we are apt to reason amiss, and to draw many conclusions, forgetting that his justice is armed against all sin. But infants are *unconscious* sinners; and when there appears no claim of justice to intervene, he is wont to communicate the largest discoveries of mercy. He hateth nothing that he hath made. But to proceed to a more particular consideration of the probable evidence of the safety of infants, we shall remark,

1. That there appears to be no passage of Scripture to necessitate the misery, or to favor the opinion of the future misery of children. It is true, they are born in sin, therefore cannot be saved on account of their native innocence. The hope of immortality and eternal life is entirely founded on the death and medation of Christ. As Adam is the federal head of all our race, so Christ is the spiritual head. All parallels fail in something; with respect to Adam, we only derive from him two things, which awfully prove our depravity; first, a subjection to death; secondly, the transmission of a corrupt nature. We all are found in a state of alienation from God; and this native tree would produce fruit unto eternal death, except it were counteracted by divine grace. Infants inherit the original sin of Adam, and are thereby subject to death; but not to eternal death. To suppose that the Father of spirits would damn infants for the sin of Adam, would be to reflect infinite dishonor on his moral perfections. How is this a state of trial, if the destiny of all is before determined by an irrevocable sentence?

2. All those passages of Scripture which speak of a judgment day have respect to the conduct of men. We have no intimation of the proceedings of that day but what has reference to the actions of mankind. Every man shall be judged according to his works; and as infants, morally considered, are unconscious beings, they cannot violate any known law or established principle.

3. If infants are necessarily consigned to misery in a futute state of existence, then are they in a worse state than any of their fellow-creatures. The gospel is glad tidings, but it never was proposed to them; they are incapable of receiving it. Now, suppose there were a few persons to whom the gospel was never offered, who at a future day should be arraigned at the bar, and condemned for not believing on the Son of God for salvation; would not this reflect dishonor on all the attributes of God? And infants, if they perish, are precisely in this state. If, in reply, you say the heathen are still in this condition, I answer, their case is not precisely the same; they are not left in a state of natural impossibility of salvation; they have a law written in their hearts, and will be condemned for opposition to the knowledge they possess. For instance, the heathen know that gods of wood and stone are not the proper objects of worship; yet they cleave to these idols in opposition to the true God.

4. We refer you to the conduct of our Saviour when he took a child and said, "Except ye become as little children, ye shall in no wise enter into the kingdom of God." This may mean, unless you are the subjects of a similar disposition; and if so, it goes to prove our point. He, however, blessed them. This term, "blessed," may be understood in two senses—he either blessed them authoritatively or he prayed for them. If he only prayed for them, it was sufficient; for it was the grand prerogative of the Saviour, that he was always heard in what he prayed for. I would remark, however, that this by no means proves that infants are fit for church membership; it only proves they are the objects of the Saviour's gracious regard. He blessed them; and they were, therefore, emphatically blessed. This sentiment is consolatory to the Christian parent.

But still, as infants are the offspring of fallen Adam, we can only infer their positive happiness from the regard which God has to the sacrifice of Christ. Repentance and faith are the explicit acts of beings when reason is developed; infants are incapable of either. But cannot God produce an immediate regeneration? Was not John the Baptist "sanctified from the womb?" The doctrine of the fall, and a consequent tendency to sin in all our race, is as difficult to be accounted for as that of a tendency to holiness. It is as easy for God to work a divine change upon passive as upon active, rebellious sinners, surely; and it is as equally requisite. If we cannot advance any thing like an absolute demonstration of the positive happiness of infants, yet we may infer it from various parts of Scripture. It is evident that the gospel terms of salvation are designed only for subjects capable of rule and law; but the perfections of the Deity will not admit of the inference of punishment for disobedience as it regards infants.

You who have been bereaved of your children may derive solid comfort from the considerations we have placed before you. How much better is it that they should leave this scene of vicissitude and trial, for a permanent abode of peace and happiness! What indescribable evils do they avoid; and how great should be your joy on their account! They are carried into harbor without crossing the tempestuous sea of life; they are secured in the haven of eternal repose, where storms can never reach them.

Besides all this, let bereaved parents remember how many a child, lovely in infancy, grows up to plant thorns in the breasts of affectionate fathers and mothers. Dry up your tears, therefore; imitate the conduct of David—visit the house of God; acknowledge his sovereign right to dispose of you and your families; and if you have lost kind and affectionate children, let it be a motive to induce you to train up the remaining part of your family for God, lest he should be provoked to blast your olive branches, and leave you destitute of a child to solace your old age.

Finally, let all your earthly bereavements attach you more firmly to Christ. Aim high; set your affections above. The Saviour is now touched with exquisite sympathy; he compassionates your griefs and sorrows, and seeks nothing so much as your sanctification. He dries up the channels, that you may be happily compelled to plunge into an infinite ocean of happiness.

"IT FELL—AND WAS GONE."

A few years ago there was a young man in a southern college who was extremely fond of novel reading. He spent a great deal of his time in devouring exciting tales of fiction; and as a consequence, lost to a considerable extent, his relish for patient and severe study. One night he placed his candle just back of his pillow, and lay down, as usual, to read a new and fascinating novel. He became deeply absorbed in the story; hour after hour sped by; he was in the midst of an exciting scene, when, sudden as a flash, his light was extinguished. Not a second's warning that it was on the wane. It fell in the socket, and was gone. There he was in a highly excited state of mind, left suddenly to his own reflections. The thought rushed with terrific power upon him, "*Thus unexpectedly and suddenly thou mayest die, in the midst of the exciting scenes of life.*" The Holy Spirit deepened the impression upon his mind. He became serious from that moment; changed his course of life; repented of his sins, and gave his heart to God. He is now an able and useful minister of the gospel, in one of the southern States. [American Messenger.

AN EDUCATED MINISTRY.

From a very interesting paper sent forth by the Boston South Baptist Association, at its recent session, is clipped the following timely extract:—

"The devotedness with which our fathers in the ministry served their Master, to the full extent of their preparation, succeeded by the divine blessing, so extended the work in which they were engaged, that they realized, before they died, their need of greater mental cultivation, and at immense sacrifice they began the work of ministerial education for their children. Respect for their memories, and veneration for their judgment, call on us to carry forward what they began, while their experience should teach us the certainty of failure if, with our smaller natural endowments, we refuse to bring to the accomplishment of a much greater work than theirs, the highest cultivation our superior advantages afford. We rejoice that in our denomination there are facilities of every grade for the acquisition of knowledge; the school, the academy, the literary institution, the college, and the theological seminary. So that none called by God to preach need enter the sacred desk without such a preparation as the Providence of God points out. Still, we do most rejoice that we so appreciate a careful and protracted preparation for the solemn work, that we have among us a Theological Seminary now well endowed, with able Professors, and a standard sufficiently high to carry forward our most talented and industrious graduates from college, through a three years' course of additional training. To require any thing less than this here, would be a step backward which we believe the intelligence and piety of our brethren would not sanction. It would be dishonoring the judgment and sacrifices of our fathers, and indolently burying talents which the Lord has given to us for improvement. Let us cherish as are meet exalted views of the work of preaching the gospel of Christ, and humble views of our qualifications, even after the amplest preparation; let us not slight the advantages God has conferred on us for doing a great work, and each year will justify the wisdom that confers on the rising ministry the inestimable privilege of a thorough and systematic theological education."

"HE GIVETH EYES TO THE BLIND."

There lived, in a certain village in England, a poor widow, who had lost her sight through the infirmities of age. As, however, she had derived much comfort during her whole life from perusing the Scriptures, it was impossible for her to spend the few days that might yet be allotted her without at least getting some one to read to her from this holy book; for she had realized in her experience the truth of the declaration of the Psalmist, "Thy word is a lamp unto my feet and a light unto my path." She lived in a retired part of the village, and the people with whom she boarded were not able to read. There was, however, another cottage in the neighborhood, in which lived a little boy who could read, the son of a shepherd; but ah, he was fond of his play—he did not like to read the Bible. What did the old blind woman now do? She arose one hour earlier than usual, and with her trembling hand earned a penny daily at her spinning-wheel; for what she was able to earn during the remaining part of the day was scarcely sufficient to pay the expenses of her frugal living. With this penny she enticed the little romping boy to her, and induced him to read to her every evening a chapter from the Bible. Now all her wishes were gratified, and she lived very happy in the midst of her poverty, because she was permitted to behold with her spiritual eyes the glorious grace of God which he has revealed in his Word. Yea, she praised God with a cheerful heart, and was accustomed often to say, "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

REMEDY FOR FITS.

Though no doctor, I have by me some excellent prescriptions; and as I shall charge you nothing for them, you cannot grumble at the price. We are most of us subject to fits. I am visited with them myself, and I dare say that you are also. Now then for my prescriptions.

For a fit of envy, go to a watering-place, and see how many who keep their carriages are afflicted with rheumatism, gout, and dropsy; how many are subject to epilepsy and apoplexy. "A sound heart is the life of the flesh; envy, the rottenness of the bones." Prov. xiv. 30.

For a fit of passion, walk out in the open air; you may speak your mind to the winds, without hurting any one, or proclaiming yourself to be a simpleton.

For a fit of idleness, count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work like a hero.

For a fit of extravagance and folly, go to the workshop, or speak to the ragged and wretched inmates of a jail, and you will soon be convinced—

Must be content to lie forlorn.

For a fit of ambition go the church-yard, and read the gravestones; they will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and your sister.

For a fit of repining, look about you for the halt and the blind, and visit the bedridden, and afflicted, and deranged, and they will make you ashamed of complaining of your light afflictions.

For a fit of despondency, look on the good things which God has given you in this world, and at those which he has promised to his followers in the next. He who goes into the garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower, may return into his house with one blooming in his bosom.

For all fits of doubt, perplexity, and fear, whether they respect the body or mind—whether they are a load to the shoulders, the head, or the heart, the following is a radical cure, which may be relied on, for I had it from the Great Pyhsician—"Cast thy burden on the Lord; he will sustain thee."

[Old Humphrey.

NOTHING LUDICROUS IN THE BIBLE.—An old author, in reproving a clerical friend for attempts at witticisms in the pulpit, says:—

"I recollect but one humorous passage in the Bible, which is that of Elijah with the Baalites; and when the time, place, and circumstances, are properly considered, nothing could be more seasonable, nor so effectually expose the impotency of their false gods, and the absurdity of their vain worship. The prophets often speak ironically, sometimes satirically, but I do not remember of their ever speaking ludicrously. Our Lord and his disciples never had recourse to any such methods. The short abstracts we have of their sermons and conversations are all in a serious strain, and ministers cannot copy after better examples."

No one loves to tell a tale of slander to another who does not love to hear it. The arrow never sticks in the rock, but sometimes rebounds and wounds him who hurled it. Learn, then, to rebuke and check the detracting tongue, by showing that you do not listen to it with any pleasure.

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TRACT DISTRIBUTION.

One of the most important agencies for enlightening the world is Tract Distribution. We refer to it now for the sake of inviting attention to some resolutions adopted at our late Anniversary; particularly to the one recommending to the several churches "to raise funds for the purchase of Tracts, and to appoint suitable agents to distribute them when they may find inviting and promising fields." We speak advisedly, when we say, that the Society did not adopt this resolution as a mere matter of form. It was adopted in the hope that our churches would *act*, and go into the work of Tract Circulation with new vigor.

What we wish to say is this:—That churches are not to suppose that, because the work is committed to them, the fields in which they are to operate must needs be in their own immediate vicinity, so that their work may be done at the least possible expense. We do not think the Society contemplated the doing of the work upon so limited a scale. If it come to the knowledge of a church in Rhode Island that there is an inviting field of labor in Pennsylvania; or to the knowledge of a church in New Jersey, that there is a good opening in Virginia, or in Tennessee; we suppose that it should be regarded as something like a Macedonian call upon these churches, respectively, to enter into the fields thus brought to their notice, by sending out colporters well freighted with Tracts for circulation among the inhabitants. Such kind of labor, we suppose, would fulfill in some degree what the Tract Society intended by its resolution.

As for the more limited operation of churches in fields adjacent to their own locality, we certainly do not undervalue it, nor would we deny that it does, in part, answer the intention of the Society in the resolution referred to. Certainly, those near home are not to be neglected for the sake of those at a great distance, especially if the nearer ones look like fields whitening for the harvest. But it not unfrequently happens, that the people in the vicinity of a Seventh-day Baptist church are the most unlikely of all others to give the Sabbath question a fair investigation. They have so long accustomed themselves to pervert the obvious teachings of Scripture on this most important question, that they cannot see the light, though it shine ever so brilliantly. There is but little hope for them. However, let even these be continually admonished, in faithfulness and in love.

On the supposition that churches will look out for inviting fields, where they may scatter the seeds of truth, and will resolve upon acting efficiently in the matter, we suggest, that it is not necessary—though in some cases it may be desirable—to send out a *minister* as colporteur. In our opinion, too much importance has frequently been attached to having one employed in this business who can *argue* the point well, and can deliver *lectures* to the people as he goes. We think it were often better to have one who knows how to hold his tongue. Sometimes, it is true, a public argument is valuable; but in the majority of instances, people prefer, upon a question that involves a complete revolution of their practice, to think the matter over quietly, without being subjected to the chafings of dispute, or to such importunities as one who earnestly maintains his argument is likely to employ. They want to take time for consideration; the [illegible] to them. And we do believe, that the quiet, unobtrusive way of simply depositing a Tract in each person's hand, without stopping to argue the point, will in a great majority of cases produce the most favorable results. Keep your ministers at home, then, if you need them, and employ some good, honest-hearted, amiable brother, whose general deportment will commend him as a Christian, to go out on these errands of good. Let it be some brother who is known to be a man of prayer, and who, after he has circulated his little books, will go to some secret place, drop down upon his knees, and implore the God of Truth to accept and bless the labor performed. His fervent prayers will do more good than a thousand noisy arguments.

Now, as it is not necessary to send out a minister, nor even a person of considerable talking abilities, as colporteur, it is evident that every church has within itself all the requisite agency for fulfilling the intention of the Society. And if all the churches in the Denomination would wake up in earnest to the work, we think that the year to come would show more accomplished for the cause of truth, than any previous year of our Denomination's existence.

But the mode of operating contemplated involves expenses. If a Rhode Island church, or a church in the State of Wisconsin, should send a colporter to Virginia, or Tennessee, or Michigan, it would cost something. His expenses must be paid, his labor compensated. And, alas! so many of our churches think that if they do but sustain (or half sustain) *ministers* within their own bounds, they are doing all their duty, and a little more, that to suggest the duty of sustaining Tract Distributors also at any considerable expense will, no doubt, seem like the imposition of an intolerable burden. But do not be alarmed, brethren; you have yet, even the best of you, hardly made a beginning towards those sacrifices which duty to the Lord Jesus Christ demands. You are far, far behind your duty. It is high time that you awake out of sleep, and understand that your mission is to redeem your fellow creatures from ignorance and sin. Open your purses, then, and not only sustain your ministers, but your Tract Distributors also. Talk not about expense; what is that kind of service worth which costs nothing? Your money was deposited in your possession, that you might use it in doing good; think whether you can make a better use of it than in the way we propose.

T. B. B.

JOHN FREDERICK OBERLIN.

Thanks for the lives of the great and good. Thanks for the influence of their examples. "Principles instruct us—precepts guide us—but example moves us. Example is principle and precept embodied, living and in action. We not only see what is done, and what ought to be done, but what *can* be done, and how it is done. It appeals to all of our faculties at once; it fixes the attention, engages the imagination, instructs the judgment, moves the heart, subdues the will, awakens the conscience, and assists the memory." Such being its influence, it is well that we should hold frequent converse with the lives of those that have left to us the rich legacy of their noble deeds. We were forcibly reminded of this while reading the memoirs of Oberlin.

JOHN FREDERICK OBERLIN was born at Strasbourg, France, August, 1740. His parents, though not in affluent circumstances, were very well educated, and devoted much time to the careful instruction of their children. The subject of this sketch was early noted for his benevolent spirit, united with a good degree of chivalry and daring. He was ever ready to assist the needy and defend the oppressed, even at the risk of his own reputation or life. Being ardent, enthusiastic, and susceptible, the prayers, religious songs and reading of his mother made a deep and lasting impression upon his mind. He resolved to devote himself to the ministry. While a student of Theology, he was induced by his mother to attend the preaching of Dr. Lorentz, which, if not the origin of, at least gave a more evangelical turn to, his piety. At the age of twenty, he made an entire, an unreserved consecration of himself to the Lord. He completed his educational course about this time, but continued seven years longer in private life, either studying or teaching. During this time, he seems to have been schooling himself, unconsciously perhaps, for his future sphere. He formed habits the most simple and self-denying. He generally prepared his meals in a pan hung over his study lamp.

While living in this simple and secluded manner, he was solicited by M. Stouber, a Lutheran minister, to succeed him as pastor to Waldbach, in the mountainous canton of Ban de La Roche, or Steinthal, in the north-eastern part of France. This was a cold and sterile region. Stouber found the people semi-barbarous, speaking the old Patois dialect, the French language of the twelfth century. The canton had been desolated by wars. The roads being destroyed, there was no communication with the surrounding country.

But it was a region where the rights of conscience were inviolate and sacred. When it was incorporated as a part of France, it was stipulated, that here liberty of conscience should be enjoyed. Persecuted Protestants, from time to time, had fled to this spot for safety. Although safe, yet, from the nature of the region, they lived in a state of the utmost misery and degradation. Their ignorance, also, was deplorable.

M. Stouber, on his first visiting Waldbach, wished to see their school-house. He was shown into a miserable cottage, filled with children in a wild and noisy state. It was with difficulty that he could find the master. At last he found a decrepit old man lying on a bed in one corner of the room. When Stouber inquired of him, what he taught the children, his frank reply was, "Nothing, Sir." "Nothing! how is that?" inquired Stouber. "Because I know nothing myself." "Why then are you instituted school-master?" "Why, Sir, I had been taking care of the Waldbach pigs for a great number of years, and when I got too old and infirm for that employment, they sent me here to take care of the children." The name of school-master had become so contemptible, that it had to be changed to that of Regent, before any one qualified could be found to enter upon the duties of teacher among them.

Oberlin entered upon his duties. At first, he found great difficulty in overcoming their prejudices. He often run narrow chances of being mobbed. To rescue his parishioners from their half-savage state, he built roads, supplied implements of husbandry, and established a sort of bank for lending money. The young men were sent off to learn trades. Habitations were previously hewn from rocks or dug in the sides of mountains. Under the superintendence of Oberlin, suitable cottages were constructed. For many years previous to 1709, the people had lived upon wild apples and pears. From this time till Oberlin, they lived chiefly on a degenerate species of potatoe. He planted fruit and ornamental trees—introduced new varieties of vegetables and grains—gave lectures on agriculture—formed an agricultural society—had the young instructed in chemistry and botany—distributed prizes to successful farmers—thus employing every means for supplying their physical necessities, or adding to their comforts. He was assisted in these efforts by pecuniary contributions from his friends.

Neither did he forget their intellectual or religious wants. He established one of the first, if not the first infant school that was ever organized. In order that he might have suitable teachers for such schools, he took young ladies into his own family, and trained them for the work. He built school-houses—made books—changed their language from the Patois to the pure French—established concerts of prayer, with various other means of religious instruction, besides the stated duties of preaching. He was, at the same time, minister, teacher, author, farmer, mechanic, and physician.

The effects of his labors soon began to manifest themselves. The feelings of those rude mountaineers were very soon changed from prejudice and aversion to love and admiration. They soon began to practice his precepts, and emulate his examples. When he first went there, the inhabitants could go to church only by turns, borrowing each other's clothes for the purpose. His parish was soon converted from one of the most miserable to one of the most prosperous, peaceable, and happy parishes in France. The fame of his doings soon spread abroad. Strangers from various parts of the world were attracted to the spot. During the Reign of Terror, when war and carnage raged over France, when social ties were abrogated, property confiscated, ministers imprisoned, Waldbach was an asylum—Oberlin prosecuted his labors unmolested. The Royal and Central Agricultural Society of Paris voted him a gold medal, in acknowledgment of the services he had rendered to agriculture and to mankind—for the perfect model his society presented of social economy. Louis XVIII. presented him with the emblem of the Legion of Honor, as an expression of thanks for the services he had rendered his canton. On the organization of the British and Foreign Bible Society, he, by the request of the Society, became its first foreign correspondent, and, under its direction, organized an auxiliary society at Waldbach, through which means some ten thousand copies of the New Testament were soon put in circulation.

In personal appearance, Oberlin was rather under the medium size—dignified, grave, condescending, affectionate, and polite—very courteous to inferiors, always pulling off his hat to adults, and taking children by the hand, as he met them. The effect of this was soon manifest upon the hardy mountaineers—their remarkable and universal suavity of manners astonishing even a Frenchman. In conversation he was fluent, communicative, and inquisitive. He performed the most trifling acts of life as a religious duty. He decided all questions of doubt by lot, believing in a special Providence. For this purpose, he kept two tickets in his pocket, with *yes* written on one, and *no* on the other. In all cases of doubtful action, he, with prayer, drew one of these, and the course to be pursued was determined. He was noted for frugality, never having been known to owe any man. On hearing of the sufferings of slaves in this country, he would use no more of the products of slave labor. Fearing that the paper currency of the French Revolution would become a disgrace to his country, he redeemed all the broken bills that chanced, for the space of twenty-five years, to come into his canton. His preaching was simple, energetic, colloquial, and affectionate, using many familiar figures, allusions, and anecdotes. His doctrinal views were mostly orthodox, differing, perhaps, now and then, on a minor point. When he became so old that he could no longer discharge the duties of a pastor—which was not till he was upwards of eighty—he used to spend most of his time in prayer for his flock. Taking the church register, he would go over the names in order, praying for each individual. After being pastor of Waldbach nearly sixty years, he was called to his rest at the advanced age of eighty-five. A funeral procession, over two miles in length, followed his remains to the grave. The deep-seated affection of his people for him is finely illustrated by an anecdote of one of his servants. One, in tears, being asked the cause of her grief, replied, that she feared there were no servants in heaven, so that she might there wait upon her good pastor. Another anecdote illustrates the power of such a life and character in influencing others to like action. A clergyman was once on a time listening to some one reading the life of Oberlin. Inspired by the noble example, he sprang to his feet, exclaiming, "I too will do something for the poor and needy." Oberlin College was the result.

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MEETING OF NEW JERSEY CHURCHES.

The Seventh-day Baptist Churches of New Jersey held their Yearly Meeting with the Church in Plainfield, commencing on Sixth-day, Oct. 14th, 1853, at 2 o'clock P. M.

The delegation from the West Jersey Churches, Shiloh and Marlboro, was quite small, owing to the fact that the brethren of those Churches, being mainly an agricultural people, are, in this month of the year, very busily engaged in their Fall's work. A full attendance was given by the brethren and sisters of the Piscataway and Plainfield Churches to all the exercises of the Meeting. All present seemed to unite in the desire of worshiping God in the spirit of holiness, praying for higher attainments in our Christian pursuits, and a more perfect consecration to the work of glorifying our Heavenly Father.

The Introductory Discourse was preached by David Clawson, from Col. 3: 1—"*If ye then be risen with Christ, seek those things which are above.*" The grace of God bestows spiritual life upon the heart dead in trespasses and sins. In our regeneration, the Scriptures represent us as rising, through the merits of our Saviour's atonement, from the destructions of sin to a state of reconciliation with God. Having put on Christ, it remains for us to exhibit to the world, not only an *aiming*, but a *striving* for heaven. There is the kingdom of God, to become the happy subjects of which must be our great endeavor. There is the city of the righteous—the New Jerusalem—in which are the dwellings prepared for our sanctified spirits. There is the society of the saints and angels, rendered more blissful by the presence of our Saviour. Finally, there are those sacred employments of casting our crowns at the feet of Jesus, and studying with unveiled vision the manifestations of divine wisdom and power.

After this discourse, the pastors of the several churches presented verbal reports of the state of religion among the people of their charge.

In the Piscataway church, an encouraging interest in religious things is manifested, the prayer meetings are fully attended, and nearly all seem desirous of actively engaging in the cross-bearing labors of the gospel.

In the Shiloh Church, a better religious feeling appears to be reviving in the hearts of a portion of the members; prayers are requested for the unregenerate, and hopes are entertained that the Spirit, which trieth the hearts of men, will again visit them with an unction from Heaven.

The Marlboro church remains spiritually in nearly the same condition in which it was a year since. Strenuous efforts are being made to build another house of worship, and it is confidently expected that by next summer a commodious building for this purpose will be erected.

Preaching Sabbath evening by W. B. Gillett from Matt. 5: 11, 12—"*Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven.*" We are not to expect peace in this life, but the most trying afflictions. Christianity is at war with the wickedness of the world, and the world is in arms against it. Neither are we to expect rewards in this world. The blessings which we receive in the flesh, are not given because they are due us, but through the goodness of our Saviour. All rewards received hereafter are inseparably connected with obedience—with voluntary submission to the will of God. The rewards of the righteous will be received in approbation, and not as a debt. Whether we are saved or not, we are under obligation to serve God, because he is our moral governor. In the Judgment we shall not be surprised to see the poor, humble, despised follower Christ, receiving the highest praises from God. The truly devoted in this life will never meet with bitter disappointments; he will discipline his heart to take cheerfully what Providence sends upon him. We are never satisfied with the attainments of this life, but the rewards which are above will fill with complete joy the spirit of the saint; hence no murmurings in heaven. Better be tried here, so as to be prepared to enjoy greater happiness hereafter.

The Sabbath morning discourse was preached by David Clawson, from Heb. 2: 18—"*For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.*" The character of Christ, as an Apostle, Prophet, Priest, Saviour, and Mediator, was briefly alluded to. The nature and intensity of his sufferings are shown in his divine humiliation, in his exposure to temptations, and in the agony of the crucifixion. Christians are expected to honor God, by overcoming all temptations, and enduring all trials, through prayer and watchfulness. To receive aid from Christ in our sufferings, it is necessary for us to renounce the love of the world, to lean upon God entirely for spiritual strength, and render unto him the homage of our highest love. Christ is a wise counselor, because he knows our frame; he is a safe intercessor, because he knows the nature of human frailty; he is an able deliverer from temptation, because he has foiled the arch-fiend in his most insidious designs.

This discourse was followed by one from W. B. Gillett; text, Ps. 36: 2—"*For he flattereth himself in his own eyes, until his iniquity be found to be hateful.*" He spoke of the delusions of sin, which beguile the transgressor into feelings of peace and security. Some suppose that God regards the general character only, and not every little act of a man. Others imagine that he is satisfied with a partial repentance, which can be delayed till to-morrow or some other future time. Some cry, all is well, when their peace is not made with God. Many are deluded in thinking there is no necessity of present humiliation, because they have mortified their natures sufficiently, when they put on Christ at some past day. He concluded by showing the enormity of these sins, and indicating the way of escape from them through the grace of God.

After the morning services, the sufferings and dying love of our Saviour were commemorated in the ordinance of the Lord's Supper.

Preaching in the evening after the Sabbath, by H. H. Baker, from Luke 13: 20, 21—"*Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.*" The theme of the discourse was religious progression—illustrated in part by the processes of natural and intellectual progression. In the physical world, the most stupendous results often proceed from insignificant causes, and hang balanced for a time in uncertainty, by the least attenuated thread of circumstances. The intellect, in its progressive developments, commences with the mere rudiments of knowledge, and advances slowly, but surely, until it is able to predict events which will happen a thousand years in the future. The existence of the church at one time depended on a single promise—subsequently on a single individual—soon after, all its members met in one room—but now it is as widely spread as the boundaries of the earth. You all can recollect when your consciences were first slightly touched by the feeling of your infirmities, and subsequently aroused to the full view of the exceeding sinfulness of your sins. The Christian's advancement, from the time of conversion until he reaches heaven, was delineated.

Preaching First-day morning by David Clawson, from Ps. 89: 15—"*Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance.*" The joyful sound spoken of in this passage refers to the sound of the trumpet of jubilee, which was blown to proclaim liberty to the enslaved. It is a beautiful illustration of the power of the Gospel, the legitimate object of which is to set forth truth for the salvation of men. In proclaiming gospel truth, one must have the grace of God abounding in the heart. Many of the blessings which the lover of God receives were enumerated.

In the evening following, preaching by W. C. Whitford, from Phil. 1: 27—"*Only let your conversation be as becometh the gospel of Christ.*"

In the Business Meeting, First-day afternoon, W. B. Gillett being Chairman, on motion of David Dunn, it was *voted*, that hereafter the Yearly Meeting of the New Jersey Seventh-day Baptist Churches be held so as to alternate regularly with the East and West Jersey churches; and that the next Yearly Meeting be held with the Marlboro church, on Sixth-day before the third Sabbath in November, 1854. On motion of I. D. Titsworth, it was *voted*, that a synopsis of the discourses and proceedings of this Yearly Meeting be furnished for publication in the *Sabbath Recorder*.

W. C. WHITFORD, Rec, Sec.

NOTES BY A CORRESPONDENT.

Journey West—Northwestern Association—Palestine Mission.

We left Albion, Erie Co., N. Y., September 5th, and in one hour and a half were set down in the village of Niagara Falls. A company of six of us, including a tall Kentuckian, hired a carriage for $4, the cheapest we could find, and soon we were crossing the justly-celebrated Suspension Bridge, on our way to the Cataract on the Canada side, via Lundy's Lane and the Burning Spring. Two hours brought us to Table Rock, where the visitor has a view of the foaming sheet in all its indescribable grandeur. At different points on our way thither we saw the Falls, and the different directions of the rainbow; but here we saw the watery element leaping and frolicing, and seemingly mad and frantic in her glory. We stood within a foot of the edge of Table Rock, and, as we since learn, within three or four days of its fall—of eternity! gazing and admiring, and felt ourselves exhilarated, fearing, yet drawn and almost chained to the spot; and oh! what thoughts we then had of the majesty, power, wisdom and dominion of that Being at whose bidding this mighty stream continues to flow on, and pour and roar from age to age! We were urged to go under the sheet, and were inclined to pay our half dollar, but our time was too limited; so we saved *that* for the poor.

Arrived at Buffalo in the evening, we had a pretty fair demonstration of the *pow-wow* of the cabmen and runners of that place. Certainly, if they ever exceed the racket and confusion, the pulling and hauling and swearing of that evening, we tremble for the traveler and sojourner, lest a similar fate to that of the cities of the plain befall them. One followed us some distance, pressing very earnestly the claims of the Central Michigan Route, and when informed that we were bound by the Southern Michigan, he vociferated, at the same time extending his hand: "Good-bye, Sir; good-bye, man; if you have any children with you, I advise you to take a school marm with you; *for they will be twenty-one years of age before you get there*; good-bye, Sir, farewell!"—and with a volley of good wishes, evidently designed to make us feel good-natured, he reluctantly backed out!

The promise was, "through to Monroe in fourteen hours." The Lake was remarkably smooth, but the boat did not arrive at M. till long after the train had left; so we put back (as it seemed to us) to Toledo, where, at 6 P. M. of the 6th, we took cars for Chicago. Delayed that night, by some fault of the iron horse, we did not reach the boat for Milwaukee (on Lake Michigan) in time for our baggage to come on board. But some of us were on board, and the boat was off. The writer stopped at Waukegan, and returned to Chicago in search of his and others' baggage. Found all, and returned next day, arriving in Milton the evening of the 8th.

Here, for the first time in our life, we set foot upon prairie soil, and looked with delight upon the great expanse—"of bottom land—flat as a pan-cake—fat as grease." The friends in Milton received us with open arms, welcoming us to as hospitable homes as any Seventh-day Baptist deserves—good enough for that people, and, we had almost said, too good for those who are not; but we will say, hospitality as cordial, comforting and unbounded as is to be found any where. We verily believe the brethren of our order are remarkable for the *manner* and *matter* of entertainment. What we have said of Milton will apply to all whom we visited West. The pastor, Bro. V. Hull, was absent on a visit to Dakota. His supply, Eld. Coon, took the writer from house to house on his agency. At first it was thought fifty dollars was all they could raise for the Palestine Mission; but, without urging or screwing, their donations amounted to $158 37. We found the Albion church building an Academy, yet their liberality abounded to the amount of $34. The Christiana church, a feeble band, but growing, gave $24 25. It is with heart-felt gratitude that we mention the aid rendered in collecting by the pastors of these churches—Elders Z. Campbell and A. W. Coon.

Through the kindness of Elder V. Hull, we were carried to Walworth, where the North-Western Association convened on the 22d ult. The sessions throughout were very harmonious and spirited. The discussions showed that the brethren were not behind in their views of duty and their zeal in the cause of Reform. Indeed, it was one of the most pleasant and refreshing Associations we ever attended. We heartily wished for the presence of more of our Eastern brethren, that they might realize how good it was to meet with kindred spirits, and so many of them, in the home field of the Far West.

Eld. O. P. Hull, the pastor at Walworth, is doing a good work. His people are all united with him as a brother beloved and successful in advancing the cause.

Our interview with Eld. Varnum Hull was peculiarly gratifying. His eye had been upon Free Missionists, and our own course in former years—was well acquainted with the rise of McGrawville College—the change of Sabbath views, and the trials incident to our becoming Seventh-day Baptists. Never shall we forget his eloquent plea for the slave, and the principle of Free Missions, before the Association. Nor shall we forget how our hearts melted as water at parting. The Lord bless his servant with grace and holy boldness to earnestly and successfully advocate the cause of Christ.

The Walworth church contributed $58 72 for the Palestine Mission. A pledge of — dollars was to have been redeemed at the meeting, but the brother was detained at home by illness. Fifteen dollars forwarded by the Southampton church, and the prospect of ten more from the same, swelled the above amounts to the comfortable sum of $300, which is doing well for people in a new country, and may be received as a pledge of material aid for years to come.

Of the richness of the soil, the beauty and advantages of the country in which our people are located, the half has not been told; we hardly dare speak our mind lest we be not credited. We now have full faith in Wisconsin, and we think that all who go there must, *if they can leave at all*, come away regretting that they had not sooner *believed* the many truthful reports concerning the intrinsic worth of that goodly land. Milton, Albion, and Christiana, are pleasant locations, with many farms for sale, among which are some rare chances for new comers. The brethren at these places agreed that we should see a fine country at Walworth; and, sure enough, a more beautiful prairie than Big Foot, need not be desired; had our visit been in summer, we should have thought it a near neighbor to Eden.

WM. M. JONES.

Oct. 20, 1853.

MISSIONARIES IN CHINA.—A recent number of the Chinese Repository contains a carefully prepared schedule of the missionaries of the several societies who have been engaged in the Chinese Mission, from the arrival of Dr. Morrison, in 1807, to the close of last year, from which it appears that the total number is 150, of whom 73 are now in China, and five are absent on account of ill health or for other reasons. Of the remaining seventy-two, twenty-five died in the field of labor or on the passage home, including four who were drowned, and three who met a violent death at the hands of the natives. Forty-eight have retired; most of them on account of their own ill health, or that of their families, but some of them through discouragement at the little progress they made in learning the Chinese language. Of the whole number, forty-seven were Englishman, eighty-eight Americans, and fifteen came from the continent. Of the missionaries now in China, including the five now absent, twenty-three are Englishmen, five are from the continent, and twenty-four are from America.

A DAY OF PRAYER FOR BURMAH.—The Convention of Baptist missionaries at Maulmain, in April and May last, after a protracted and laborious session, in which the principles and methods of missionary action were thoroughly discussed, and plans were laid for the prosecution of the great work which the opening of Burmah sets before them, passed the following resolution:—

Resolved, That, in view of our dependence on the blessing of God for success in the great work in which we are engaged, and especially in anticipation of the increased efforts about to be put forth for the evangelization of Burmah, we will individually, at the stations with which we may be severally connected, set apart *the first Thursday in November* next as a day of fasting, humiliation, and prayer, humbly to supplicate the outpouring of the Holy Spirit upon ourselves and the perishing multitudes for whom we labor; and that we will invite the native churches with which we may be connected to unite with us in this exercise.

A KAREN CHURCH MEETING.—Mr. Thomas thus describes the proceedings of the church at Yaville, which at the time of his visiting them, received for baptism fourteen converts:—

"One who has only been in the church meetings in America can have but a faint idea of what our examinations are here. Many of the candidates were aged persons, who had studied no catechism, who were unable to read. They had only been taught the first principles of our holy religion. Hence it was not in consideration of their attainments in theology that we accepted them. They knew only that they were sinners, that Christ died to redeem sinners, and that they trusted alone in Him. They wished to be baptized in order to obey the command of Christ. When I had ascertained as much as this, I would turn to the assistant and the members of the church, and inquire what had been their manner of life during the year—if they had acted like Christians. I had, it is true, some misgivings, but could not but ask, 'Can any man forbid water, that these should be baptized?' I durst not. The church unanimously received them. The judgment will disclose the correctness of our decision."

THE MAINE LAW IN ENGLAND.—The Temperance men in England are about to petition their Parliament for a prohibitory liquor law. There are 2,527 licensed brewers in the British Islands, 88,400 persons licensed to sell spirits and wine, and 88,658 licensed to sell beer. In 1851 there were 31,000,000 gallons of spirits consumed in Great Britain in one year, with nearly 6,500,000 gallons of foreign wine. The whole amount thence accuring to the public revenue is over fifteen millions sterling. It will be seen, from this statement, that the Temperance men have a formidable opposition to encounter.

LONDON CITY MISSION SOCIETY.—This is the largest Society of the kind in the world. It employed last year no less than 297 missionaries, who were constantly engaged in domiciliary visitation. The number of visits they made during the year was 1,240,318, and they distributed 1,766,131 religious tracts. In their visits, they read the Scriptures on 379,687 occasions; they held 20,417 social religious meetings; they induced 2,317 adults to attend public worship, and 6,783 children to attend Sunday schools.

The New Reformation in Ireland.—Rev. Stephen H. Tyng, D.D., recently delivered several lectures in New York on the Reformation now going on in Ireland, in which large numbers of Papists are turning Protestants. He stated that "The Irish Reformation Society," composed of ministers of the Church of England, had four years ago "only 14 ordained missionaries, and the whole number of their agents was only 95. Since then their number had been augmented, until now they could count 45 missionaries, and the total number of their agents was 359. In the year 1848 they had located but fifteen stations, but now they have missions in twenty-seven of the thirty-two counties of Ireland, together with thirty-four local Committees constantly carrying on the good work in which the Society is engaged. During the last year the voices of four hundred pulpits had proclaimed the truths of Protestantism, and preached against the errors of Romanism. Some few years ago the Lord Archbishop of Tuam announced his approval of their work, which was hailed with joy by the Society. But now the Archbishops of Armagh and Dublin also give their support to the movement; and not only these, but the Episcopal rulers throughout Ireland give it their countenance and active coöperation. This Society was accomplishing an immense amount of good in various ways, and gospel truths not only went forth from the pulpit, but they had a novel mode of carrying on the warfare by posting placards at every corner of the streets and on fences in country districts, on which were printed, in bold letters, a few words designed to arrest the attention of the passer-by. In the last year, 43,750 of these placards had been posted, and during the same period 700,000 handbills had been distributed about. It was impossible to walk the streets without having one of them thrust into your hand."

A Newspaper Agent worth having.—The St. Louis *Western Watchman* has the following notice of a prompt and efficient agent of that paper—a man the like of whom do much to forward the cause for which they themselves are professedly laboring, while nominally serving others:—

"One of our most devoted Missouri ministers, a genuine Kentuckian, by the way, whose zeal in extending the circulation of the *Watchman* is worthy of imitation, lately baptized a Methodist, as his venerated father has done many times. On transmitting his name as a subscriber, he says, 'I hardly let the hair of his head get dry, before I said, Now, Brother C., you are a Baptist out and out, and you must let me send your name as a subscriber to the *Western Watchman*. He readily consented; so you please send him the paper at once.'

"This brother makes it a rule to get all whom he baptizes, or unites in marriage, to subscribe, for he considers the *Watchman* one of the *essentials* of Christian housekeeping. And he does his work so promptly that he is successful. His rule is to 'make hay while the sun shines,' and to 'strike while the iron is hot.' *That* is the secret of success."

A Prayer Answered.—*The Petersburg Democrat* tells a story of a little boy of that city, who, having recently lost his father, found himself debarred thereby from attending school as formerly, and, in the fullness of his faith, he determined to seek the wherewithal, at that footstool to which he had doubtless been taught to look for other and higher blessings. In the simplicity of his heart he sat down and gravely wrote a letter to his Redeemer, thinking, perhaps, that so formal a mode of preferring his requests would meet with greater attention. What was the surprise of the postmaster, Wm. N. Friend, Esq., on discoveing among the contents of his letter-box, one morning lately, a missive directed to "Jesus Christ!" Opening it he read the story of the boy's wants, and with a noble kindness, which we are not selfish enough to deprive our readers of the pleasure or profit of hearing, he deposited in the envelop the amount required, and directed it to the young supplicant.

Results of Missionary Labor in Africa.—Rev. J. L. Wilson, a retured missionary of the Old School Presbyterian Church, from Africa, recently stated, as among the results of missionary labor in Africa, the gathering of more than one hundred Christian churches, containing ten thousand hopeful converts; the establishment of a hundred and fifty Christian schools, in which from twelve to fifteen thousand youth were receiving Christian and other instruction. The Bible has been translated, and its truths brought into contact, directly or indirectly, with a million of human minds. They had given to Africa eighteen written dialects; and all this without grammars or teachers, or any extrinsic aid; and this had been the work of Protestant missionaries within the space of twenty years.

Fasting and Prayer for Preachers.—The New York East Conference, at its last session, adopted the following preamble and resolution:—

"In conformity with the recommendation of the last General Conference, for the annual conferences to appoint days of fasting and prayer, with a view to pray the great Head of the Church to call forth more laborers into his vineyard, it is hereby

"*Resolved*, That the second Friday of December next be set apart for that purpose, and that it be observed in all our worshiping assemblies."

Persecution in France and Germany.—The *Baptist Missionary Magazine* contains a letter from Northern France, stating that in one department the Baptist chapels are all closed, and their public worship completely suppressed. The *Macedonian* states that in Hesse Cassel and Mecklenburg Schwerin, the most stringent measures are taken to repress all Baptist meetings. Hesse threatens martial law, and in Mecklenburg the preachers are forbidden to leave their respective towns.

Missionary Bishops.—The General Triennial Convention of the Episcopal Church, in session in New York last week, elected two Missionary Bisohps, viz: Rev. W. J. Kipp, of Albany, N. Y., for California; and Rev. T. F. Scott, of Georgia, for the Territories of Oregon and Washington.

RELIGIOUS INTELLIGENCE.

A letter appears in the London *Patriot* from the Rev. I. J. Roberts, of Canton, which gives a partial confirmation of the report that the chief of the insurgents had formerly been instructed by him. Mr. Roberts has received a letter purporting to be from the prince, which speaks affectionately of their former acquaintance and of the instructions he received. The writer says that he has the control of several provinces, that myriads worship God daily and keep the commandments, but are very ignorant of the gospel. He desires Mr. Roberts to go to Nankin, to preach and administer baptism.

The Congregationalist states that a large Protestant book-store has been opened in Constantinople, in the very heart of the city. On its shelves are found copies of the Scriptures in twelve different languages, and thence have gone forth, during the past year, more than 10,000 copies of the word of God, besides other religious books and tracts, in the various languages of that part of the world. $400 worth of the Scriptures in the Arabic dialect have been sent into Russia during the same period.

It is said the Old School Presbyterian Board of Education has 96 academies under its care, embracing about 3000 pupils; in all of them the truths and duties of religion are inculcated by Christian teachers; their discipline is both mild and strict, and they are founded on the substantial basis of classical and mathematical study; the blessing of God is on them; several of them report more or less instances of conversion—one sixteen, another eighteen, and still another between fifty and sixty.

A writer in the *Central Christian Herald*, in enumerating the different religious sects in eastern Ohio, mentions, among others, the Omish and Nanese, which, he says, are divisions among the Nennonites or Harmless Christians. The difference between some of them is said to be the wearing of buttons instead of hooks and eyes, while the length and split of the coat tail is the great matter of controversy with others.

Rev. Dr. Jenkins, of the Shanghai Mission, M. E. Church South, delivered a lecture on China in Cincinnati, to an audience of twelve or fifteen hundred persons. A native Chinaman, whose hair, braided, extended down his back to his heels, accompanied the Doctor, and was the object of much curiosity. A large collection was lifted toward building a Methodist church in Shanghai, China.

There are now in Kentucky some ~~six~~, or seven free churches, having no fellowship with slavery. These have met with opposition and persecution. This is daily diminishing; access to the public mind is more easy, and the sphere of influence is continually increasing—though these are yet "the days of small things."

The Episcopal Church of the State of New York has expended nearly $4000 in endeavoring to discipline one of its Presbyters, Rev. W. F. Walker, and the business is not fully completed. The counsel for the church have had to argue six imperative motions before the civil courts of the State, and one served upon the Bishop is not yet disposed of.

There are ten contiguous counties in Virginia, containing on an average a population of 7,000 each, in which there is not a single Presbyterian minister; and though something has been done to meet their spiritual wants by the Baptist and Methodist denominations, a large proportion of the people are as sheep without a shepherd.

Rev. Jonathan Sawyer, of Garland, Me., attended the recent anniversary of Bangor Theological Seminary, though *ninety-seven* years old. He was the first minister in Orford, in that State, and when the Seminary at Bangor was projected, took an active part in the enterprise. He is still vigorous in mind and body.

Two thousand five hundred members, above all removed by death or in other ways, have been added to the Wesleyan Methodist church in Canada the past year, as the results of numerous spiritual refreshings.

The average salaries of pastors and stated supplies, in New Hampshire, during the last year, *i. e.*, from August to August, was $377. Low as this is, it is 14 per cent. higher than it was ten years ago. The average salaries of pastors of self-supporting churches is $502.

The English papers furnish unfavorable news from Madagascar. The Queen was still pursuing a course of rigorous hostility towards the Christians, who were suffering greatly from her persecutions.

The degree of D.D. has been conferred by Hanover College on Rev. Elias Riggs, late of Smyrna, but now of Constantinople, and for the last twenty-one years missionary of the American Board.

The Methodists of Maine are taking measures to raise $25,000 for the establishment of a female collegiate institute.

"World's Horse Convention."—A Convention assuming this popular title was held at Springfield, Mass., last week. The number of people in attendance was very large, ranging between ten and fifteen thousand. On the last day of the Convention between five and six hundred of the finest horses on the Continent entered the inclosure in procession, and were ridden or driven, nearly all of them by their owners, twice around the course, while 10,000 delighted spectators rent the air with shouts of applause and high satisfaction—a large and efficient Band pealing forth their strains during the passing of the great tournament. In the afternoon the was a grant banquet, with seats for 1,800 persons, which were all filled, many of them by ladies. Among the speakers on the occasion were Governors Seymour, Abbot Lawrence, John M. Botts, and Ex-Governor Floyd.

A Ship for Shanghae—the Horatio—is advertised to sail from New York on the 15th of November. By her we shall send all letters and parcels on hand for our missionaries. This is the first opportunity of the kind for several months, and it is uncertain when there will be another.

The packet ship Havre, Mulford, reports that on the 9th instant, lat. 41 42, lon. 58 80, she was boarded by a boat from ship Sagadahoe (of Bath,) Capt. Leister, from Gotenburgh, bound to Boston, which had lost during the passage 38 passengers by cholera. The captain's wife was very sick, and 14 passengers in a low state from sickness.

European News.

The steamer Asia, with European dates to Oct. 8th, arrived at New York on the 20th.

The chief point in the advices brought by the Asia is that the declaration of war, voted by the Grand Council of Turkey on the 27th ult., was not actually signed by the Sultan on that day, as we were informed by the Atlantic. The Ambassadors of the medating Powers at Constantinople were still hopeful of a peaceful settlement of the difficulty, but the warlike feeling was very high there.

The case of Miss Cunningham in Tuscany continues to excite considerable religious animosity.

Serious riots had broken out in Syria. Two hundred persons were killed in an outbreak in the Province of Naplouse.

A letter from Smyrna, dated Sept. 23, states that Martin Koszta had that day sailed for the United States.

There were 20,143 prisoners in the jails and houses of correction of England, on April 18 last.

Cholera had broken out with great violence on board the packet-ship Isaac Wright, which struck on a rock, on 28th ult., off Cape Clear, and had to put back to Liverpool. Before the ship reached the Mersey, 47 passengers were thrown overboard, and several others died in harbor and were carried ashore. The remainder of the sick were carried in carts to the hospitals, where a large number, it was impossible to ascertain the exact number, had died.

A dreadful accident occurred on the Great Southern and Western Railway, at Straffan, near Dublin. A cattle train ran full force into a passenger train, and literally dashed it to pieces. All the cars were broken to fragments, excepting one, which, attached to the engine, was propelled by the shock of the collision to the distance of nearly three-quarters of a mile! Ten or twelve persons were killed, smashed so that their bodies could scarce be collected. Fifty persons were wounded, some of whom cannot recover. The cause of the accident was sheer stupidity in the drivers of the cattle-train, who, by-the-bye, escaped unhurt.

The Edinburgh *News* describes a magnificent carpet just completed by Templeton & Co., Mile End, Glasgow, to order for the White House. The carpet is of the patented Axminster fabric, and is the largest ever made by Messrs. Templeton, being 80 feet in length by 40 wide. The portion woven in the loom without seam is 72 feet by 31, and the remainder consists of a handsome border sewed on. The "filling-in" is a ruby and crimson damask, with three tasteful medallions in the center, and rich corner pieces to correspond. The medallions are filled with bouquets of flowers, designed and executed with exquisite taste. The entire piece weighs upward of a tun, and its value is between £450 and £500 sterling—$2400.

A North-West Passage Discovered.

We learn from *The London Globe*, that "dispatches have been received at the Admiralty from Commander McClure, who sailed in Dec., 1849, in search of Sir John Franklin, in H. M. S. Investigator, and from Capt. Kellett, who sailed in the spring of 1852, in H. M. S. Resolute, on the same mission. We regret to say that no traces toward success in the main object of their mission have been discovered; but we have been favored with communication of a letter from Commander McClure, dated H. M. S. Investigator, Bay of Mercy, Baring's Island, April, 1853, which announces his success in accomplishing the long problematical enterprise of the North-Western Passage. The gallant writer states that during the winter of 1850 his vessel wintered in pack, without sustaining any damage (and, surprising to say, he has to report the same result at the end of the third winter, and without the loss of a single man of her crew) in the frozen waters called Prince of Wales' Strait, and communicating with Barrow's, as he ascertained on Oct. 26, of that year. In July, 1851, he states: 'Such a body of ice came upon us with a strong east wind, and set the vessel so far to the south, that we determined to attempt a passage by the east end of the cliffs of Banks Land, forming the north entrance of the large island under which we now are.' The difficulties and dangers of this passage may be estimated from his statement that the ice floes encountered measured from forty-five to seventy feet beneath the water, and only six or seven above. It is interesting to learn that inhabitants have been discovered further northward than known previously, at Wollaston and Victoria Lands, and northward still on the tract designated as Prince Albert's Lands. These were found exceedingly kind and friendly, and great quantities of copper were found, apparently in a very pure state. This metal is used by the natives for edging their weapons, &c., but they appeared to be amused at seeing pieces of it picked up by the crews, as possessing value. In April, 1852, Commander McClure went to Melville Islands on sledges, expecting to find there one of Captain Austin's vessels, or, at all events, a store of provisions; but was disappointed to find only a notice left by Lieutenant McClintock, saying where provisions were, and giving the position of their ships. It was inferred that the search was supposed to be abandoned, and no other vessel expected to have come thus far. Since October, 1851, the crew of the Investigator is stated to have been put on two-thirds allowance—half a pound of meat per diem in a climate where their commander states they could readily have consumed four. On the hills adjacent to the bay from which the letter is dated, large numbers of deer and other game have been found, which must have contributed a welcome relief from the short-commons of the previous polar sojourn. The only portion of Captain Kellett's letters with which we are, as yet, made acquainted, is the brief notice dated Melville Island, 7th May, that 'McClure had joined about a fortnight, all well, but half-starved.' From Capt. McClure's own letters it appears that he had already detached some of his crew to return home by Baffin's Bay, and a small party by the Mackenzie."

The question whether all the railway employees in England should wear beards, is discussed on sanitary grounds. Some did recommend it as a preventive against cold, in a letter signed by guards, inspectors, engineers and firemen. In France, the railway employees wear beards as a protection against cold. In Russia, the beard is the great protection of the male inhabitants against severe weather. It is considered an ordination of nature.

SUMMARY.

Oct. 20th, a man about 40 years of age, named Frederick J. Fuller, who, for the last five months, has occupied a back basement at No. 219 First-av., New York, was found sitting in his room, in front of the window, dead. Coroner Gamble held an inquest upon the body, when evidence was adduced showing that the deceased had been very secluded in his habits, and had not been seen by any person in the house since the previous Tuesday. The body was examined by Dr. Higgins, who gave it as his opinion, that death was caused by want of suitable nourishment, and the Jury rendered a verdict to that effect. On searching the person of the deceased, $20, mostly in three cent pieces, were found in his pockets; and a bank book, showing deposits in his favor to upward of $2,800, was found in his trunk.

The *Cincinnati Enquirer* of Oct. 24, says that in Clayton County, Iowa, an immense lead mine was lately discovered by Messrs. Holmes and Dickason, who have taken out 120,000 lbs. of mineral within the last four weeks, and have another 100,000 in sight. The lead is considered good for 1,000,000 lbs. It is said to be found on the surface of the upper strata of magnesian limestone, and about eighty feet below the surface of the earth, at the highest point of the ridge running east and west, and directly across the ridge. The mineral is said to be of the best quality, bringing at this time $31 per thousand pounds.

We yesterday saw (says the *Tribune* of Oct. 21) a striking illustration of mechanical ingenuity in the case of Mr. J. M. Stamford, of Medway, Mass. Mr. S. lost both legs by an accident some two or three years ago, one being amputated above and the other below the knee, and has since had their place supplied by artificial limbs, made by Palmer & Co., of Springfield. With these he is able to walk perfectly well, either forward or backward, and without crutch or stick, though in going about the street he generally uses an ordinary cane. He goes up or down, gets into a carriage, or takes a long walk, without difficulty, and no one from his appearance would suppose his limbs to be artificial.

A dispatch dated Detroit, Wednesday, Oct. 19, 1853, says: An alarming fire has been prevailing of late in the woods and swamps, and has now reached within a mile of this city. 10,000 acres of swamp have been completely burnt over, destroying all houses, barns, fences, &c., in its course. The woods are burning on the Southern Railroad between Toledo and Adrian, and on the Central Railroad near Dearborn. On the Pontiac Railroad it is raging so that the falling trees obstruct the passage of the trains. The city is so full of smoke that it is impossible to see across the streets. The fire is spreading toward Ann Arbor, destroying much valuable timber and property.

The Providence *Post* says: About three weeks ago, the wife of Mr. Henry Colvin, of Coventry, rose in the morning, complaining of a pain in her side. She soon after fell asleep, or died, as supposed. When her friends came to attend the funeral, they were struck with the remarkably lifelike appearance of the corpse, and the funeral was deferred. Since then, she has laid in the same condition, and many have visited Mr. Colvin's house, none of whom can discover any signs of decay. There had been no alteration on Friday, 21st, a period of about three weeks.

At Milwaukee, during Sunday night, Oct. 16, five alarms of fire were sounded—three of them false, supposed to be got up to weary the firemen—but the other two arose from conflagrations, the last of which occurred at a warehouse on Higby's Pier, which was filled with flour, beef, and merchandize, almost all of which was destroyed. The loss is estimated at nearly $50,000. Among the property destroyed were 4,000 barrels of flour, $2,000 worth of butter, and a large quantity of beef, pork and apples. It was the work of an incendiary, and a reward of $1,000 is offered by the Mayor for his apprehension.

An attempt has been made on the New York and New Haven Railroad to substitute coke for wood, as fuel for locomotives. It was found impossible to generate steam with sufficient rapidity by means of coke, causing the train to get "behind time;" and wood is now used as before. However, this result is not considered altogether decisive, as the firemen were ignorant of the proper mode of using the coke, and the trial will probably be repeated. Coke is used almost exclusively in England; and anthracite, on some of the roads in Pennsylvania, with success.

A gentleman brought an action recently in one of the Ohio courts, against the owners of a steamboat on which he had lost a trunk containing $2,000. The court held that they were bound to pay for the loss of ordinary baggage, but not for anything of unusual value, unless made known to them beforehand, so that they could take extra care, and charge an extra price for carrying it. Accordingly the jury brought in a verdict allowing him $300—the value of the trunk and the clothing in it—but disallowing the $2,000.

The Rock Island *Advertiser* gives the following warning: "We were shown, on Monday last, by the teller of the Rock Island Bank, three notes of the denomination of $50, altered, in a truly beautiful and scientific manner, from $3's; also, one of the denomination of $10, altered from a $2. There are, in addition to those, he informed us, $10's altered from $1's, in circulation. All that is necessary to remember about the notes of this Bank, to prevent being deceived by these alternations, is, *that no bills of a higher denomination than $5's are issued by it.*

The Directors of the Utica and Binghamton Railroad have issued a notice announcing their determination to take no immediate steps toward the construction of that Road. They declare that when $800,000 shall have been subscribed they will put an Engineer upon the route and commence the grading of the road. They express great confidence in the feasibility, &c., of the project, but think the present subscriptions do not warrant the taking of active steps.

The market for wool is very dull every where, and appears to be gradually growing more and more depressed. Prices are generally five to eight cents lower than when the clip was first brought into market. The fear that this decline will continue is so great, that large holders are offering it at reduced prices on long time.

The steamer Keystone State, of the Dunkirk and Detroit line, collapsed her flue on Saturday on the Detroit River—badly, though not dangerously, scalding two firemen.

The *Reformer*, published in Trenton, N. J., says that the same Maine Law which was presented last year to the Legislature of New Jersey—with a petition signed by 60,000 persons—and defeated by traitors, will be presented to the Legislature at its next session, with a provisionary clause to submit it in a constitutional form to the vote of the people at a special election.

There is to be erected a noble monument to the memory of Henry Clay, in Kentucky, the State of his home and adoption. Two citizens of Ohio have each given $1,000; and in Fayette county, (his late residence,) $15,000 have been raised. Franklin and Bourbon counties have each subscribed about $8,000, and other counties in the State in proportion.

The catalogue of Harvard College, just issued by John Bartlett, Cambridge, gives an aggregate in that Institution of 700 students, of whom 329 are under-graduates, and 371 professional students and resident graduates. The officers of instruction and government comprise 41 persons, actually engaged in College duties. The expenses of an under-graduate for a year, included in the College bills, amount to $224.

The earnings of the Milwaukee and Mississippi railroad for the year ending August, 1853, were $138,928. Expenses, $50,445. Net earnings, $88,483. The earnings since August show an increase of more than 100 per cent.

The Annual Address before the American Institute was delivered at the Broadway Tabernacle, on Fifth-day evening, Oct. 20, by Hon. Wm. H. Seward. Subject: "The true Basis of American Independence."

In New York, last week, a man named Gilmore obtained a verdict of $5000 against the Hudson River Railroad Company, for injury sustained by a collision of trains.

The number of admissions to the Crystal Palace on Saturday, Oct. 8, was *nineteen thousand nine hundred and forty-five*, of which 17,525 were single admissions.

The Erie Railroad, with its equipments, cost twenty-five millions of dollars and employs two hundred locomotives.

Of the twelve hundred prisoners on Blackwell's Island, only three hundred and nineteen are Americans.

A man named Affer, residing in New York, last week poisoned his wife and then himself, making a clean sweep of the family.

Miss Clarke, better known as "Grace Greenwood," was married in Philadelphia, a few days ago, to a gentleman named Lippincott.

Nelson Pellett, editor of the Chenango *Telegraph*, died at Norwich, N. Y., on Sunday evening, Oct. 16th, of bilious fever.

New-York Market—October 24, 1853.

Ashes—Pots $5 62 a 5 68; Pearls 5 50.

Flour and Meal—Flour, 6 87 for Canadian, 6 50 a 6 56 for common to straight State, 6 56 a 6 68 for common to good Ohio and mixed to fancy Michigan and Indiana. Rye Flour 4 44 a 4 50 for fine. Corn Meal 4 00 a 4 12 for Jersey. Buckwheat 2 12 a 2 37 per 100 lbs.

Grain—Wheat, 1 30 a 1 50 for Canadian. 1 43 for good white Southern, 1 53 for prime white Michigan, 1 54 a 1 57 for white Genesee. Rye 93c. Barley 86 a 87c. Oats 48 a 51c. for State and Western. Corn, 77c. for mixed Western, 77 a 80c. for round and Southern yellow.

Provisions—Pork, 13 25 for prime, 16 25 for mess. Beef, 4 75 a 6 25 for prime, 7 75 a 10 50 for country mess. Lard 12c. Butter, 14 a 18c. for Ohio, 18 a 21c. for State dairies, 23 a 26c, for Orange County. Cheese 9 a 10½c.

Beeswax—27 a 28c. for American yellow.

Feathers—50c. for Ohio live geese.

Hay—70 a 75c. per 100 lbs.

Lumber—15 00 for Eastern Spruce and Pine.

Potatoes—1 75 a 2 00 per bbl. for Whites, 2 00 a 2 25 for Mercers.

Tallow—11½ a 12c. for city rendered.

Seeds—Clover 9 a 9½c. Timothy 13 00 a 17 00 for mowed, 18 00 a 21 00 for reaped. Flaxseed 1 38 a 1 40.

MARRIED,

In Andover, N. Y., on the 15th inst., by Eld. T. E Babcock, Mr. Wm. B. Green, Jr., of Independence, to Miss Caroline Clarke, of Andover.

DIED,

At Trivolia, Ill., Oct. 13th, of erysipelas in the face, James A. Dunham, aged 53 years. Brother Dunham became a subject of grece in early life, and joined the Seventh-day Baptist Church in Piscataway, N. J. Having removed to Illinois, he became a member, at the organization of the Farmington church, and died in hope of bliss and immortality beyond the grave.

In Jackson, Ohio, Sept. 21st, 1853, Mary Louisa, daughter of Joshua G. and Charlotte T. Babcock, aged about 2 years.

Near Quincy, Ohio, Oct. 7th, of typhoid fever, Catharine, wife of Joseph Davis, in the 53d year of her age.

In Scio, Sept. 28th, 1853, of whooping cough, Betsy, daughter of Daniel and Esther Oviatt, aged 4 years, 5 months, and 13 days. Discourse from 1 Thess. 4: 14—"Even so them also which sleep in Jesus will God bring with him." C. R.

LETTERS.

Wm. M. Jones, Wm. M. Fahnestock, Wm. Utter, L. A Davis, Wm. Alvord, Samuel R. Wheeler, Thomas E. Babcock, C. D. Langworthy, Charles Rowley, Perry B. Maxson, T. S. Alberti, George Crandall, J. B. Clarke, S. T. W. Potter, A. B. Bond, Hazard Wilcox.

RECEIPTS.

FOR THE SABBATH RECORDER:

H. Wilcox, Carolina Mills, R. I.	$5 00	to vol. 9	No. 52
F. Chase, Greenport, L. I.	2 00	10	52
P. A. LaDue, St. Louis, Mo.	2 00	10	52
Hannah Burt, Dubuque, Iowa	2 00	11	18
A. B. Babcock, N. Market, N. J.	1 00	10	36
A. & Z. Bee, White Oak, Va.	4 00	10	52
Z. Davis & J. Meredith "	2 00	10	52
G.J.Davis&W.Jeffrey,N.Milton,Va	2 00	10	52
J. F. Randolph, New Salem, Va.	2 00	10	52
Hoffman A. Ailes, Montra, O.	2 00	9	39
S. Lippincott, Northampton, O.	2 00	10	52
I. W. Green, Independence	2 00	10	52
J. C. Green "	2 00	10	52
Samuel Whitford, Alfred	2 00	11	18
Erastus B. Stillman, Newport	2 00	10	52
Zebulon Scriven, Petersburg	2 00	9	52
S. T. W. Potter, Friendship	2 00	11	13
Ethan Lanphear, Nile	2 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

O. E. Watkins, Pratt, O.	$1 00
F. F. Randolph 25c, Salathiel Babcock 20 c,	45

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Calvin Davis, Montra, O.	$2 00

WILLIAM M. ROGERS, Treasurer.

Form of a Bequest to our Societies.

"I bequeath to my Executors the sum of ——— dollars, in trust, to pay over the same, in ——— months after my decease, to the person who, when the same shall be payable, shall act as Treasurer of 'the Seventh-day Baptist Missionary Society, organized at Plainfield, N. J., in 1843,' to be applied to the charitable uses and purposes of the said Society, and under its direction."

Using the above form, our Tract Society should be described as "The American Sabbath Tract Society, organized at Plainfield, N. J., in 1843," and our Publishing Society should be described as "The Seventh-day Baptist Publishing Society, organized at New York in 1849."

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8½ A. M., 12 M., and 3¾ P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3¼ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Maunch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8 A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12 30 P. M, for Delaware and all intermediate stations.

Way at 3½ P. M. for Delaware and all intermediate stations.

Night Express at 5 P.M. for Dunkirk and Buffalo.

Emigrant at 7 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 6 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U S, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

A MENEELY'S SONS, West Troy, N. Y.

Stonington Line, for Boston,

PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. J. M. Lewis, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from Pier No. 2 N. R., first wharf above Battery-place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the train which leaves Boston at 5½ P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other; being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers on arriving at Stonington proceed immediately per steamboat train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6.30 A. M.

A Baggage Master accompanies the steamer and train through each way.

The steam [illegible] ERRY leaves Providence for Newport at 9 A. M., and 6 P. M., daily, except Sundays.

For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office, No. 10 Battery-place.

Election Notice.

STATE of NEW YORK—SECRETARY'S OFFICE, Albany, August 18, 1853—To the Sheriff of the County of New York.—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Henry S. Randall;

A Comptroller, in the place of John C. Wright;

An Attorney-General, in the place of Levi S. Chatfield;

A State Engineer and Surveyor, in the place of William J. McAlpine;

A State Treasurer, in the place of Benjamin Welch, Junior;

A Canal Commissioner, in the place of John C. Mather;

A State Prison Inspector, in the place of William P. Angel;

Two Judges of the Court of Appeals—one in the place of Charles H. Ruggles, and one in the place of Hiram Denio appointed to fill the vacancy occasioned by the resignation of Freeborn G. Jewett;

A Clerk of the Court of Appeals, in the place of Chas. S. Benton.

All whose terms of service will expire on the last day of December next, except that of Freeborn G. Jewett, which will expire on the last day of December, 1857.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of John W. Edmonds, whose term of office will expire on the last day of December next;

Also, four Senators for the Third, Fourth, Fifth and Sixth Senate Districts, in the places of William McMurray, Obadiah Newcomb, James W. Beekman, and Edwin D. Morgan, whose terms of office will expire on the last day of December next.

County Officers also to be elected for said County:

Sixteen members of Assembly;

Two Justices of the Superior Court, in the places of John Duer and Robert Emmet;

A Judge of the Court of Common Please, in the place of Charles P. Daly;

A District Attorney, in the place of N. Bowditch Blunt;

Two Governors of the Almshouse, in the place of Richard S. Williams and Isaac Townsend;

All whose terms of office will expire on the last day of December next.

Yours, respectfully,
HENRY S. RANDALL, Secretary of State.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. 6, title 3, article 3d, part 1st, page 140. sep. 1.

Miscellaneous.

The Crystal Palace.

We are indebted to the *Independent* for the following description of the Crystal Palace and some of its contents. The references in describing the divisions are to Stewart's map of the Palace.

The Building.

The Palace is in the form of a square cross, four hundred feet each way. The machine arcade, on the eastern side, is four hundred and fifty feet long and twenty-two feet wide, over which is a second story, is the picture gallery, of the same dimensions, with skylights arranged to give the finest effects of light and shade to the pictures. There are twelve hundred gas burners arranged along a couple of parallel gas-pipes, which are used for lighting up this gallery in the evening, when the display is most brilliant and effective, far excelling any similar spectacle ever seen in this country. There are in the Palace over fifteen miles of gas pipe, and about five thousand burners, a larger number than in the streets of New York and Brooklyn together. The dome is [illegible] feet above the floor, resting on slender iron columns. It is one hundred feet in diameter at the base, and is composed of iron ribs [illegible]-one feet long on the outer curve, and covered with wood and tin, forming a hemisphere surmounted by a well-proportioned lantern. The topmost peak of the flag-staff is two hundred feet above the ground floor. The interior of the dome, 148 feet above the ground, is decorated in the most brilliant and tasteful manner, and when lighted up in the evening by a circle of one thousand burners placed at the base, presents the most gorgeous and fairy-like appearance imaginable. Nothing can be finer than the effect of the scene within the Palace as twilight comes on, throwing its shadowy mantle over the thousand forms of beauty wrought out by genius and skill, which are crowded within its capacious walls, and when sunlight is as by magic instantly succeeded by the glare of the gas illumination, which almost blinds the eye of the visitor with its sudden and intense brilliancy.

The Grand Divisions.

The ground floor of the main building is divided into four grand divisions, marked A, B, C, and D, and each grand division has twenty-nine courts, represented on the diagram map by Arabic numerals.

Division A is devoted exclusively to the contributions of our own country, and is the first named in the catalogue. Division B is appropriated to the contributions of Great Britain and Ireland, with a few American articles near the eastern side of the machine arcade, in court No. 28, where will be found several ingenious models of railroad bridges, and O'Neil's admirable model of an elevated railway, designed particularly for the relief of Broadway. Division C. is devoted to the contributions from Belgium, the German States, and France. Belgium occupies courts Nos. 1 and [illegible], where will be found specimens of arms, musical instruments, brushes, linens, and other articles well worthy of special note. The German States occupy courts Nos. 2, 3, 4, 5, 8, [illegible], 16, 17, and 22, where will be found a great variety of articles designed for use and ornament.

Division D is appropriated to Italy, Austria, Holland, the British Colonies, including Canada, Newfoundland, Prince Edward's Island, and British Guiana, Denmark, Sweden, Norway, [illegible], Turkey and Hayti; contributions from the United States will also be found in courts 3, 4, 10, 11, 16, 17, part of 21, 22, [illegible] as marked on Stuart's Map Guide of the Palace. These contributions consist of a splendid display of daguerreotypes, a fine representation of stationery in court No. 16, where will be found the admirable specimens of [illegible] colored printing invented by John [illegible], and contributed by Horace Greeley. The United States Government contributes [illegible] survey apparatus, and charts from the observatory at Washington, and the standard of weights and measures, which will be found in court No. 11, near the Superintendent's office. Some of this apparatus is equal to any ever constructed, in point of delicate precision and high finish.

Denmark occupies parts of courts Nos. 8, 13 and [illegible], with "Thorwaldsen's group of Christ and his Twelve Apsstles," a novel clock, and one other article. Italy occupies Nos. 6 and [illegible], where will be found many very rare and beautiful articles, including inlaid and mosaic tables, filagree work, marble statuary, &c., which will require hours for a thorough examination.

Canada, in court No. 2, has many characteristic articles, including various kinds of grain, Indian bead work, blankets, leather, cloths, maple sugar, and a very beautiful carpet, wrought by the ladies of Hamilton, in aid of funds to build a church in that place. The price is fixed at $300, and it is well worth the money. Newfoundland is represented by a large display of stuffed furred animals and birds peculiar to that region, which will be found in court No. 9. British Guiana sends a very large lot of specimens of the various valuable woods furnished by her soil, and other note-worthy contributions, which will be found in court No. 25.

Austria sends statuary, including three of the famous veiled heads, which will be found in courts Nos. 18, 19, 20; also, a splendid specimen of lead pipe, 1800 feet long, with numerous other interesting contributions. Holland contributes Japan ware and many characteristic articles. Hayti sends a huge block of mahogany, segars, and many other articles peculiar to the country, which will be found in court No. 29. The contributions from Sweden and Norway, Mexico and Turkey, are very limited in amount, and must await [illegible] notice.

Division A is much the completest part of the exhibition in point of variety and arrangement of articles. The government contributions of arms, in courts Nos. 1 and 2, are very fine. [illegible] these articles are the famous repeating rifles and pistols. In court No. 3 will be found the celebrated machine Brocatels, manufactured at Seymour, Conn., by machinery invented by Mr. A. R. Humerson, who deserves much credit for his perseverance in introducing this important branch of manufactures into the country. There is a fine display of carriages, piano fortes, cutlery, safes, chemicals, marbleized iron, California and other grains, &c., in this division, which will readily be found by reference to the guide map.

Division B contains Whitworth's tools, and machines for working iron, cotton machinery, articles of iron work, linen fabrics, cloths, old armor from the Tower of London, cutlery, embroidered hangings, and elegant stationery, from De Lorme & Co., which will be found in courts Nos. 1 and 7.

In court No. 6, division C, will be found the Gobelins and Bearnois tapestries, and the Sevres porcelains, all from the imperial manufactories of France, and sent out for exhibition by order of the Emperor, Louis Napoleon, whose portrait bust, with that of the Empress Eugenia, will be found in court No. 13; where also will be found some admirable porcelain ware. Under the dome will be found Baron Marochetti's equestrian statue of Washington, Powers' group, the serpent group, Kis's celebrated group of the Amazon, Columbus, King's celebrated bust of Webster, Carew's statue of Webster, and several other works of merit, also the Fresnel Light in the south nave. The statuary is arranged around the naves, and numbers over 300 pieces in all, the majority being from Italy. T. D. Jones, a promising American Sculptor, contributes busts of Generals Scott, Taylor, and Cass, also medallion portraits of Henry Clay, Daniel Webster, T. A. Richards, and Archbishop Hughes. In the machine arcade there are many novel and highly interesting contributions, which we shall not now describe. Agricultural and mineralogical departments we shall leave in the same predicament.

The picture gallery, on its catalogue of 675 pieces, contains many gems of art, among which a mother and child by Carlo Dolci, and the "Brigand and Horse" by an American artist, are very conspicuous pictures. The numbers commence in the center of the gallery, number one being the famous historic painting of Martin Luther before Charles the Fifth at the Diet of Worms. The whole exhibition is now complete, and whoever fails to visit it will be greatly the loser.

The Hungarian Regalia.

The official *Temesvar Zeitung* gives a particular account of the recent discovery of the royal insignia of Hungary, from which we draw the following sketch :—

"It was fully shown at the outset, by Auditor T. von Karger, that Kossuth first took the insignia to Alt-Orsova, but being unable, with any due degree of security, to conceal them there, he took them to the Hercules Baths at Mehadia. Finding, however, still less opportunity to hide them there, he returned forthwith to Alt-Orsova, placed them in the house of a certain George Theodor, and finally, by the assistance of trustworthy persons, forwarded them at night across the Cserna toward the Wallachian boundary, on horses bought for the purpose. It was also rendered certain, that companions of Kossuth had purchased on the same day, at Alt-Orsova, tools for digging, and had at night left for the Cserna. The winter on the lower Danube having come on very early, and covered the earth with snow a foot in depth, no search could be made for some months in the ground about Alt-Orsova, and when, in April, 1850, the snow and ice melted, all traces of any excavation had disappeared, and further research in this quarter was prevented, and the attention of those engaged in it turned to another part of the kingdom, by the shrewdness of the Kossuth party, who secretly removed the private marks and signals to a different place.

"Early last spring Karger was ordered to devote himself to the task of seeking the chest in which the insignia was deposited. He started on the principle that the secret could have been imparted to but few persons, in order to attain to any degree of security, and that they must have chosen some point, which could be easily found again by them or by their messengers, even upon the lapse of years; and further, that they could have crossed the Cserna by only one way, and that the place of concealment must be beyond that river—a region affording but few places suited to their object. Although a pretty thorough knowledge of the surface of this territory had been gained previously, a most thorough and careful examination was once more begun. This lasted several months, in all weathers, and even throughout the clear moonlight nights of July and August. Every upturned clod, every bush, tree, broken branch, stone, rut or scratch in the earth, was noted, the same spots were passed over and over again by those engaged in the search, sometimes in one direction, sometimes in another, now leaving the spot in despair of finding the clue, and yet, as if called back by some higher power—says the Austrian writer—returning again to the search. The result of all this research was the conviction, that the tokens of the place of concealment must be found in some peculiar conformation of the earth or hills, or in some peculiar tree or trees.

"Karger concluded finally that the desired sign must be sought among the trees. Now began anew a careful examination of the entire wooded district, and at last, in a solitary spot, almost hidden from the eye, and not far from an old road, untraveled for the last fifteen years, which once led to Wallachia, was noticed a clump of trees in which many branches had been lopped off or partially cut, and which on the whole presented somewhat the appearance of having been trimmed with some special object in view. Next it was noticed that branches found entangled in the thorns, bushes, and in the branches of other trees, belonged to the trees in the clump, which showed that those could not have been trimmed by the peasantry for fuel. In process of these examinations an elegant watch-key was found, and an ax handle, which indicated that a man of the better classes had assisted in the work. This, taken in connection with the light and friable soil, the peculiar position of the trees, completely covered with creeping plants, the solitary position of the place, and yet its proximity to the Danube on the one hand and the Turkish-Servitan boundary on the other, awakened in Karger's mind a feeling of the highest confidence that the place was found. He had been instructed not to begin the work of removing the earth until he had unmistakable signs of having found the right place; but he was now so sure that on the 6th of September last a space of twenty square fathoms was marked out, and men set to work examining it by digging ditches at intervals of a foot and a half, which were to be extended in each direction across the gore enclosed here in the bend of the river Allion, on which the clump of trees stood. On the 8th of September, at 8¼ o'clock in the morning, a man at work in the prolongation of the second ditch struck something which gave a metalic ring, and a moment later a well-locked iron box was exposed, taken to a place of safety, opened by force—and the Austrian tyrant had once more the Crown of St. Stephen in his possession.

New Inventions—Paper and Printing Press.

In the review of the Exhibition of paper at the Crystal Palace, is a notice of a new discovery which promises to work a revolution in the production of newspapers as well as of books. We refer to the straw paper of Mr. Mellier, a French chemist and manufacturer. This article is made entirely from straw, and, as we can testify, after a careful examination of specimens of various qualities, is as good as can be made of rags. By a new chemical process, the invention reduces the fibre of straw or other vegetable substances into pulp, which, we believe, is then finished as paper by the ordinary methods. The advantage of the use of straw comes from its exceeding cheapness and abundance. Rags are scarce, and as the demand for paper increases, become dearer; but there is little danger of a short supply of straw. To discover a way of using it for paper has long been desiderated, but until Mr. Mellier, no seeker had found it out. We are informed that his process is simple and cheap, and that when he ceases to claim compensation as patentee for its use, the price of paper cannot but fall very considerably.

Another invention of a character no less interesting and important to the publishers of journals of a large circulation, has been patented by Mr. Victor Beaumont, a citizen of New York, though of French birth. It is a printing press, which, at a moderate rate of speed, will deliver *thirty thousand* sheets printed on both sides in a single hour! Its movement combines the original principles of Napier, which are applied by Hoe in his great press, with some new and beautifully simple arrangements and devices of the inventor. It has a large central cylinder like the Hoe press, on which are fastened the forms for both sides of the sheet to be printed. The type are held fast by Hoe's patent column-rules. The paper used is a continuous strip or band, dispensing with men to feed the separate sheets, as in other power presses. This strip or band Mr. Beaumont arranges very ingeniously; he avoids the inconveniences inseparable from having it in the form of a roll, by laying it in a pile, folded backward and forward like a piece of broadcloth; one end of this pile is put into the press, which then draws in its own supply without tearing or straining the paper till the whole sheet has passed through. As there are no feeders, room is obtained for additional printing cylinders; a moderate-sized press will have twelve of these, and will require three hands to run it, two of them being employed in carrying and looking after the paper. Each twelve-cylinder press will work four of these continuous sheets at a time, or one to each three of its cylinders. Each sheet will pass twice through; at its first passage one of its sides will be entirely printed, the forms of the newspaper being impressed on it alternately. As it comes out, the machine lays it back again in the same sort of a pile, so that when it is all done, the attendant supplies its place with a fresh pile, and then carries it to the proper spot for it to be taken up and passed through the second time, which prints the side left blank before. Then the mechanism passes it along to the knives which cut the sheets apart, while another contrivance puts them in neat piles ready for the carriers. These knives are very ingenious. A serious difficulty has been experienced in other machines designed to print a continuous sheet, from the fact that an ordinary knife cannot be relied on to cut paper which is wet enough for printing. This inconvenience Mr. Beaumont obviates by making his serrated or saw-shaped knives with long and acute teeth. The points of the teeth easily pierce the paper, and once having obtained an entrance, the cutting is completed in an instant. [Trib.

A Few Hints on the Planting of Ornamental Trees.

Now that the autumn is already here, and will soon claim our admiration by the varied and brilliant tints which she throws over woodland and forest, reminding all who possess town or country residences, of the season of ornamenting their grounds, or the avenues in front of their dwellings, we may embrace this opportunity to offer a few hints to young planters, and those who are inexperienced in such work, upon the proper mode of performing these operations, in order to guard them against the popular notions which prevail in this matter.

1. The Selection of the Trees.—Care should be taken in the selection of trees. As a general rule, they should not be more than twelve feet high, and from that down to eight. Of course, if great pains are taken, and fine trees can be fonnd, they may be removed of a much larger size, though the risk of success increases. But it must be recollected, that the trees must be from cultivated ground. As recourse must be had generally to the nurserymen, it should also be borne in mind that trees growing in nursery rows are more or less injured every year that they stand there after ten or twelve feet high; they begin to lose their lower branches, and their fine spreading form; soon spindle up, and, in fine, become almost unfit for removal to open, exposed situations. If trees have been allowed full room to extend their branches, then larger ones would succeed better; but they can rarely be found.

Different formed trees are required for different situations; but in all cases select a rather low-branched tree, even for a street, as one that has been denuded of its side branches, while young, always suffers by the act, and continues a top-heavy tree. It is easy to prune off all such as are in the way at the time of setting out, if the tree is for the street; and if not, they should never be removed. For a park or pleasure-ground, the nearer they branch to the root the better. Do not allow the pruning mania to attack you, nor listen to those who would endeavor to persuade you that you have no taste in such matters as the choice of a handsome tree. Some people would not know a tree from a bush unless it was pruned up like a barber's pole.

2. The Manner of Planting.—Everybody knows, at least they think they do, how to plant an ornamental tree; consequently our advice may be gratuitous. Notwithstanding this, all may not know how to do the work in the best manner; and we write for the inexperienced, not the professional man.

The tree is not a post, and will require room, not only for the roots which it already has, but for those which are to grow. If there is much planting to do, and a gardener can be had, he should be called in; but if only a few, and the proper man is not to be found, the inexperienced must proceed with the work. When streets are made, all the loam is generally carted off, and little is left except the hard gravel, sand, or clay. Of course a tree will not thrive much in either of these. When trees are to be planted in such places, a large hole, six feet in diameter, should be dug, and eighteen inches deep; and to fill in around the roots, at least two-thirds as much good common earth should be procured as was thrown out, the other third being filled in at the surface from the best of that which was thrown out, unless clay. For want of such good soil, hundreds of trees die before the end of the second year. Fill in the earth so as to leave no crevices among the roots, and finish the operation by gently treading the surface.

3. After-Treatment.—The trees may be good, and the planting well done, but their growth will be just in proportion to their subsequent care or neglect. Generally they are left to take care of themselves. But this should not be. Every spring they should have the surface soil well dug, (unless in a paved street,) for a space of two or more feet all round the tree, and this space should be kept stirred two or three times during the first and second seasons at least—if longer the better. They may also have some good manure dug in, if it is convenient. For the want of such care, the surface of the ground becomes hard, and almost impervious to water, or is choked up with grass and weeds, which drink up all the moisture that should go to the roots of the trees.

Shoeing Horses.

The following are the regulations of the British army upon this subject. They were prepared by a mixed commission of officers and eminent experienced professional men, and have recently been issued :—

"1. The shoe is to be beveled off so as to leave a space and prevent pressure to the sole.

2. It is not to be grooved or fettered, but simply punched, and the nails counter-sunk.

3. Calking is to be applied to the hind shoe only, and is to be confined to the outside heel. The inside heel is to be thickened in proportion.

4. The weight of the shoe is to be from twelve to fifteen ounces, according to the size of the horse.

5. Horses are to be shod with not less than six nails in the fore, and seven in the hind shoe; nor is the shoe to be attached with less than three nails in each side.

6. In preparing the foot for the shoe, as little as possible should be pared out; and the operation should be confined to the exfoliating parts of the foot only.

7. Both the fore and the hind shoes are to be made with a single clip of the toes."

These rules may be of some value to blacksmiths and horse-owners.

How to avoid a Bad Husband.

1. Never marry for wealth. A woman's life consisteth not in the things she possesseth.

2. Never marry a fop, or one who struts about dandy-like, in his silk gloves and ruffles, with silvered cane, and rings on his fingers. Beware! there is trap.

3. Never marry a niggard, a close-fisted mean, sordid wretch, who saves every penny, or spends it grudgingly. Take care lest he stint you to death.

4. Never marry a stranger, or one whose character is not known or tested. Some females jump right into the fire, with their eyes wide open.

5. Never marry a mope or drone, one who drawls and draggles through life, one foot after another, and lets things take their own course.

6. Never marry a man who treats his mother or sister unkindly or indifferently. Such treatment is a sure indication of a mean and wicked man.

7. Never, on any account, marry a gambler, a profane person, one who in the least speaks lightly of God or religion. Such a man can never make a good husband.

8. Never marry a sloven, a man who is negligent of his person or his dress, and is filthy in his habits. The external appearance is an index to the heart.

9. Shun the rake as a snake, a viper, a very demon.

10. Finally, never marry a man who is addicted to the use of ardent spirits. Depend upon it, you are better off alone, than you would be were you tied to a man whose breath is polluted, and whose vitals are being gnawed out by alcohol.

In the choice of a wife, take the obedient daughter of a good mother.

California Nomenclature.

Some of our people in the interior have a most extraordinary taste in nomenclature. The recent election has brought to light such delectable localities as Whiskey Creek, Jackass Gulch, Humbug City, One Horse Town, One Mule Town, Drunkard's Bar, Murderer's Bar, Shirt Tail Canon, Lower Humbug, Negro Hill, Fiddletown, Coon Hollow, Jay Hawk, Condemned Bar, Grizzly Flat, Musquito Canon, Poverty Bar, Mule Canon, Greenhorn, Mugginsville, Mad Muletown, Sucker Flat, Rattlesnake Bar, Yankee Jim's Peppermint Bar, Mad Canon, Humbug Canon, Rough and Ready, French Corral, etc. For the love of posterity, reform your nomenclature, good people, before it is too late. Unlike the settlers of most of the other States, our people have retained very few of the Indian names for localities. Most of the rivers and counties in the State, and many of the settlements south of Sacramento, are still known by the euphonious Spanish titles given them by the early Californians. They were a very devout people, and sprinkled the names of their favorite Saints all over the country. Thus we have San Francisco, San Joaquin, San Diego, Santa Clara, Canta Cruz, Santa Barbara, San Bernardino, Santa Ysabal, San Luis Obispo, San Andreas, San Jose, San Antonio, San Rafael, San Leandro, Santa Ynez, San Gabriel, San Miguel, and a whole calendar more of Sans and Santas. Of their unecclesiastical names, what more euphonious than Mendocini, Mariposa, Alameda, Nevada, Bolinas, Sacramento, Alviso, Salines, Sonoma, Sierra, Sancelito, Vallecito, Martinez, and Petaluma. [California Paper.

Bending Ship Timber.—Thomas Blanchard, of New York, has invented a new method of bending or turning ship timber, which invention he has sold to a company lately organized with a capital stock of $600,000. The great steamship Wm. Norris, now being constructed, is being built of this timber as far as the company can at present afford a supply.

This invention of bending timber consists in compressing the stick longitudinally by an immense pressure of steam power just before bending, which secures elasticity to the timber. Timbers of any length and any form can thus be obtained, and a whole ship's sides can be built without a joint, which thus presents greater strength against shocks of waves, or collision with other bodies. Another important source of strength to articles made of this bent wood is, that it is made to present its surface against the grain or fibre. If a ship or any other object made of wood is struck in the direction of the grain of its timbers, it splits easily, but here the method is to bend the timber in a direction against the grain, so that timber bent under this patent is infinitely stronger than previous to the bending. New wood is preferable for this operation, or wood before the traces of age appear, weakening its fibre.

Almost all kinds of wood can be used for this purpose, thus equalizing to a great extent their value for ship building purposes.

London Life.

In a city like London, the strife of life is awful. All classes, who work in any way for their living, find it an unmistakable reality. There is no exemption. A man can not turn from one thing to another if the first experiment fail. Here failure in any thing is ruin, and ruin is disgrace. Nor can he work till he is wearied or disgusted, and then rest from his labors, till weariness or disgust has passed away. There is no rest, till he rests with a view of no return to toil; and this view comes only with satisfied accumulation, or with the grave. If a man in ordinary business, especially if he be a salaried man, having a good situation, turns aside but for a moment, he is lost. The stream of competition hurries past him, with its whirling eddies of intrigue, and he is left upon the shore. Out of sight for a moment is out of mind. Some greedy person, with his watchful eye, has stepped into his place, and he cannot regain it—or gain another like it. Especially, if he be past his prime, his case is hard, for how can timid age, with all its infirmities and antiquated notions, contend with the activity and audacity of youth? So long as a man, even if he be weak keeps in his treadmill, he is tolerably sure of support, whatever it may be, for they do not turn people adrift in England who have served with fidelity. But he must not leave his place, except on the most urgent necessity. And hence there is a sort of stereotyped character to ordinary people, a want of boldness of thinking, a regularity of life, which, desirable in most respects, still, in others, turns a man into a machine, or fits him only to bear burdens.

Embraced in Good Time.—The *Memphis Appeal* contains the following :—

"A most touching case, illustrative of conjugal love, occurred at our wharf a few days since. A man and his wife were coming up the river, when the husband took sick and was supposed to have died. When they arrived at this place, the wife had a coffin purchased, and the husband was deposited in the last home of the dead. Just before the moment of the closing of the coffin, however, and the final interment of the deceased, the bereaved and agonized wife insisted on once more looking upon and embracing the cold remains of the deceased partner of her bosom. Whether it was her warm embrace or returning consciousness, certain it is, that the supposed corpse suddenly evinced signs of life, and the proper restoratives being applied, within twenty-four hours the invalid was enabled to proceed on his journey, owing his life to the untiring devotion and love of his true and faithful wife."

VARIETY.

There was a problem among the Stoics, which ran thus :—"When a man says '*I lie*,' does he lie, or does he not? If he lies, he speaks the truth; if he speaks the truth, he lies." Many were the profound works written on this wonderful problem. Chrysippus favored the world with no less than six; and Philetus studied himself to death in his vain attempts to solve it.

"Did he not make several visits after the patient was out of danger?" was the question of a lawyer in cross-examining a witness called to prove a doctor's bill, in one of our justice's courts, a couple of days since. "No," replied the witness, "I thought the patient *was in danger* as long as the doctor continued his visits."

A gentleman at a musical party, where the lady was particular not to have the sweet sounds interrupted, was freezing during the singing of a long concert piece, and asked a friend, in a whisper, "how he should stir the fire without interrupting the music?" "Between the *bars*," replied the friend.

There is a set of harmless liars, frequently to be met with in company, who deal much in the marvelous. Their usual intention is to please and entertain; but as men are most delighted with what they conceive to be the truth, these people mistake the means of pleasing, and incur universal blame.

When Sir William Hamilton announced to the Royal Irish Academy his discovery of the central sun—the star around which our orb of day and his planetary attendants revolve—a waggish member exclaimed, "What! our sun's sun? why, that must be a *grand sun!*"

If two negatives are equivalent to an affirmative, what inference can we draw from the following :—"Nobody that don't take that man for no great thing aint much mistaken?" This is a veritable sentence in a communication from a correspondent.

In a recent 4th of July oration at Oswego, a young orator waxed sublimely eloquent in descanting on the "*frigate*" of Columbus, and the "*stars and stripes*" that waved from his mast head.

The celebrated English poetess, Eliza Cook, very truly says, "To appreciate the value of newspapers, we have only to suppose that they were to be totally discontinued for a month."

When a man finds a great deal of fault with a newspaper which he never fails to read, it is a *sign* he has not paid for it. People seldom pick flaws in their own property.

A team recently made its appearance at Stockton, California, with a load of snow, four days from the Sierra Nevada mountains. It was sold at twenty cents a pound.

The original Robespierre guillotine—the machine, framework, knife and basket—was sold at auction a few days ago, in Paris, for fifty francs, and burnt directly afterwards.

An elderly lady died almost instantly, a few days since, at Palmyra, Mo., from the sting of a hornet inflicted on the wrist.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishe the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

- No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
- No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
- No. 3—Authority for the Change of the Day of the Sabbath. 2[illegible] pp.
- No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
- No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
- No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
- No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
- No. 8—The Sabbath Controversy: The True Issue 4 pp.
- No. 9—The Fourth Commandment: False Exposition. 4 pp.
- No. 10—The True Sabbath Embraced and Observed. 16 pp.
- No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
- No. 12—Misuse of the Term Sabbath. 8 pp.
- No. 13—The Bible Sabbath. 24 pp.
- No. 14—Delaying Obedience. 4 pp.
- No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited :—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best,

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
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Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

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Published Quarterly.

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Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

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The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

Continued from the Recorder of Oct. 27.

Israel, however, rebelled still. They yet walked not in the statutes of their God. He complains that they despised His judgments and "greatly polluted" His Sabbaths. Long-suffering, He spared them still, but gave over to death the more rebellious in the wilderness. In like manner, reminding the succeeding generation of the tokens of His goodness and grace, He likewise counseled them to obedience—and with similar results. He renewed His commands, and again intimated His gift of the neglected blessing: "Walk in my statutes, and keep my judgments, and do them; and *hallow my Sabbaths*; and they shall be a sign between me and you, that ye may know that I am the Lord your God." But this generation also walked not in the statutes of their God, nor kept his judgments; His Sabbaths they "greatly polluted," and their eyes were after their fathers' idols, so that the Lord now threatened that He would "scatter them among the heathen, and disperse them through the countries." Ver. 13—24.

Having so despised their mercies, God gave them over to the dominion of their corrupt propensities, in order that they might prove the fruit of their doings. "Wherefore, I gave them also statutes that were not good, and judgments whereby they should not live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate." But God's purpose, in thus leaving them to the bitter consequences of their iniquities, was a purpose of grace. There was no intention in the divine mind to break His covenant, and no unconcern about their return to Him, and to the enjoyment of true and permanent blessedness. On the contrary, God here expressly again declares, that all His adverse dealing was "to the end that they might know that I am the Lord." (Ver. 25, 26.)

The prophet is now directed to recount the iniquities of the successive generations of Israel, each following the sinful ways of their fathers, and committing all their abominations, until at length they resolve that they "*will be as the heathen*, as the families of the countries, to serve wood and stone." (Ver. 27—32.) This is the climax of their ungodliness; for, as it exhibits dire apostacy from the living and true God, so it is a willful breach of their covenant engagements, and tends altogether to defeat His gracious purpose in their separation as a people. Their apostacy shall then, therefore, be brought to an awful termination. With a mighty hand, and with a stretched out arm, and with fury poured out, the Lord declares, He will now bring them out from the countries wherein they have been scattered, and that He will bring them into the wilderness of the people, and there plead with them "face to face," like as He pleaded with their fathers in the wilderness of Egypt, and that thus will He bring them "unto the bond of the covenant," purging out the rebels from among them. (Ver. 33—39.)

On this, the result of all God's dealings with His people of Israel, past and future, is founded a renewed expostulation, and assurance of ultimate obedience and acceptance: "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, *all of them in the land, serve me*. There will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered, and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the land for the which I lifted up mine hand to give it to your fathers." (Ver. 40—42.) This, then, is the issue of the long suffering and tender mercy of the Lord towards the people of Israel. Their wanderings and rebellion cease together. Having been gathered out of the countries of their dispersion and oppression, and being afterwards purified in the furnace of affliction, they shall again be planted in their own land, "the land of Israel," and in God's "holy mountain, in the mountain of the height of Israel," shall they truly serve Him.

The futurity of the events to which the prophet thus points, is evident. The promise relates not to Judah merely, but to "*all* the house of Israel, all of them in the land;" a promise which, as regards the Ten Tribes, has not had even the shadow of fulfillment. Equally is the contrition expressive of their future condition of heart, although thus rendered certain. "And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed." (Ver. 43.) Now, it is important to notice, that again, in "the land of Immanuel," and in God's "holy mountain," He promised to "accept," yea, to "require" their offerings, the first-fruits of their oblations, and *all* their holy things. Brought again under the bond of the covenant, all that covenant embraces will be truly performed—the Sabbath of Paradise, which was introduced into that covenant, be therefore truly kept holy, and as we are thus assured, be *accepted of the Lord*. Its profanation has a prominent place in the divine complaint of their transgression; and now, when confessedly the ground of that complaint shall have ceased, and when their services shall be *pleasant*, as in the days of old, God's holy day shall be duly remembered and honored, with other appointments divinely prescribed unto them.

Again, we have in a prophecy by Isaiah the same connection between Israel's present sin and the anticipation of their future obedience and Millennial blessing—blending still Sabbath observance with their highest hopes and brightest prospects. The prediction opens with a loud call by the Lord to show the house of Jacob their sin. Their hypocrisy and perversion of the appointed feasts is set before them, and the real nature of those ordinances is exhibited. To their rightful observance, exalted spiritual privileges are promised; and, pointing forward prophetically to the time when his people shall build again their old waste places, and "raise up the foundations of many generations," the prophet, in the name of his Master, declares, "If thou turn away thy foot from the Sabbath, from doing thy pleasure *on My holy day*; and call *the Sabbath* a delight, the holy of the Lord, and honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride with the high places of the earth, and feed thee upon the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Is. lviii. 12—14. The descriptive title here given to Israel, as "the Repairer of the Breach, the Restorer of paths to dwell in;" and the assurance that they shall build the old waste places, and raise up the foundations of many generations, clearly points to the period of their restoration, when their light shall rise in obscurity, and their darkness as noonday. It is in Millennial times, and not before, that the Outcasts shall receive the heritage of Jacob, and delight themselves in the Lord. The prediction, therefore, plainly refers to a time of spiritual enjoyment and national prosperity, such as has not since been attained, but of which other prophecies, as we have seen, also give ample assurance. Even Dr. Dwight remarks, "It is a prediction to the Jews, that if they will perform these duties, God will greatly prosper them with spiritual and temporal blessing, *in the land of their fathers*;" adding, indeed, "In my own opinion, it especially respects a period yet to come." Thus, then, again does God connect the exhortation to the discharge of present duty with the prospects of future blessing. And while other duties are also specified, and other promises made, it is surely note-worthy, how much importance is here again attached to the faithful observance of God's Sabbath, and the connection in which its due remembrance stands with Israel's future prosperity and blessed dominion, when they "shall ride upon the high places of the earth." It is when they shall "call the Sabbath a delight, the holy of the Lord, honorable," that all here promised is to be realized, and when, consequently, the Sabbath itself shall have its approved place in that Millennial day. That the Sabbath here spoken of is the same that is every where throughout the Word of God so designated, is sufficiently evident. Addressed as these words are to the children of Israel, "*the* Sabbath day could only be regarded by them as the day which is so termed by Moses, by the prophets, and by the Apostles. To us, therefore, it is surely instructive, in such a connection, to hear God, when the promised Times of Refreshing shall have come, still designating the Sabbath, as before, "*My* holy day."

(To be continued.)

"I KNOW NOT THE MAN."

When I was about seventeen years of age, my mind was specially aroused to think of things belonging to my everlasting peace. It was the work of the Holy Spirit. I have never been able to recall any other means of my awakening. I had occasionally before some anxiety; though nothing deep or permanent. I was in great distress for days; and finally promised myself, and my God too, that I would be a Christian. My mind was so much impressed with my obligations, that I urged duty upon my room-mate, a lad two years my junior.

At that time I was attending a large public school, and was a leader in the vanities usual at such places. When I resolved to serve the Lord, I felt that it would be inconsistent to continue my former practices—consequently I withdrew from the play-ground. This withdrawal necessarily excited notice, and called forth inquiries about the cause. Some feared I was sick. To all their inquiries I returned evasive answers. But my room-mate disclosed the whole matter.

I then became the object of incessant jeers and solicitations. Every kind of abuse was heaped upon me; I had not moral courage to stem the torrent, and the result was, that I denied my promises and resolutions. Like Peter, I declared, "I know not the man." Soon, I rushed more madly than ever into the vortex of sin. The Spirit of God left me for years, and I became exceedingly hardened. I indulged in wickedness, at which I should have shuddered before I was awakened to a sense of my sinfulness and need of interest in the great salvation. I now look back with horror at the scenes through which I then passed, and with wonder that God did not destroy me.

REFLECTIONS.

1. The unrenewed heart is opposed to Christianity. I was kind to my fellows, but that did not satisfy. *I must not leave them to serve the Lord.*

2. Mere resolutions do not constitute regeneration. Nothing but the love and fear of God—love and fear implanted and cherished by divine grace—can sustain the soul, against the opposition of the wicked. Had I really rested on a divine arm, I should not have fallen.

3. To deny Christ is perilous. I did it, and the Spirit left me for a long season to hardness of heart and blindness of mind.

4. This sketch may admonish young Christians to stand firm—resting their all on God. Let such see to it, that they are willing to endure reproach for Christ's sake. [Evang.

DAYS IN THE FURNACE.

In the fall of 1845, I entered the Theological Seminary, and began my more immediate preparation for the preaching of the gospel. College life had brought a cloud over my piety, and relaxed the sternness of my consecration to the work. I had nothing before me but an undefined view of some pious New England parish, where sympathy and love would make labor easy.

A pious lady one day asked me if I had thought of the question of personal duty to the heathen; she said no more, but the question clung to me; I tried to dismiss the unwelcome subject, but it returned again and again; I was unhappy; conscience reproached me for avoiding the question. I excused myself. "The question is preposterous; I am not fit for a missionary; my talents are insufficient; I cannot learn a foreign language; my health is not good; my parents will not consent; 'there are heathen enough at home.' I am wanted here." But these things did not satisfy conscience; she told me that they were excuses, not arguments; that this was no fair and manly confronting of the question of duty, but avoiding it with a one-sided argument, not intended to elicit truth, but to reconcile duty and inclination. Still I avoided it, and the cloud between God and my soul grew darker; the Holy Spirit, grieved at my resistance, stood aloof; prayer lost its sweetness, for I could not find God.

Conscience told me more and more plainly that I ought to examine the question solemnly and fairly, look at it on both sides, decide it in the fear of God, and act accordingly. I then tried to appease her by promises:—"When I have a more convenient season," next vacation, or when I get through the seminary, I will consider it; what need of hurry? I have three years of study yet, time will throw light upon it, I will watch the leadings of Providence. "No," said conscience, "you have all the light you need; the heathen world with all its wants and woes lies before you, at least eight hundred millions ignorant of Christ, two or three thousand of them dying every hour without the knowledge of salvation provided." These and other like considerations God forced upon me in spite of myself; and they gradually decided the question for me, before I had consented to look at it! I saw more and more clearly, that if I should examine it candidly and conscientiously, there was little doubt which way the decision would be. This made me shun it the more; and as I did, my way grew darker and more thorny; I was fighting against God. But blessed be his holy name, that with God-like patience he continued to fight with me, and brought me at last to yield. I kept a day of fasting and prayer; I humbled myself before my God for my delay, and in view of the cross, consecrated myself in his strength to his service, wherever he might call me. The cloud departed and the Sun of Righteousness shone upon my soul. The question was now no tangled one: I looked at all the considerations on both sides; the path of duty was plain; the noon-day sun shone upon it; my objections seemed light as air, and I loathed myself that I had been swayed by them.

The day was one long to be remembered. I sat at the foot of the cross and looked up, with streaming eyes, to Him who hung upon it. "Lovest thou me?" Tears of shame and tears of love filled my eyes, as I said, "Lord, thou knowest all things; thou knowest that I love thee." Time was gone; eternity surrounded and enveloped me; I breathed it. I stood before the throne of God, and saw the dead come to judgment, and receive their award. The nations that forgot God were turned into hell; the shrieks of the lost came up from the bottomless pit; while from the other side came the songs of the blessed, and among them stood those who had turned many to righteousness, shining like the stars in the firmament; their Elder Brother smiled upon them. How contemptible now seemed ease and comfort; how light the cross; how pleasant trials and sorrows endured for Him, who loved us, and gave himself for us. I blessed God, and have never ceased to bless him, that he did not leave me to pursue my inclination. I shudder as I look back and think, What if God, wearied with my opposition, had given me up to my folly?

That day was to me a beginning of days, the first of a new life, a second conversion. The experience which preceded it was wonderfully similar to that which preceded my first submission to God; there was the same persevering work of the Spirit, the same resistance, the same excuses, the same procrastination, the same grieving of the Spirit and the same patience on his part, and the same final submission and consecration, and the same blessed results. Thence forward the candle of the Lord shone round about me, and the everlasting arms were underneath me. I never afterward had a single doubt of my duty to be a foreign missionary.

Remark.—The path of duty is the only path of happiness. All the "goodness which the Lord hath laid up for them that fear him," is strown along that path; all the flowers, which he has appointed to gladden our way, grow beside it, and wells of living water spring up all along it; while the way of selfish inclination leads through the wilderness and solitary way; it is barren as the desert; owls hoot by it, and the wild beast has his lair there. [Jour. of Missions.

IMPROMPTU,

On seeing the question in the papers, whether a monument should be reared to the little martyr, who died rather than violate his conscience. The facts were these: A little boy, about ten years old, named Knud Iverson, of Chicago, Ill., was assailed by a company of larger boys, who endeavored to force him, by threats of drowning him in the river, to go into the garden of Mr. Ellston, to steal fruit for them. The lad refused, and continued his refusal in spite of their threats, until they plunged him into the river, and ran off, and left him to die, in spite of his earnest entreaties. [Pur. Rec.

Rear him a monument! such as for heroes,
Of sculptured marble, in some old cathedral
Stands, tall and pale, beneath the solemn arches,
Telling the stranger of a grateful nation!
Died he not bravely, though no trump and bugle
Stirred the young throbbings of that faithful spirit?
"The die is cast!" He passed through floods to glory!
Have we no tribute for this younger Cæsar?
Then lift the marble o'er him, that our children
May read his story, emulate his virtues,
May early learn the great immortal lesson
Of choosing death, before a life ignoble.

Rear him a monument, such as for martyrs,
We see on some lone hill-top, where the faggot
Forgot its torture, in its lofty mission—
Brought down the fiery chariot of Heaven!
Died *they* for truth, religion, happy martyrs?
KNUD IVERSON! thy name sounds well among them.
God and bright angels heard thy low death-gurgle—
"Just men made perfect" from the heavenly portals,
With songs of welcome, hail thee as their fellow!

Lover of little children, condescending Jesus!
If thine heart yearneth towards the young and tender,
Whose brows yet bear not the marks of time and trial,
How now thou glowest with divine affection
For him who early tasted of thy sufferings!

Let not the parents mourn their sweetest blossom,
Thus torn by ruffians in its morning promise;
In the most hallowed recess of Christ's bosom
There's room for him—the saint, the hero, martyr;
There persecution never can assail him,
And the lost child shall nestle there forever!

M. A. W. C.

THE MAN WHO STEALS PREACHING.

He is a constant attendant at our church, and sits across the aisle from me. He does not look like a thief. He comes to meeting in his carriage—drives his sleek, high-spirited horse in showy style up to the door, and hands out his wife and daughters in a very gallant manner. He recognizes his neighbors and acquaintances without the least embarrassment—shakes hands with them, and chats about the weather and crops in an easy, self-important way, just as though he had never done a mean thing in his life. Look at him now, as he stands discussing the election returns with Esq. G——. Witness his self-complacent way of saying that his party, though defeated, is composed of *honorable* men, who have come out of the contest with their integrity unsullied; which is more than their opponents can say. Would you think that man would steal a sheep? No. But he does a meaner thing every Sabbath. He steals his preaching.

He [illegible] has a fine farm well stocked—raises the best corn, and has the finest orchard in town. His oxen took the first premium at the last cattle show, and his colts are famous, far and near, for their beauty. His house is neat and costly—his parlors are elegantly furnished, and his tables are always set with an abundance. His wife is a notable housekeeper, and his daughters are fashionably educated. But he steals his preaching.

He is a man of influence in our town. He has been our representative in the legislature several times—is one of our "select men" now. He frequently receives documents from Washington franked by our M. C. He is often chosen moderator of our town meetings, and his name is often seen on committee lists for one object or another. And whenever he makes a motion, or a speech, he is listened to with attention. But yet he steals his preaching.

He is a benevolent man; at least, he would be very angry if I should say he was not. He subscribed five dollars towards the New Orleans fund, and three or four years ago, did the same for the Irish fund. He once gave ten dollars to a Western college. When farmer H——'s house was burned, he also gave something for him; and his neighbors say that he has now and then given Widow B—— a load of pine wood. Once he subscribed fifteen dollars over and above his tax towards a new school-house in his district. Indeed, he rather prides himself on his public spirit, and always professes his willingness to do his part in all public enterprises. But yet he steals his preaching.

He is a man of good judgment; at least, that is what his neighbors say. And his thrift—the excellent condition of his farm and every thing pertaining to it, go to show that, as the world generally defines judgment, his is good. If an "eye to the main chance" is the mark of a strong, well balanced mind, his is such. And then the high consideration in which he is held by his fellow-townsmen leads me to think he does not make many mistakes in his public actions. Their confidence argues in him more than ordinary sagacity and discretion. But yet he steals his preaching.

He is an honest man—as the world defines honesty. He pays his debts punctually. His hired men all speak well of him. He never overworks them, and always gives them their wages according to agreement. His wood always holds out in measurement, and his cattle are always found equal to his warrant. He never beats down the merchant, and never offers to pay the doctor in produce. In short, he would be ready to "take the law" of me, and very likely a suit for slander would go against me, if I should say he was dishonest. But yet he steals his preaching.

And now why is this?—why should such a man be a thief? Because last summer our minister preached upon a doctrine which Captain C—— does not want to believe is taught in the Bible. The minister made out a pretty strong case in favor of the doctrine, and then pressed home with earnestness the corresponding duties of his hearers; and Captain C—— thought the most effective method of refuting his arguments would be to refuse his aid in supporting such a preacher. So this year, when the subscription paper was circulated, he declined signing it.

But yet he cannot do without preaching. Sunday would be insupportably dull if he staid at home. During the week he is busy on his farm, and Sunday offers a favorable opportunity of seeing his neighbors, learning the news, and getting his weekly papers. And besides, it is fashionable to go to meeting, and he would lose in the estimation of his townsmen if he absented himself entirely. And so, as there is no other church in town, he must continue to attend our meeting. This I do not so much wonder at. But I do wonder how he manages to do it with so much self-assurance. I wonder he does not come in softly, and sneak to a seat in the corner, and hide his face when the minister comes in. I wonder how he dares to speak to a single individual in the porch, and why he does not hasten away the moment the service ends, so as to avoid observation.

He acknowledges, that if it were not for the church and ecclesiastical society in town, his farm would not be worth more than half of what he now asks for it. He knows that his market in the village is worth double what it would be were there no moral restraints laid upon the inhabitants by the observance of the Sabbath. He knows that he sleeps quietly at night, undisturbed by any fears that his orchard or hen-roost may be robbed, or his building fired, because moral and religious instructions and restraints have made the community a law-abiding one. He knows that his chance of selling his farm, in case of necessity, is far better than it would be, were there no religious privileges in town. Indeed, two years ago, when he advertised his place for sale, he inserted a clause lauding the sobriety and morality of the neighborhood, as an inducement to purchasers.

And now I want to ask Captain C—— if such a course of conduct is *honorable*? I don't ask him if it is Christian, because he is not a professor of religion. But when he reaps so bountifully the fruits of Sabbath ordinances, and the public ministration of God's Word; is it manly, is it *honest*, for him to refuse all aid in maintaining them? Is it uncharitable in me to say, *he steals his preaching!* [Independent.

INTERESTING REVIVAL.

A few days since, in the midst of drought in nature, and with no outward indications of unusual religious feeling, a child ten years of age, living in the country, not far distant, one night called her mother to her bedside, and in deep distress begged her to talk with and pray for her, and asked why it had not been done before. The smitten young heart soon found peace in Christ, and in the morning began to tell her story of salvation. A devout female visited some families, and unburdened her spirit with expressions of solicitude and entreaty. Tears were the response, and a meeting was appointed in the school-

bowed to the earth, beneath a sense of guilt and peril; and with no other means but such gatherings at the close of the day, the work is still progressing. Nearly fifty have indulged hope in Christ. The Christians engaged in this spiritual worship are nearly all Baptists; but humility, love and intelligent zeal seem to rule the laborers in the field.

The lessons impressively taught by this revival are the following:—

1. That the limitation of God to times or seasons, for displays of his saving grace, is absurd and wicked. Never, perhaps, did external appearances seem more unfavorable to the work of God. There were a few who professed godliness, but no special interest, while heat was scorching the land, and withered its increase.

2. That Jehovah often employs the simplest visible instrumentalities, to stain human pride, in carrying forward the victories of the cross "Not by might nor by power, but by my Spirit, saith the Lord."

3. The power of prayer is illustrated. There has been at least a wrestling Jacob. There was along with it, the faith of expectancy; and unknown to the busy and careless population, a watching of the moral horizon for the rising cloud before it darkened the heavens.

Oh! when the conditions of prayer are met by even a minority of the Church, and they are willing to use, without dictating at all to God the way he shall come, whether in a "protracted meeting," or in the ordinary means of grace, we shall see the windows of heaven opened above our desolate American Zion. [N. Y. Evan.

THE PLAGUE OF RICHES.

In recently perusing Mrs. Torrey's "City and Country Life," we were much amused at the witty as well as truthful manner in which are depicted the cares, inconveniences and troubles which great wealth sometimes brings upon the possessors of it. We give our readers a short extract from the volume. Delia and Helen are the daughters of Mr. Edwards, a plain old farmer. Delia receives an ample fortune by the will of an uncle, the whole amount of which ($100,000) is paid into her hands in cash and checks, and by her carried home to her father's house.

"I shall feel a little scarey, I confess, to-night, with so much money in the house," said Mr. Edwards, getting up and putting on his hat. "I guess I'll go down to Shepard's, and see if I can't get a dog."

"But, father, I havn't much money, and the checks are good for nothing until I've endorsed them; so the money's safe *enough*."

"But folks may hear that your money has come, and think they can get at it, or try. I shall sleep better if I have a dog."

"What are you laughing at, Helen," said Delia.

"At my thoughts."

"A penny for them!"

"I don't sell as cheap as that to *you*; a great many people have had them gratis, and now I'm going to charge you enough to make it up."

"Then I'm bankrupt; for wisdom is above price. I can't pay for *half* your wise sayings, so you will have to keep this thought, or let it go cheap, on the ground that I'm poor, and belong to the favored class," said Delia.

"Your compliment pays amply for all past and present debts. Since you are pleased to call my nonsense *wisdom*, you shall have it free from all further expense. I was thinking what an elevating process it is to have a hundred thousand dollars in the house!—it brings intelligent beings, who have always lived fearless, and taken care of themselves, down to the necessity of depending upon a *dog* to take care of them!" said Helen.

"We lived fearless before, because we knew no one wanted us; it is the *money* now that is in danger, and not us; and according to your and Aunt Dorothy's opinions, money is more fit for *dogs* than men to keep," replied Delia.

"Yes, but our having the money endangers our persons; so *we* are dependent upon the dog, as well as the money."

THE MEETING OF THE WATERS.

Among the most tender and beautiful of the Irish Melodies, is that known as "The Meeting of the Waters." In the summer of 1807, Moore paid a visit to the vale of Avoca, in the County of Wicklow, where the two rivers, Avon and Avoca, meet—a most lovely and enchanting spot. This visit suggested the song which has associated the vale of Avoca with all that is charming and romantic.

There is not in this wide world a valley so sweet
As that vale in whose bosom the bright waters meet!
Oh! the last rays of feeling and life must depart
Ere the bloom of that valley shall fade from my heart.

Yet it *was* not that nature had shed o'er the scene
Her purest of crystal, and brightest of green;
'T was *not* her soft magic of streamlet or hill.
Oh! no, it was something more exquisite still.

'T was that friends, the beloved of my bosom, were near,
Who made every dear scene of enchantment more dear,
And who felt how the best charms of nature improve,
When we see them reflected from looks that we love.

Sweet vale of Avoca! how calm could I rest
In thy bosom of shade, with the friends I love best,
Where the storms which we feel in this cold world should cease,
And our hearts, like thy waters, be mingled in peace.

The vale of Avoca, thus made classic ground, thousands have since visited; and the tourist through Ireland would as soon think of neglecting the Lakes of Killarney as "the vale in whose bosom the bright waters meet."

AN EDUCATED MINISTRY.

In reading the October number of the *Christian Review*, (says a correspondent of the *Watchman and Reflector*,) I have been exceedingly refreshed with Dr. Sears' speech on "An Educated Ministry." And just at the present time, when the current of feeling is running so strong in the opposite direction, it seems to me that the following paragraph of that speech ought not to be shut up in any quarterly. It deserves to be read by every one; and as it holds on to the "old landmarks," I think it ought to call back the attention of some who may be too anxious for something better than a known and beaten track:—

Nor is the writing of Christian books necessarily a departure from the appropriate work of the preacher or missionary. That is a matter of expediency, depending entirely on circumstances. The printing-press was not known in the days of the Apostles. The difference between the spoken and the written word has been wonderfully changed. A man or woman that has the ability, may now speak through the myriad-mouthed press, and the whole civilized world gives audience. Heathen children may be taught to read; and then, a printed Bible, a Saint's Rest, a Pilgrim's Progress, may reach more persons than the oral discourses of a hundred preachers. If Apostles wrote as well as preached, when copies could be multiplied only by the slow process of handwriting, what would they have done, if they could have filled the whole Roman empire with religious books and tracts, as the world is now filled with daily papers! The Apostles did not send telegraphic dispatches, did not travel by railroads, any more than they taught modern science in colleges. Preaching, writing, and teaching are all to be used, both in Christian and in heathen lands, according to circumstances. No rule can be given on this subject, but that of adapting the means to the end. Thirty or forty years ago, there was scarcely an individual in all Burmah that believed in the existence of an eternal God. Now probably not less than two-thirds or three-fourths of all the people believe in one. What has effected this mighty revolution? The work of the missionary; not so much by oral preaching, as by books and schools. What is now shaking the old empire of China, so that it is as tottering as its walls? The work of the Christian scholar, who has, by his publications, as well as oral teachings, shed a light on the subject of God and nature, which the celestial kingdom can no longer resist. On this subject, our wisest and best missionaries, to which class our honored Judson belonged, testify in accordance with what I have said. They have always asked to be recruited with men who can reason, and expound the Christian religion, as well as exhort. What would have been the state of our missions, without our theological seminaries? Look over the list of those who have been engaged in the great work of evangelizing the heathen; go through the whole catalogue of American missionaries, who are not surpassed in efficiency by those of any other nation; and you will find that the theological seminary was almost literally the mother of them all. Let another set of men be shown, who have done equal service, before we abandon theological seminaries, for the sake of propagating the gospel more effectually.

"ALL IS FOR THE BEST."—Dr. Johnson used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. Bishop Hall quaintly remarks, "for every bad there might be a worse, and when a man breaks his leg, let him be thankful that it was not his neck!" When Fenelon's library was on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man!"

The Sabbath Recorder.

New York, November 3, 1853.

THE THEATER—UNCLE TOM'S CABIN.

Whether we shall succeed in saying any thing on this subject which will appear like sound doctrine to those who read, we do not know. Certainly, we have no wish to enter a caveat against amusements of every description, thereby inducing such austerity of character as is more befitting a funeral than the ordinary condition of society. There is "a time to laugh," and when that time is present, we do not w[illegible] friends, young or old, to wear sad countenances.

But we put it to those who fear God, whether they ought to seek their amusement in the vestibule of hell? In plain, unmistakable English, has a Christian any right to attend the *theater?* And in English just as plain and unmistakable, we answer, No. For, in the first place, he cannot go there without giving countenance to the dram-shop and the brothel, one or both of these abominations being connected with every theater in the land. And in the second place, he has no business to hire others to do for him that which he could not, conscientiously, and as a Christian, do himself. Lay thy hand upon thy heart, Christian, and say whether the business of playing on the stage is a business which you could conscientiously follow, and feel that in so doing you were glorifying God.

Now, if stage-playing is a business which the Christian cannot, and ought not, to follow, we argue that he has no right to hire others to follow it. Taking this principle for his guide, he may readily determine whether the Circus, the Hippodrome, the Race-course, the Juggler's Room, and many other places of a similar character, are suitable places for him to attend.

But a new era has arrived. Uncle Tom's Cabin, that world-renowned anti-slavery production of Mrs. Stowe, has been dramatized, and night after night its exciting scenes are presented on the stage. People that never visited the theater before, are found there now. Professors of religion, and even Christian *ministers*, (so we are told,) think it no sin to go now, that at once the place has become sanctified, and its performances are extolled as having the highest moral tendency. And though we have no proof that the managers are any more in love with good morals than they were before, it seems to be thought that they can preach through the drama, with as much effect as if they were, *bona fide*, the servants of righteousness. Under the plea that the sermon itself is good, all are going to see how skillfully a man can reprove sin. Indeed, the idea seems to be seriously entertained, [illegible] al reform most effectively.

Now, we do not believe, that a person is any more strongly impressed with the abominations of the slave system from witnessing the *drama* of Uncle Tom, than he is from reading the book. Let the healthful moral tendency of the former be what it may, it cannot exceed that of the latter. On this ground, therefore, the performance is useless. Consequently those who go to witness it, go not for the sake of the moral sentiment which it inspires, but for some other reason.

Nor can it be pleaded, that the book does not enchain the attention so as to convey to all classes of readers the sentiment it inculcates. No work of fiction was ever more fascinating. Those who begin to read it are unwilling to lay it aside till they have finished it. We do not believe that the drama can more powerfully rivet the attention, than does the simple tale as it stands in the book.

Neither can it be pretended, that there is some lack in the book—some failure to present the moral aspect of the question in its true light—which the drama makes up. No one has set up any such pretense, so far as we are informed. There is nothing original in the drama; it is but the book in a dramatic dress.

Why, then, do people go to witness it? Simply because they love the excitements of a theater; there is no other reason. And when we hear of Christians going to such a place, we are constrained to believe that their talk about the moral influence of the play, which they always set up in extenuation of their conduct, is but a mere excuse to cover up their fondness for theatrical excitements. We fear that they are such Christians as have habitually cherished a longing after such things, and are only glad that there is now a way open for them to gratify that longing to some extent, without too much outraging the moral sense of community. They may be disposed to repel this charge, for aught we know, but we are satisfied that if they will enter into a searching examination of their own hearts, they will see that such is the real motive which prompts them—a fondness for theatrical entertainments in general.

We are not a little anxious as to what will be the result of this Christian theater going. Uncle Tom will have had its day, and something else of a pretended moral tendency will be got up. Christians will be induced to witness that also, and the same pleas will be urged in justification. Those who desire to restrain their children from the theater, convinced that it is the highway to ruin—the very threshold of hell—will have to combat, not only the importunities of the children themselves, but the example of those Christians who thought it no harm to witness the performance of Uncle Tom. Already Christian parents are importuned, and their refusal is met with the plea, that there is no more evil in going to see Uncle Tom performed than there was in Elder B.'s going to the Bowery Theater to see the historical drama of "Putnam!" Verily, if Mrs. Stowe's book were justly responsible for such results, we could wish that it had never been written. T. B. B.

BRITISH CORRESPONDENCE.

GLASGOW. October 14th, 1853.

The telegraphic announcement, in anticipation of the Overland Mail, intimates the continued success of the Chinese patriots. Pekin is expected soon to fall, and with it the present dynasty. The intelligence from Turkey all seems more and more to imply that war is, in human estimation, inevitable. And if once commenced, when war is to end, the most skillful politicians confess themselves incapable of judging. With the word of God in our hands, and seeking to take heed to its sure word of prophecy, we fear that we are on the eve of "the greatest tribulation that ever was or shall be." War, famine, pestilence, and evil beasts, are God's four sore judgments, with which he threatens to avenge Himself upon the ungodly. Famine seemed for a time even now to threaten; and while war is imminent, pestilence, having been awfully fatal in other lands, is now in this country, and is creating no small apprehension, but is doing little to lead men to God. He is however crying, "Fear God, and give Him glory, for the hour of His judgments is come."

But with all the solemn awe which such prospects inspire, we are not without hope that these very judgments may lead many to feel more of the solemn reality that there is in the position which as Christians we occupy. Profession of the truth is made such an easy thing—comes so little in conflict with the world—yields so much to the world, and is in turn dealt liberally with by the world—that the light is little distinguishable from the darkness. God's ordinances are so little regarded, even by those in whom the fear of the Lord has really a place, that we may well wonder at the forbearing mercy of the Lord. When, however, the earthquake and pestilence and fearful sights from heaven proclaim the displeasure of a righteous God, we may hope the Church will lay more to heart the calling with which she is invested as the depository of divine truth, and the instrument for making it known in all its integrity to the ends of the earth. J. A. BEGG.

AGRICULTURE IN PALESTINE.

Mr. T. B. Stillman has handed us a letter from Mrs. C. S. Minor in Palestine to her son in this country, from which we copy a few paragraphs. The letter acknowledges the receipt of several boxes of clothing, tools, &c., one of which was "from Sabbath friends in New York and New Jersey." Mrs. Minor says:—

Our prospects for usefulness are now peculiarly encouraging. The disposition of the Jews generally, in Jerusalem and Jaffa, is most friendly, to us and our object. Our late persecutions and trials have proved to them our disinterested regard to them, and has excited their sympathy in our favor. Our laborers reside with us, having rooms in our house. They are industrious and dutiful, and much encouraged in their work by the taste of the first fruits of their labors recently gathered. They have many vistors, and delight in expressing their satisfaction to their brethren. Our large stone house, with large rooms and wide terraces, without one pane of glass in its 33 windows, is often full of Jews, who come and go, with their oriental manners and costume, in the kindest social harmony, without yet giving the first cause of offense, with fathers and mothers and children of three generations. Freedom and protection in the country are new things to them, and they esteem our friendship and neighborhood as a great blessing. There is but one congregation in Jaffa, of 70 families, superintended by a chief Rabbi, who acts as father and Judge of them all. He has resided here 20 years and is much esteemed by Turks and Christians. He visits us often, owns a garden, and is much interested in cultivation, and seeks to assist us in every way in his power. He has a large family, who, on account of the illness of his youngest child, and the present heat in town, have spent some time with us. You would have been pleased if you could have seen them, ten in number, sitting the first Sabbath eve around their extra evening meal—the Sabbath lamp hanging from the loaded vine branches above, they seated on mats on our highest terrace, overlooking the surrounding forest of orange and oriental fruits, and the blue sea spreading beyond, westward, with its solemn, ceaseless moan. At such moments I often think of you, my devoted child, and how much you have suffered in Artas, and how much you have sacrificed for this work, but now absent, and unable to witness what the love and grace of God have done in moving the hearts of this people so kindly towards us.

"The President of the Jews," as he is commonly called here, and all his family, seem much attached to us, and have offered rooms in their house in town for a school, and he desires that his people should engage generally in agriculture! What an opening for Christian love and sacrifice! The harvest truly is white, but where are the laborers, and the necessary means which the American Christian Church could so easily supply? Oh that God would arouse his people to feel for this long degraded, oppressed race, whose debtors they are. When shall our waiting hearts rejoice in such an hour? The best of land is for sale or lease all around us at a very low rate. Many Jews appeal for employment, but our poverty keeps us in narrow limits. Even the needful daily hospitality to the hungry visitor requires many brown loaves, and with the most severe economy, expenses increase with the increase of interest and sympathy in our work around us. Americans, I believe, have never resided in Jaffa, and we have many calls from the Turks, Arabs, and Christians—from the Cada, the principal Turk, the Pasha's Agent, and chief Sheiks, down to the poor village Arab 4 miles distant, who kisses the floor, begging Frank medicine for his sore eyes. So far we have found general favor in their sight, which is of the Lord's mercy, for we have no presents like our English neighbors to give to the great.

Our little farm is also often visited, and elicits much commendation. The American plants (Indian corn and sweet potatoes) now look very fine, and attract the most attention, while the young trees, bending with their various beautiful fruit, make it like a little Paradise. We commence work very early, rest through the middle of the day, and continue till after sunset. We are all at present in excellent health, delighted with our work, and constantly employed. Several excellent German families live near us, whose love for and object in coming to this land, is much the same as our own. They unite in social worship with us, and we have recently enjoyed much of the Divine blessing. They are humble and industrious, and seek to advance our work. We expect this fall that we shall be able to put in a good crop of wheat, which will be a great help in the article of bread. Our summer vegetables must be watered, but potatoes, beets, cabbage, cauliflower, etc., grow well in the autumn, winter and spring, without. Water in abundance is obtained here at a short depth from the surface, and is raised into reservoirs by very clumsy machinery, an Arab invention, expensive and tedious. If we had good chain pumps to introduce here, it would be a great improvement, and be one of the best means of extending agriculture.

OUR PALESTINE MISSION.

Brother Wm. M. Jones and wife, with Bro. Charles Saunders and wife, have been appointed by the Missionary Board to conduct the Seventh-day Baptist Mission in Palestine, and by a resolution of the Board are directed to proceed to the field of their labors as soon as practicable. It is therefore probable, that they will sail by the first vessel, say in a month or six weeks from this time. A Committee to attend to their outfit was appointed, consisting of A. D. Titsworth, of Plainfield, N. J., H. H. Baker, of New Market, N. J., and T. B. Stillman, of New York. They will therefore attend to the procuring of stores, tools, clothing, &c., for the Mission. The friends of the Mission, who wish to contribute articles of clothing, agricultural implements, tools, seeds, &c., are requested to inform either of the members of the Committee, that arrangements may be made to forward them to their destination at the earliest period.

The following resolution of the Board was passed at the meeting held Oct. 27th:—

Resolved, That it is the sense of this Board, that Bro. Charles Saunders and family proceed to Palestine, if practicable, with Bro. Jones, and that his duties be especially to take charge of the Agricultural or Industrial Department, and also, with Bro. Jones, to have charge of the finances, and to coöperate with him in all the practical duties which the Mission contemplates.

It will by this be seen, that the division of labor to which Bro. Saunders is devoted is that which will place him in a position well calculated to represent the private members of our American Churches. Our brethren who are acquainted with brother or sister Saunders will feel gratified with their appointment, and will doubtless engage with alacrity in the needful exertions to procure the proper outfit. THE COMMITTEE.

THE OHIO ASSOCIATION.

The Seventh-day Baptist Ohio Association convened, according to adjournment, with the Church in Jackson, on Fifth-day, October 6, 1853, at 10 o'clock A M.

In the absence of the person appointed to preach the Introductory Discourse, Elder Thomas E. Babcock performed that duty, preaching from Luke 12: 32.

After sermon, the Association was called to order by the Secretary, the Moderator not being present. A committee was appointed to nominate Officers, and the Association then adjourned to meet at 3 o'clock P. M.

Met pursuant to adjournment. After prayer, the committee on nominations made their report, which was received and adopted as follows:—CALVIN DAVIS, Moderator; BENJAMIN CLEMENT and JOHN P. FORSYTHE, Secretaries.

The Letters from the Churches were then called for and presented, from which the following statistics were taken.

Jackson—Simeon Babcock, Pastor; Maxson Babcock and Benjamin Clement, Licentiates; John Forsythe and J. G. Babcock, Deacons; J. G. Maxson, Clerk. Added 25, deceased 1, total 86

Stokes—William Furrow, Deacon; Job Kennedy, Clerk. Added 5, total 30.

Communications from other bodies were then called for, and Elder T. E. Babcock presented the Minutes of the late Anniversary of the Seventh-day Baptist Western Association, from which he read the Corresponding Letter and the Report of the Executive Board, and gave a summary view of the missionary labors of that body, together with the present prospects of the work. He also read the resolution by which he was appointed a delegate to this Association. Whereupon, it was resolved, that he be welcomed to a seat.

The Standing Committees were then appointed; after which the Association adjourned to meet on Sixth-day morning, at 9 o'clock.

Met according to adjournment. Annual Reports being called for, the Executive Committee made their report, which was received and adopted; from which the fact is taken, that Elder Joshua Hill has been laboring under their direction in the bounds of the Association since the 1st of July.

Reports of Standing Committees being called for, the Committee on the State of Religion reported as follows, which was received and adopted:—

Your Committee, after an examination of the letters from the Churches, feel gratified to find so good a state of feeling existing among us. It will undoubtedly be gratifying to all to learn, that instead of strife, discord and contention, invading our borders, the Spirit of God has been in our midst, and the dark clouds which have seemed to hover over us have been dispelled, backsliders have been reclaimed, sinners have been converted, and the churches built up. Though the churches have labored for some time past under a series of difficulties truly embarrassing, and clouds of darkness threatening impending ruin appeared gathering in the horizon, and many seemed to feel that the Lord had almost forsaken us, yet, when sufficiently humbled, the Lord was gracious; the sun of righteousness arose with healing on his wings; those portending clouds were dispersed, our prayers were heard and answered, and many were enabled to say, Blessed be the name of the Lord. Yet we feel that there is still great need of a deeper work of grace, of prayer, and watchfulness; in short, there is still a want of vital piety and of zealous devotedness on the part of the older numbers of the churches. Holiness and true piety are the standard set up by our Saviour, and nothing short of this will satisfy the soul hungering and thirsting after righteousness. Let us continue to press forward toward the mark for the prize of the high calling of God in Christ Jesus.

The Committee on Resolutions reported, which report was received, and made the business of the afternoon session.

On motion, it was voted, that when we do adjourn, we adjourn to meet with the church in Jackson, on Fifth-day before the second Sabbath in October, 1854, at 10 o'clock; that brother Clement be appointed to preach the opening discourse, and Elder Hill alternate.

In the afternoon, the Report of the Committee on Resolutions was taken up, discussed, and adopted, as follows:

1. *Resolved*, That the Seventh-day Baptist Publishing Society, in our opinion, holds a very important place among the interests of the denomination, and that we commend its publications to the confidence of the people of this Association, and earnestly recommend that so far as is practicable they be brought into every family.

2. *Whereas*, the great evils of Slavery, Intemperance, and War, continue to exert their demoralizing and destructive influence throughout our land and the world, directly confronting every enterprise that looks to the elevation of the standard of piety, and the melioration of the condition of the human family—therefore, *Resolved*, That we deem it the duty of every Christian, not only to withhold all support from these evils, but to stand an uncompromising opponent of them, and in all reasonable ways to exert an influence for their overthrown.

3. *Whereas*, in our judgment, the swearing prohibited in the New Testament includes judicial oaths—therefore, *Resolved*, That we recommend to all Christians, in testifying before Courts, or otherwise, to avail themselves of the alternative almost everywhere offered to make a simple affirmation.

4. *Resolved*, That we feel urged to take higher ground with regard to Missionary Effort in this region of country, and that among the glorious results of an enlarged and more vigorous work, we look not least to an increase of ability to contribute in every thing that can be rendered available to the work of missions in the foreign field.

Brother Maxson Babcock was appointed a delegate to the Virginia Association, and Benjamin Clement to the Western Association.

E. P. Stout was appointed Corresponding Secretary for the ensuing year.

Corresponding Letter.

The Seventh-day Baptist Ohio Association, to the sister Associations, and brethren in Christ:—

DEAR BRETHREN,—We find ourselves under renewed obligations to our Heavenly Father for the rich blessing of his providence and grace which we have enjoyed during the past year; and especially that he has favored us with another opportunity of convening together to devise ways and means for the furtherance of Christ's kingdom. Our anniversary has been blessed with the presence of the great Head of the Church, and our deliberations have been of the most comfortable and encouraging character, and the brethren, in looking over our isolated position, the paucity of our numbers, and the poverty of our means, evinced a disposition to enter more vigorously into the missionary work, consecrating themselves anew to the cause of Christ. Eld. Thomas E. Babcock was with us as a delegate from the Western Association, and we have enjoyed his labors as a minister for several days, which labors have been blessed to our good in the reclaiming of backsliders, the conversion of our sons and daughters who were far from God, and the encouragment of the people of God; for which we desire to express our gratitude to the brethren of that Association, and pray that our Heavenly Father may abundantly bless them in their labors of love, and that the same spirit of friendly regard may always exist, not only between the Ohio and Western Associations, but between all our dear brethren who keep the commandments of God and the faith of the gospel. We have much to oppose us in our endeavors to spread God's truth among men, and humbly beg your sympathy and prayers.

The Secretaries were instructed to revise the minutes, forward them to the Editors of the *Sabbath Recorder*, and request their publication.

CALVIN DAVIS, Moderator.

BENJAMIN CLEMENT, } Secretaries.
J. P. FORSYTHE, }

ACCIDENTS LAST SABBATH.—Among the accidents in the vicinity of New York last Sabbath (Saturday,) we have to notice, that an express train on the Hudson River Railroad ran off the track near Yonkers, smashing one locomotive and several cars, killing two horses, and wounding one man. A man was run over by the Third-avenue Railroad cars, and so injured that he died at the Hospital. A carman, named Patk. Cudmore, accidentally backed his horse and cart into the dock at the foot of Nineteenth-st., N. Y., and both himself and horse were drowned. A painter, named John Dooley, was instantly killed by falling from a swinging scaffold on which he was at work at the corner of Broadway and Tenth-st., N. Y. Mr. Sutter, Chief Engineer on board the steamer Merlin, coming into the port of New York, was killed by the bursting of a cannon which he was firing for a pilot.

THE SANDWICH ISLANDS.

The cheering fact has already been announced, that the Sandwich Islands are now Christianized—that the *foreign* missionary work there has been accomplished—and that henceforth all that is done for them is to be done as for a Christian people in need of help, just as for Wisconsin, Iowa, or Oregon. The Annual Report of the American Board of Commissioners for Foreign Missions, accompanies the above announcement with the following suggestions:—

As long as it shall be desirable to sustain foreign pastors at the Islands, it will probably be necessary for the churches of this country to aid more or less in their support. The cost of building churches has been borne by the natives from the beginning. They have also assumed the support of the common schools, and of the native seminary or college at Lahainaluna. The government appropriation for the Department of Public Instruction for the year commencing April 1st, was $47,735. It may be added, that the appropriation for the Department of Law and Justice, was $53,523; and $10,000 were appropriated for prisons on the Island of Oahu, where is the principal seaport town, and $10,000 for the public health.

Of churches on the Islands there are 26, with 22,236 members in regular standing; 1,644 of whom were admitted the past year. More than $24,000 were contributed by sixteen of these churches for the repair of houses of worship, the support of their pastors, and for various benevolent objects. The Auxiliary Hawaiian Missionary Society, following the course of things, has become an independent society, and has sent a mission of its own to the Marquesas, for which it chartered a vessel, and for the support of which, as the agent of the Island churches, it is wholly responsible. This mission is entirely native, and two of its four missionaries were from among the native pastors just mentioned, who cheerfully offered themselves for the service. The other two were deacons in the churches.

What has this intellectual, moral, religious, social creation of the Hawaiian nation cost the good people of the United States? The Board has expended $817,383; the Bible Society, $41,500; and the Tract Society, $23,800. The total is $882,683. It is considerable less than a million. The Exploring Expedition sent by the United States into those seas, cost more than this. It costs more to build a line-of-battle ship and keep it in service one year. And what contributor to this enterprise is poorer or less happy for what he has done for this peaceful conquest, this glorious extension of the Redeemer's reign?

ANTIOCH COLLEGE.

The following history of Antioch College, which we abridge from *The Cincinnati Columbian*, will be read with interest by many of our readers.

The Institution was opened on October 5, by the inauguration of the Hon. Horace Mann, late member of Congress from Massachusetts, as President. It is founded at Yellow Springs, Greene County, Ohio, by the "Christian Connexion," a body numbering about fifteen hundred Churches in the United States. This is their great denominational University, and will receive the patronage of the whole body, from Maine to California. It is called *Antioch*, because it was at that city in Syria that the disciples of Jesus were first called Christians.

The funds of this College have been raised in small sums, principally in scholarships of one hundred dollars each, of which more than one thousand have been taken up, making a foundation in that respect alone of more than one hundred thousand dollars to begin with. The interest of this money will legally be ten per cent., making a sum of more than ten thousand dollars annual income to pay the professors and teachers.

Each person who has given a scholarship is entitled to keep a scholar there till the end of time; thus, virtually, a tuition of ten dollars a year is paid on the scholar he sends to Antioch. Many of the scolarships will not, however, be used. The tuition for scholars who do not have the privilege of a scholarship, is twenty-four dollars annually. Judge Wm. Mills, of Yellow Springs, gave twenty acres of land to the Institution, as a site for the buildings, and contributed several thousand dollars in money. The funds generally are in a healthy and hopeful condition, and they will no doubt be materially and constantly increased. The largest amount was raised in Ohio, the next in New York, and then Pennsylvania, Virginia, Indiana, Michigan, Illinois, &c.

The Institution is entirely liberal in religion. The students will be carefully taught and cared for in their moral and religious character, but they will be permitted to attend that church which they or their parents may prefer.

The college buildings at present erected stand on a beautiful and commanding slope, west of the ravine of the Springs, and within a quarter of a mile of the Mad River Railroad, midway between Xenia and Springfield, ninety miles from Cincinnati. Those nearly completed consist of one large central edifice, in the form of a cross, 170 feet long, and 110 feet wide, three stories high, of about 18 feet each, and a high basement story; and two halls for dormitories, 160 feet long each, 39 feet wide, and four stories high, besides the basement. The chief building is adorned with lofty towers, and is truly a majestic pile of architecture. It is designed for the chapel, library, lecture and recitation rooms, laboratory, cabinet, &c. The three buildings stand on three sides of an oblong square, and are to be connected by arcades. Two other halls for dormitories are to be built as soon as possible, in a similar style and size, and ranging parallel to the first ones, at a suitable distance. The patrons and founders of Antioch College also have an Observatory and Botanical Garden in prospect, which, if zeal and means can produce it, they intend shall be the very best in America. The climate of Ohio is admirably fitted for such a garden, lying, as it does, on the confines of both the vegetation of the tropical and temperate zones.

A large concourse assembled to dedicate this noble and hopeful institution. Among the audience were 300 students of both sexes, who came to enter the institution, which consists of two parts, a preparatory school and a college.

No person under twelve years of age will be admitted to the preparatory school. Both sexes are admissable, both to the faculty and as students.

Antioch College was incorporated in 1852. The annual commencement will take place on the Wednesday next preceding the Fourth of July, to be followed by a vacation of ten weeks with short vacations of one and two weeks.

THE AMERICAN BOARD.—From reports of the recent meeting of the American Board of Commissioners for Foreign Missions, we glean the following interesting statistics:—

The receipts for the year ending July 31st, were, from all sources, including the balance of $5 35 in the Treasurer's hands, $314,922 88. Of this sum, $305,055 58 were donations and legacies. The remaining $9,867 30 were interest on permanent funds, earnings of the mission press, &c. The expenditures during the same period were $310,607 59, leaving a balance in the treasury, August 1, 1853, of $4,320 64.

Since the last annual meeting, 43 missionary laborers, 16 males and 27 females, have been sent to different fields under the care of the Board. To the Armenians, 14; Choctaws, 11; Cherokees, 2; Ceylon, 4; Fuh-chau, 2; Assyria, 3; Syria, 3; Ahmednuggur, 2; Arcot, 2. In addition to these, 10 other missionary laborers, male and female, having spent some time in this country, have returned to fields previously occupied by them. Thus making a grand total of fifty-six missionaries and assistant missionaries sent out during the year. This is the largest number, with a single exception, ever sent into the missionary field by this Board in one year.

Eight young men are now under appointment in this country as missionaries, and five persons as assistant missionaries.

THE AMERICAN MISSIONARY ASSOCIATION.—This free-mission organization held its annual meeting recently at Worcester, Mass. From the report of the Treasurer, it appears that the receipts during the year were $41,692, being a large increase over those of the previous year. The expenditures were $49,507. The Annual Report states that the Association has missions in Africa, Jamaica, Siam, Canada, California, among the Ojibwa Indians, and in the home field. During the past year, a missionary company of ten has been added to the African mission, two ministers and their wives to the Siam mission, twenty-one to the list of Home Missionaries, a new station established among the Indians at Pembina, and a mission to the Copts determined on. The demand upon the Society for Home Missions is rapidly increasing.

ROMAN CATHOLIC "CONSECRATION."—The ceremony of "consecrating" the three clergymen lately elected Bishops of the Roman Catholic dioceses of Brooklyn, N. Y., Newark, N. J., and Burlington, Vt., took place at the Cathedral in New York on Sunday last, and was witnessed by such as saw fit to pay one dollar for a ticket of admission. The pontifical procession, the display of clerical attire, the imposition of hands (the essential rite by which, according to the Roman Catholic faith, the power of the Episcopacy is communicated,) the delivery of the emblems of pastoral authority to the new Bishops, the solemn chanting by the choir in the chancel, and the sacred music of the chorus, together with the other ceremonies of the occasion, are represented as having been very imposing.

THE FREEWILL BAPTIST QUARTERLY.—This work completed its first volume with the October number. The publishers accompany the number with the following notice of the success of the enterprise:—

"Our Quarterly is an established FACT. It has passed through the first year of its publication with more than the expected success. We began 'not faithless but believing;' we expected difficulty and toil, and we had no idea of failure, and so made no provision for *that*—but our publication has sent back to us more of encouragement and promise than we had counted on. Our list of subscribers is longer than any of us predicted, and the names on it are those that speak kindly and bid us go on. The public press has given us a right-hand of welcome that was warm and cordial, and we return our grateful thanks."

MISSIONARIES FOR PALESTINE.—The bark J. Winthrop, which sailed from Boston for Smyrna, Oct. 10th, took out as missionaries to Palestine, Walter Dixon and family, of Groton, Mass., and a Mr. Jones, of Stockbridge, Mass. Mr. Dixon is a farmer, and goes out on his own responsibility, taking with him a family of six adults. Mr Jones is a farmer and mechanic, and goes out under the auspices of the Society for Meliorating the Condition of the Jews, intending to labor for that peple in connection with an agricultural school.

THE MEMORIAL.—The eighth number of the *Seventh-day Baptist Memorial*, (last No. of the second volume,) will be issued in a few days. It will contain a portrait of Nathan Wardner; biographies of Nathan Wardner, John Davis of Squam, N. J., Jacob Davis, and Jonathan Davis of Trenton, N. J.; a continuation of the History of Seventh-day Baptist Missions; Seventh-day Baptist Anniversaries; Statistics of the Churches for 1853; List of Ministers, with their post-office address.

The first No. of the third volumne of the Memorial will be issued in January, and contain a portrait and biographical sketch of James H. Cochran. All subscribers for the second volume will be considered as subscribers for the third, unless they notify us to the contrary before the first day of January.

The first and second volumes of the *Memorial*, bound separately or together, will be for sale soon. The price in paper will be $1 per volume; in muslin $1 25; in other styles according to the quality of binding.

The young men connected with the various M. E. Churches in the City of New York, are making extensive arrangements for a grand missionary demonstration, to be held on the afternoon and evening of the 2d of November, in Metropolitan Hall. Eminent speakers are being engaged for the occasion, and will no doubt excite much interest, both at home and abroad.

General Intelligence.

European News.

By the steamer Niagara we have European dates to Oct. 15th.

The Sultan has announced, that if the Russians do not evacuate the Principalities within fifteen days, Turkey will consider it as a case of declared war, and will act accordingly, but will not at present cross the Danube. The proclamation of war is posted on all the mosques. The Sultan has invited the combined fleets up to Constantinople. The Black Sea is free to neutral flags.

Louis Napoleon is reported to have stated on the 12th inst., that unless Russia yields, war must be proceeded with.

The Paris Correspondent of *The London Globe* says: "Notwithstanding all that we hear of preparations for war, the impression here that peace will be preserved is very general. The number of offers of aid to the Turkish Government from Poles, Hungarians, &c., is almost incredible. These offers are not confined to the refugees in France, but have come from the United States—from Hungary, Poland and Italy."

The Emperor of Russia has authorized the free importation, into any port of Finland, of all the materials for equipping ships. This privilege to endure for 5 years.

The Paris Police have made a search for Kossuth in the house of M. Kif, a Hungarian. Kossuth, however, was not there.

A letter from Turin says the Piedmontese Government had refused to admit M. Foresti, a naturalized American, as Consul for the United States, alleging that he is a disciple of Mazzini.

Miss Cunningham was liberated from prison at Florence.

Four Days Later.

The steamer Arctic, with four days later news, arrived at New York last Sunday afternoon.

The Eastern Question continues unchanged in its aspect. The Turkish Declaration of War is said to have been made known by Omer Pasha to the Russian Commander, in a brief and soldier-like letter, notifying him that on the 25th of October, at latest, the state of war would commence. The Czar, on his part, had declared that the war should be a war of extermination. Meantime the French and English negotiators think that their diplomacy will serve to confine the warfare to the Turkish frontiers, without its extending to the rest of Europe. Austria and Prussia declare their neutrality in the coming struggle. Paskiewich, the new Commander-in-Chief, has demanded to have 40,000 of the picked troops now in Poland placed under his special orders in the Principalities. It is difficult, in view of all the circumstances, to see how a general war of Europe can be prevented.

The discovery of the North-West Passage, by Commander McClure, is confirmed by this arrival. The Investigator entered the Frozen Sea from the Pacific by Behrings Straits, and came out by Davis's Straits. The immediate value of the discovery does not appear, owing to the cold, desolate and inhuman region passed through. The splendid heroism of the Commander and his men are not the less to be admired, because at this moment their discovery cannot be turned to practical account.

California News.

Two weeks later news from California, and about three millions dollars in gold dust, was received last week. We give the most interesting items of news.

The late disaffection on the part of a portion of the American and other foreign population in the Sandwich Islands, has created some interest at San Francisco, and there has been some talk of expeditions in that direction, but there will be none, at least not for some time.

A San Francisco paper says: Our domestic industry of every class is in a prosperous and satisfactory condition. The agricultural products of the country are very abundant, and the prevalent opinion among the farmers is, that California will raise enough grain next year for home consumption.

A suspension bridge over the Stanislaus has been completed.

The telegraph poles between San Francisco and San Jose have been erected, but the telegraph is not yet in operation. The telegraph from Sacramento to Nevada will be in operation on the 1st of December.

Several earthquakes were felt in the lower part of the San Joaquin Valley on the 2d of October.

The Indians at the head of Russian River have been troublesome, and the settlers in the neighborhood are talking of giving them a lesson.

The Rogue River Indians were induced to make peace on the 11th ult. They are to receive $60,000 for the land on the south side of the river.

There was a battle on the 12th ult., between the Applegate Indians and the rifle rangers. The latter lost one man, the former 12 or 14.

There have been several difficulties about land titles. In one case a man was killed.

The mines in Carson Valley are not profitable, and the settlers there are generally engaged in other occupations.

The Quartz mines in Grass Valley have lately been paying much better than formerly.

Rich diggings have lately been found in Lake Valley on Johnson's Route, on the eastern side of the Sierra Nevada.

Madame Pfeiffer, a lady of extraordinary energy and daring, who has made the tour of the world, arrived in San Francisco in the bark Seneca, from Batavia. She is perhaps the greatest traveler living, having traversed alone Asia Minor, Persia, Tartary, India, and penetrated into the unexplored depths of Malacca, Sumatra, Java, Borneo, and other East India Islands. She has made her way through howling wildernesses, inhabited by savage beasts and men equally savage, without fear or hesitation, and has always managed to extricate herself from the perils that beset her, by her address and courage.

The Alta California states that it has private advices from the Sandwich Islands, affording the information that an immense immigration thither of Russians, said to be 12,000 in number, is in preparation, under the immediate auspices of the Emperor.

Bible burning in New-York.—Exaggerated and incorrect statements having been made in relation to a recent case of Bible-burning at the Five Points in New York, Mr. A. Stonelake, a witness of the whole transaction, gives the following reliable account of it:—

"I was standing at one of the windows of the school-room of the House of Industry, when my attention was suddenly arrested by observing a man, a prominent Catholic, take from the hands of a child a newly-bound book. A few moments' observation convinced me it was a Bible. He turned the leaves over, one of which he tore out; drawing from his pocket a match, he struck it upon the pavement, ignited the leaf, then the stump of a cigar in his mouth, which having done, he deliberately communicated the burning leaf to the Bible. While doing so, he attracted the notice of some ten or a dozen boys, to whom something was said which I did not overhear; the purport, however, was soon but to apparent—the burning Bible was thrown into the centre of the street, and the boys, who were immediately joined by the stragglers around, encouraged and incited by the bystanders—of whom probably there were fifty within as many feet—commenced the work of kicking it about, amidst curses, language the most blasphemous, obscene shouts of brutal laughter, and riotous conduct of the worst description.

"I hesitated a moment, lest on endeavoring to rescue it I should be treated in the same manner; it was but a moment, however; without my hat, I went down to the street. The Bible at this moment was kicked smoking upon the stoop of the mission room of the House of Industry; from thence it was sent into the gutter; I followed amidst the mob, and secured the book in front of Donally's coal yard, some twenty yards from the place where it was ignited; I said a few words, and amid hoots and shouts and curses retreated to the house, where I presented the charred remains, still smoking and filthy, to Mr. Pease, who was at the time seated with his family and several friends at supper. The Bible is still in his possession, and may be seen by any person who may desire it."

Episcopal Matters.—The Triennial Convention of the Protestant Episcopal Church recently closed a three weeks session in New York. From the reports of the daily papers, we gather the following items:—

The Introductory Discourse by Bishop McIlvaine stated that the Episcopal Church is unable to supply the demand for ministers for the rapidly growing towns and villages of the West.

Resolutions introduced by Rev. Dr. Scott, for augmenting the number of candidates for Holy Orders, developed the fact, that the average salaries of clergymen in Connecticut and Virginia, do not exceed $400 per annum. A well-known clergyman of New York asserted, that the true cause of the scarcity of candidates for orders lay in the fact that a large proportion of the clergymen of the Episcopal Church are "starving," "actually starving!"

From the reports of the Missionary Board, it would appear that the income falls considerably short of the expenditures. It was alledged that the cause of this is to be found in the distrust existing between the contributors and disbursers of the funds.

The admission of California as a Diocese was one of the earliest and most warmly debated questions acted on during the whole session. The matter was finally compromised by the appointment of a Missionary Bishop to that State.

The case of the seceding Bishop of North Carolina called for special legislation, to allow of the consecration of his successor, the Rev. Dr. Atkinson. The House of Bishops, and the House of Clerical and Lay Delegates, accordingly concurred in a canon to provide that "an abandonment of the Church, either by open renunciation or by formal admission into any other Church not in communion with this, was, *ipso facto*, a deposition."

The Convention took steps to secure the best and most correct edition of King James's Bible. A Committee of Collation will report on the matter at the next session of the Convention.

The Burned Mail Car.—The Mail Car which was burned on the Cleveland and Columbus Railroad, three weeks since, opened only at the sides, and there was no means of communicating with the Conductor or Engineer, consequently the train was not stopped until the flames, bursting out into the darkness of the night, attracted attention. When the train was finally stopped, the flames from the burning car were some twenty feet high, lighting up the country for miles around. The flames occupied the side apertures, and there was no ingress except through the ends, which were battered in as soon as they could be, and what was left unconsumed was taken out and extinguished as soon as possible. Of the baggage, out of some sixty trunks, scarcely a whole one was found. The mail shared a similar fate. Not a mail bag, either lock or canvass, was found worth repairing. Of their contents, some eight or ten bushels of the burned remnants have been saved, and now await in the Cleveland Post Office the orders of the Department. It is most of it due at Cincinnati, Louisville, and St. Louis, and Southern offices. *It came mostly from New York city, and included a very heavy foreign mail brought by the Atlantic.* A very large portion of the New York matter consists of bills of goods, invoices, notes, drafts, acceptances, &c., the usual business paper of that large commercial city, which at this season of the year compose the larger portion of the mails West.

According to the last advices from China, Commodore Perry had acquired one of the *Bo-nin* Islands, (this is the correct spelling.) Those Islands are close to Japan, and Prof. Neumann, several years ago, gave a description of them from Japanese sources. *Bo-nin* is the Japanese pronunciation of two Chinese letters which mean uninhabited or empty islands. They have been known to the Japanese for ages, but no sovereignty has been pretended over them.

The Lancaster (Pa.) *Independent Whig* states that mining operations have just been commenced in the Pequea Valley, where valuable deposits of argentiferous Galena have been found, in some cases yielding as high as $500 of silver to the tun of ore. These discoveries extend over an area of some twenty-four square miles.

SUMMARY.

The Directors of the Crystal Palace have resolved to keep the Exhibition open through the winter, instead of closing it in December, as they had previously contemplated. They are impelled to this step by the pecuniary success they have steadily met with since the exhibition was complete, and by the consideration that an early close must deprive an immense number of persons of the pleasure and benefit of visiting the Palace. From the first of September to the present day, the receipts have been highly satisfactory, averaging four thousand dollars or more a day, while the current expenses are but $600. The receipts of the fortnight ending Oct. 22d, were $58,000. Stoves will be immediately erected in sufficient number to keep the building comfortable, and new ones will be added as the weather becomes more severe.

Died, in Clarkson, Monroe Co., on the 17th Oct., Cornelius Vroom, the sleeping man. While on exhibition in New York he was taken sick, which seemed to induce a wakeful state for a short period, and then a stupid condition, with intervals of wakefulness, until he was brought home on the 14th. He talked but very little, inquiring after his mother, who had been dead two years, his father and brothers, whom he seemed partially to recognize. He complained of great internal heat and soreness of his throat and stomach. On the morning of the day of his death he called for food, and ate a hearty meal, and from that time seemed to be in pain until about 2 o'clock P. M., when he died without a struggle. His age was some 34 years.

A new route from Boston to New York will be opened about the 1st of January next. At the Boston end, this route commences with the Norfolk County Road, and runs to Blackstone, a distance of 35 miles; from Backstone to Southbridge, a distance of 22 miles, a road is building, and is now nearly finished; thence from Southbrige to Norwich, over the Norwich and Worcester Road, 33 miles; crossing over a bridge, it here connects with the New London, Willimantic and Palmer Road to New London, 13 miles; from New London, over the New London and New Haven Road, 50 miles; from New Haven to New York, 76 miles. Total, 229 miles.

The St. Louis *Intelligencer* states that not long since the steamer Hillman, about an hour previous to her departure for the Illinois River, exploded or blew out the joint of her cross-pipe, over the after-end of the boilers, caused by an extra pressure of steam. It seems, on examination, that the safety-valve had been intentionally braced down in such a way that the boilers would have exploded before the safety-valve would have given warning to the engineers of any extra accumulation of steam. The trivial accident above alluded to, in all probability, saved the lives of many persons who were on board of the boat at the time.

The Chicago and Mississippi Railroad is completed, and the cars running through from Alton to Bloomington. This makes a continuous Railroad connection between the Mississippi and the East, and passengers who take the Southern Indiana and Michigan route can reach New York in the short space of 60 hours, or two days and a half. The table-of-time from St. Louis will be about as follows, if all the connections are made: To Chicago, 24 hours: Cleveland, 37; Buffalo, 43, and New York, 60 hours. To Pittsburgh, 43, and Philadelphia, 70 hours. Cincinnati, 36 hours.

A shrewd Yankee, at the Horse Exhibition, at Springfield, outrun the "striped pig," and came in ahead of the Maine Law. The Yankee hired a spot of land within the limits of the Arsenal grounds, which are beyond the jurisdiction of the Massachusetts authorities, having been ceded by that State to the United States—he not designating the purpose for which he wished to use it. He immediately erected a huge tent, which he supplied with liquors, and which were dealt out by some thirty or forty bar-tenders at a shilling a glass. He contends that the laws of the United States protect him in his traffic.

The law-suit noticed some months since, in which Mrs. Harriet Beecher Stowe and her husband are the plaintiffs, and F. W. Thomas, of Philadelphia, the publisher of a German translation of Uncle Tom's Cabin, the defendant, was taken up in the U. S. Court, at Philadelphia, Oct. 27, for argument before Judges Grier and Kane. The question at issue is, whether a copyright holds in any other language than that in which the work is entered. It was never raised before, and there is no precedent bearing on it, either in England or this country.

A letter from Mr. Edward Wheeler, formerly a resident of this city, (says the *Syracuse Standard* of the 17th Oct.,) but at present residing in Kingston, C. W., informs us that Jerry died in Kingston on Saturday, the 10th Oct. The disease which terminated his earthly career is not stated. Jerry, although a very humble individual, has filled a considerable space in the history of our city, and the United States Court for the Northern District of New York.

A dispatch dated Lancaster, Pa., Oct. 26, says:—Elliott, the æronaut, who made an ascension at Baltimore to-day, landed near Christiana, in this County, making a distance of 80 miles in an hour and ten minutes. The last 30 miles were done in the almost incredible time of twenty minutes. He says he reached an altitude of four miles, and was hurried along by a heavy gale nearly the whole distance.

One hundred young men have left Richmond, Me., for Kentucky, where they intend to cut timber and build vessels. This is a new enterprise, and with the bone, sinew and go-a-head-ativeness of Maine mechanics, it cannot but succeed. More mechanics will follow soon. The vessels built will be floated down the Ohio and Mississippi rivers.

Perhaps it may be doing our lady patrons a favor to tell them that isinglass, which may be found in most drug stores, is an excellent substitute for the white of eggs in clearing coffee. It contains the same chemical property, albumen—and ten cents worth of isinglass will last longer than two or three dozen eggs.

Dr. Witherspoon, whose death was announced a week or two since, as having occurred at his residence near Hillsborough, N. C., was the grand-son of the celebrated Dr. Witherspoon, of Nassau Hall, who bore so conspicuous a part in our Revolutionary history, and signed the Declaration of Independence.

Some 1,600 acres of land have recently been purchased in Iowa, on which a colony of monks have settled. Among their peculiar habits may be mentioned that they never mingle with the world; and when they put on a new suit of clothes, that suit is kept on, waking or sleeping, till it falls off or becomes unfit to wear.

A Clergyman from Mississippi commenced legal measures against the Camden and Amboy Railroad Company for injuries to himself, his wife and child, by the collision of the 8th of July. They have agreed to pay $10,000 damages, upon which he has discontinued the suit.

Two persons hunting in Litchfield, Conn., shot a strange animal, which scientific men have decided to be a Sloth, of the same kind as are found in South America. He measured from head to tail 28 inches, and had hair longer than that on those found in warmer climates—probably to protect him from the cold.

The British mail steamship Conway, from St. Thomas, bound to Savannah, put into Charleston on the 24th inst., in distress, having encountered a very severe gale. She reports that a severe storm had visited the West India Islands, and that St Thomas was nearly inundated.

At Dennisville, Amelia County, Va., on the 16th inst., John W. Lynch, an old blacksmith, of that place, shot a servant girl of his own, killing her dead. It is supposed that he was at the time laboring under mental aberation, from the effect of drinking.

The Irish citizens of Shasta County, California, have presented Capt. Kendrick, of the American Bark Otranto, with a purse of $1,000, as a mark of their gratitude for the aid which he rendered to the patriot, O'Donohoe, in his escape.

Two little girls were recently arrested in New York for picking pockets. At their trial it was proved that they were under the instruction of a woman named Butler, who taught them how to pick pockets in crowds, and stages, and railroad cars, and then divided the spoils with them.

The estimated expenses of the New York Alms-House for the year 1854 are $522,150, being about 10 per cent. more than the present year. There are between five and six thousand persons constantly under the charge of that Department.

The New York *Journal of Commerce* says that the Metropolitan Hotel was sold a few days ago to A. T. Stewart, Esq., the dry goods merchant, for about $550,000. It was bought for investment. The lease of the present occupants has several years yet to run.

On Sunday morning, Oct. 30th, there was a fire at the corner of Fulton and Nassau-sts., N. Y., which destroyed the structure known as "Fowler's Building," with most of the goods it it. Loss estimated at $350,000. Two or three lives were also lost by the falling of a floor upon the firemen.

One hundred and forty-two railroad trains leave Boston daily, viz: by Old Colony, 17; Providence, 18; Worcester, 25; Fitchburg, 26; Lowell, 15; Boston and Maine, 30; and Eastern, 11. This, of course, includes all the branches. The same number return daily.

The French papers mention that the guillotine of Rheims was put up at auction the other day, by order of the Mayor. The upset price was 20 francs, and the guillotine was knocked down for 30 francs to a young man, who instantly burned it on the spot.

An evening paper says the new revenue cutters are expected soon to leave New York for their desttinations. The William L. Marcy for San Francisco, the Jefferson Davis for Puget's Sound, and the other four for various ports on the Atlantic and Gulf coast.

Mr. McLane, our new Minister to China, takes the overland route to India, and goes thence to Hong Kong, where he will run his chance of getting on board one of the ships of the Japan Squadron, and of finding his way to the government of the Celestials.

Alfred Carson, Chief Engineer of the Fire Department, has commenced a suit against Greeley & McElrath for libels on him respecting the alarm bell striking apparatus, and also in relation to Engine No. 4. Damages laid at $20,000.

Mr. Spencer of New Bedford, Mr. and Mrs. Hutchinson, of Nashua, Mrs. Hussey of Nantucket, Mr. E. Chamberlain, two Misses Chamberlain, Miss Clark, and Miss Knapp, have sailed from Boston in the Waverly, for the Sandwich Islands, as Missionaries.

There are now built and in process of building, no less than seven Roman Catholic edifices in Chicago. One of these, now building, will be worth $100,000, and two others, already erected, are estimated to be worth $50,000 each.

The Maulmain Burmese Church have it in contemplation to choose a paster from among the native preachers, to be ordained and set over them, that the missionaries may be more at liberty to preach wherever an opportunity may present.

Since the passage of the steamboat law, not one life has been lost by explosions in the district of Cincinnati. Previous to the law there were sixty explosions within twenty-five years, causing a loss of upwards of 3,000 lives.

There are now in the U. S. Treasury, subject to draft, *twenty-seven millions of dollars.* The ordinary revenue of the year ending June 30th, is said to have exceeded that of any preceding year by 9,000,000 dollars.

Mr. Fluent, of Lancaster, Pa., whose wife was killed on the New Haven Railroad, at Norwalk, last spring, and himself much injured, has been paid $10,000 by the Company as a remuneration for the loss and injury he sustained.

The Michigan Southern Railroad line has been completed, and passengers can now be ticketed through to St. Louis all the way by railroad, by calling at the office, corner of Broadway and Dey-st., N. Y.

The residence of the late J. Fenimore Cooper, at Cooperstown, recently converted into a hotel, was fired by an incendiary, and burned to the ground. A portion of the furniture was saved.

The contract for building the Railroad from Cincinnati to St. Louis, and including the equipage for the western section from the Wabash, has been purchased by Messrs. Page & Bacon, of St. Louis, for a bonus of half a million.

The steamer Northern Light, with returned Californians on board, put into Norfolk in distress last week. A dispatch from Norfolk, dated Oct. 26, says:—Last night a Californian arrived here by the Northern Light was robbed of $1,200, and another was missing with $4,000.

The first Agricultural Fair ever held in North Carolina has just closed at Releigh. The attendance is said to have been very large. The Hon. Mr. Venable delivered an address on the occasion.

The Richmond Enquirer has an advertisement of a gentleman to sell his property, a portion of which is slaves, because he wants to spend the balance of his days as a missionary.

The Cleveland *Plaindealer* says that Mis Emma R. Coe has been pursuing a course of legal studies, for the purpose of qualifying herself for the practice of that profession.

The young lady who had been in a somnolent state for over a month at Harrisonville, Va., died recently. The physicians pronoucced it a paralyzation of the stomach.

The slaves in Mason County, Va., (says the *Parkersburg Gazette*,) are becoming migratory in their habits. Within the last fortnight, eight have made their escape to parts unknown.

Judge Bronson has been removed from the post of Collector of New York, and Heman J. Redfield, the Naval Collector of New York, will be his successor.

The property, corner of Fifth-av. and Thirty-second-st., N. Y., six lots of ground, was sold the other day, at auction by E. H. Ludlow, for cash, at $35,650.

Philadelphia locomotives are not only sent to most parts of the United States where railroads have been constructed, but to Russia, Austria, and even England.

The coldness of a region, independent of its latitude, is in direct ratio to its height, and a height of 500 feet is equivalent to a degree of latitude nearer the poles.

The American Institute Fair did not pay expenses, in consequence of the greater attraction up town.

On Sunday morning, Oct. 30th, $90,000 worth of property was destroyed by fire at the Atlantic Dock, Brooklyn.

The Governor of Maryland has appointed the 24th November as Thanksgiving Day.

New York Market—November 1, 1853.

Ashes—Pots $5 62 a 5 68; Pearls 5 50.

Flour and Meal—Flour, 6 44 a 6 50 for common to straight State, 6 44 a 6 56 for mixed to fancy Michigan and common to good Ohio. Rye Flour 4 50 a 4 75. Corn Meal 4 06 a 4 12 for Jersey. Buckwheat 2 00 a 2 25 per 100 lbs.

Grain—Wheat, 1 40 a 1 50 for common to good Ohio, 1 55 a 1 60 for prime white Genesee. Rye, 92 a 93c. Barley 80 a 86c. Oats 46½c. for State and Western. Corn 76 a 77c. for Western mixed, 77 a 80c. for Southern white and yellow.

Provisions—Pork 13 00 for prime, 15 94 a 16 00 for mess. Beef 4 75 a 6 25 for old prime, 7 75 a 10 50 for old country mess. Lard 11½c. Butter 14 a 18c for Ohio, 18 a 21c. for State dairies, 23 a 26c. for Orange County. Cheese 9 a 10½c.

Hops—28 a 32c.

MARRIED,

On the 29th Sept., by Eld. V. Hull, Mr. Caleb V. Wells to Miss Martha Williams, all of Milton, Wis.

DIED,

In Petersburgh, N. Y., Sept. 7, after an illness of about five weeks, Mrs. Sarah Maxson, wife of Mr. Asa Maxson, in the seventy-second year of her age. The subject of this notice connected herself with the Seventh-day Baptist Church in Petersburgh at the time of its organization. Her piety was uniform, and her daily life an ornament to the Christian profession which she made. She endured with patience the sufferings of her last sickness, and in quiet submission resigned her soul, body and spirit into the hands of her Heavenly Father. As the time of her departure was evidently approaching, she exulted in the exercise of a vigorous faith in view of the blessed change that awaited her. She had the assurance that angels and glorified spirits were beckoning her approach, and were preparing to receive her with hearty welcome into the regions of the blessed.

A. F.

In Christiana, Dane Co., Wis., Oct. 19th, Elizabeth Crumb, in the 55th year of her age. Sister Crumb embraced religion when she was eleven years old, and united with the Seventh-day Baptist Church of Christ in DeRuyter, where she has remained ever since, and by a long life won to herself the confidence and friendship of all that knew her. She had long been wasting away by disease, and felt that her "departure was at hand;" and feeling a strong desire to see her children in this section of the country before she died, she left the home of her childhood, saying that if she could but reach her children that were here, and stay with them one week, she would be satisfied. One week after she reached my house, she was consigned to the tomb.

V. H.

In Brookfield, N. Y., Oct. 14th, Miss Esther S. Crandall, daughter of Mr. James Crandall, aged 35 years.

In Brookfield, near Leonardsville, N. Y., Oct. 23d, Mrs. Lucinda Jane Ellison, consort of Mr. Thomas S. Ellison, and daughter of James and Lucinda Rogers. Sister E. was a worthy member of the First Seventh-day Baptist Church in Brookfield. She was hopefully converted to God in early life, and has given satisfactory evidence that she was feithful until death. She has left a widowed mother, a deeply afflicted husband, and many warmly attached relatives and friends, to lament their bereavement.

LETTERS.

Azor Estee, C. R. Burdick, Albert Barnhart, L. H. Bond (right,) E. M. Dunn, A. W. Coon, N. V. Hull (sent this week,) V. Hull, W. B. Maxson, Cyprian Stevens, H. C. Coon, A. B. Crandall, Hazard Wilcox, James Hubbard.

RECEIPTS.

FOR THE SABBATH RECORDER:

John Saunders, Portville	$2 00	to vol. 10	No. 52
Otis B. Arnold, West Edmeston	2 00	10	52
Henry C. Coon, Alfred Center	2 00	10	52
Joseph Eaton "	1 00	9	39
A. H. Maine, Little Genesee	1 50	10	52
H. J. Wood, Stowell's Corners	1 42	10	52
H. Wilcox, Carolina Mills, R. I.	1 00	10	26
Cyprian Stevens, Paris, Me.	2 00	11	13
A. D. Thompson, Albion, Wis.	2 00	11	20
James Wilson, Trenton, N. J.	62	10	52
George S. Green, Scott	2 00	10	52
Geo. W. Maxson "	2 00	10	52
Ezra Babcock "	2 00	10	52
John Barber, 2d "	2 00	10	52
A. D. C. Barber "	2 00	10	52
Hiram Babcock "	2 00	9	52
H. C. Hubbard "	1 00	10	26

FOR SEVENTH-DAY BAPTIST MEMORIAL:

William Green, Stowell's Corners	$1 00
Nathan R. Truman "	1 00
Welcome A. Clarke, Sackett's Harbor	1 00

WILLIAM M. ROGERS, Treasurer.

Form of a Bequest to our Societies.

"I bequeath to my Executors the sum of —— dollars, in trust, to pay over the same, in —— months after my decease, to the person who, when the same shall be payable, shall act as Treasurer of 'the Seventh-day Baptist Missionary Society, organized at Plainfield, N. J., in 1843,' to be applied to the charitable uses and purposes of the said Society, and under its direction."

Using the above form, our Tract Society should be described as "The American Sabbath Tract Society, organized at Plainfield, N. J., in 1843," and our Publishing Society should be described as "The Seventh-day Baptist Publishing Society, organized at New York in 1849."

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay: or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8½ A. M., 12 M., and 3½ P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3½ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Mauch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8 A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M, for Delaware and all intermediate stations.

Way at 3½ P. M. for Delaware and all intermediate stations.

Night Express at 5 P.M. for Dunkirk and Buffalo.

Emigrant at 7 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 6 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

Great Western Mail Line.

SIXTY MILES DISTANCE SAVED by taking the MICHIGAN SOUTHERN and NORTHERN INDIANA RAILROAD.

Through tickets for Chicago, St. Louis, Milwaukie, Racine, Kenosha, Waukegan, and Sheboygan, by New York and Erie Railroad via Dunkirk, and Buffalo and New York City Railroad, People's Line of Steamboats, Hudson River Railroad via Buffalo, connecting at Buffalo with the splendid steamers

EMPIRE STATE, J. Wilson, Commander, Mondays and Thursdays.

SOUTHERN MICHIGAN, D. Perkins, Commander, Wednesdays and Saturdays.

NORTHERN INDIANA, I. T. Pheatt, Commander, Tuesdays and Fridays.

Leaving Buffalo every evening. (Sundays excepted.)

These steamers are low-pressure, built expressly for the Lake trade, and for finish, speed, strength, and safety, have no superiors any where.

The connections with the Express Trains at Toledo and Monroe, for Chicago and St. Louis, are perfect, and can be relied upon.

Forty hours from New York to Chicago. Time and money saved by taking this line.

Passengers preferring it, can take the Lake Shore Railroad to Toledo, the Michigan Southern and Northern Indiana Railroad to Chicago, thence by the Rock Island Railroad to La Salle, forming the only continuous Line of Railroad to the Illinois River.

For Through Tickets or Freight apply to
JOHN F. PORTER, Agent, 193 Broadway,
Cor. Dey-st., N. Y.

Stonington Line, for Boston,

PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. J. M. Lewis, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from Pier No. 2 N. R., first wharf above Battery-place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the train which leaves Boston at 5½ P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other; being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers on arriving at Stonington proceed immediately per steamboat train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6.30 A. M.

A Baggage Master accompanies the steamer and train through each way.

The steamer PERRY leaves Providence for Newport at 9 A. M., and 6 P. M., daily, except Sundays.

For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office, No. 10 Battery-place.

Election Notice.

STATE of NEW YORK—SECRETARY'S OFFICE, Albany, August 18, 1853—To the Sheriff of the County of New York.—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Henry S. Randall;

A Comptroller, in the place of John C. Wright;

An Attorney-General, in the place of Levi S. Chatfield;

A State Engineer and Surveyor, in the place of William J. McAlpine;

A State Treasurer, in the place of Benjamin Welch, Junior;

A Canal Commissioner, in the place of John C. Mather;

A State Prison Inspector, in the place of William P. Angel;

Two Judges of the Court of Appeals—one in the place of Charles H. Ruggles, and one in the place of Hiram Denio appointed to fill the vacancy occasioned by the resignation of Freeborn G. Jewett;

A Clerk of the Court of Appeals, in the place of Chas. S. Benton.

All whose terms of service will expire on the last day of December next, except that of Freeborn G. Jewett, which will expire on the last day of December, 1857.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of John W. Edmonds, whose term of office will expire on the last day of December next;

Also, four Senators for the Third, Fourth, Fifth and Sixth Senate Districts, in the places of William McMurray, Obadiah Newcomb, James W. Beekman, and Edwin D. Morgan, whose terms of office will expire on the last day of December next.

County Officers also to be elected for said County:

Sixteen members of Assembly;

Two Justices of the Superior Court, in the places of John Duer and Robert Emmet;

A Judge of the Court of Common Pleas, in the place of Charles P. Daly;

A District Attorney, in the place of N. Bowditch Blunt;

Two Governors of the Almshouse, in the place of Richard S. Williams and Isaac Townsend;

All whose terms of office will expire on the last day of December next.

Yours, respectfully,
HENRY S. RANDALL, Secretary of State.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. 6, title 3, article 3d, part 1st, page 140, sec. 1.

Miscellaneous.

A Home in the West.

Under date of Winnebago Co., Ill., Sept. 10, 1853, Gov. William Bebb gives, through the N. Y. *Tribune*, the following account of the country in which he lives. The article embodies so much information which is applicable to all parts of *The West*, that we are sure our readers will thank us for printing it.

From different sections of the State of Ohio, and other parts of the country, I have lately received numerous letters, propounding such inquiries, among others, as the following:—

1. What sort of a country have you?
2. What are your productions?
3. What facilities have you to market?
4. Are there any lands yet to be entered?
5. What can I get an improved farm for?
6. How do you fence and break up prairie lands?
7. How do you like your climate—is it healthful?
8. What is the character of your population?

To these interrogateries, suggesting sufficient matter for a volume, I propose very briefly to reply.

1. *Geologically:* We are on the "Cliff Limestone Formation," which gives character to so large a portion of the fertile lands of Western New York and Ohio, and of Northern Indiana and Illinois. This rock presents on the surface of the United States a very extended outline. It forms the upper *stratum* of the Falls of Niagara, of the Genesee and of the Ohio. It causes the rapids of Maumee, Wabash and Upper Mississippi. It composes most of the perpendicular cliffs of the Rock River, north of Oregon, and crops out in ledges or quarries along the margin of the brooks, affording valuable and abundant materials for building, and everywhere throwing out beautiful and perennial springs of water.

The surface is neither abrupt nor level, but lies in long undulating slopes, gently swelling for miles into elevations of a hundred feet, more or less, and then as gently declining to the next stream of water. Skirting all these rivers and streams, which are large enough to stop the headlong conflagration of a *prairie fire*, are found groves. Some of these groves, like that on the north side of the Pekatonica, are several miles wide, composed of tall and noble forest oaks, maples, elms, walnuts, &c.; but most of them are made up of short trees, with spreading branches, truly characterized by that expressive appellation, "Oak Openings," reminding you rather of English parks than American forests—trees standing here alone, and there in groups, with intervening lawns, as if they had been planted by the hand of the Almighty Landscape Gardener for ornament rather than for use. The *soil* is a rich, dark vegetable mould, underlaid by a fertile *mulatto* loam resting upon a clayey loam subsoil of calcareous origin. The intermediate alluvial bottoms of Rock River, like those of the Great Miami, are more sandy and rest on limestone gravel.

2. *The productions* are all the grains, and grasses, and fruits, and vegetables which flourish in Western New York. We have less snow than falls at Rochester, and our wheat suffers sometimes from want of covering in winter. When our farmers learn to plow deeper and bring up the loam to mix with the vegetable mold on the surface; when they sow with drills, so that the young plants may come up in little furrows, and that the snow may cover, and the earth crumble around their roots, they will be well paid for their pains. A belt of locust trees a rod wide around all our large 80 acre fields would be easily made, and would give us *ornament, posts, shade* and *shelter*, all of which we need. No region in the Union is better adapted to the production of apples. The *latitude* is just that wherein the Newtown pippin, Rhode Island greening, Esopus spitzenberg, Baldwin bellefluer, gravenstein and northern spy, and all the best American apples, *originated* and still flourish. The *soil* is a calcareous, clayey loam, the best of soils for the apple tree. The free winds and open exposure of the prairies keep back the buds until the spring frosts have ceased. Mr. Harkness, of Northern Illinois, took the first premium on apples at the United States Fruit Growers' Congress, Syracuse, and it is understood that he would have probably done so the next year at Cincinnati, had his apples arrived in time for entry at the Exhibition for premiums. He says that ever since his trees began to bear, twelve years ago, he has always had good crops of apples.

No other fruits have yet been fairly and fully tried. We are too far North for the best peaches and grapes. Pears and cherries and plums are likely to do better with us than further South. The most vigorous pear trees in the country are growing near Detroit. Is it not probable that the *pear blight* is the result of an attempt to cultivate the pear tree in a climate far south of its *native habitat?* The paradise of the pear tree is Flanders, and that of the heart cherry, Northern Germany. May not the summers of Southern Ohio, Indiana and Illinois be too long and too hot for both the pear and the heart cherries? Their leaves ripen and drop off in early autumn, and when the fall rains set in, their sap starts again, and the tree, during the following winter, is injured and ultimately destroyed. This hypothesis may not be well founded, but it seems to me quite as rational as some others that have been very confidently put forth.

3. No State in the Union has greater adaptions for *internal commerce* than Illinois. Bounded on the east by Lake Michigan, the Wabash and the Ohio rivers; on the west by the Mississippi, and traversed almost its whole length by the Illinois river and canal, it is surrounded and bissected by navigable streams. To which must be added the great Central Railroad from the mouth of the Ohio to *La Salle*, with one branch to the northwest corner of the State opposite *Dubuque*, and another to the northeast corner of Chicago, with the Central Michigan, the Southern Michigan, the Chicago and Milwaukee, the Chicago and Janesville, the Chicago and Galena, Chicago and Savana, Chicago and Fulton, Chicago and Rock Island, and a great number of other roads, running across the State from east to west, ere long to be completed.

These lakes, rivers, canals and roads will carry off our surplus productions, and bring us in return groceries from the South, coal and iron from the interior of the State, lead from Galena, lumber, iron and copper from Fond du Lac and Lake Superior, dry goods from the Eastern cities, and, what is more important to our true interests, enable us to develop our own resources, manufacture ourselves, furnish a home market for our teeming cumbrous agricultural products.

4. There are no lands to enter in Winnebago County, and all the vacant lands throughout the State, especially near to the projected lines of railroads, are being rapidly taken up. Fine lands at second hand may be bought at from five to twenty dollars per acre near Rockford.

5. The phrase "Improved Farm" means something in Ohio, where it costs ten dollars an acre to clear land. In Illinois it means practically nothing. I would much rather have a quarter section of virgin prairie, as it came from the hand of the Almighty, to make a farm of, than one that had been broken and cultivated just long enough to take the cream out of the land and let the weeds in. It costs but two dollars per acre to break up new prairie. It costs one dollar per acre to plow old land. The first crop is quite as good as any that follow, and you then have the land fresh, rich, mellow, and free from weeds. As a successful instance of the ease with which our prairies may be made to respond to the hand of industry, I give you the following facts: In June, 1851, I broke up 65 acres of prairie land, the remainder of the 80 acre lot being covered with grove. It lay unfenced until the ensuing winter, when the whole 80 acres were inclosed with a fence of posts and boards. In March, 1852, we sowed on the "*breaking*" two bushels and a peck of oats per acre, and harrowed the land lengthwise breaking furrow. We then sowed a peck of timothy grass seed per acre and harrowed the land the other way. The season proved favorable, and at harvest, with McCormick's Reaper, at a cost of 50 cents per acre, we cut off a very fine crop of oats from 60 acres; the other five acres not being quite ripe, we afterward cut and threw it to the cattle. Last winter we threshed out from the 60 acres *three thousand bushels*. The timothy came up finely in the stubble, and furnished abundant pasturage for forty cattle and eight horses from the time prairie-grass became hard until December. The oat straw having been harvested without rain and before it was too ripe, afforded a great amount of provender for the winter's feeding. This single crop of oats more than paid for the land, the fencing, breaking, seed, harrowing, harvesting and threshing, and now the land is in the best possible condition. You might plow it all day without touching a stump-root or stone, were it not lying under a beautiful crop of grass.

6. The usual mode of breaking prairie has been to hitch a strong team, say six pairs of oxen, to a large plow with wheels that turns a furrow two feet wide. This is done best in the month of June, when the prairie-grass is in full growth. Two objects are aimed at in breaking prairie—one is to kill the grass, the other to bring up loam to mix with the vegetable mold. Shallow breaking effects the former object best, but not the latter. Farmers are lately breaking more with a smaller plow, drawn by a pair of good horses. Fences are made in a great variety of ways; but situated as I am, near a railroad, and as many are soon to be, I prefer a fence of posts and pine boards, without which I am planting hedges of Osage Orange, to take the place of the fence as it shall decay.

7. Having been born south of 40 degrees north latitude, I would myself prefer a warmer climate, just as a New Yorker or New Englander prefers this. There are advantages and disadvantages on both sides. Southern Illinois has a milder winter, and an earlier spring. She can produce more Indian corn, better peaches and grapes, and earlier melons and culinary vegetables. On the other hand, she has more mud in winter and more oppressive, sultry weather in summer, as well as more agues and fevers in autumn. We have a cold, but dry and pleasant winter, and a delightful summer and autumn, lengthened somewhat, perhaps, by our prairie fires and consequent Indian Summers. March with us is the most boisterous and unpleasant month in the year. Rockriver has emphatically a salubrious climate.

In Winnebago County we have no agues. I never saw but one case in the country, and that down on the brink of the river. Inflammatory and lung diseases are thus far almost unknown. That great destroyer, *Consumption*, may become more formidable as we advance in wealth and luxury.

8. The mass of the population is from New England, New York, and Northern Ohio. Like their fathers at Plymouth Rock, they will have meeting-houses and common schools. They have a seminary for males at Mount Morris and for females at Rockford, and a college at Beloit. They are generally sober, industrious, enterprising and moral. A large majority of them would vote for the *Maine Liquor Law*.

If you never saw a Western Prairie, you have one of the great characteristic features of this continent yet to realize. It matters little whether you come in May, when the emerald grass is spangled with violets and the groves are redolent with the perfumes of the wild rose and crab-apple; or in June, when the violets are gone and in their place have come the phloxes and moccasin flowers, white, yellow and pink; or in August, when all the surface glows with helianthus and solidagos; or in mellow autumn, when the groves are clothed in crimson and gold, and when the forty varieties of perennial asters smile in the face of coming winter; or even during the holidays, while prairie fires sweep over slopes at night like contending armies in battle array. See a prairie for the first time when you may, it will fling around you a fascination much more easily felt and realized then described.

To sum up: Our portion of the Rock River Valley is a fertile limestone soil, lying admirable for agriculture. It is very easily subjected to the plough. It produces most of the grains, grasses, vegetables and fruits on an average as well as any other portion of the Union, though some particular crops are surer elsewhere. The average population will not compare unfavorably with that of any portion of the country. Our facilities for market are excelled by no new country in the West. Our prairie winds are cold in winter, and bleak in March and April, but, in return, we have delightful breezes in summer, and a bracing atmosphere always. The great advantage to a poor man here is, *that he may cultivate cheap land*. If you pay $100 per acre for land, the interest on the cost at 10 per cent. is $10. If you buy land at $1 per acre, the interest on the cost is only 10 cents per acre. Besides, land entered at Government price will soon be worth ten times its original cost; but it will take farm lands bought at $50 per acre a long time to double the original cost. Whenever I see a poor man settling down on a poor piece of rocky land, covered with spruce and pine, toiling to clear a little patch to raise a pittance for his wife and children, I wish he could see the rolling prairies of the West.

Gold vs. Hay.

The Ohio *Farmer*, in commenting upon the letter of a California correspondent, makes some very sensible remarks about the mania which has possessed the people of this country to forsake the golden fields of their own State to dig in the "gold fields" of California, where they often gather more disappointment than produce. The *Farmer* says:—

It has ever been our opinion, that the ultimate prosperity of California, or any other State, must be influenced more by its adaptation to agricultural pursuits than by any or all the gold mines that have been or may be found therein. There can be no sort of doubt but that the greatest source of wealth which California possesses is found in the rich valleys, table lands, and mountain slopes, so graphically described by Fremont, and now so ably noticed by Mr. Kelley. When these resources are developed, as they will be very soon, the gold diggings and quartz rock will sink into comparative insignificance. Look at it. It is said that the yield of gold from the California mines for the current year will reach the enormous sum of fifty-five or sixty millions of dollars? An enormous sum truly; and yet we venture to say, that the value of the *hay crop* alone of the State of New York will fully equal it! Six counties of that State produced in 1850, 800,000 tuns of hay, which, at $7 per tun, would be $5,600,000. This they do year after year, with a gradual increase; and yet, how few are seen rushing to the meadows of Oneida, Jefferson, Chenango, Delaware, Chautauque, or St. Lawrence!

The wheat and corn fields of Ohio produce annually more dollars than the gold mines of California. Yet, there is no noise made about it; and instead of thousands rushing to them in the hope of growing suddenly rich, thousands have been fleeing *from* them, in search of gold—gold—gold.

We hazard nothing in saying, that had the emigrants to California, since the discovery of gold there, gone, instead, to the rich lands of our Western States, they could have produced double the amount of all the gold dug from the mines of that El Dorado. The capital necessary to place a man in working condition in the California mines, would have settled him comfortably on an eighty-acre lot in Iowa, in a good cabin, with a team, farming utensils, provisions, &c., and insured him, instead of a *chance* for a little gold, the certainty of an independent position for life, without the sacrifice of home, friends, health, morals, and indeed all that men should esteem valuable in life.

Thank Heaven, the "gold mania" is in its decadence, and the time is near when it will be seen and known, that every ounce of gold dust dug from the California mines has cost twice its market value.

A Startling Contrast.

We do not remember to have found for years, in our daily voyages on the great ocean of newspaperdom, as much suggestive matter in so small a compass, as is contained in the following statement, from the New York *Economist:*—

"The United States army numbers about 10,000 men, and they cost the country last year $8,225,246 for pay, subsistence, clothing, &c. That is to say, $820 per man, or, if we deduct the militia expenses, $800 per man. It would puzzle any one to tell us of what service were those men, living uselessly in barracks and old forts, eating three meals per day, and turning out occasionally to touch their caps to their officers.

"The Illinois Central Railroad army numbers ten thousand men also, and they receive from the company $3,700,000 per annum, in return for which they labor twelve hours per day upon a work which gradually stretches itself through the most fertile plains, connecting the Great Lakes with the Ohio and Mississippi rivers, and ultimately with the Gulf of Mexico."

The relative advantages of these two armies to society, present an interesting matter for study, and are graphically sketched by the New York *Post*. The prospective buildings of the great Central Railroad of Illinois alone, has added to the wealth of that State, in the appropriation of wild lands, the sum of forty millions within a strip of but twelve miles in width, and the actual construction of the road will bring to a ready market millions of acres of land owned by the general government, which, were the road not constructed, would lay waste for years to come. The federal government employs ten thousand men, at an expense of eight millions of dollars, to carry muskets. The Central Railroad Company, employing ten thousand men at less than four millions of dollars, confers a vast property upon the State, upon the federal government, and upon thousands of farmers. Year after year the government spends its millions of dollars, effecting nothing, producing nothing, and resulting in nothing but the turning loose of superannuated soldiers, made paupers by a life of idleness, to pray upon the industrious during the remainder of their existence.

The Illinois Company, by three years' expenditure, establishes seven hundred miles of iron rails through prolific farms, many of them owned by the persons whom they employed to build the road—men of industry, vigor, wealth, and intelligence. The United States, in 30 years, have spent $300,000,000, enough to build a double track to the Pacific, and they have nothing to show for the money but some old forts, guns, tattered uniforms, and demoralized veterans. [Cin. Nonpareil.

Curious Device in Grafting.—The gardeners in Italy sell plants of jesimines, roses, honey-suckles, &c., all growing together from a stock of orange, myrtle, or promegranate, on which they say they are grafted. But this is a mere deception; the fact being, that the stock has its centre bored out, so as to be made hollow, through which the stems of jesimines and other flexible plants are easily made to pass, their roots intermingling with those of the stock. After growing for a time, the increase in the diameter of the stems, thus enclosed, forces them together, and they assume all the appearance of being united to one common stem.

At Lamberton, N. J., last week, an old lady nearly 103 years of age, walked from her own residence, a distance of 250 yards, and dined with the son of an old friend.

Autumn.

Thou comest, Autumn! bearing in thy train
Offerings of luscious fruit and golden grain;
Upon thy brow a coronet is placed
More gorgeous far than Eastern prince e'er graced.

A sound of mirth is borne upon the breeze,
Where the blithe reapers bind their harvest sheaves;
They hail thee with rejoicing, and the while
Thou greetest them with thine approving smile.

Thy minstrels are the winds, whose lyric strains
Re-echo far o'er hills and sylvan plains;
Now the sweet notes are musical and low,
As the faint rippling of the streamlets flow;

Anon, fall sad and plaintive on the ear,
As t'were the death-song of the passing year,
Now swelling on the gale, and now a sigh,
Soft as an infant's evening lullaby.

Thou passest on, fair Autumn! soon again
Stern Winter will resume his chilling reign;
Thy mild dominion in our hearts will be
Enshrined as a delightful memory.

A Modern Cincinnatus.

Under this head, the Wilmington (N. C.) *Free Press* gives the following:—

At the session of the South Carolina Legislature in 1814, the members were perplexed for a suitable man to elect Governor. The difficulty did not arise from any scarcity of candidates, for then, as now, men were ambitious, but from a want of the right sort of man. The matter became worse as the time wore on, and the election of some objectionable candidate seemed inevitable. One day, however, as several of them were conversing upon the matter, Judge O'Neall, then a young man, and present by invitation, said: "Gentlemen, why not elect General David R. Williams?" "David R. Williams! he's our man—he's the man!" they all exclaimed, as they began to scatter to tell the news. The day of election came on, and Gen. Williams was elected by a large vote. A messenger was at once dispatched with a carefully prepared letter to inform the General of his election, requesting his acceptance, and hoping he would name the day on which he would take the oath of office. After a long hard ride, the messenger stopped at the General's residence, in Marlborough District, we believe, and inquired if he was in. He was told that Mr. Williams was over at his plantation. The gentleman said he would ride over, as he had a note to deliver to him as soon as possible. When about half way, he met a fine-looking man, dressed in plain homespun, and driving a team of mules. "Am I on the road to the plantation of General Williams?" asked the messenger. "Yes, sir; it is about a mile further on," was the reply. "Is the General at home?" "No, sir." "Where is he?" "I am Gen. Williams." "You Gen. David R. Williams?" "I am the man." "Don't deceive me. I have an important letter for General Williams." "If that is your name," said the doubting messenger, "here it is," handing the letter to the General. Mr. Williams opened the letter, and found, to his utter astonishment, that, without his knowledge or consent, he had been elected Governor of South Carolina. He took the messenger home, and entertained him for the night, preparing a note in the mean time, accepting the appointment, and naming a time on which he would be in Columbia. The messenger returned. On the appointed day, a few minutes before 12, a man dressed in homespun, and on horseback, rode into town, hitching his animal to a tree, he made his way to the Capitol, where he found a brilliant concourse of people. But few knew him personally; still there was something commanding about him. He took his seat in a vacant chair; and when the clock in front of the Speaker had struck the hour of twelve, the General arose, and delivered the most masterly speech that had ever been delivered there. The farmer-statesman entirely electrified the assembly. He made an excellent Governor.

Fattening Hogs.

It is pretty generally conceded, that the cheapest way to make pork is to keep a breed of swine that, coming in April, shall be fat and weigh 250 to 300 lbs. by the first of November. We have no doubt but this is the case—that pork can be made, all things considered, much cheaper in this way than in any other. Yet we have a liking for a "twenty score" hog. Hams from such a pig are deservedly esteemed by all epicures, and will ever command, if well cured and dried, high prices.

Some will say that you can make spring hogs weigh 400 lbs by the fall. This in rare instances has been done, but we know of no breed which, under ordinary treatment, will average any such weight. If heavy hogs are desired, they must be farrowed in the fall, and killed when 12 to 15 months old.

In this, as in most other cases, an exclusive adherence to one system, to the entire abandonment of the other, is unwise. On an average sized farm, we would always have one litter of pigs in the fall, and one, or two if you like, in the spring. If you have more fall shoats than you can winter well on offal, sell a few to your neighbors when six weeks or two months old for $1, 50 or $2. The rest will run in the barn-yard, eat up what would otherwise be wasted, and be fine fellows in spring, ready to graze as soon as clover is ready for them. Clover, sour milk, whey, wash of the kitchen, &c., will keep them in good growing condition during the summer—green corn, small potatoes, wind-fall apples, nubbins, and buggy peas will finish the work—and in this way pork will be produced without the consumption of any of the high-priced cereal grains which require that their effect on the animal shall be *greatly beneficial* to compensate for their exhausting effect on the soil producing them. On the other hand, as we said before, an hundred weight of pork can, probably, be made from spring pigs cheaper and at less expense to the farmer than from any other. To do it, however, more forcing food is required. You must not keep too many. The shoats must be kept fat all the time, or they will not mature early enough.

Nothing will pay better on a wheat farm, taking manure into consideration, than to grow peas for feeding green to pigs during summer and early fall. They do well on them, and what they do not eat they will trample into the richest kind of manure. To fat hogs on good corn worth 70 cents per bushel will not pay, unless an unusually high price is obtained for the pork. The price of cattle food, and the price of meat produced by its consumption, would, under normal conditions, always indicate the *true* relation which they bear to each other. But this normal condition does not exist; thousands of bushels of corn are annually produced, in the fertile valleys of the West, that are not worth 25 cents per bushel. This corn can be used for pork-making and the pork be shipped to our market at little cost, thus disturbing the natural equilibrium, and rendering it necessary that we should sell our corn rather than convert it into pork or beef.

We must not attempt competition with our Western brethren in raising *corn* for pork making, but rather aim at raising those crops which from their bulk and weight are not subject to such competition. But to do this we must have manure, and to make this we must make pork or beef or mutton. Ah! there's the rub. To grow two tons of timothy hay per acre, or 40 bushels of wheat, we must sooner or later return to the soil. Without at present entering into the reasons for our belief, we think that fattening hogs by growing peas to feed to them green and early in the fall, before they are much injured by the bug, will be found one of the most economical means of enriching a farm.

The Slave vs. the Master.

A case of great interest was decided in the Covington Circuit Court, yesterday. We have been at some difficulty in obtaining the facts, which are as follows: Sam Norris, a colored man, has been living in Covington about five years, has married a free colored woman, and has had by her several children. He belongs to a Mr. J. N. Patton, of Virginia, who permitted him to come to Covington and engage in whatever service he thought proper, on condition that Sam would pay him, out of his earnings, a stipulated sum per annum. We believe about $100. The surplus, whatever it might be, was to belong to the slave. Sam was punctual for several years. He was sober and industrious in his way, and very prosperous. About two years ago, Mr. Patton came west on a visit, and agreed with Sam, that if he would pay him the sum of $400, within four years, he would give him his freedom. Sam gratefully accepted the proposal, and at once paid down, out of his hard earnings, $135; and has since given his master some $40 or $50 more.

Patton now comes forward to rescind the contract and claim his slave. The case was yesterday decided by the Hon. Judge Pryor. In delivering his decision, his Honor stated the following facts:

1. That the laws of Kentucky recognize but two modes of liberating slaves—by will, and by deeds of emancipation.

2. That a slave cannot make a contract.

3. That the contract was executory, and the time fixed for the negro's freedom, future and contingent.

4. That so long as Sam was a slave, the master was entitled to his services, and the money he (Patton) had received, was in law his own.

The opinion was able and elaborate, and the authorities numerous and decided. His Honor characterized the case as one of great hardship and cruelty, and every one in the court room seemed to sympathize deeply with the poor negro. The case, we understand, has been appealed to the Supreme Court of the State. [Cin. Com. 22d. Oct.

Application of Electricity to Weaving. An important improvement has recently been announced in Italy, consisting of the application of electricity to the Jacquart loom, in a manner which combines simplicity with economy, to a remarkable degree. The inventor of this method is Signor Bonelli, the General Director of the Sardinian telegraph. In the Jacquart loom, the figures are produced by a movement on a pedal operated by the weaver himself, instead of employing children, as in the old way, to draw the threads, under the loom. This improved method, however, is not without defects. For instance, with the passage of every thread, a cartoon of a certain size is necessary, pierced with holes arranged so as to correspond with the design. These cartoons are not a little expensive, as for certain designs 60,000 are requisite, and for the least complicated colors about 1,500 are usually employed, costing 15 francs a hundred. But the expense is not the only objection. They make a hideous noise in working, require a large scaffolding, and take up a great deal of room. The machinery, moreover, is very complicated, and easily gets out of order.

All these difficulties are prevented by the application of electricity. It avoids the use of complicated mechanism, of cartoons, and in fact of machinery almost altogether. The threads are raised by a pedal, as with the present arrangement, and by means of a fine copper wire, are subjected to a current of electricity, which does the work at once.

The necessary steps to procure a patent for this invention in Europe and the United States have been commenced, and as soon as they are completed, the *electrical loom* will be exhibited to the public at Turin [Tribune.

A Model Village.—The Utica papers give an interesting account of the reception of Benjamin S. Walcott, Esq., of New York Mills, by the operatives of his establishment, on his return from a tour of twelve months in Europe and the East. All the work-people of the several factories, with their children, in their holiday suits, numbering upwards of a thousand persons, marched in procession to the large new factory building, where arrangements had been made for the public reception of their beloved and venerable employer. A hall, decorated with banners, flowers, and mottoes, was appropriated to the public exercises. After suitable music, Mr. Walcott was welcomed in a very neat address, to which he responded in a feeling manner. He then briefly recounted his travels, and contrasted the condition of the laboring classes in other countries with that of the operatives in New York Mills. The company then adjourned to the spacious dining hall, where a substantial repast was in waiting. Here the festivities were diversified with music and addresses, and the company separated with mutual congratulations and good wishes. This entertainment was got up by the operatives themselves, at an expense of some *Two Thousand Dollars*. The reception was planned by them, and all the arrangements were make by working at extra hours. [Independent.

The water from the Congress Spring, at Saratoga, has been imported into France. The question has been raised why it was called Congress water? The obvious answer, of course, did not escape the wits: "Because it contained so much *gas!*"

The Methodists of Maine are taking measures to raise $25,000 for the establishment of a female collegiate institute.

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address A. MENEELY'S SONS, West Troy, N. Y.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 24 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

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The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS--$2 00 PER ANNUM, IN ADVANCE.

VOL. X.—NO. 22.

NEW YORK, FIFTH-DAY, NOVEMBER 10, 1853.

WHOLE NO. 490.

STATISTICS OF SEVENTH-DAY BAPTIST CHURCHES—1853.

Associations.	Churches.	Ministers.	Deacons.	Clerks.	Post-Offices.	Communicants.	Constituted.
Eastern Association. The Eastern Association is composed of the churches in Rhode Island, Connecticut, New Jersey, and that part of New York lying east of the Hudson River. It meets during the fourth week in May of each year.	Newport	L. Crandall	(son.	E. D. Barker	Newport, R. I.	28	1671
	Piscataway	Halsey H. Baker	D.W.F.Randolph,R.Dunn,I.Claw-	I. H. Dunn	New Market, N. J.	103	1705
	1st Hopkinton	C. M. Lewis, D. Coon.	D.Lewis.C.CLewis,E.WBabcock	E. W. Babcock	Potter Hill, R. I	440	1708
	Waterford	L. C. Rogers, l.(son,l	D. Rogers, O. Maxson, E.Darrow.	D. P. Rogers	New London, Ct.	103	1784
	Berlin	W.Satterlee,J.B.Max-	Truman Saunders, N. Vars	Wm. Green	Berlin, N. Y.	292	1780
	Shiloh	W.B. Gillett, J Davis, G. R. Wheeler.	J. Bright, R. Davis, R. Ayres, G Tomlinson, E. J. Davis.	Ellis A. Davis	Shiloh, N. J.	250	1737
	Marlborough	David Clawson	MMoore,ACHeritage,EACrossley	E. A. Crossley	Shiloh, N. J.	118	1811
	Petersburg	A.Estee,T.A.Maxson,l	Z.Scriven.A.Stillman,N.Lewis,H. Clarke.	Daniel L. Wells	Petersburgh, N. Y.	97	1829
	2d Hopkinton	Henry Clarke	G.H.Perry, P. Babcock. Jr., J. W. Langworthy, N. F. Chipman.	Christopher Brown	Hopkinton, R. I.	117	1834
	3d Hopkinton	Joel Greene	S. Kenyon. M. S. Kenyon	J. P. Palmer	Rockville, R. I.	2[illegible]9	1835
	Westerly	Daniel Coon	S. Noyes, J. W. Bliven	J. W. Bliven	Westerly, R. I.	65	1837
	Plainfield	J. Bailey, W.M.Jones.	R. Dunham, A. D. Titsworth	T. S. Alberti	Plainfield, N. J.	108	1838
	Pawcatuck	A. B. Burdick	WStillman,JPStillman,EGCham-plin,NHLangworthy,WMaxson	J. Maxson	Westerly, R. I.	176	1840
	South Kingston		C. Crandall	G. C. Holland	Perryville, R. I.	20	1843
	New York	T.B.Brown,G.B.Utter	T. B. Stillman, Clarke Rogers	Geo. B. Utter	New York City.	47	1845
	Greenmanville	S. S. Griswold	B. F. Langworthy	Wm. E. Maxson	Mystic Bridge, Ct.	51	1851
Central Association. The Central Association embraces those churches in New York lying between the Hudson River and the Small Lakes. Its annual meeting is held during the second week of June.	1st Brookfield	Wm. B. Maxson	W. Utter, G. B. Clarke, W. A. Babcock, J. V. Greenman.	Asa West	Leonardsville, N Y	208	1757
	DeRuyter	J.R.Irish,J.C.Rogers,l	H. Crandall, P. Coon, W. D. Wilcox, J. Maxson.	B. G. Stillman	DeRuyter, N Y	119	1816
	Scott	E.Burdick,T.Dye.l., J. B. Babcock,l., G. W.	John Barber, 2d, H. C. Hubbard, Norman Palmer.	L. P. Babcock, E. H. Potter.	Scott, N Y	108	1820
	1st Verona	C.Chester...(Green,l	D Williams,T Williams,M Wilcox, T. Perry, I.Green, H. Sherman.	H. Sherman	Verona Mills, N Y	73	1820
	Adams	J. Summerbell	David Maxson, A. Coon, R. Saunders, A. Trowbridge.	A. M. Whitford	Adams Center, N Y	19[illegible]	1822
	2d Brookfield	Joshua Clarke	S. Spencer, Collins Miller	D. P. Curtis	Brookfield, N Y	172	1823
	3d Brookfield	Eli S. Bailey	E. Maxson, E. Stillman	B. Burdick	So. Brookfield, N Y	117	1823
	Truxton		P. C. Burdick, Arza Muncy	E. R. Davis	DeRuyter, N Y	24	1824
	Otselic				South Otselic, N Y	44	1830
	Lincklaen	R. G. Burdick	W. G. Crandall, C. Cartwright	Schuyler Olin	DeRuyter, N Y	143	1831
	Preston				Oxford, N Y	47	1834
	2d Verona		N. H. Satterlee	A. G. Burdick	State Bridge, N Y	22	1837
	Newport				Newport, N Y	17	1838
	Hounsfield	Enoch Barnes	Elias Frink, H. W. Maxson	Benjamin Maxson	Stowell's Corners, N Y	41	1841
	Watson	Wm. G. Quibell, H. (Stillman, l.	J. Stillman, D. P. Williams	E. R. Davis	Watson, N Y	100	1841
	Richland				South Richland, N Y		1845
	Diana				Pitcairn, N Y		1846
	Pinckney				East Rodman, N Y		1848
Western Association. The Western Association includes the churches in Western New York and Pennsylvania. Its annual meeting occurs during the fourth week in June.	1st Alfred	N. V. Hull	A. Crandall, A. Lewis, G. W. Allen, D. Potter.	D. R. Stillman	Alfred Center, N Y	392	1816
	Friendship	B. F. Robbins			Nile, N Y	84	1824
	Wirt	L. Andrus	Moses Maxson	M. Maxson	Richburg, N Y	75	1827
	1st Genesee	H. Cornwell	Geo. Potter, Jairus Crandall	E. R. Crandall	Little Genesee, N Y	152	1827
	Clarence	R. Babcock	L. Pratt, J. Burdick	S. Hunt	Clarence, N Y	44	1828
	Hayfield	R. Green, A. A. F. Randolph.	David Dunn, Simeon Dunn	T. H. Dunn	Meadville, Pa	56	1829
	2d Alfred	J. Kenyon, A. Burdick, P. C. Witter, l.	J. Langworthy, N. Lanphear, S. R. Smith, A. Burdick, C. D. Lang- (worthy.	C. D. Langworthy, F. W. Hamilton.	Alfred, N Y	189	1831
	Persia	L. M. Cottrell	O. C. Burdick	N. Randall, Jr	Gowanda, N Y	36	1832
	Hebron	H. W. Babcock	G. W. Stillman, W. H. Hydorn	W. H. Hydorn	Hebron, Pa	65	1833
	Independence	T. E. Babcock	D.S.Remington, W.S.Livermore.	A. C. Burdick	Independence, N Y	152	1834
	Scio	C Rowley, l	C. Rowley, J. Witter	L. G. Witter	Wellsville, N Y	34	1834
	2d Genesee	P. S. Crandall		W. E Hornblower	Ceres, N Y	52	1834
	Amity		D. B. Stillman	D. B. Stillman	Scio, N Y	30	1834
	3d Genesee	H. P. Green	E. P. Crandall	J. S. Crandall	West Genesee, N Y	61	1843
	Pendleton			W. P. Longmate	Pendleton, N Y	20	1844
	Ulysses	H. W. Babcock	N. H. Hallock	S. A. Slade	Ulysses, Pa	37	1845
	Hartsville	H. P. Burdick		Geo. Hood	Alfred, N Y	77	1847
	Darien and Cowlesville	Rowse Babcock	E. Saunders	R. Williams	Alden, N Y	37	1851
	Cussewago	Morris Cole, l	B. Stelle, P. Cole	C. Waldo	Edinboro, Pa	28	1853
Virg. Ass'n. The Virginia Association embraces the churches in Virginia, and meets during the first week n September.	Lost Creek	Samuel D. Davis, J. S. Davis, l.	Wm. Kennedy	Levi Bond, Jr	Lost Creek, Va	83	1805
	New Salem	Peter Davis	L. H. Davis	Wm. B. Davis	New Salem, Va	92	1745
	Middle Island	Ezekiel Bee	J. Bee		West Union, Va	23	1832.
	Hughes' River	Asa Bee		Jesse M. Lowther	White Oak, Va	22	1834
	Woodbridgetown				Woodbridgetown, Pa	5	
Ohio Ass'n. The Ohio Association includes all the churches in Ohio, and holds its annual meeting during the first week in October.	Jackson	Simeon Babcock, B. Clement, l., M. Babcock, l.	John Forsythe, J. G. Babcock	J. G. Maxson.	Montra, O	86	1840
	Port Jefferson	John Davis	M. H. Ailes	E. V. Ailes.	Pratt, O	20	1840
	Stokes		Wm. Furrow	Job Kennedy.	Lewiston, O	30	1842
	Northampton	Simeon Babcock		Eli Forsythe.	Montra, O	56	1837
	Scioto					19	1842
N. W. Association. The North-Western Association is composed of the churches in Wisconsin and Illinois, and its annual meeting is held during the fourth week in September.	Milton	V. Hull, S. Coon, D. Babcock, R. C. Bond, W. H. Redfield, l.	L. H. Bond	Edwin S. Dunn.	Milton, Wis	182	1840
	Albion	James Weed, l.	(P. C. Main. J. A. Potter, J. Weed, S. Burdick,	T. F. West.	Albion, Wis	131	1843
	Walworth	O. P. Hull	A. Maxson, Wm. S. Clarke	N. L. Bassett.	Walworth, Wis	57	1847
	Berlin	Julius M. Todd	Charles Hubbell	D. E. Lewis.	Berlin, Wis	63	1850
	Christiana	Z. Campbell	Z. Gilbert	W. H. H. Coon.	Utica, Wis	55	1850
	Farmington	L. A. Davis, J. Hill, S. Davison, L. D. Ayars.	Dennis Saunders		Farmington, Ill	47	1849
	Dakota.		George C. Babcock.	C. Thorngate.	Dakota, Wis.	21	

In the column for ministers, l. stands for licentiate.

The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

Continued from the Recorder of Nov. 3.

We are, however, far from believing, that the worst of Israel's portrayed sin, in relation to the Sabbath and otherwise, is already past. The prophets exhibit the crisis of their rebellion as being in the last times; and in our own day there seems a preparation for it. Superstition is giving place to infidelity; and the avowed principles and the existing practice of the Rationalizing Jews of Europe seem to indicate a near approach to that awful state which Ezekiel foretells as immediately to precede the final purgation by sore judgments. The divine commission of Moses, and the inspiration of his books, are disbelieved; the Redeemer, whose day their fathers saw and rejoiced in, is not *their* hope and confidence; and the Promised Land, in which the pilgrim patriarchs by faith chose to sojurn, and which is praised by Israel's God as the glory of all lands, is, by many of their degenerate descendants, now little esteemed. That country, wherever situated, they openly exclaim, which gives us equal privileges, is our best fatherland, and we look for no Messiah henceforth, of supernatural character. Of their need of the Lamb of God who taketh away the sin of the world, they are woefully ignorant; and all the ordinances designed for their spiritual elevation, they undervalue or despise. The Sabbath itself, with all it was designed and is fitted to teach, some of them have wholly abandoned, regardless of the blessing with which Jehovah has invested it. Progressing in this fatal course, and preferring to walk in ways that are not good, may they not easily become a prey to the snares of "him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved." The apostacy of Israel is not consummated until that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God." 2 *Thes.* ii. 3, 4, 9, 10.

Our limits do not admit of our here adducing the evidence on which our convictions rest, that the Lawless One, the Man of Sin, the Little Horn of the Prophet Daniel, has yet to arise. But we regard it as certain, that all the Ten Horns of the Fourth Great Beast seen in the prophet's recorded vision, symbolize that number of kings, who shall sway the sceptres of Asia and Europe, in so far as the power of Rome extended over those countries, first in its undivided state, and afterward as the Eastern and Western Empire—clearly indicated in the legs, terminating with the ten toes, in the Great Image. These horns or toes being yet undeveloped, (for we are not to find nor to seek all the toes upon one foot,) we still have to expect, as future, the little horn that shall arise after them, symbolizing a king with "a mouth speaking great things," who shall even "speak great words against the Most High, and who shall wear out the saints of the Most High, *and think to change times and laws.*" Dan. vii. 8, 24, 25. His usurpation is over and among the people of Israel, especially; and this is the last daring transgression into which that rebellious people shall be led, submitting themselves as they do to the guidance of a blasphemous individual, energized by Satan, and availing himself of their rebellion more effectually to do dishonor to the living God. As if Heaven's appointments were not the embodiment alike of infinite wisdom, and were susceptible of improvement at his hand, he proposes "to change times and laws." And just as the Pope of Rome availed himself of the preëxisting apostacy of the Christian Church, consolidating and perpetuating that change of the Sabbath which had been already begun, so may it be that this Man of Sin and Son of Perdition, who "shall speak marvelous things against the God of gods," (Dan. xi. 36,) seek to give form and consistency to Israel's rebellion, when they say, "We shall be like unto the nations;" and as respects them also, and with other help, in respect to the Sabbath as well as to other of the divine appointments, may he "think to change times and laws." But however melancholy to contemplate their fate, it is matter of satisfaction to find, that there are those by whom his ungodliness is opposed, though he does "wear out the saints of the Most High." Although more especially spoken of in connection with Israel's faith and faithlessness, we do not conceive that the operations of this rebel, or the effect of this rebellion, will be confined to the house of Israel. Gentile nations give to him their power; and "because of the voice of the great words which the Horn spake," the Roman Beast itself, with all its other horns, is to be destroyed. Involved in the fate of this wicked power, so also will they have been accessary to his iniquity.

(To be continued.)

BLESSED ARE THEY THAT MOURN.

BY WILLIAM C. BRYANT.

Oh! deem not they are blessed alone
Whose lives a peaceful tenor keep;
The Power who pities man has shown
A blessing for the eyes that weep.

The light of smiles shall fill again
The lids that overflow with tears;
And weary hours of woe and pain
Are promises of happy years,

There is a day of sunny rest
For every dark and troubled night;
And grief may hide, an evening guest,
But joy shall come with early light.

And thou, who o'er thy friend's low bier
Sheddest the bitter drops like rain,
Hope that a happier, brighter shore
Will give him to thy arms again.

Nor let the good man's trust depart,
Though life its common gift deny,
Though pierced and broken be his heart,
And spurned of men, he goes to die.

For God has marked each sorrowing day,
And numbered every secret tear;
And heaven's long age of bliss shall pay
For all its children suffer here.

"SOUTHERN AID SOCIETY."

One of the most curious and significant movements of the present day, is the organization of a Society, in the city of New York, to aid Southern slaveholding churches in sustaining the institutions of religion. Had not the circumstance been announced in a very authoritative way, incredulity would have been pardonable. But now there is no room for incredulity. Of this new organization, bearing the title at the head of this article, one of the daily papers gives the following account:

The object is the diffusion of the Gospel truth in the Southern and South-Western States, and in all ordinary cases this to be done under the direction of ecclesiastical bodies, or missionary organizations of an evangelical character, within said States. The President is James Boorman, and among the Vice Presidents are Anson G. Phelps, Dr. Cox, and Cyrus P. Smith. Mr. Hallock, of *The Journal of Commerce*, is Treasurer, and Dr. Bethune, Dr. Baird, and Dr. Eddy, of Newark, are on the Executive Committee.

The Society has just issued a long address to the public, in which they fully recognize the importance of other societies and hope for their aid and co-operation, especially of the American Home Missionary Society. But they say that Society "is restricted by its rules from aiding any minister or missionary, however faithful, laborious, or self-denying, who under any circumstances is a slaveholder. And, secondly, the impression is general at the South, that the Home Missionary Society is closely allied to Abolitionism, so called. The impression, however erroneous, renders the aid afforded by that Society to churches in the Southern and South-Western States, of doubtful value in reference to success; insomuch that, in some cases where such aid had been rendered, it has been voluntarily relinquished by the recipients, needy though they were, as a damage rather than a benefit. While, therefore, we are convinced that the American Home Missionary Society, without a change of policy, is essentially unable, even if it were disposed, to perform our work, we desire still to cherish toward it the sentiments of kindness and good will, which, with some of us, date back to its organization, and even before; for some of us aided in its formation. Most of the members of the Southern Aid Society are, and long have been, supporters of the American Home Missionary Society; and some of them are among its largest contributors. They expect to aid it still. They rejoice in its efficient labors at the North and West, and hope, in some measure, to supply its lack of service at the South and South-West. The *whole country* is our field. In so far as it is occupied by the American Home Missionary Society, we gladly co-operate. Where that Society pauses or falters, there the Southern Aid Society begins its separate action, and thence proceeds. Thus, between the two, if Providence smile upon our efforts, the *whole* of our beloved country will be cared for and aided, according to the measure of the benefactions of the churches."

With regard to their mode of operations they say: "The Southern Aid Society intend to deal with their Southern brethren in the confidence of Christian friendship. Reproach, calumny, and all sorts of injustice, have been tried upon the South for a quarter of a century, without any good results; the Southern Aid Society will try the opposite policy of kindness, sympathy, and co-operation in every good word and work. Let us treat our Southern fellow-citizens and fellow-Christians with generous confidence—with fraternal appreciation; and see if this *more excellent way* will not prosper!—if the benediction of God will not crown it, to his own glory and the good of all! Thus doing, we are fully persuaded that, through the counsel and concurrence of corresponding bodies at the South, our missionaries will be able to preach the Gospel in its power and purity, to every master and every slave who can be reached by any human instrumentality. If the Christian public will give us the necessary means, and the Lord add his blessing, we may hope for great results, ultimately, from the operations of this Society."

In pleading for aids for their assumed constituents, they say:—

"Have the *slave* population no claim upon us? What have *they* done that we may not sustain a faithful ministry in teaching them the way of salvation? May we not send them missionaries without accompanying our benevolence with such measures as shall suggest a doubt to the people whether we are content to seek their conversion with the simplicity of the early Christians? Need we have the least apprehension lest the regenerating and purifying influence of the Scriptures should fail of its proper action upon the best interests of all—the servants, the masters, the church, and the State?

"The slave population in the South are peculiarly susceptible to a good religious influence. Their mere residence among a Christian people, even under all the disadvantages of bondage, has wrought a great and happy change in their condition. They have been raised from the night of heathenism to the light of Christianity. Thousands of them have been brought to a saving knowledge of the Gospel. Of the 100,000,000 of the negro race, there cannot be found another so large a body as the 3,000,000 slaves in these United States, at once so intelligent, so inclined to the Gospel, and so blest by the elevating influences of civilization and Christianity. Nor is there any one great class of population in our country, that has such claims upon our sympathies. If we are to remember the poor, and if it is according to the very genius of our religion that the poor should have the Gospel preached to them, we ought not to withhold our hands from the work under the pretence of first improving their civil and political relations; and if we are to remember those that are in bonds, as bound with them, can we do less than aid those who are willing to teach them the way of life? Will not God hold us to a strict account, if, under any pretext whatever, we neglect to minister to their spiritual necessities, when we have such a favorable opportunity of so doing?"

They also add that the masters are favorable to such an enterprise; that "they are, in as great proportion, perhaps, as any equal body of Christian ministers in the whole world, faithful men of God, spiritually minded, self-denying disciples of the Lord Jesus."

Their address closes with a strong caveat against even the suspicion of Abolitionism, promising not to meddle for or against Slavery, and commending their enterprise to the Lord Jesus Christ, God and Man.

RUINS OF ANCIENT BABYLON.

The French Government has employed a party of gentlemen to explore the site of ancient Babylon. From reports just received from them, it appears that they have ascertained, beyond reasonable doubt, that the ruins beneath a tumulus, called the Kasr, are those of the marvelous palace citadel of Semiramis and Nebuchadnezzar. They are in such a state of confusion and decay, that it is impossible to form from them any idea of the extent or character of the edifice. They appear, however, to extend beneath the bed of the Euphrates—a circumstance accounted for by the change in the course of that river. In them have been found sarcophagi, of clumsy execution and strange form, and so small that the bodies of the dead must have been packed up in them; the chin touching the knees, and the arms being pressed on the breast by the legs. The sarcophagi have every appearance of having been used for the lowest class of society; but, notwithstanding the place in which they were found, the discoverers are inclined to think they are of Parthian, not Chaldean origin.

There have also been found numerous fragments of enameled bricks, containing portions of the figures of men and animals, together with cuneiform inscriptions; the latter white in color, upon a blue ground. According to M. Freshnel, the chief of the expedition, these bricks afford a strong proof that the ruins are those of the palace of Nebuchadnezzar, inasmuch as the ornaments on them appear to be sporting subjects, such as are described by Ctesias and Diodorus.

The foundations having been dug down to in certain parts, it has been ascertained that they are formed of bricks about a foot square, united by a strong cement, and that they are in blocks, as if they had been sapped in all directions.

In a tumulus called Amram, to the south of Kasr, interesting discoveries have also been made. They appear to be the ruins of the dependencies of the palace, situated on the left bank of the Euphrates; and they contain numerous sarcophagi, in which were found skeletons clothed in a sort of armor, and wearing crowns of gold on their heads. When touched, the skeletons, with the exception of some parts of the skulls, fell into dust; but the iron, though rusty, and the gold of the crowns, are in a fair state of preservation. M. Freshnel thinks that the dead in the sarcophagi were some of the soldiers of Alexander or Seleucus. The crowns are simple bands, with three leaves in the shape of laurel on one side, and three on the other. The leaves are very neatly executed. Beneath the bands are leaves of gold, which it is supposed covered the eyes. From the quantity of iron found in some of the coffins, it appears that the bodies were entirely enveloped in it; and in one there is no iron, but some ear-rings, a proof that it was occupied by a female. The sarcophagi are about two and three-quarter yards in length, by between half and three-quarters of a yard wide, and are entirely formed of bricks, united by mortar. In addition to all this, a tomb, containing statuettes in marble or alabaster, of Juno, Venus, and of a reclining figure wearing a Phrygian cap, together with some rings, ear-rings, and other articles of jewelry, has been found, as also numerous statuettes, vases, phials, articles of pottery, black stones, &c., &c., of Greek, Persian, or Chaldean workmanship. [Lon. Jour.

THE HISTORY OF SERMONS.

When shall the world be favored with a history of the pulpit, and who will write it? Such a work is a great desideratum, and, well executed, might prove of incalculable value. The world is full of material, which only needs to be collected, sifted, and arranged. Let some one of our men of might gird himself for the task.

One chapter in such a work, or perhaps more, should be given to the origin and history of sermons, and curious indeed would be its developments; especially if all their secret history could be made known. Let us give two or three facts, which may go to show somewhat of what we mean:—

One of the most beautiful and popular sermons of Robert Hall is the one occasioned by the death of the amiable Princess Charlotte, who died in 1817—a sermon which he had not even thought of delivering an hour before its commencement. Devoted to his duty, this eminent man seldom looked at a newspaper, and was supremely ignorant of passing events, so that he was not aware of the time when the Princess was to be buried. The funeral ceremony took place on Wednesday evening, just at the time of Mr. Hall's weekly lecture. Royal bereavment generally have attention paid them from the pulpit, especially at the hour of interment, but the thought never occurred to Mr. Hall that anything more than an ordinary service would take place at Harvey Lane. On his arrival there, as usual, behold, the whole house was lighted up and crowded. 'How is this, sir?' asked Mr. Hall of one of the deacons. 'What does this crowd mean?' 'Why, sir, the Princess Charlotte, you know, is buried this evening, and the people are come to hear your funeral sermon for her.' 'Well, sir, I am very sorry, but I had entirely forgotten it; ask Mr. —— to introduce the service, and I will sit down in the vestry, and endeavor to think of something to say.' The substance of the sermon on the topic, which appears in the first volume of his works, was the result of half an hour's reflection; the sermon was afterward written and published, and produced great effects. The widowed Prince described it as the best of all sermons sent him on the occasion; and another eminent man thought that the production of such a sermon went far to account for the mysterious removal of the Princess.

Much smaller events than the removal of the great have suggested good sermons. The admirable discourse of "Walking by Faith," the first sermon by Fuller, owed its origin to a smaller matter. It was delivered at an annual meeting of the Northamptonshire Association, at whose request it was printed. Like the sermon of his friend Hall, not a word of it was written till after its delivery. On his way to the Association the roads in several places were flooded, arising from the recent rains, which had made the rivers overflow. Mr. Fuller came to one place where, the water was very deep, and he, being a stranger to its exact depth, was unwilling to go on. A plain countryman, residing in the neighborhood, better acquainted with the water than the preacher, cried out, 'Go, on, sir; you are quite safe.' Fuller urged on his horse; but the water soon touched his saddle, and he stopped to think. 'Go, on, sir, all is right,' shouted the man. Taking the man at his word, Fuller proceeded, and the text was suggested, "We walk by faith, not by sight."

[National Magazine.

A GIRL'S WISDOM AND EARNESTNESS.

About twenty years ago, the committee of the Bible Society, at the suggestion of the Rev. Hugh Stowell, unanimously resolved to present to every emancipated negro, capable of reading, a New Testament of suitable size. A special fund was raised for this purpose, and public meetings were held in many parts of England and Wales in furtherance of this design. On the morning after one of these meetings at a town where Dr. Steinhopff was the guest of a friend, one of his little daughters, accompanied by two or three of her younger sisters, presented him with a sealed packet, requesting it might not be opened until he should have left the house, saying, "We hope it may be accepted as a small contribution from four little girls, to assist in the supply of the Holy Scriptures to the poor negro children in the West Indies." Her parents had left the room, but there was a gentleman present who had breakfasted with them—an intimate friend of the family—who listened to the words of the dear child with marked interest. That gentleman was Dr. Steinhopff's only companion in a long journey during the rest of the day, and shortly after taking their seats in the coach, the seal of the little packet was broken, and to his surprise, the Doctor found that it contained nearly *five pounds*. On his alluding to the scene they had just witnessed, his companion's eyes filled with tears as he said, "Yes, sir, she is indeed an interesting child; but she is much more, for she is a pious Christian." And after a pause, he said, with evidently deep feeling, "To that child, sir, I am indebted for all my happiness upon earth, and all my hopes for eternity." He added, that he had been connected in business with her excellent father, but, unlike him, was not a believer in the truths of the Bible, and had made no secret of his unbelief. On one occasion, this dear child, then only nine years old, was present when her father was endeavoring, but in vain, to convince this gentleman of his fatal error. When the painful conversation ended, and her father had left the room, she asked this gentleman to take a walk with her in the garden; and when no one could overhear them, she inquired whether she might ask him a question. "Certainly," he replied; "any question you please." "Then," said she, "have you ever read the New Testament through with a desire to understand it?" "No," he answered, "I never have." "I thought so," said she; "for I am sure you would not have spoken of it to my father as you did just now, if you had." And in an earnest manner she added, "Oh! do read it, and do wish to understand." His concluding words were, "My dear sir, that child's entreaties and tears did far more than any argument had ever done; they led me to the Bible, and the Bible led me to my Saviour."

A HAPPY HINDOO GIRL.

Elizabeth Ann, a little East Indian girl, attended for a considerable time at the mission day-school, Bellary. She was always very obedient to her teacher, and tried to get on nicely with her lessons. She was remarkable for an amiable and affectionate disposition, and was much loved by all. But at length she fell sick, and for many days was very ill. Amid all the pain, however, which she suffered, she never complained, but bore it with patience, because she knew that it was God who afflicted her. She had no wish to recover, and seemed to think that God was going to take her to heaven; and this thought made her very happy. She knew that she had been a great sinner, but she knew also that the blood of Jesus could take away all sin. At one time she said to her mother, "O, mother, I have been a very wicked girl; but were not Mary Magdalene, and Paul, and Manasseh, pardoned?" Before her mother could answer, she cried out, "Yes, Lord, I believe it, for thou hast pardoned me." She then spoke many sweet words about the Saviour. At another time she said, "Don't cry for me, mother; I am going to my Father in heaven; Jesus will come, yes, he will come and take me to himself." To a friend who called to see her, and who directed her mind to the tender love of Jesus, in the midst of sorrow and suffering, she said, "O my Saviour, my Saviour!" She then said, "Pray for me," and during the time prayer was being offered, she lifted up her hands and cried, "O Lord, undertake for me."

A day or two before her death she said, "Mother, I am going; God bless you!" Her mother rejoined, "My poor child!" She replied, "No, [illegible] going to my Father in Heaven." She then turned to her brother and said, "God bless you, and you too, sister;" and to several others who were in the room, she said the same thing. She then appeared to be in earnest prayer that God would bless them all, and repeated these words: "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come; yea, come, buy wine and milk, without money and without price." She also repeated many favorite hymns, with which her mind was well stored. The last words which she was heard to say were, "My Father! my Father!" and thus her happy spirit took its flight, to be forever with the blessed Saviour, who had redeemed her, and washed her in his own precious blood.

Are you not ready to say, "Let me die the death of the righteous, and let my last end be like *hers!*"

THE JOY OF BENEVOLENCE.

Let any one for a moment look outside of himself—lose sight of self-aggrandizement, and embrace within his wishes simply the happiness of others, and immediately his nature rises above its sordid self, assumes its native beauty and majesty, is reänimated with a spirit of joy, and proclaims to the glory of God, its author, that existence is a blessing. How much, then, do we lose in our intercourse with the world, how much of the comforts of Christianity, when we forget that to give is more blessed than to receive? Andrew Fuller, at one period of his labors with the church at Kettering, devoted much time in an effort to remove the doubts and administer to the comforts of his flock. But their complaints, after his utmost endeavors, being unabated, he was at a loss what to do next. Just at this time he became interested and actively engaged in the India Mission. His church followed his example and lent their aid to this great cause. Immediately the cry of despondency was hushed, and his people enjoyed fully the comforts of Christianity. "Freely ye have received, freely give." [Indian Advocate.

A WORD TO IDLERS.—A person once called and introduced himself by saying, that "he was come to spend an idle hour with Mr. Benson." "Be assured," said that eminent man, "that Mr. Benson has no idle hours to spend. He never has any idle hours. From seventeen to eighteen hours he spends every day, either in reading, studying, writing, praying, or preaching. Besides, he is going to preach this evening; and he mostly spends an hour upon his knees before he goes into the pulpit." With some degree of confusion the person withdrew; and it was hoped that he learned, by the mode of his reception, never again to disturb ministers when they are preparing to preach, or to imagine that they have idle hours to spend with idle people who are not conscious of the value of time.

It is a ridiculous thing to be miserable beforehand, in fear of misery to come, for a man loses the present, which he might enjoy, in expectation of the future. Miseries are endless, if we stand in fear of all possibilities.

The Sabbath Recorder.

New York, November 10, 1853.

MIXED MARRIAGES.

The Apostle says of the married woman, that "if her husband be dead, she is at liberty to be married to whom she will, only in the Lord." 1 Cor. 7: 39. The qualifying expression, "*only in the Lord*," shows that she is to marry only a Christian; no other meaning can fairly be given to it. For the Corinthians had submitted the question, whether those who had unbelieving or idolatrous partners should abandon them. They doubted whether a Christian might even *retain*, as husband or wife, one who was an unbeliever. To be satisfied about it, they consulted the Apostle. His answer was, that the Christian husband should not put away his unbelieving wife; that the Christian wife should not depart from her unbelieving husband; that the unbelieving party was no more unclean to the other, than the unbelieving children were to their believing parents. Thus he decides that, where the relation already exists, it is not to be ruptured upon the reception of the gospel by one of the parties, but to be maintained in the hope that it may prove the means of salvation to the other also. But if death has dissolved the relation, rendering it lawful to the survivor to enter into a second marriage, then by all means let the new connection be "only in the Lord," that is, only with a believer.

Now no imaginable reason can be assigned why a widow should be restricted to a believer in marriage, which does not apply with equal force to those who form the connection for the first time. Besides, God has always frowned upon the marriage of "the sons of God" with "the daughters of men." Gen. 6: 2. His ancient people were expressly prohibited from entering into such connection. Deut. [illegible] The violation of this law by Solomon was the means of turning away his heart from the worship of Jehovah. 1 Kings 11: 4. And indeed we think it may be set down as one of the most fruitful sources of religious declension which affects the church of God in these days.

It is next to impossible for a man to maintain the family altar, and train up his children in the nurture and admonition of the Lord, when the wife is in heart opposed to such things. The affection which he bears for her, the desire which he feels to render her home wholly agreeable, and his repugnance to any thing like conflict with one whose sympathy and smiles are every thing that he can rely on to render his earthly life pleasant, will sooner or later prompt him to relax his diligence. He feels, too, that it is a vain effort to lead his children in a way that the mother disapproves, or in reference to which she, at best, is indifferent. Her influence is that which moulds their young minds—her example that which they imitate. He cannot counteract her influence. She baffles his utmost skill, and at last he feels that it is useless to strive any longer, and gives it up altogether.

To the woman who has an ungodly husband, it is worse still. On the supposition that she is a living Christian, how desolate her home must seem, that is not at the same time the welcome abode of her Saviour also! O how painful to find, by daily experience, that, though her husband has a home for his wife, he has none for his wife's Saviour! He erects no altar to the God she worships; he maintains no form of family prayer; never asks a blessing at table; never calls his household together to instruct them in heavenly things; never talks to his children about God and heaven; cannot enter into her religious feelings, nor appreciate them; in short seems to be living without God in the world. We say, *her home is desolate*; for that place is desolate where Christ does not manifest his presence, no matter how sumptuously it may be furnished with things that gratify the flesh.

Now we say, that a woman who has given herself to Christ, has no business to place herself in such a situation. It is hard work enough to maintain the Christian conflict, even though aided by all the advantages of a godly home. Immeasurably is the difficulty increased, when home influences are all against her. A Christian woman has no business to put herself in a family, even temporarily, which will endanger her growth in the divine life; much less is she entitled to put herself in such a situation for life. "Seek first the kingdom of God," is the principle by which she should be governed in contracting matrimony, as well as in other undertakings. Does she sincerely pray, "Lead me not into temptation?" Why, then, does she wantonly run into temptation? She will not—she cannot—till she has 'left her first love.' It is only when religious zeal has somewhat declined, and worldly pleasures begin to fascinate the heart, that our young sisters are willing to ally themselves to those who have no fear of God before their eyes.

We cannot write as much as we would on this point, lest we should become lengthy. But, before closing, we would add a word in reference to the intermarriages of our people with those of other denominations. Now we have not a word to say against the general piety of those who differ from us. The excellent of the earth are not exclusively among Seventh-day Baptists; they are found among all denominations. But we never see or hear of a Seventh-day Baptist contracting marriage with an observer of the first day of the week, without the most serious apprehensions, that the final result will be an abandonment of the Sabbath. Indeed, our denomination has lost as much in this way as almost any other. Even our young men run great risks, when they take such a step; but far greater is the hazard to our young women. If they make dutiful wives, they must come under subjection. Eph. 5: 22, 23. The husband is the ruler of his own house, and if he says that no work shall be done on Sunday, it is the duty of the wife to submit. She is not bound to submit so far as to put her own hands to work on the Sabbath, it is true; but if her husband chooses that work shall be done on the premises, and brings on a company of men to do it, for whom meals must be prepared, she has no alternative but to submit to see her house a scene of busy toil during all the sacred hours. If the husband chooses to call his children into the work also, it is not for her to oppose; she must yield. And however determined she may be, at first, never to pollute her own conscience, she finds, at last, that her resolution is giving way. She grows weary of the struggle; she abandons the Sabbath; and comforts herself with the hope, that she can get to heaven by doing as Christians of other denominations do.

This is not a fancy sketch. We could cite a number of cases that have fallen under our own observation, confirmatory of what we say. And we must say, in view of every thing, that we hereby enter our solemn protest against the intermarriages of our own people with other orders, especially in the case of females.

T. B. B.

OUR MISSION TO PALESTINE.

As the day draws near when our missionaries are to sail 'to the land where the patriarchs rest, where the bones of the prophets are laid,' let us as a denomination come up nobly to the work of fitting out our brethren and sisters, so that when once there, they may have every thing necessary, and give themselves wholly to the work.

The implements for agriculture in that country should be like our own; therefore, let our brethren who are farmers, and have on hand any spare farming tools, or who may suggest what may be needed and would be best to have purchased, at once inform the Committee how much they can furnish, &c.

Brethren who are carpenters, can you send us a saw, bit, or augur, or any tool which may be needed in the erection of buildings? Cannot other mechanics render essential aid in this way, and not feel it themselves?

And then, again, our sisters are to be fitted out for keeping house and entertaining strangers; their home is not only to be the home of the Arab, but also of the kings and princes of the East who may visit that country. Therefore, let the sisters see what they can spare to render their home in Palestine pleasant and agreeable; and at once look over, not only their closets, but also their wardrobes, and lay by for this purpose such useful articles as they can spare, and which may be needed.

Let us awake at once to the claims upon us, and let our missionaries have not only the needful articles, but the pleasing reflection, that the denomination enters heartily into the measures for sustaining the mission.

THE COMMITTEE.

THE SCHOOL AT SHILOH, N. J.

SHILOH, N. J., Nov. 3, 1853.

It is well known, as far as the community are acquainted with Shiloh, that a Classical School has been in operation here for five years past. It was established by the energetic and persevering labors of E. P. Larkin, and he had the charge of the school for three years. It was kept the first two years in the Lecture Room belonging to the congregation, with some private rooms for recitation and music. In 1850 the Seventh-day Baptist congregation built them a new house of worship, and gave the old house (being a substantial brick building) for educational purposes. It was fitted up at considerable expense for the convenience of the school, and has since been used for that purpose. An extensive scientific apparatus, with abundant material adapted to a full development of the sciences, has been procured. The last two years the school was under the instruction of Wm. C. Whitford and lady. They having left for other engagements and duties, the Trustees were successful in procuring the services of C. Rollin Burdick and lady, who are now in charge of the school, and who have thus far given very general satisfaction; and with the prospects we are somewhat encouraged. Though the number of students is not as large as would be desirable, it will be increased the winter term, which will commence December 15. They have employed Mr. Morton, who is a professor of Vocal and Instrumental Music, and master of his profession; and he now has interesting classes in those sciences. Should any of the young gentlemen and ladies from abroad wish to avail themselves of the advantages that our school affords, we would be happy to extend to them all its facilities. Believing that we have ample accommodations and competent teachers in all the branches to be taught, we do not hesitate in recommending it to the patronage of an enlightened public.

W. B. GILLETT.

THE RUPTURE BETWEEN TURKEY AND RUSSIA.—In the opinion of Mr. Layard, the great explorer of the ruins of Nineveh, as stated by him in Parliament, the disturbance between Russia and Turkey has had a good deal to do with the liberality of the Sultan towards the Christians of the Protestant faith in his Empire. The teaching of the American missionaries is felt, he says, more or less, in every considerable town in the Sultan's dominions. The converts were sometimes subjected to trials and persecutions from the heads of churches to which they originally belonged, until by the efforts of the British Minister they were recognized by the Porte as one of the religious sects of the Empire. As the spirit of religious inquiry extended among the Greeks, the Greek clergy became alarmed, and, backed by the Russian Mission, have done all in their power to check the movement; and the Czar being the head of the Greek church, has been endeavoring by his hostile exertions to take revenge on the Sultan for his commendable conduct towards Protestant sects.

A MISSIONARY DEMONSTRATION.

"A Missionary Demonstration," so called, under the direction of young men connected with the Methodist denomination, was held on Fourth-day of last week, afternoon and evening, in Metropolitan Hall, New York. In the afternoon, the Hall was filled to overflowing, mostly with children, for whose special edification several addresses were delivered, they themselves doing the singing and taking up a handsome collection. In the evening, a large, intelligent, and enthusiastic audience, filled the Hall, and listened to missionary addresses by Bishop Waugh, Rev. Dr. Thompson, President of the Wesleyan University, Bishop Simpson, Rev. R. S. Foster, and Rev. Mr. Taylor. We copy from one of the daily papers a portion of the report of Bishop Simpson's address:—

Was the excitement caused by the demonstration of the day merely temporary, or did it possess those elements which would ensure its perpetuity? He believed that the missionary cause would prosper, even were it a purely human enterprise, because it is identified with many of the best instincts of humanity. Some of these instincts he enumerated: First, our Sociability. It is not possible for man to live alone—we find our chief pleasure in society. Christianity brought mankind together. Secondly, our Curiosity. All men were by nature inquisitive. Without constant communication this craving after knowledge could not be satisfied. The religion of Christ was a uniter of nations. Thirdly, our Sympathy. We pitied the suffering heathen. Thus was this holy feeling on our side. Fourthly, our Love of the Heroic. A Missionary was a greater hero than Cæsar or Alexander. But we had other prompters around and above us. Every day we were reminded of other nations. Our tables and our persons were covered and our stores were filled with foreign productions. Every advance of science brought us into nearer communion with our brethren abroad, both benighted and enlightened. The friends of science and literature, too, were interested in our cause; for a knowledge of the theories of Newton and La Place, and the thoughts of our manly literature, followed the Missionary's footsteps. It was for the interest of science to bring men together, that thereby the intellects of the thinkers of all nations might be employed in extending the empire of Mind over Matter. Our great discoveries—of the Daguerreotype, for example, the optic lens, and the telegraph—were the joint production of America, England, France, and Holland. In the world of matter, the greater number of plates that are put in an electric battery, the greater is the power acquired. So in the realms of reason. The greater number of minds that are brought to bear on any subject, the more rapidly is darkness dispelled from it. Christianity would unite the spiritual lights of the earth. From the North and South, from Europe and Australia, from Asia and America, and the isles of the sea, would the men of intellect come on a mission of death to spiritual darkness—dispelling and to dispell.

But besides these instincts and interests, we had stronger assurance of success; this, namely: Because the sovereignty of the Saviour requires it; because the heathen are his possession. God has said that even as HE lives the whole world shall be full of HIS glory. Conquer it, then, young men, for God!

RELIGION IN CALIFORNIA.

Rev. J. H. Brayton recently delivered a lecture in New York on the religious condition of California, an abstract of which we find in one of the daily papers. The lecturer commenced by remarking that the finger of Providence was evidently concerned in the events which occurred in 1848 in connection with this western settlement. In that year a contract was made by the United States Government with the Pacific Steamship Company, for the transmission of mails. Early in May of the same year peace was declared with with Mexico, and California became one of our possessions. In that or the succeeding week gold was discovered; and it was about this time that Missionaries commenced their work in that country, having arrived there before obtaining intelligence of that event.

It was in the Union Theological Seminary of New York that a fellow student first had his attention turned to that field as one that would hereafter become of great interest and importance. He, in company with a classmate, enlisted in the Home Missionary Society, and had just obtained the appointment to proceed thither, when the news of the discovery of gold reached this coast. There could be no clearer evidence of the direction of Providence in this matter, than that the population who rushed there at the cry of gold should be met by the preachers of the Gospel. Besides those who went from this part of the country, the Rev. Mr. Hunt, who had charge of a church at Honolulu on the Sandwich Islands, whose members flocked to San Francisco, joined in the missionary work in that city. This was the commencement of the missionary enterprise in California.

After describing the harbor and city of San Francisco, the lecturer proceeded to describe the land in the neighborhood as most beautiful and fertile. It was impossible to conceive of any thing more exquisitely beautiful than those valleys, when adorned with all the verdure of spring. The slopes of the hills were covered with green, consisting either of wild oats or wild grass, studded here and there with proud and lofty trees, and richly interspersed with nature's choicest ornaments, flowers and shrubs. The country around the city, for fifteen or twenty miles, was of the most attractive character, and well adapted for villa residences and excellent homes.

One hundred and twenty miles up the Sacramento River stood the city of Sacramento; and along the coast for seven or eight hundred miles there was a country, bounded by the high mountain peaks on the north and the Sacramento valley on the south, which was hemmed in between the hills, and was overflowed during the winter and spring. On the San Joaquin River stood Stockton, and in addition to the principal towns were many smaller ones, rising in various parts of the country. Auburn and Culloma, where gold was first discovered, were places of considerable interest. At first, the inhabitants of these towns were exceedingly uninviting, and their morals of the lowest description. But during the last five years, great improvements had been effected in this respect.

To the Rev. Mr. Taylor, a Methodist Missionary, was due the credit of being the first to raise his voice in the plaza of San Francisco, in the praise of the living God. He commenced first by giving out a hymn and singing it himself. This attracted the attention of the bystanders, and in a short time he was joined by a considerable number of that mixed population. He availed himself of the opportunity to proclaim to them the truths of the Gospel, and after continuous efforts he succeeded in securing the attention of the more serious portion. This humble beginning was succeeded by more systematic efforts, and the establishment of a church. The Rev. Mr. Hunt soon commenced preaching in a small room in the same city, with services of a very simple nature. It was gratifying to see that now these cities and towns contained many churches, with their beautiful white spires, bearing substantial evidence of the success which has attended missionary labors in that country.

Cities and towns which a few years ago were composed of the humblest tents were now being constructed of substantial brick, and the streets were presenting so much the appearance of our own eastern cities, that were it not for the absence of friends and the superior character of the climate, it would be easy to imagine one's self at home.

During his stay in the country, Mr. Brayton had met with several instances of monomaniacs, or rather he should say moneymaniacs. One was that of an old gentleman from Philadelphia, who had conceived the idea of a revelation, made to him in a dream, of a lake with sands of gold, which he believed he should find somewhere between the hills. He succeeded in converting hundreds and thousands of people to his faith, who followed him over hills and through ravines several hundred miles, till at last, losing their confidence in their new prophet, they attempted to make him a martyr to his delusion. He, however, escaped from their violence, and his disciples returned to their homes.

The Sunday was observed there in a very different way from what he had been accustomed to. At one place where he was preaching he found that two auctioneers were rivaling him in their attractions. Some of the people would stand and listen to his preaching for some time, and then would divert their attention to the proceedings of the auctioneers, who were expending their eloquence in praise of the horses and cattle which were being exhibited before them.

There were nearly a hundred thousand Mexican Catholics, twenty-five thousand Chinese, and a vast number of various other nations, now resident in California; and, although the state of society there was bad—although gambling was carried on to a fearful extent, and other vices existed which were deeply to be deplored—these were being subdued by the influence of enlightened Christianity, and California might be pronounced as better than either India, China, or any of the Pagan nations. Political corruption, however, was the most difficult to be removed. He believed that California would ere long become the great center of missionary operations for the conversion of the Pagan world. A few years ago it was difficult to find one in twenty of the settlers who did not intend to return to their homes, but now there was scarcely one in twenty who had not determined upon remaining there, finding that the seasons were pleasanter than in the Eastern States, and the scenery more inviting and more grand.

RELIGION AND TEMPERANCE.

The following excellent Resolves were unanimously adopted by the Southern Church of Western Pennsylvania at its late Synodical Convention at Lewistown, Miffin Co.:—

Whereas, Universal experience has proved Intemperance to be one of the giant evils of the world, spreading its baneful influence not only over the destinies of individuals, but also of families, of churches, and of nations: *And whereas*, the manufacture and traffic in intoxicating liquors as a beverage, which are the grand means of perpetuating this curse of humanity, have been legalized by legislative action and license, and all moral influence has, after ample experiment, been proved inadequate to the suppression of this evil: *And whereas*, an effort has for several years been in progress, by the philanthropists, patriots and Christians of our land, to exterminate it by prohibitory legal action, which a kind Providence has crowned with signal success in the State of Maine and elsewhere, reclaiming to his right mind the deluded inebriate, and spreading peace, joy, and domestic comfort, over multitudes of families before steeped in destitution, misery and degradation: therefore

Resolved, That this Synod cordially approves of the effort now in progress in our commonwealth to secure the enactment of a prohibitory liquor law, as the only effectual remedy for the curse of Intemperance.

Resolved, That in view of the solemn fact revealed to us in God's Holy Word, that "no drunkard shall inherit the Kingdom of God," the responsibility for this evil is distinctly brought within the province of the Christian Ministry and Church, and that we, as Ministers and lay representatives of the church, will do everything in our power, by Christian and lawful means, to secure the enactment of such a law, and to promote and preserve such a state of public opinion as will secure its faithful execution when enacted.

BAPTIST CHURCH ERECTION.—At the General Convention of Baptists, held in Troy last May, a resolution was adopted to enter upon the collection of a permanent fund for aiding feeble churches in the erection of edifices for public worship, and it was referred to the Home Mission Committee to devise a plan for the fund and its proper distribution. This Committee have recently matured their plan, which embraces among its features, proposals to make the fund in part permanent, using only the interest, and part circulating, as the donors shall designate; appropriations to be made only to make the last payment on any church edifice; and will be made either in the form of loans, or donations, according to circumstances. Before the appropriation is made, it is proposed to require that the church shall be finished, without any incumbrance, and will be kept insured for at least one half its value. The monies are to be collected as the ordinary Home Mission funds—contributions being available for making like members, &c. No specific time for collection is appointed, nor is any definite sum fixed upon—though the original action at Troy contemplated, we believe, the sum of $50,000. The Lutherans, it will be remembered, have resolved upon raising a fund of this description, $50,000. Thus the fourth denominational movement for this great want of the age is inaugurated.

MISSIONARY FAREWELL.—A party of Episcopalian missionaries being about to sail for Shanghae, a farewell meeting was held in New York on the evening of the 4th instant. The party consists of Bishop and Mrs. Boone, J. T. Points, Tong-Chu-Kiang, Ne-Boo-Boo (female,) Miss Wray, and Miss Conover, the latter two now going out for the first time. Addresses were delivered by Bishops Wainright and Hawes, Rev. Drs. Nevins and Hawkes, and Mr. Tong-Chu-Kiang, a native of China, and a convert to Christianity, who accompanied Bishop Boone on his visit hither. Mr. Tong is a very young man—we should think about 20—and was dressed in his native costume, and spoke in very good English, to the following effect:—

MY CHRISTIAN BRETHREN: I shall speak but a very few words. I am gratified to see what I see, and hear what I hear. I never expected, in my own country, to see such things. I have seen this country and I have seen its people. It is a great country, and the people are a wise people. They are not a wise people of themselves, but because they know God—the true God—the Christian's God. I was at one time an idolater; but now my eyes are open, and I see the great difference between Christianity and idolatry. I am now happy. My heart burns with love. I wish all my country people would know God and be happy. You have done much for us. I hope you will continue the ministrations of your ministers, and teach us—teach us salvation and sanctification. I have now seen and heard, and I shall go to the work, to which I have been called, with vigor and great strength. Now is the time to help my country. The Revolutionary movement there embraces the principles of Christianity. I thank you for what you have done. Do more.

Previous to the dismission of the congregation, plates for subscriptions in aid of the China Mission were passed round, and $650 were collected.

JAMES G. BIRNEY.—James G. Birney, once the Liberty-party candidate for the Presidency, is spending the autumn and winter in Philadelphia. Mr. B. owns a respectable property near East Saginaw, Mich. *The Enterprize* of that town says:—

"Something of the nature of a paralytic stroke has somewhat impeded the use of his limbs, and renders it difficult for him to articulate distinctly; yet he walks erect with dignity, and presents a very healthy and agreeable appearance. The profession of the law, in which he has stood eminent, he now devotes scarcely any attention to; though it is said that many of his neighbors are occasionally indebted to him for very valuable legal advice, for which no charge is made. Though a decided opponent to human Slavery, he is not the fanatic which many unacquainted with him take him to be. Mr. Birney's claims to the Presidency were not considered to be valid, nor do his views appear to meet with general favor; yet he is a very estimable man, or his neighbors are egregiously mistaken."

MEANING OF "LIFE-MEMBERSHIP."—Not long since, an agent of one of the benevolent societies, called upon an individual who had on a former occasion, years ago, contributed liberally. He was told that his "cause was an excellent one," &c.; "but," added the individual, "I have constituted myself a *life-member* of your society, and do not expect to be called upon any longer for donations." "You have misunderstood the meaning of life-membership," said the agent. "Ah! how so?" inquired the benevolent gentleman. "Life-membership means that you are to *continue to give to this cause all your lifetime*, and to increase your donations from year to year as the Lord prospers you."

BARNES' NOTES ON DANIEL.—Leavitt & Allen, 27 Dey-st., N. Y., have just published a volume of "*Notes, critical, illustrative, and practical, on the Book of Daniel, with an Introductory Dissertation, by* ALBERT BARNES." The Introduction occupies some eighty pages, and has sections on the Life of Daniel, the Genuineness and Authenticity of the Book of Daniel, the Design and General Character of the Book, the Apocryphal Additions to it, the Ancient Versions, Exegetical Helps, &c. The Notes are marked by sound learning and practical sense, and embody the results of extensive research. As helps to the student of prophecy and history, they will prove invaluable.

EXEMPTION OF SLAVES FROM ATTACHMENT.—The Hartford Courant has the following, which the Louisville Presbyterian Herald copies without comment:—

"Considerable effort is being made at the South to exempt slaves from attachment for debt. Much is said on both sides. It is claimed by those who oppose the measure, that many men would turn all their property into slaves, and thus escape the payment of their just debts. On the other hand, it is thought that this would be an additional step towards connecting the slave with the estate, and that soon one could not be separated from the other. A kind master, even if he lost his property, would be enabled by this law to prevent his negroes from being sold. Any measure must be a proper one that will to any extent prevent the disruption of families now so common at the South."

EMANCIPATION OF SLAVES.—A Maryland paper says that John Fisher, Esq., of Westminister, recently gave freedom to his entire lot of slaves, five in number, four of whom, with quite as much furniture and money as would satisfy approachable fastidious white folks, removed to Pennsylvania. One of these four was held in the highest estimation by Mr. F., and thousands of dollars would have been no inducement for her sale. The fifth remains at home, preferring the steadfast assurance of a proper administration to his wants in slavery, than to buffet the adversities of life with his freedom, although he is a stout, athletic and healthy man.

PETITIONS AGAINST NUNNERIES.—One of the most important and most popular subjects which has come before Parliament in the course of the present session, is that of the confinement of young females in the nunneries. Without popular excitement, without public meetings or speeches, nearly five hundred petitions, signed by upwards of two hundred thousand persons, have been presented to the House of Commons on this question; and not only so, but the House itself has shown its perception of the importance of the subject, having twice defeated the Government, in the presence of Lord John Russell himself, on this very question.

"FOR SENATOR, NATHAN V. HULL."—Such an announcement we find among the Free Democratic State Nominations, under the editorial head of the *Genesee Valley Free Press* of Nov. 2d. Whether there is any prospect that this nomination will result in the temporary transfer of Eld. Hull's services from the Church to the State, we are not informed.

THE MAINE LAW IN WISCONSIN.—A letter from Eld. Stillman Coon, dated Milton, Wis., Oct. 26, 1853, says:—

"Our State is all astir on the question of the Maine Law. Mass meetings and lectures in its favor are as frequent almost as the weeks roll round, in nearly every village in the State. We are very sanguine that there will be a great majority in favor of the law."

PASTORAL CHANGE.—Eld. James Bailey has removed from Little Genesee, Allegany Co., N. Y., and taken the pastoral care of the church at Plainfield, N. J., where he preached last Sabbath.

NEBRASKA TERRITORY.—A Washington paper says that the organization of Nebraska, under a territorial government, can hardly fail to become one of the most important questions in issue before Congress at the next session. Immediately on the borders of Missouri and Iowa, the soil and agricultural advantages generally, including the supply of timber, are undoubtedly very fine, probably equaling those of any of the new States. As one goes west, however, the timber decreases, so that much of the territory is almost totally unfit for cultivation on account of its scarcity. Some of the tribes settled there are utterly opposed to being moved West, quoting Gen. Jackson's pledge given when they were located there, "that the country should be theirs while water ran and trees grew," in answer to persuasions to sell. Some few are willing to sell out entirely to the United States, while others will make a treaty of cession for part of their lands. At present, the wild Indians are bitterly opposed to Col. Benson's project of turning in upon them squatters from Missouri and Iowa, in opposition to the command of the Government of the United States; while the half breeds and civilized Indians, anticipating that such intruders cannot much longer be kept out, are becoming anxious for the prompt organization of a regular Territorial Government, which may have sufficient strength for the enforcement of the laws of the United States in that quarter.

RELIGIOUS INTELLIGENCE.

A Baptist Theological Seminary has just been opened at Fairmount, near Cincinnati, a new Gothic edifice having been erected for it, at a cost of $25,000. It is located on the summit of one of the highest hills in the vicinity of the city, and in full view of Cincinnati, Covington and Newport. Tuition is free to candidates for the ministry, and to approved applicants needing assistance an appropriation of $40 per annnm will be made by the Baptist Educational Society. The professors are all qualified ministers of the Gospel.

Rev. J. B. Burke, a Congregrational clergyman, recently from Scotland, who has been supplying the Methodist pulpit at Shelbourne Falls, Mass., for the past few months, has become a Baptist, and on a recent Sunday gave his reasons for his change of sentiments, at the Baptist Church in that place. He was then baptized by Rev. E. H. Gray, in the presence of a large concourse of people. He will be recognized as a Baptist minister, by public services.

Rev. Jean Vernier, having visited France and Switzerland for the purpose, has obtained two or three ministers of Christ, and five or six missionary schoolmasters, to labor among the French Catholics in Canada. A spirit of inquiry, says Rev. Mr. Wilkes, is awaking here and there among the more educated classes; the faith of some in Rome is shaken; the youth particularly, in instances not a few, are thoughtful and desirous to know the truth. "Surely, the Lord has purposes of mercy toward Popery-ridden French Canada."

"The people of Massachusetts," says Mr. Hotchkin, "think the 'Maine law' is too strict. But the Choctaws can put a stricter on a stricter, and still sustain it. It is now punishable with a fine of three dollars to bring a bottle of liquor into the nation. The penalty for the second offense is five dollars, and for the third ten dollars. These fines have been demanded and paid, principally the first. The next General Council will make the penalty for the first offense twenty-five dollars, and for the second, fifty. This shows some progress."

From reports presented at the Universalist General Convention held at Columbus, Ohio, last month, it appears that this denomination has at the present time in the United States, 1,097 societies, 836 houses of worship, 612 preachers, 20 periodicals, 10 academies or schools, 118 ecclesiastical associations, including State Conventions, Missionary, Tract and Educational Societies.

General Intelligence.

European News.

We have three days later news from Europe, a summary of which we give below.

The position of Eastern affairs remains unchanged. The declaration of war was to be read in all the Mosques on the 7th of October. Till the 25th of October was allowed for the Russian forces to evacuate the Principalities of Moldavia and Wallachia. The commander of those forces has given notice that he will evacuate only when "the Porte shall have given to the Czar the moral satisfaction he demands." Meanwhile, if attacked, he will defend himself. Voluntary gifts of all descriptions continued to flow into the Turkish treasury. Jewels, money horses, houses and lands, to an immense amount, were offered for the national service. Eight thousand "Redifs" were armed, clothed, and equipped, from the proceeds of one day's offerings. Military preparations continue with unabated spirit. The Turkish steam-frigates *Faizi*, *Bahri*, *Taif*, *Feridje* and *Medjedié*, have been sent to Beyroot, to take on board 12,000 regulars of the army of Syria. Orders had been given to call out 50,000 more "Redifs," exclusive of the reserves. Of these 50,000, 18,000 were armed and equipped by the city of Constantinople. *The whole enrolled themselves in one day*, and within one week, arms, clothing and horses were provided. Twenty thousand Druses, irregulars, under their Chief, Cheibli, who so long withstood Mehemet Ali, were daily expected to join the army of Asia. One half of the Turkish fleet was about to leave for the Coast of Asia, between Trebizond and Batoum. Two battalions of Chasseurs, armed and drilled on the system of the Chasseurs de Vincennes, had been sent to Omar Pacha, and a third was about to leave for Batoum. Orders had been sent to the Governor of Adrianople to send, without the least delay, to Constantinople the Circassian Chief, Sefer Bey, who had been residing in the former city. Hazzan Jazidju had marched at the head of 4,000 horsemen for the army in Asia, and it was stated that after retaining a sufficient force in Egypt, Abbas Pacha can spare 150,000 more men to the Turkish aid. In short, every exertion was making; but, as yet, the last call on the enthusiasm of the Mussulmans, the unfurling of the Prophet's standard, had not been made, nor was it intended at present to make it. The Turkish force now in arms is estimated, though somewhat loosely, at 300,000 men—namely, 120,000 between the Danube and the Balkan, 15,000 in Bostna, 6,000 near Pristina, on the Servian frontier; 50,000, who will be mustered within 20 days at Adrianople, and from 80,000 to 100,000 men on the frontier of Asia.

A young Polish Jew named Wolowski had been apprehended near Shumla; and on his person was found treasonable correspondence with the Russians. He was brought before Omar Pacha, who gave orders to hang him.

A Parliamentary return just published shows that in the year ending 5th January last, Britain paid out of the public treasury, £90,784 sterling for bounty and expenses on captured negroes, in prevention of the Slave-trade.

The ship Dalhousia, from Gravesend, 13th, for Sydney, sunk on the 19th, off Beechy Head. Fifty-nine lives were lost.

It appears that Miss Cunningham, the lady who was imprisoned in Tuscany for distributing Protestant tracts, was so ambitious of martyrdom that when the order came for her release she refused to leave prison, and had actually to be turned out. A private source informs us that this lady, of the "Cunninghames of Ayrshire, Scotland," is a lineal descendant of the Reformer John Knox, and was consequently bound to emulate her illustrious ancestor. We do not give this statement of genealogy for fact. Her persecutors will be made the subject of discussion in Parliament.

The earthquake already reported to have occurred in Greece, on the night of the 29th Sept., was more violent than at first stated. Shocks continued at intervals from midnight till 4 o'clock in the morning. All that was left standing of Thebes was completely demolished. Many of the houses of Chalcia, as well as a part of the fortress, were overthrown. Smaller shocks continued to be felt till Oct. 7.

The greater part of the population of Achaia and Patras are reduced to destitution by the complete failure of the currant crop. Accounts say that the yield is not one-fifteenth of an average, and that the loss to Greece will be equal to 200,000,000 francs—a manifest exaggeration.

California News.

By way of New Orleans, we have California news to Oct. 16th. Time between San Francisco and New Orleans twenty days.

Mining is said to have been quite successful for a while past, and nearly three million dollars in gold dust is reported as on its way to New York.

Murders and outrages were occurring throughout the State to an alarming extent.

The city of Sonora was destroyed by fire Oct. 3, and the loss of property will amount to one and a half million of dollars.

John Mitchel, the Irish patriot, who recently escaped from Australia, arrived safely with his family at San Francisco on the 12th of October. He last came from the Sandwich Islands.

The Supreme Court of California has made an important decision, declaring valid all grants made in accordance with the Mexican law. The effect of this will be to oust hundreds from lots held by them for years, and restore them to the original grantees. It is considered a death-blow to the squatters, and will cause millions of property to change hands by a mere operation of law.

From the Sandwich Islands the news is highly important. Dr. Judd had been removed from the office of Minister of Finance, and Elisha H. Allen, late U. S. Consul, appointed in his place. A decided step had been taken towards annexation to the United States. The French and British Consuls had protested to the King against such an act, and the American Commissinoers had replied in a firm but dignified manner. This movement had caused the greatest excitement in the islands.

In Yale College this year there are 27 Theological, 38 Law, 41 Medical Students, and 45 Students in Philosophy and the Arts. There are in the Classical Course, 100 Seniors, 100 Juniors, 108 Sophomores, and 135 Freshmen—total, 594.

Extremes Meet.

They did yesterday (says the N. Y. *Tribune*) within a stone's throw of our Office, just by the railing of the Brick Church, east of the Park.

Two late residents of the Celestial Empire, with shaved heads and long cues, dressed in their peculiar Chinese costume, were squatted upon the sidewalk, making earnest gesticulations to the passers-by, to induce them to purchase cigars. "Buy a smoke. Buy a smoke." This was the extent of their accomplishment in the English language. Poor unfortunate beings, thrown by chance upon this overcrowded City, just as winter is setting in, with no ability to support themselves, with no words to help them on in their traffic beside those three ones, "buy a smoke," how are they to live? Theirs is an extreme case—it is a hard case, and it is a pity they have none to direct and help them in an effort of honest industry to support life.

While the words "buy a smoke" were still echoing through our brain, calling up a train of sad thoughts connected with these Orientals, we heard another voice at our elbow, "Buy one." We looked around; extremes had met. Here stood a couple of North American Aborigines, inviting us to buy a pair of moccasins. As chary of their words, if they knew more, as the Chinese, they simply said, "Buy one," and held out their merchandise with a mute appeal to our sympathy for a poor, trodden down, rum degraded people, who have sunk to their present state through the effect of their association with civilized, christianized conquerors.

Two Chinese men from the most ancient empire in the world; and two Indian women from the uncultivated forests of a country only discovered by white men in the life time of the great grandsires of both; meeting here in this great Babylon, the site of which was covered with woods, and was the home of the red man, at a period when all the forests of China had been cut down and the land cultivated. There is a subject for reflection in this contrast, which we leave the rest of mankind to pursue for themselves.

A Case of Hydrophobia.—A letter to the N. Y. *Tribune*, dated West Killingley, Ct., Oct. 24, tells the following sad story:—

Mr. S. H. Hopkins, late of Providence, R. I., I., was bitten by a dog, not known to be rabid, on the 22d of July last. Mr. H. and his friends had fears for some weeks, but after the lapse of about three months, they began to hope that the time of danger had past. While on a visit to the house of his brother-in-law, Mr. L. Warren, of this town, during the night of Friday, the 21st inst., he was taken ill, and soon was attacked with nausea and spasms. Nothing decided was discovered in his symptoms until Saturday morning, when a tumbler of water being presented, he found he could not receive it, and even the sight of water caused convulsions. Medical aid was called, and it was soon ascertained that his was a *hopeless* case of Hydrophobia. He became the subject of violent paroxysms, which were relieved by lucid intervals until the 23d inst., about 3 o'clock, P. M., when he expired. His age was about 27 years. His sufferings were indescribable, and such as to wear out and destroy a vigorous and very valuable young life in about 36 hours. His lucid seasons were remarkable for composure of mind and self-possession. He fully understood his case, made all necessary arrangements relative to his secular business, spoke cheerfully of his approaching end, took leave of his wife, and many other friends, who had gathered round him, frequently entreated them to be careful that he did not injure them during the fits, regretted that he could not avoid such contortions, and maintained a noble and Christian calmness to the end, which was peace.

Route to the Pacific.—From Central America, we have accounts of the negotiations between Mr. E. George Squier, as the agent of a Company of wealthy capitalists in this city, and the Government of San Salvador, with regard to a new channel of inter-oceanic communication across the territory of that State. This scheme has been for months in preparation, and seems to promise decided advantages over Nicaragua, Panama, Tehuantepec, Atrato, or any other of the various isthmus routes. The line on the Atlantic side is to begin at the Gulf of Amatique, or some other convenient harbor on the Bay of Honduras, and traverse the country, as directly as practicable, to the Gulf of Fonseca, on the Pacific. The distance from New York to the Atlantic depot of the road will be much less than the Tehuantepec terminus, to San Juan del Norte, or Aspinwall. The length of the road will be from one to two hundred miles; and the Gulf of Fonseca is far the best harbor on the Pacific, south of San Francisco. We are assured that, at a moderate calculation, the journey from New York to the California metropolis will be accomplished in less time by this route than by Vera Cruz, or even by Tehuantepec, supposing that line to be opened and worked with all possible success. Besides, the San Salvador route runs through a perfectly healthy as well as very beautiful country, where a road can be built without costing the lives of its laborers, and at much less expense than at Panama, Nicaragua, or Tehuantepec. [Tribune.

Death from Spirit Rappings.—The Buffalo *Courier* chronicles another curious and melancholy instance of the effects of belief in the so-called doctrine of Spiritual Manifestations. It appears that some few months since a young man and woman in Evano, N. Y., upon being informed by a medium that it was the will of the "Spirits" that they should become man and wife, although scarcely acquainted with each other, went before a Justice and were married. The woman, whose health had already been impaired by the exciting influences of "spiritual manifestations," grew worse, and finally died. During her sickness she was attended by a spiritual physician, under whose direction she would stretch herself upon the ground, face downward, remaining in that posture hours at a time, for the purpose of "getting the electricity from the ground," and go through various other equally absurd performances. Subsequent to her death the body showed no symptoms of decay, and was kept for a week or more without burial, owing to fears which her friends entertained that she was not dead. At length her physician and spiritual friends quieted all doubt, by asserting that her spirit was too happy in the sphere where it had gone to return to the cares and pains incident to the flesh, and she was buried.

SUMMARY.

A Washington paper says that the Pension Bureau was, on the 1st inst., brought up to date, including Revolutionary cases. This is the first time, in many years, when the desks of all the employees of the office have been in such condition that they could dispose of any and all calls upon them *instanter*, as it were. Up to the 1st inst., more than 4,000 claims under the law of February 3, 1853, which grants pensions to the widows of Revolutioners who married subsequent to 1800, and to widows and orphans of those serving in the war of 1812, and the Mexican war, were examined. Of these, 2,720 have been allowed, 1,450 of them being Revolutionary cases, and 1,270 of the latter classes.

The *Herman* (Mo.) *Wachenblatt* speaks of the Wine harvest in that quarter as being all that the cultivators could ask. No estimate has yet been made of the quantity made, but it is already clear that it is large. In some vineyards the grapes have ripened slowly, and thus required a great amount of labor in the gathering; in others, almost all at once, but in both cases the fruit has been of an extra quality. Most of the farmers in that neighborhood now devote an acre or two to Wine, and find the progts about equal to those of the rest of their farms. The quality of the Wine this year is excellent.

The farmers in Allegany County, N. Y., have been favored with fine weather to secure the fall crops, which have all been secured in good order. Corn in that County is good—near a third better than the previous year. The Potato crop is fair; the rot has injured some crops, mostly on moist or wettish land. Those planted on dry gravel land are not much injured. The average yield is about one hundred bushels per acre, of sound tubers. The Wheat crop is a fair average crop. Oats fair. Some pieces, late sown, were injured by drouth; average yield probably 35 bushels per acre.

It should be generally known, that any document which contains writing over an erasure made with a knife or in any other manner by which the word or words originally there are prevented from being understood, is deemed invalid in the Executive Departments at Washington, until satisfactory explanation shall have beed made; and nothing except positive legal testimony is taken for such explanation.

The following is an abstract of the business of the Pension Office for the last month, (October,) 1853. Number of bounty land claims examined, 9,163; warrants issued, 2,481; pension and half-pay claims examined, 1,616; pension and half-pay certificates issued, 574; letters received, briefed and registered, 4,369; written, 3,916; recorded, 2,952; copied, 1,031; sent from Pension Office, 10,312.

A letter to the editors of the New Orleans *Picayune*, says the orange crop in the parish of Plaquemine will far exceed the crop of last season. The trees are so much loaded that branches are often broken under the weight of the precious fruit. Farmers generally ask from eighteen to twenty-five dollars per thousand for their crops.

The Lands occupied by the Hungarian exiles at New Buda, Iowa, granted to them by President Fillmore, subject to the approval of Congress, were recently about to be put up at public sale by the United States officers, but the exiles asked for delay until the next Congress could have time to act, and it has been allowed to them.

A London tradesman has taken out a patent for a new sort of hat, with ventilation in the sides of the crown, near the band, and not by a hole in the top. Baldness is frequently produced by our close hats, which, in a hot day, operate like a tight cylinder for receiving and condensing hot air. Headache, too, is a common effect of tight and unventilating hats.

Said a preacher in one of the city stations recently, at the close of the morning sermon, "Brethren, I have been an itinerant preacher for over twenty years, and I never knew a revival to begin in any church without first having a revival in the prayer-meeting. We must begin there; get our souls, as Christians, revived and rebaptized, and then the work will go forward."

Fruit dealers in this City have sent agents through the western part of this State to buy up all the good apples they can procure at reasonable rates. We hear they are paying fifty cents a bushel. We suppose they will charge three or four times that when they get them here. Farmers of Ohio, Michigan, Indiana, etc., who have a good apple crop, may as well understand, that fruit is scarce and dear in this City.

A Washington report states that the Secretary of the Treasury had purchased of the holders in Holland the five per cent. loan of the Cities of Washington and Georgetown, amounting to $650,000, averaging six years to run, at 12 per cent. premium. What country was ever heard of, since the creation, excepting this, which paid off its national debt before maturity at 12 to 22 per cent. premium?

The Cholera seems to be quite fatal on board of emigrant ships from European ports to New York. The London packet ship Prince Albert arrived Thursday with 378 passengers, having lost thirty-five of the passengers and one of the crew on the passage, of Cholera—had five sick on arrival. The ship Forest King, from Liverpool, arrived on the 1st, with 589 passengers; lost thirty-nine by Cholera on the passage.

The schooner S. P. Burnham, from the Bay of St. Lawrence, bound to Gloucester, was struck by a heavy sea off Casina during the late gale, thrown on her beam ends, and Captain Atwood and four of the crew were washed overboard and drowned. The schooner lost her foremast, but the balance of the crew managed to get her into Tremont, Maine.

Jonathan Tibbetts, of Kingston, N. H., cruelly beat his wife and child on Sunday, while in a state of intoxication. She threatened to leave the house, when he told her he would shoot her if she did. She did leave, and he seized a gun and shot at her, twenty shot taking effect on her and her child. Their recovery is very doubtful. The murderer has been arrested.

While the U. S. Commissioner at Cincinnati, was recently giving a decision upon a motion for continuance in the case of Lewis, an alleged fugitive slave, the negro slipped out of court and escaped, the audience cheering as he left the door.

The descendants of Peter Oliver, Gov. Hutchinson, and one other ancient New England family, now residing in England, are said to be making ample legal preparations, through counsel in New York, for claiming real estate in Boston to the amount of $15,000,000. It embraces all the land from the corner of Milk street, across Fort Hill to Summer street, on the line of what was once known as Cow Lane, to the water. They also claim the whole of Lechmere Point, now East Cambridge.

There are published in California, says the Marysville *Express*, thirty-eight newspapers, twelve of which are daily, one tri-weekly, two semi-weekly, and the balance are weekly. Sixteen of these are printed in San Francisco, four in Sacramento, two in Marysville, two in Stockton, and two in Placerville. Three are printed in foreign languages, and two devoted to two different languages. Among them four are called Journals, eight of them Heralds, and two Republicans. Total weekly circulation, 160,000.

A dispatch dated Washington, Oct. 30, 1853, says: The Treasurer's statement exhibits the net amount of money at all the Sub-Treasuries and Mints, subject to draft, to be about $26,000,000. In New York, $7,700,000; at Boston, upward of $3,000,000; at Philadelphia, nearly $753,000; at Philadelphia Mint, upwards of $7,800,000; at New Orleans, upward of $1,100,000; at New Orleans Mint, upward of $3,200,000; at St. Louis, upward of $1,300,000; at San Francisco, upward of $1,400,000.

A daughter of Michael Youngs, aged four and one-fifth years, of Sussex, New Jersey, fell upon the floor with a needle two and a quarter inches long sticking in its apron, and which was partly driven into its chest and broken off. The doctor could not find the piece of the needle, and the child lingered in great agony for four weeks, when it died, and a post-mortem examination revealed a piece of the needle, one inch and a quarter long, lying loose in a large collection of matter entirely within the heart's substance.

The steam-tug Ajax left New York for Boston, just before the recent severe gale, for the purpose of towing a new clipper-ship to New York. After the gale commenced, she was seen in a crippled condition, since which no tidings have been received from her. It is generally believed that she foundered at sea, and was lost, with her entire crew of thirteen persons.

The New York *Reformer* says that at the cattle show and fair, held at Canton, St. Lawrence county, a spirited horse was exhibited, which, on passing an old man, was struck by him with his cane on the flank. The horse returned the blow with his heels with compound interest, and with such violence that the man died of the injury in about fifteen minutes.

The New York *Express*, in an article relating to the chiffoniers of New York, says: "We have seen able-bodied persons here gathering up the bits of cigars thrown into the gutters by the smokers, to be made, we suppose, into chewing tobacco for those who revel in the use of tobacco." Think of that, ye who are wedded to the weed!

Twenty-four hundred claims have been made upon the Department for pensions under the act of February 3d, 1853, granting pensions to the widows of officers and soldiers of the Revolution who were married subsequent to the year 1800. When the law was enacted it was generally supposed that there would not be more than three hundred claims in all.

The first mate and four of the crew of the British ship Liverpool have arrived at New Orleans. They report that the ship, which was bound from Shields to New York, foundered at sea, carrying down with her the Captain, (Williams,) his wife, a lady passenger, and thirteen of the crew.

A new-wheel barrow has been invented. It is very wonderful it has not been thought of before. The wheel is placed under the center, so that none of the weight of the load rests upon the hands. A man can wheel twice the usual weight.

Under the head of "Priestcraft," the Cincinnati Times states that "two Catholic Priests, at the Dayton Fair, were detected and fined for defrauding the Fair by passing their badges from the inside to their friends outside, through a knot-hole in the fence of the enclosure."

Chicago papers bring us the sad news of the death of Annie, the last of Mr. De Wolf's four children, who suffered from the dreadful accident on board the Bay State.

The first premium on woolen yarns, at the Plymouth County Agricultural Fair, was awarded to Miss Betsey Holmes of Marshfield, a lady 95 years of age.

An Excursion Train left Manchester, N. H., at 4½ P. M. on Wednesday, for the Crystal Palace, viâ Norwich, Ct., reaching this city Thursday morning. Fare for the trip, $5.

A party of six from Machias, recently visited Lake Sabio on a cranberry excursion, and after three days absence returned with sixty-five bushels of clean cranberries.

Mayor Park, of Alleghany City, and all his police, have been arrested and holden to bail for trial for compounding felonies.

LETTERS.

W B Gillett, R D Burdick, A A F Randolph, Stillman Coon, David Clawson, Geo S Crandall, Lucius Crandall, Charles Card, J Brand, N V Hull, C M Lewis, L C Rogers, P C Burdick, Joshua Clarke, Andrew Babcock, Maxson Saunders.

RECEIPTS.

FOR THE SABBATH RECORDER:

H S Berry, Westerly, R I	$2 00 to vol.	10	No. 52
S F Babcock, Ashaway, R I	2 00	10	52
R Langworthy, Potter Hill, R I	2 00	9	52
E D Barker, Mystic Bridge, Ct	2 00	10	52
D Rogers, 2d, New London, Ct	2 00	10	52
G F Lawton, Albion, Wis	2 00	10	20
Geo W Potter "	2 00	10	20
Daniel Noe "	2 00	9	52
Fitch Brown, Milton, Wis	2 00	10	52
N A Crossley, Sagerstown, Pa	2 00	11	20
A F Randolph, Plainfield, N J	2 00	10	52
Grace Ann Dunn "	2 00	10	52
J B Crandall, Brookfield	2 00	10	52
Jesse Burdick "	2 00	10	52
C V Hibbard "	2 00	10	52
M Saunders, Petersburg	1 00	10	43
T T Brand, Phillips Creek	1 00	10	52
John Woolworth, Alfred Center	3 00	11	26
Ezra Potter, Alfred	2 00	10	52
Riley F Burdick "	2 00	10	52
Lewis J Coon, Little Genesee	2 00	10	52
Palermo Lackey "	2 00	10	52
Charles Card, Troupsburg	2 00	10	52
Albert G Burdick, Ceres	1 00	10	26

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Mary Ann Babcock $1 00 Grace Ann Dunn $1 00

WILLIAM M. ROGERS, Treasurer.

New York Market—November 7, 1853.

Ashes—Pots and Pearls each $5 50.

Flour and Meal—Flour, 7 00 for Canadian, 6 87 a 7 00 for common to straight State and mixed to fancy Michigan and Ohio. Rye Flour 4 87 a 5 00. Corn Meal 4 25 for Jersey.

Grain—Wheat, 1 60 a 1 70 for white Canadian, 1 80 for white Genesee. Barley 81 a 86c. Rye 94c. Oats 45 a 46c. for Jersey, 47 a 51c. for State and Western. Corn 79 a 80c. for Western mixed, 80 a 82c. for Southern white and yellow. White Beans 1 25 a 1 50 for old, 1 50 a 1 62 for new. Black-eyed Peas 1 44 a 1 50 per bushel.

Provisions—Pork, 12 94 a 13 00 for prime, 15 75 a 16 00 for mess. Beef 6 00 a 6 25 for new country prime, 11 50 a 12 00 for country mess. Lard 11c. Butter 12 a 15c. for Ohio, 17 a 20c. for State dairies. Cheese 8½ a 9c. for Ohio, 9½ a 10c. for State.

Hay—62½ a 65c. per 100 lbs.

Hops—45 a 50c. for Western.

MARRIED,

In Brookfield, on the evening of August 6th, by Rev. E. S. Bailey, Dr. B. Brown to Miss J. A. Bailey, of the former place.

In Milton, Wis., Oct. 19, 1853, by Eld S. Coon, Mr. Abel Babcock, Jr., to Miss Loretta Olive Brown, both of Lima, Wis.

In Hayfield, Pa., Oct. 20th, 1853, by Eld. A. A. F. Randolph, Mr. William Deeter to Miss Lovina Lewis.

At Marlboro, N. J., on the 2d inst., by Eld. D. Clawson, Mr. Mark Noble, of Dorchester, to Miss Jane M. Long, of Hopewell, Cumberland Co., N. J.

DIED,

In Berlin, Rensselaer Co., N. Y., Oct. 26th, Wm. H. Hull, son of Daniel P. and Susan Hull, in the twenty-first year of his age. Brother Hull became a member of the Seventh-day Baptist Church in Berlin about a year ago, since which time he has given good evidence of a Christian hope, by great faithfulness in the cause of his blessed Redeemer. Consumption, the cause of this early death, began its sure work more than three years ago, while Mr. Hull was attending school at the DeRuyter Institute. He was thus obliged to leave his favorite studies, though reluctantly, indulging the vain hope of resuming them again. As a scholar, this young man enjoyed a reputation such as few of equal opportunities have ever merited. His design was to have entered college at the expiration of his academic studies, begun so prosperously, but closed so prematurely. Thus it is, that the high hopes of his early associates have been cut off; for the frost of death has nipped this tender bud, ere it had expanded into the blooming flower. Society has lost one of her noblest young men, whose heart beat with a generous philanthropy, whose countenance glowed with inspiring emulation as he prepared to enter the lists of competitors for the prizes of life. The church has followed to the grave one who gave her the pledge of his protection and support, and evidence of his ability to defend her sacred interests. But especially are the relatives of the deceased bereaved, in the death of one they had learned to love for his many virtues. Yet they mourn not as those without hope. He was patient in sickness, and triumphant in death.

"Peaceful be thy silent slumber,
 Peaceful in the grave so low;
Thou no more shalt join our number,
 Thou no more our songs shalt know.
"Yet again we hope to meet thee,
 When the day of life is fled;
Then, in heaven, with joy to greet thee,
 Where no farewell tear is shed." L. C. R.

In Plainfield, N. J., Oct. 29th, Emily Salter, daughter of Voorhes and Margaret Randolph, aged eight years, seven months, and twenty-six days. Her disease was enlargement of the heart. She left satisfactory evidence that she was prepared for her early fate, by possessing the love of God in her heart. L. C.

Receipts for the Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society has received the following sums since his last report in the Recorder:—

Waterford, Ct.:

L T Rogers	$5 00	P L Berry	$2 00
David Rogers	5 00	Oliver Maxson	2 00
D P Rogers	2 00	D B Irish	1 00
G C Stillman	1 00	Mrs Susan Rogers	1 00
Miss A F Rogers	1 00	Mrs T A Rogers	50
Mrs H Lester	25	Mrs D Rogers	5 00
Mrs L A Rogers	5 00	Collected in Church	16 00

The above to apply on life memberships of D P Rogers, L T Rogers, and Oliver Maxson.

Church at Pawcatuck, to constitute H W Stillman, E G Champlin, Jonathan Maxson, C C Stillman, and J P Maxson, L M	111 00
Church at New Market, N J	70 75
Church at Greenmanville, Ct	113 00
M Wells, DeRuyter, N Y	10 00
P C Burdick "	2 00
Church at Rockville, R I	11 00
1st Church in Genesee, N Y	49 18
A B Spaulding, 1st Brookfield, N Y	1 00
Anson Burdick "	1 00
Asa West "	3 00
Clarke Saunders "	1 00
Elisha Stillman "	75
J V Greenman "	1 00
Wm A Babcock "	2 00
Mrs L A Fitch "	1 00
Home Mission "	2 25
Malissa Spaulding, Treasurer of Female Organization, 1st Church in Brookfield, N Y	12 00
Church at DeRuyter, to constitute J C Rogers L M	15 00
Estate of B W Rogers, New York	300 00
Benjamin Maxson, Hounsfield, N Y	10 00
Church at Berlin, N Y	18 41
" " for Palestine	49 00
Ladies' Sewing Society, Berlin	33 00
" " " for Palestine	30 00

Waterford, Ct., for Palestine:

David Rogers	20 00	B F Rogers	5 00
E Darrow	25 00	L T Rogers	10 00
G C Stillman	5 00	Mrs S A Maxson	1 00
Mrs E G Bebee	1 00	D P Rogers	5 00
E R Darrow	1 00	D B Irish	1 00
M A Saunders	25	Ellen Saunders	12
Ann Gore	1 00	Sarah E Rogers	25
M C Rogers	25	H A Rogers	25
T R Wheeler	1 00	P L Berry	10 00
Mrs P L Berry	5 00	A B Berry	25
E P Berry	25	Esther A Berry	1 00

To constitute E Darrow, Thomas Rogers, and David P Rogers L M.

Matthew Wells, DeRuyter, for Palestine Mission	30 00
Mrs Matthew Wells " " "	3 00
J B Wells " " "	8 00
Mrs J B Wells " " "	2 00
Orcelia Wells " " "	50
P C Burdick "	2 00
John Fullmer, Pendleton, N Y	5 00
Collected by Eld W M Jones	370 13
Mrs Charlotte Stillman, Pawcatuck	50
S D Petty, Southampton, Ill	5 00
A Hakes "	1 00
P Crouch "	1 00
A C Potter "	1 00
Lucy Potter "	1 00
J T Potter "	50
A T Miller "	1 00
P Stillman "	1 00
J Simpson "	1 00
J R Butts "	1 00
Lorana Butts "	1 00
J W Butts "	50
1st Hopkinton Church	96 50
H F Chester, Hopkinton	1 00
Female Miss Society, 2d Brookfield	10 13
Phebe Barber, Scott, N Y	1 00
James Hubbard "	2 00
Church at Adams, to constitute Roswell Saunders, Asa Coon, and Adonis Trowbridge L M	75 00
Diantha Maxson, Hounsfield	5 00
Collected at Adams' Anniversary	64 12
Petersburg Female Sewing Society	33 77
" " " " for Palestine	18 23
Collection at Petersburg	2 00
John Millard, Walworth, Wis	1 00
Thos R Green, Phœnix, R I, for China	5 00
" " " " Home	5 00
Female Mite Society, Shiloh, N J	15 00
Fem Benev Soc, of Plainfield, N J, for China	16 00
M Hawley, Broadalbin	2 00
E C Hawley "	2 00
E E Hawley "	1 00
Zebulon Bee, White Oak, Va, for China	3 00
Wm Battan, Lost Creek, Va	5 00
Eliza B Babcock, Salem, O	50
Elizabeth Babcock "	25
Simeon H Babcock "	15
Milton S Babcock "	12
Eld Simeon Babcock $5 for Pal., $5 for China	10 00
Joel Babcock, Jackson, O, for China	5 00
Eli Forsythe " Palestine	4 00
Thos P West, Albion, Wis, for Palestine	1 00

A. D. TITSWORTH, Treasurer.

Form of a Bequest to our Societies.

"I bequeath to my Executors the sum of —— dollars, in trust, to pay over the same, in —— months after my decease, to the person who, when the same shall be payable, shall act as Treasurer of 'the Seventh-day Baptist Missionary Society, organized at Plainfield, N. J., in 1843,' to be applied to the charitable uses and purposes of the said Society, and under its direction."

Using the above form, our Tract Society should be described as "The American Sabbath Tract Society, organized at Plainfield, N. J., in 1843," and our Publishing Society should be described as "The Seventh-day Baptist Publishing Society, organized at New York in 1849."

Union Academy.

C. ROLLIN BURDICK, A. B., Graduate of Rochester University, Principal.

Mrs. H. A. BURDICK, Preceptress.

This institution, located at Shiloh, Cumberland Co., N. J., three and a half miles from Bridgeton, the county seat, and thirty-eight miles south from Philadelphia, will open its first term for the year 1853-4, on Wednesday, Aug. 23, continuing 14 weeks.

The officers, feeling grateful for past favors, and confident of giving satisfaction, solicit a large attendance for the coming year. The teachers flatter themselves that they can give satisfactory instruction in all the branches usually taught in Academies. Young gentlemen and ladies preparing for College, can here fit themselves for an advanced standing, and thus save considerable expense. A competent Pianist will be secured.

Good Board can be had at the Boarding Hall, or in private families, on reasonable terms.

Terms.—Tuition, settled in advance, from $3 50 to $5 00. Incidentals, 25 cents. Piano music, $10 00. Drawing, crayoning, landscape painting, and painting in water colors, $2 00 each.

Hon. LEWIS HOWELL, President.

Shiloh, N. J., July 26, 1853.

R. TITSWORTH, M. D.,

HOMŒPATHIC PHYSICIAN AND SURGEON,

FRONT STREET, PAINFIELD, NEW JERSEY.

Books and Stationery.

THE subscriber having occasion almost daily to make purchases of books and stationery for his friends, and finding that a little system will enable him to do ten times as much in that line without an increase of trouble, has made arrangements to supply orders to an unlimited extent. Any book published in the United States, or any article of stationery, will be furnished at the retail prices of the publisher or manufacturer, and in most cases will be sent to the person ordering it free of charge, by post, express, or private hands. Orders should be addressed to

GEO. B. UTTER, 9 Spruce-st., N. Y.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8½ A. M., 12 M., and 3½ P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3½ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Maunch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8 A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M, for Delaware and all intermediate stations.

Way at 3½ P. M. for Delaware and all intermediate stations.

Night Express at 5 P.M. for Dunkirk and Buffalo.

Emigrant at 7 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 6 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

Great Western Mail Line.

SIXTY MILES DISTANCE SAVED by taking the MICHIGAN SOUTHERN and NORTHERN INDIANA RAILROAD.

Through tickets for Chicago, St. Louis, Milwaukie, Racine, Kenosha, Waukegan, and Sheboygan, by New York and Erie Railroad via Dunkirk, and Buffalo and New York City Railroad, People's Line of Steamboats, Hudson River Railroad via Buffalo, connecting at Buffalo with the splendid steamers

EMPIRE STATE, J. Wilson, Commander, Mondays and Thursdays.

SOUTHERN MICHIGAN, D. Perkins, Commander, Wednesdays and Saturdays.

NORTHERN INDIANA, I. T. Pheatt, Commander, Tuesdays and Fridays.

Leaving Buffalo every evening. (Sundays excepted.)

These steamers are low-pressure, built expressly for the Lake trade, and for finish, speed, strength, and safety, have no superiors any where.

The connections with the Express Trains at Toledo and Monroe, for Chicago and St. Louis, are perfect, and can be relied upon.

Forty hours from New York to Chicago. Time and money saved by taking this line.

Passengers preferring it can take the Lake Shore Railroad to Toledo, the Michigan Southern and Northern Indiana Railroad to Chicago, thence by the Rock Island Railroad to La Salle, forming the only continuous Line of Railroad to the Illinois River.

For Through Tickets or Freight apply to

JOHN F. PORTER, Agent, 193 Broadway,
Cor. Dey-st., N. Y.

Stonington Line, for Boston,

PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. J. M. Lewis, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from Pier No. 2 N. R., first wharf above Battery-place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the train which leaves Boston at 5½ P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other; being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers on arriving at Stonington proceed immediately per steamboat train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6.30 A. M.

A Baggage Master accompanies the steamer and train through each way.

The steamer PERRY leaves Providence for Newport at 9 A. M., and 6 P. M., daily, except Sundays.

For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office No. 10 Battery-place.

Miscellaneous.

The Japan Expedition.

The *North China Mail* of August 11th gives the following authentic and interesting particulars of Commodore Perry's expedition to Japan :—

The squadron, consisting of the steam-frigates Susquehannah and Mississippi, and the sloops of war Plymouth and Saratoga, sailed from the harbor of Napa-kiang, in Loo-Choo, on the 2d of July. On the morning of the 8th they made Cape Idzu, near the southern entrance of the Bay of Jeddo, and, sailing directly up the Bay, anchored in the afternoon off the town of Uraga, more than a mile beyond the former anchorage of the Morrison and Columbus. The appearance of the steamers—the first ever seen in Japanese waters—with the other vessels in tow, moving with all sails furled, at the rate of nine or ten knots an hour, appeared to produce considerable sensation among the Japanese, and all the trading junks, with which the bay was crowded, carefully kept out of their way.

As the vessels were coming to anchor, two shells or rockets were fired into the air from a battery about a mile distant, but apparently as a signal, and [illegible] a token of hostility. Several Government boats immediatly came off, and endeavored to put on board the vessel the usual notification to foreigners, warning them to depart. They were not received, however, and the Deputy Governor of Uraga, who was the only person allowed to come on board, was notified that if the Japanese authorities endeavored to surround the ships with the usual cordon of boats, it would lead to very serious consequences. After boats, nevertheless, lingered round the Susquehannah, but the sight of some warlike preparations satisfied them that Commodore Perry was in earnest, and they quickly retired. During the stay of the squadron in the bay [illegible] never afterward visited by any boats except those containing the officials through whom the negotiations were carried on. The next morning, Yezaimon, the Governor of Uraga, and a nobleman of the third rank came off, and, after ascertaining the object of the visit, asked for time to dispatch an express to Jeddo, in order to communicate the information, and obtain instructions how [illegible]. During the three days which elapsed before the answer arrived, the Mississippi made a trip of about ten miles further up the bay, finding everywhere deep soundings. Beyond the promontory of Uraga, a point which no foreign vessel had passed before, she discovered a large and beautiful bight, which is perfectly land-locked, and offered the most secure and commodious anchorage. She was followed at a distance by a number of Government boats, but none of them attempted to interfere with her, or with the cutters of the different vessels which were sounding in advance of her. The presence of the squadron appeared to cause no interruption to the local commerce, for the bay was at all times filled with large junks and hundreds of small craft, passing up and down.

On Tuesday, the 12th, an answer from Jeddo, stating that the Emperor had appointed an officer of the highest rank to proceed to Uraga and receive the letter of the President of the United States, and satisfactory proofs having been given to Commodore Perry that this appointment came directly from the Imperial Government, it was arranged that the interview should take place on the morning of the 14th. We understand that the Commodore was first informed on his arrival, that Nagassaki was the proper point from which to negotiate with the Japanese Government, but he replied that a request to proceed thither would be an insult to his Government.

The Japanese selected the small town of Gori-hama, about three miles south of Uraga, for the interview. On the morning of the 14th the Susquehannah and the Mississippi took up a position off the town, and lay with their broadsides to the shore. The Governor and Deputy Governor of Uraga, with the Commandant of the military forces, came off to accompany the Commodore to the landing place. Three houses had been erected by the Japanese, one of which was prepared for the interview, while the other two were apparently intended for the accommodation of the Princes who had come from Jeddo to receive the letter. The officers and men detailed to accompany Commodore Perry, amounted to about 400, while the force of the Japanese was variously estimated at from 5,000 to 7,000. Their foremost lines extended around the head of the bight for a distance of nearly a mile, and with their number of scarlet pennons, and banners of various devices, presented a novel and beautiful show. The Commodore was escorted, with the American colors flying, and the bands playing the National "Hail Columbia," to the house of reception. Here he was received by the Prince of Idzu, first Councilor of the Emperor, who was accompanied by the Prince of Iwami. The letter of the President and Commodore Perry's letter of credence were formally delivered, and an official receipt given in return by the two Princes. The interview then terminated, as the latter were not empowered to enter into any negotiations. The Commodore stated, however, that in order to give the Japanese Government ample time for deliberation, he would depart in three or four days and return in a few months to receive the reply. We may here mention that this was the only instance in which Commodore Perry met any of the Japanese officials in person. The Governor of Uraga was not received by him, as not being of equal rank, and all the previous and subsequent negotiations with the Japanese, were carried on through the officers of the Commodore's staff and Commander Buchanan of the Susquehannah.

The Governor and Deputy Governor of Uraga, with their interpreters and attendants, after the interview, were treated to a trip in the Susquehannah, where they witnessed for the first time the performance of the steam engine. After leaving them at Utaga, the squadron stood across the bay toward the Eastern shore, and then proceeded to the point reached by the Mississippi, about ten miles above Uraga. On the following day Commodore Perry, in the Mississippi, went about ten miles beyond this, making a total distance of 20 miles beyond the limit of previous exploration. From the deck of the frigate a crowd of shipping was seen seven or eight miles to the northward; and, from the number of junks continually going and coming, it was evident that this was the anchorage in front of the capital. The officers of the Susquehanna and Mississippi speak with admiration of the beauty of the shores, and the rich cultivation and luxuriant vegetation which they everywhere witnessed The natives with whom they came in contact were friendly in their demeanor, and the Governor of Uraga is spoken of as a model of refinement and good breeding.

The day before the departure of the squadron, the Governor went on board the Susquehannah, taking with him a number of presents, consisting of articles of lackered ware and other Japanese manufactures. A suitable collection of presents was prepared in return; and, in spite of his declaration that it was contrary to Japanese law, he was obliged to accept them in order to prevent the rejection of his own. He afterward brought off a large quantity of poultry for the vessel, and received in return a large box of choice American garden seeds, his acceptance of the presents on the previous visit having, to his great joy, been sanctioned by his superiors. Notwithstanding the repeated concessions which the Japanese made to the demands of Commodore Perry, they are said to have been very friendly in their intercourse, and to have taken their final leave with a show of real regret.

The squadron sailed from the Bay of Jeddo on the 17th, and, after encountering a severe gale during the 21st and 22d, arrived at Loo-Choo on the 25th of July, and the two steam frigates returned to Hong-Kong on the evening of the 7th of August."

Napoleon's Attempt to Commit Suicide.

In Montholon's history of the captivity of Napoleon at St. Helena, it is recorded that he twice attempted self-destruction, once early in his career, and again in 1815. On the first occasion, his life was saved by Demasis, a former comrade in an artillery regiment. Napoleon was then in Paris, depressed and suffering with illness. His mother having fled from Corsica, was at Marseilles, without means of subsistence, and had written to him for aid. Napoleon had nothing but an assignat of an hundred sous. Relating this adventure to Montholon, Napoleon says :—

"In a state of dejection, I went out, as if urged to suicide by an animal instinct, and walked along the quays, feeling my weakness, but unable to conquer it. In a few more moments I should have thrown myself into the water, when I ran against an individual dressed like a simple mechanic, and who recognized me, and threw himself on my neck, and cried, 'Is it you, Napoleon? What joy to see you again!' It was Demasis, a former comrade in the artillery regiment. He had emigrated, and had returned to France in disguise to see his aged mother. He was about to go, when stopping he said, 'What is the matter? You do not listen to me. You did not seem glad to see me. What misfortune threatens? You look to me like a man about to kill himself.'"

This direct appeal awoke Napoleon's feelings, and he told him everything. 'Is that all?' said he, opening his coarse waistcoat—and detatching a belt, he added, 'Here are thirty thousand francs in gold; take them and save your mother.' 'I cannot,' said Napoleon, 'to this day, explain to myself my motives for so doing, but I seized the gold as if by a convulsive movement, and ran like a madman to send it to my mother. It was not until it was out of my hands that I thought of what I had done. I hastened back to the spot where I had left Demasis, but he was no longer there. For several days I went out in the morning and returned not until evening, searching every place where I hoped to find him.'

The end of this romance is as eccentric as the beginning. For fifteen years Napoleon saw no more of his creditor. At the end of that time he discovered him, and asked, 'why he had not applied to the Emperor.' The answer was, that he had no necessity for the money, but was afraid of being compelled to quit his retirement, where he lived happily practicing horticulture.

Napoleon now paid his debt, as may be presumed, magnificently; made him accept three hundred thousand francs, as a reimbursement from the Emperor for the thirty thousand lent to the subaltern of artillery; and besides made him director general of the gardens of the crown, with a salary of thirty thousand francs. He also gave a government place to his brother.

In April, 1815, when Napoleon was at the head of his army, preparing to attack the allies, his Marshals demanded an interview with him. They were opposed to his plan of operation, and looked upon an attempt to rëenter Paris as hopeless. They proposed that he should abdicate in favor of his son. This was also the advice of the Emperor Alexander. Napoleon did as was proposed; but Marmont and his army had surrendered on that day. After this the allies rejected all negotiation. The propositions and offers of Napoleon to his officers and soldiers were unheeded by them, and he at length signed an uneqivocal abdication for himself and family. This led to a second attempt on his own life. He thus narrates it :—

'From the time of the retreat from Russia,' said he, 'I had constantly carried in a silken bag, a portion of a poisonous powder which Ivan had prepared by my orders, when I was in fear of being carried off by the Cossacks. My life no longer belonged to my country; the events of the last few days had again rendered me master of it. Why should I endure so much suffering? And who knows that my death may not place the crown upon the head of my son? France was saved. I hesitated no longer, but leaning from my bed, mixed the poison in a little water, and drank it with a sort of happiness. But time had taken away its strength; fearful pains drew forth some groans from me; they were heard and medical assistance arrived. It was not Heaven's will that I should die so soon. St. Helena was my *destiny*.'

EDUCATION OF IDIOTS.—It was a mother's love that proved the capacity of the idiot for improvement. Before any scientific experiments had been made in the education of idiots, a lady in Massachusetts, occupying a high position in society, and whose husband was one of the prominent public men of that State, had two children, both idiotic. When the terrible conviction of this fact was first forced upon her, she gave up all society, removed from the city to a retired country place, and devoted the whole energies of her nature, stimulated by the strong, undying affection of a mother, to their improvement, The result was that they improved both physically and mentally, were able to go to school, received prizes for scholarship, and finally graduated at one of our best Colleges, receiving some of the honors which are bestowed on the few. If these children had received the ordinary treatment, they would have passed through life wretched objects of pity and disgust, instead of being respected members of society.

They all belong to Me.

BY ELIZA COOK.

There are riches without measure,
Scattered thickly o'er the land;
There are heaps and heaps of treasure,
Bright, and beautiful, and grand;
There are forests, there are mountains,
There are meadows, there are rills,
Forming everlasting fountains
In the bosoms of the hills;
There are birds, and there are flowers.
The fairest things that be—
And these great and joyous dowers,
Oh! 'they all belong to me.'

There are golden acres blending
In the light of harvest rays;
There are garland branches bending
With the breath of June's sweet days;
There are pasture grasses blowing
In the dewy moorland shade,
There are herds of cattle lowing
In the midst of bloom and blade;
There are noble elms that quiver,
As the gale comes full and free,
There are alders by the river,
And 'they all belong to me.'

I care not who may reckon
The wheat piled up in sacks,
Nor who has power to beckon
The woodman with his axe;
I care not who holds leases
Of the upland or the dell,
Nor who may count the fleeces
When the flocks are fit to sell.
While there's beauty none can barter
By the greensward and the tree;
Claim who will, by seal or charter,
Yet 'they all belong to me.'

There's the thick and dingled cover
Where the hare and pheasant play,
There are sheets of rosy clover,
There are hedges crowned with May;
There are vines, all dark and gushing,
There are orchards ripe and red,
There are herds of wild deer crushing
The heath-bells as they tread.
And ye, who count in money
The value these may be,
Your hives but hold my honey,
For 'they all belong to me.'

Ye cannot shut the tree in,
Ye cannot hide the hills,
Ye cannot wall the sea in,
Ye cannot choke the rills;
The corn will only nestle
In the broad arms of the sky,
The clover crop must wrestle
With the common wind, or die.
And while these stores of treasure
Are spread where I may see,
By God's high, bounteous pleasure,
'They all belong to me.'

What care I for the profit
The stricken stem may yield?
I have the shadow of it
While upright in the field!
What reck I of the riches
The mill-streams gather fast,
While I bask in shady niches,
And see the brook go past?
What reck I who has title
To the wildest lands that be;
They are mine, without requital,
God gave them all to me.

Oh! privilege and blessing
To find I ever own
What great ones, in possessing,
Imagine theirs alone!
Oh! glory to the Maker,
Who gave such boon to hold,
Who made me free partaker
Where others buy with gold!
For while the woods and mountains
Stand up where I can see,
While God unlocks the fountains,
'They all belong to me.'

Photographic Forgery.

A discovery has recently been made at the Bank of England, which will cause, it is understood, a great change to be speedily effected in the character and general appearance of the notes issued by that corporation. It has just been ascertained that by means of photography fac-similes can be obtained, by a skillful operator, with the greatest facility; and that fraudulent copies of Bank notes thus obtained would pass muster even with some of the most experienced judges. We are not aware by what means the suspicions of the authorities of the Bank were originally excited on this important subject. It is stated, however, that they were first caused by one of these fraudulent notes having been exchanged for gold "over the counter," its spurious character having escaped the generally closely scrutinizing eyes of the cashiers in that department.

Under the impression, from certain indications which manifested themselves on the note, that it had been fabricated by photographic agency, experiments were made by one of the most eminent and experienced photographers in the metropolis, (whose aid was called into requisition by the Bank authorities,) when it was clearly proved, by the results of those experiments, that the spurious note had been manufactured by the means suspected, viz., photography. So close was the resemblance between the spurious note (thus experimentally obtained) and the genuine one (whence the copy was taken by the photographer alluded to) that not only were the signature and the private marks (the latter known only to the Bank officials) imitated with the closest accuracy, but the very watermark itself, in all its integrity, was as clearly and closely defined as the other more prominent characteristics of the genuine document.

The process adopted to produce these effects is well known to all photographers as "the wax paper process." The photographic thin negative paper, after having been prepared with wax, and then rendered sensitive by the usual method, (which need not be described here,) is then in a fit state to receive the impression from the genuine note, the printing, the signature, and the watermark, and, in fact, every mark, (however minute, which appears on the face of the note,) being clearly and distinctly traced and defined. This is termed the "negative," and from this "negative," obtained by such an extremely simple method, when adopted by a skillful manipulator, "positives" (exact fac-similes of the note itself) might be multiplied by means of sun-printing, to any extent.

We understand that the Directors of the Bank of England, in order most effectually to put a stop to the possibility of frauds being perpetrated to so inconvenient and alarming an extent, by photographic agency, have determined, as soon as the necessary arrangements can be effected, and with the least possible delay, to entirely alter the color of the paper on which their notes are produced, as well as change the color of the ink used in printing them, and substitute a widely different shade. From inquiries they have caused to be made, they have ascertained that if their notes be printed on a yellow tinged paper, in blue ink, it would be impossible to transfer fac-similes to photographic negative wax paper, (rendered sensitive by being saturated with a solution of the nitrate of silver and other chemicals,) from which the imitations of the genuine notes are obtained.

Another plan, to which the attention of the Bank authorities may be called, and which would be equally efficacious in putting an end to the nefarious system referred to, would be to have a few words, or some ornamental devices, struck off on the back of the genuine notes. These words or devices, by the process of sun-printing, would all be transferred to the front of the imitation note, and thus the attempts of the fraudulent to plunder the unwary would be entirely foiled.

The Sultan of Turkey.

Bayard Taylor, in a recent letter, gives the following description of the Sultan of Turkey :—

"Sultan Abdul-Medjid is a man about 30, though he looks older. He has a mild, amiable, weak face, dark eyes, a prominent nose, and short, dark brown mustache and beard. His face is thin, and wrinkles are already making their appearance about the corners of his mouth and eyes. But for a certain vacancy of expression, he would be called a handsome man. He sits on his horse with much ease and grace, though there is a slight stoop in his shoulders. His legs are crooked, owing to which cause he appears awkward when on his feet, though he wears a long cloak to conceal his deformity. Indulgence has weakened a constitution naturally not strong, and increased that mildness which has now become a defect in his character. He was dressed in a style of the utmost richness and elegance. He wore a red Turkish fez, with an immense rosette of brilliants, on a long, floating plume of bird of paradise feathers. The diamond in the center of the rosette is of unusual size; it was picked up some years ago, in the Hippodrome, and probably belonged to the treasury of the Greek Emperors. The breast and collar of his coat were one mass of diamonds, and sparkled in the early sun with a thousand rainbow gleams. His mantle of dark blue cloth hung to his knees, concealing the deformity of his legs. He wore white pantaloons, white kid gloves, and patent leather boots, thrust into his golden stirrups."

How Much Sleep?

"Show us a man who sleeps twelve hours," says a cotemporary, "and we will show you a blockhead." The meaning of the writer, as we gather from the rest of his article, is that four or five hours sleep is sufficient for any man. This, however, is an error. Differences of constitution require different quantities of sleep, for while one person is heathy on five hours sleep, another requires eight. Generally speaking, individuals in whom the nervous organization predominates, need the largest amount of sleep; the wear and tear of brain being so great while they are awake, that a proportionate excess of rest is demanded. Overtasking themselves without adequate sleep, is to such persons premature death; for neuralgia, if not insanity, is sure to intervene, followed eventually by loss of life. For this class of individuals to endeovor to do with as little sleep as those differently constituted, is like expecting a cistern, fed by periodical rains only, to yield as inexhaustible supplies of water as a hydrant supplied from a public aqueduct. It is looking for crops, when nothing has been put on the land. It is exhausting vitality, in a word, and allowing no time for recuperation.

There are some persons, fortunately constituted, who, with a high nervous organization, yet require comparatively little sleep. Brougham is a living instance. Napoleon was a still more remarkable example. The great Emperor rarely slept five hours. In truth, he owed his wonderful success as much to his capacity to endure fatigue, as to his genius, for he could outwork two ordinary men, if not more. Yet after periods of immense and protracted exertion, he would sleep for nearly a day. Bourrienne, his secretary, relates that after Napoleon returned from Russia, he slept eighteen hours without waking. Very few intellectual men, however, could have performed Napoleon's quantity of work, at any time, with so little sleep. Laboring with the brain is even more exhausting than laboring with the muscles, and consequently demands as much repose, for purposes of recuperation.

Nevertheless there are persons with whom sleep has become a disease. They rise late dose after dinner, nod in the evening, and in fact, may be said never to be more than half awake. Such people kill themselves in the end, as surely as if they had been deprived of needed sleep; for every vital function becomes torpid, life stagnates, and death at last carries off the victim. [Philadelphia Ledger.

LARGE LUMP OF COAL.—The citizens of Wilkesbarre, Pennsylvania, have recently forworded for the Crystal Palace, four columns of anthracite coal from four overlying seams in the Wyoming valley, within an area of three miles of their borough. Three columns are of the following dimensions :—

1. A single block 3 feet in height by $2\frac{7}{8}$ feet square, from the upper or three foot stratum, and designed as are all the different columns, to show the thickness of that vein.
2. A column in two sections measuring six feet and a half high, the thickness of the seam from which it is taken.
3. A column in three sections nine and a half feet in height, the thickness of that seam.
4. A column in five benches or sections measuring thirty (30) feet in height, showing the thickness of the vein or stratum from which they are taken.
5. A specimen of coal weighing about eleven (11) tuns taken from the thirty foot seam, showing the fracture of the coal and its pure and excellent quality.
6. Various specimens of smaller dimensions from the same (30 foot) seam of coal.

THE WORLD A TRIBUNAL.—A man passes for that he is worth. Very idle is all curiosity concerning other people's estimate of us, and all fear of remaining unknown is not less so. If a man know that he can do anything, that he can do it better than any one else, he has a pledge of the acknowledgment of that fact by all persons. The world is full of judgment days, and into every assembly that a man enters, in every action he attempts, he is guaged and stamped. In every troop of boys that whoop and run in each yard and square, a new comer is as well and accurately weighed in the course of a few days, and stamped with his right number, as if he had undergone a formal trial of his strength, speed, and temper. A stranger comes from a distant school, with better dress, with trinkets in his pockets, with airs and pretensions. An older boy says to himself, "It's no use; we shall find him out to-morrow,"

THE LIGHTNING.—It may go far to encourage some timid people who are alarmed at lightning, to state the doctrine of chances. As a general thing, the lightning does not strike within the space of a square mile more than once a year. If a person is a rod distant he is seldom if ever killed. Now, there are 70,400 square rods in a mile; and if the lightning struck rod after rod, it would take one hundred and ninety years to go over it; but it smites here and there; and that it will smite any special rod there is not more than one chance to a hundred billion. Again, other things being equal, the chance diminishes, as it regards a low object, as the difference between the square of its height and that of a lower, so that with a person six feet, and a tree sixty feet, there is but one chance out of 3564 of the person's being struck. If he will go close to a tree, or in a house without a rod, his danger is proportionately increased. Again, objects non-conductors when dry become good conductors wet. A dry silk umbrella, if not tipped with a metalic substance, will ward off the lightning; but if wet, not. Get lightning rods for your houses, and see to it that the fastenings be much smaller than the rods, that the rods enter the earth, and fear not the "red artillery."

ANNOINTING WITH OIL.—Professor Simpson, of Edinburgh, has been the means of bringing to light a curious corroboration of the sanitary value of the ancient practice of anointing with oil. It appears that the learned Professor, when visiting the manufacturing town of Galashiels, was casually informed that the workers in the wool mill in that place were exempt from the attacks of consumption and scrofula. On inquiring of the medicinal men in the vicinity, the truth of the statement was confirmed, and it was then deemed expedient to pursue investigations on a broader scale. Communications were accordingly sent to physicians, residing in Dunfermline, Alloa, Tillicoutry, Inverness, and other Districts, where wool mills are in operation; and in the case of all it was ascertained that similar immunity was enjoyed from the fatal diseases mentioned. It further appeared that in some of the localities scarlatina had been added to the list; and also, that employment in the mills not only preserved the health, but children of delicate constitutions were sent to the wool workers for the express purpose of acquiring strength, a result in almost every instance attained.

VARIETY.

Few of our readers, perhaps, are aware that the human body falls asleep by degrees. According to M. Cabins, a French physiologist, "the muscles of the legs and arms lose their power before those which support the head; and these last sooner than those which support the back, and he illustrates this by cases of persons who sleep on horseback, or while they are standing or walking." He conceives that the sense of sight sleeps first; then the sense of taste; next the sense of smell; next tha t of hearing; and lastly that of touch. He maintains, also, that the viscera fall asleep, one after another, and sleep with different degrees of soundness.

The more a man accomplishes, the more he may. An active tool never grows rusty. You always find the most enterprising the most busy. Men of industry start our railroads, our steamships, machine shops, and our factories. We go for activity—in body, in mind, in everything. Keep all things in motion. We would rather have death find us breasting a whirpool than sneaking from a cloud.

There is something sublime in the movements of a locomotive—a veritable presence of power and mightiness—that even throws a *prestige* around the very fire stokers. We have gazed at Niagara, pitched clam-shells down Vesuvius, but neither of these things fills us with a tithe of that awe we always experience in seeing the red-eyed locomotive darting through the dark at the rate of fifty miles an hour.

The Forest City says, we once heard Ex-Senator Tom. Corwin remark that when "he first entered an office to study law, he was the subject of ridicule, for every student in town, on account of his homespun dress," but, added he, "I have lived to see every one of them ten times as ragged as I was at that time —and why? I was economical—they spendthrifts."

While a prominent temperance orator was recently speaking at Cleveland, he was asked, "What shall we do with all the grain that is now required for distilling?" "Feed the drunkard's wife and children with it; they have gone hungry long enough," was the ready reply.

The true secret of earthly happiness is to enjoy pleasures as they arise; for the man who can keep his eye upon the bright present, while it is bright, takes the cup of sweetness prepared for him; but we are prone to look forward to the dark objects while we should be enjoying those that are more agreeable.

The Catholics of California have prepared a gold ring for Dr. Newman. It is described as "a large plain ring, of great thickness, having the nugget, in its original grotesque shape, on the place where the brilliants of a ring are usually set." It weighs more than seventeen ounces, and is valued at $500.

So long as man tampers with intoxicating drinks, so long does he justify the manufacture and the sale in large and small quantities; and so long as it is sold must the use of it be abused, and use is the accompaniment of temptation.

C. G. Goodrich, Esq., writes to the *Country Gentleman*, that eggs may be preserved for almost any length of time in lime water. A pint of lime thrown into a barrel of water is sufficient. The eggs will at first float upon the top of the water, but will gradually sink to the bottom.

Dr. Tobert de Lambelle, a distinguished physician of Paris, announces that a shock of electricity, given to a patient dying from the effects of chloroform, immediately counteracts its influence and returns the sufferer to life.

The *Lutheran Observer* says there are two curses from which every church ought to be free; the one is A DEBT, and the other is A FUND. The latter is the greater of the two, but we ought to aim at deliverance from both.

It is said that since the origin of the Baptist mission in Germany, nine thousand persons have been baptized into the fellowship of the Gospel.

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Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

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For the Sabbath Recorder.

THE WORK TO BE DONE—NO. 4

"Enlarge the place of thy tent, and let them stretch forth the curtain of thy habitation; spare not, lengthen thy cords, and strengthen thy stakes." Isaiah 54: 2

In applying this passage to the Jews after their return out of captivity, we see the truth of the increase of their numbers after being settled again in their own land. According to the promise given to Abraham, they multiplied greatly. We are told, that the number who first came out of Babylon was forty-two thousand three hundred and sixty. Ezra 2: 64. Only about one fifteenth part as many as came up out of Egypt. There was a continued immigration to them afterwards, but not in such large numbers. About five hundred years afterward a calculation was made, according to the number of paschal lambs, and allowing ten to a lamb, would make the number 3,000,000. Josephus says they numbered 2,700,000.

But this passage will apply to the gospel Church. Previous to the introduction of the gospel, the Church of God was confined to a very small compass, and God's children were broken and scattered. They were gathered from that low, scattered condition, by the preaching of the everlasting gospel, and the establishing of the Christian Church. Immediately after the dawn of the gospel, multitudes were converted from idol worship, and from Jewish tradition, to the living and true God. Those who were sealed, of the tribes of Israel, were but a remnant in comparison with the multitudes of that nation, and those from the Gentiles were more than could be numbered. Rev. 7: 9. The increase of the Church has ever been the joy of her children, and for that they should labor and toil, for in heaven they partake of the same joy when sinners repent.

The text supposes a tabernacle state of the church, and to that we in this age have arrived. God's true Israel dwell in tents; we are pilgrims and strangers; and as our numbers increase, we must lengthen the cords, and strengthen the stakes of this tent, or the place will become too strait for us. The figure is a very natural one. In pitching a tent, the cord may be extended that spreads out the canvas, according to the strength of the center stake that supports the whole; and they would not be justified in refusing shelter to that poor exposed family because of the weakness of the stake; they ought to have one sufficiently strong to extend it to any necessary dimensions. Will this apply to us? The work is to be done; the cords are to be lengthened, and the stakes strengthened. We have done, and are now doing, something in lengthening the cords, though we have hardly begun to stretch them out; and our earnest inquiry should be to know what our duty is in that work. Numerous have been our excuses, when this subject has been presented, for not engaging in sending the gospel to the heathen. "It would cost a great deal of money to send men so far to those remote nations;" "it would be a great waste of time for men and women to spend years before they could preach to them in their own tongues the gospel of Jesus Christ." Now the time has come when we may not make this excuse. God is bringing the heathen from the ends of the earth to us, and placing them in our midst, and they are learning our language. And now the question comes to us, Will you preach the gospel to them? You need not cross the ocean to find them—I have brought them to you. The work that was necessary to be done in China, may now be done in America. The Germans, the Swedes, and the Norwegians, are here among us, and to them the gospel is to be preached. Are we ready and willing to do it? Who will go? They are accessible, and to them the gospel must and will be preached; they are an industrious, intelligent, moral, thinking people; they do and will think, and think and act for themselves, in opposition to the wishes of the priesthood. As a certain brother said, "You can as soon stop a Dutchman from smoking as to stop him from thinking." They are to be gathered into this gospel tent, and its cords will be lengthened as the stake is strengthened.

May it not be a subject of earnest and profitable inquiry among us as a people, Have we, and are we, attending properly to the work of strengthening the stakes? This must and will with great propriety apply to the various churches composing the denomination. Are we doing our duty, our whole duty, in strengthening, instructing, and building up those churches, that as a people we may be strong in faith, giving glory to God. I am fearful that the churches planted by our fathers have been neglected to their injury. Some of them have decreased in numbers, and of others "the candlesticks have been removed," and "the house of God lies waste." A number are destitute of pastors, there being no one to open to them the word of God. They are flocks without shepherds. If the churches are not vigorous and strong, but little will be done effectually abroad; we may commence, but we will not be able to finish. There is a wrong somewhere, either with the ministers or with the churches. No church will prosper without the preached word. And in looking over the list of ministers and churches, we find ministers, good men, tried men, strong men, and wise men, unemployed—no flock to watch over and instruct. Why is this? There is a wrong in ministers seeking a desirable place to live, and there locate, without any regard to usefulness, or to the wants of the church. We who are ministers must be willing to practice more self-denial, and lay ourselves out for the glory of God. Our brethren often complain of us, and it may be justly, when we are folding our hands in ease, and souls are perishing all around us. If God has put us in the ministry, there is a place for us to occupy, and work for us to do. Brethren in the ministry, are we willing to enter the wild forest, if needful, and do up this work in time? Old age and infirmities will soon lay us aside from active service. Then what we do we must do quickly.

I do not hesitate to say, that there is a wrong in the churches. They are wanting, greatly wanting, in interest in the cause of God; and many, very many, we fear, had rather see the church suffer than to make the necessary sacrifice for her support. They are not wanting in interest in other matters. Their political position must be supported; they can willingly do their proportion in the support of government, and no complaining; no objections to paying the school teacher his three or his six hundred dollars per year, and it is paid punctually. But to pay the minister of God that sum, is thought to be extravagant. He is (say they) an extortioner, notwithstanding his additional expenses. Can those churches reasonably expect the ministers to make all the sacrifices? No; there is not a man whom God has put into the work, who is not willing to do his part; but the churches must come up to this work, and support the ministry as liberally as they do the other professions; and then, and not till then, should they expect to have pastors after God's own heart. God will send ministers to the churches when the churches are ready to take proper care of them. The Lord Jesus Christ commanded his church to "pray to the Lord of the harvest, that he would send forth laborers into his harvest." The mere expression of the lip is not the fulfillment of this command. The most of those who are called into the gospel field are from among the poor. It was so in the Apostle's days—"*not many rich.*" The present times demand a thorough mental preparation for the ministerial work, and in addition every minister should have from two to five hundred dollars worth of books; and every intelligent young man knows this—and often, in his meditations and struggles with his conscience, he comes to the conclusion that he will not disgrace the ministry; and as no means are presented, or encouragements held out to them by which they can honor the ministry, they set down in hopeless despair. What a small matter would it be for each of our Associations to educate one or two or three young men? It would gladden your hearts, and be for God's glory, thus to do. Individual churches should do this. If you have young men of promise among you, call them out, encourage them, educate them, and send them into the gospel field, or assist in placing them over some destitute church in the Lord.

Churches that are destitute are probably to blame. I have known churches destitute for years, and never in all that time even extend to any one a call to settle with them—and still complaining that they have no minister. Would you do thus with your temporal affairs? If you had need of an additional laborer on your farm, you would go in pursuit of one; and if you failed at first, you would try again and again.

Let the stakes be strengthened, and we would find gifts and graces, with which the Zion of God might be blessed, and then with safety we might lengthen the cords, until the nations now in darkness may become a part of God's beloved Zion.

W. B. GILLETT.

SHILOH, N. J., 1853.

KNOCKED BACK.

A pious old negro was set to plowing a very rough piece of new ground. Every few feet the plow would run against a rock or stump. The horse, moreover, was very dull, so that, when thus stopped, it was very hard to start him again. The poor negro, of course, had a hard time of it, and his piety and patience were severely tested. At last they began to give way. The altercations between him and his horse became more violent at every fresh occasion for getting him in motion again. Finally, in a moment of frenzy, he swore away at the horse in a terrific manner. A moment's reflection, however, filled him with distress, and, addressing his horse, he said in a plaintive tone:

"Dar, now, you miserable brute, see what you've done! You've jes gone and knocked me *right back into the world again!*"

"Formerly death appeared to me like a wide river, but now it has dwindled to a little rill; and my comforts, which were as the rill, have become the broad and deep stream."

GOOD NIGHT.

"Good night!" a word so often said,
The heedless mind forgets its meaning;
'T is only when some heart lies dead,
On which our own was leaning,
We hear in maddening music roll
That last "good night" along the soul.

"Good night!" in tones that never die,
It peals along the quickened ear;
And tender gales of memory
Forever waft it near,
When stilled the voice—oh, crush of pain!—
That ne'er shall breathe "good night" again.

"Good night!" it mocks us from the grave;
It overleaps that strange world's bound
From whence there flows no backward wave;
It calls from out the ground,
On every side, around, above,
"Good night, good night," to life and love!

"Good night!" Oh! wherefore fades away
The light that lived in that dear word?
Why follows that "good night" no day?
Why are our souls so stirred?
Oh! rather say, dull brain, once more,
"Good night!" thy time of toil is o'er.

"Good night!" Now cometh gentle sleep,
And tears that fall like welcome rain.
"Good night!"—oh, holy, blest and deep.
The rest that follows pain.
How should we reach God's upper light
If life's long day hath no "good night?"

RELIGIOUS EXERCISES IN COMMON SCHOOLS.

Decision of the State Superintendent on the Right to compel Catholic Children to attend Prayers and to read or commit portions of the Bible, as School Exercises.

STATE OF NEW YORK, SECRETARY'S OFFICE,
Department of Common Schools,
ALBANY, Oct. 27, 1853.

In the matter of the complaint of the Rev. Dr. Quigley, o Schaghticoke, agt. Margaret Gifford and others.

The complaint sets forth, that in most of the Common Schools in portions of Rensselaer and Washington Counties the religion and faith of Catholic children are interfered with by their being compelled to "join in prayers," and "to read and commit" portions of a version of the Bible of which the Catholic Church disapproves. It sets forth specifically, that on the 8th day of August last Margaret Gifford, a Common School Teacher in South Easton, Washington County, ordered William Callagan, a pupil aged twelve years, "to study and read the Protestant Testament;" that on his declining so to do, on the plea "that he was a Catholic, and did not believe in any but the Catholic Bible," said teacher consulted the Trustees on the subject; that on the 9th of August, she again required the boy to "read out of the unauthorized edition," (meaning the English version of the Bible translated under the orders of James I. of England, and generally used by Protestants;) that on his declaring "*his unwillingness to disobey the order of his parents and violate the precepts of his religion,*" the teacher "*chastised him severely with her ferule and then expelled him ignominiously from the school.*"

This complaint brings before the Superintendent three questions:

1. May the pupils of a common school be required to "join in prayers," as a matter of school discipline?

2. May Catholic children be required, contrary to their own wishes and those of their parents, to use the Protestant version of the Bible as a reading book in the schools?

3. May Catholic children be required to commit to memory portions of the same version of the Bible, as a part of their school exercises.

1. It was held by Dix, superintendent, in answer to an inhabitant of Mount Morris, whose name is not given, (manuscript books of "Orders and Decisions of Superintendent," in this office, vol. 6, p. 148,) that "the teacher of a school may open it with prayer, provided he does not encroach on the hours allotted for instruction, and provided the attendance of the scholars is not exacted as a matter of school discipline." The same is affirmed by Dix, in a letter to an inhabitant of Floyd. (Orders and Decisions, vol. 6, p. 394.) Spencer, superintendent, concurs in the above opinion, and so authoritatively held in the appeal of *Briant White and others, inhabitants of No. 15, in the town of Barry*, agt. *the Trustees.* In this case he affirmatively holds that no pupils can be compelled to attend such prayers, taking place as they only properly can before or after school hours. (Orders and Decisions, vol. 8, p. 86.) Spencer holds the same in the appeal of *Abner Burlingame and others* agt. *The Trustees of School District No. 13, in the town of Columbus.* (Orders and Decisions, vol. 8, p. 102.) The decision in this case involves no new principle, but it so clearly points out the rights and duties of all the parties, and the practical manner of carrying them out, that I quote it. He says:—

"Prayers cannot form any part of the school exercises or be regulated by the school discipline. If had at all, they should be had before the hour of 9 o'clock, the usual hour of commencing school in the morning, and after 5 o'clock in the afternoon. If any parents are desirous of habituating their children to the practice of thanking their Creator for his protection during the night, and invoking his blessing on the labors of the day, they have a right to place them under the charge of the teacher for that purpose. But neither they nor the teacher have any authority to compel the children of other parents who object to the practice from dislike of the individual or his creed, or from any other cause, to unite in such prayers. And, on the other hand, the latter have no right to obstruct the former in the discharge of what they deem a sacred duty. Both parties have rights; and it is only by a mutual and reciprocal regard by each to the rights of the other that peace can be maintained, or a school can flourish. The teacher may assemble in his school-room before 9 o'clock the children of those parents who desire him to conduct religious exercises for them; and the children of those who object to the practice will be allowed to retire or absent themselves from the room. If they persist in remaining there, they must conduct with the decorum and propriety becoming the occasion. If they do not so conduct, they may be dealt with as intruders."

No later or counter decisions are to be found on the records of this office, and the above, therefore, must be regarded as the hitherto well settled rule in the premises, so far as the action of this Department is concerned. Believing it founded on principles of equity, and in that spirit of entire religious toleration which characterizes our constitution and laws, and which should characterize every institution, literary or other, founded by the State, I have no disposition to disturb it. And I should have no hesitation in applying and enforcing it in the cases presented by the complainant, or in any other, if brought before me by appeal so as to demand my official action.

2. Beyond a mere dictum or opinion given by Superintendent Dix, in 1838, (Orders and Decisions, vol. 6, p. 261,) on the abstract propriety of making the Bible a reading book in the Common Schools, in which he expressed himself convinced of said propriety, I find nothing bearing directly on the point in the orders and decisions of my predecessors. Opinions from some of them have been publicly referred to, but if given, they were not made matters of record in this office. Meanwhile, the question has at various periods seriously agitated portions of the community, and even the aid of legislation has been invoked to settle it. The recent great increase and diffusion throughout the State of a Roman Catholic population, who, while they profess to make the Bible the guide of life, wholly repudiate the common English version of it as unauthorized, and who, on conscientious grounds, refuse to read it, or permit their children to read it, has thrown additional embarrassments in the way of any adjustment of the dispute which will be satisfactory to all. Notwithstanding these difficulties, I feel, on this first presentation of the matter before me, that I am bound to frankly and explicitly state my views, and the grounds on which I should base my official action, should appeals involving the question be brought before me.

In theory, I never have been able to doubt that intellectual and religious instruction should go hand in hand. To divorce them entirely, and to only bestow attention on the former, is to draw forth and add to the powers of the mind without giving it any moral helm to guide it; in other words, it is to increase the capacity without diminishing the propensity to do evil. To banish religious education from the schools, is, in a multitude of instance, to consign it to the care of the vicious, the careless, or those who feel that they have no time to attend to it. The placing of it in its natural connection with intellectual education in the School room, has met, however, in our country, with serious practical obstacles. The Government not relying on the ability or willingness of every part of the State to maintain efficient schools for the education of the young, by voluntary contributions, and recognizing the imperative necessity of universal education for the maintenance of our civil and political institutions, organized a general common school system, and made provisions to aid those sending to school, in sustaining it, by the payment of a large sum annually from the treasury. To prevent this money from being misapplied, it prescribed the condition on which it shall be received and expended—the mode of appointing, and the duties of all school officers—and it created a special State officer, with administrative and judicial powers, to carry out and enforce the system. The common schools were thus clearly made a Government institution. To introduce into them, or permit to be introduced into them, a course of religious instruction conformable to the views of any religious denomination, would be tantamount to the adoption of a Government religion—a step contrary to the Constitution, and equally at variance with the policy of a free government and the wishes of the people. To form for the schools a course of instruction which could bear the name of a religious one, and which would meet the views of all, was manifestly impossible. To give to every sect a *prorata* share of the school moneys, to enable it to support its own schools and teach its own system of religious faith in them, would be, in the sparsely inhabited country districts, to divide the children within the territory convenient for attendance on a single school, and in which the support of all the inhabitants is frequently scarcely adequate, with the aid of the public moneys, to sustain a single efficient school, into a dozen or more schools. Indeed, under this arrangement, a single indigent family would often be required to support its own school, to go without any, or to violate its conscience by joining with others in one in which a religious system was taught, wholly at variance with its own. There are other reasons which have gone to convince the public mind of the impracticability of carrying out such a plan so as to attain the object sought—the education of all the people—which do not require enumeration.

In view of the above facts, the position was early, distinctly, and almost universally taken, by our statesmen, legislators, and prominent friends of education—men of the warmest religious zeal, and belonging to every sect—that religious education must be banished from the Common Schools and consigned to the family and the church. If felt that this was an evil, it was felt that it was the least one of which the circumstances admitted. Accordingly, the instruction in our schools has been limited to that ordinarily included under the head of intellectual culture, and to the propagation of those principles of morality in which all sects and good men belonging to no sect can equally agree. The tender consciences of all have been respected. We have seen that even prayer—that morning and evening duty which man owes to his Creator—which even the pagan and savage do not withhold from the gods of their blinded devotion—which, conducted in any proper spirit, is no more sectarian than that homage which constantly goes up from all nature, animate and inanimate, to the bountiful Giver of all things—has been decided by two of our most eminent Superintendents as inadmissable as a school exercise within school hours; and that no pupil's conscience or inclination shall be violated by being compelled to listen to it. This decision has been acquiesced in without a murmur, by the whole religious public. The intelligent religious public have felt that there was no tenable middle ground between thorough religious instruction in our Common Schools, and the broadest toleration. Driven by circumstances to adopt the latter position, they have embraced it in its most comprehensive import, and have nerved themselves to the task of supplying a lamentable omission in the Public Schools, by increased assiduity to the spiritual wants of their offspring in the family circle, in the Sunday school, and in the Church. In our crowded City, where poverty sinks to its lowest ebb, and vice puts on its most unmitigated forms, where multitudes of children would receive no religious instruction from or through the instrumentality of their parents, voluntary church and individual organizations are putting forth their endeavors to supply such instruction. Many, doubtless, are not reached by these efforts; nor would they be reached if religion was taught in the Common Schools, for the children of the extremely poor and the vicious oftentimes could not or would not attend them.

Not only has the principle of entire religious toleration in our schools been acquiesced in between the leading Protestant sects who regard each other as orthodox in the cardinal doctrines of Christianity, but between such and those pronounced by them to be utterly heretical. Not only have the Episcopalian, the Presbyterian, the Baptist and the Methodist met on common and neutral ground, in the school room, but with them, the Unitarian and Universalist, the Quaker, and even the denier of all creeds. No offensive school exercise or discipline has been made compulsory on any of these—no obnoxious test forced upon them. Shall a solitary and invidious exception then be made against a church professing to be governed by the principles of Christianity, and which includes within its hold a large number of citizens whom our laws place on the same footing with all?

I believe that the Holy Scriptures, and especially the portion of them known as the New Testament, are proper to be read in schools by pupils who have attained sufficient literary and mental culture to understand their import. I believe they may, as a matter of right, be read as a class-book by those whose parents desire it. But I am clearly of the opinion that the reading of no version of them can be forced on those whose conscience and religion object to such version.

Assuming the facts stated in the complaint to be true, I consider the conduct of the teacher, Margaret Gifford, to be not only unwarrantable, but barbarous. That she should not only "ignominiously expel" the pupil, but that she should gratuitously inflict a preliminary castigation on a child of tender years, who plead the commands of his "parents and the precepts of his religion" against the obeyal of her orders, betrays feelings as unusual to her sex as repugnant to the mild teachings of that Gospel which, I trust, with honest, though certainly with mistaken zeal, she was attempting to uphold. Perhaps she deserves a lesser measure of reprehension if she acted, as it would appear, though it is not expressly stated, under the direction of the Trustees. But neither the Trustees, the majority of the people of the districts, the Town Superintendent, nor all of these united, would have power to authorize such an outrage.

This Department was established to protect the rights of all in the equal and peaceable enjoyment of the schools instituted by the government, and sustained by funds to which those of every faith and creed are bound to contribute in proportion to their property. It is the province of the Superintendent to see this done, regardless of prejudice or numbers. I will not shrink from the duty. If the facts set forth in the complaint are incontrovertibly made to appear, in due form of law, I will, acting in my original or appellate jurisdiction, according to the source from which Margaret Gifford obtained her certificate of qualification to teach, annul such certificate, and thus prevent her from teaching a school which can share in the public moneys. * * *

3. The right of a teacher to compel Catholic children to commit to memory portions of the Protestant version of the Bible, need not be discussed, the solution of the question being fully involved in that of the preceding one. If such children may not be compelled to read such version, the reasons are every way stronger why they should not be compelled to learn and repeat it in the nature of a religious or literary lesson.

HENRY S. RANDALL,
Superintendent of Common Schools.

KEEP TRYING.

In one of the large towns in Eastern Virginia there lived a gentleman with an interesting family, much respected by his friends, but he was inclined to be sceptical on the subject of the Christian religion. He was a man of mind, and of more than ordinary intelligence. A lingering disease at last brought him down to his bed, and his Christian friends became exceedingly solicitous in reference to his salvation. Various attempts were made to approach him on that subject, but he met every advance with a cold repulse, that disheartened his friends, and paralyzed their efforts.

Among others that felt deeply for him, and prayed earnestly for his conversion, was an interesting Christian lady who lived next door to his residence. She was often in his room, and made frequent efforts to draw him out in conversation upon the subject of religion; but was unsuccessful. He seemed unhappy; but he preserved outward cheerfulness, and kept up the impression that his scepticism was unshaken by the hand of disease and the near approach of death.

He was fond of reading, and constantly kept by him some book that served to beguile his weary hours. When he grew so feeble that he could not read, he called into requisition the services of one of his little daughters, who sat by his bedside and read for him by the hour. His kind friend, the good lady at the next door, was still anxious to approach him on the subject of religion, but without success. One day she entered his room and found him asleep. A new idea struck her. She returned and got a tract containing a solemn appeal to a sinner in prospect of death, which she carried into his room, laid it on his pillow, and retired as softly as an angel, without waking the sleeping man. She went to her home and prayed that some good might come of it.

By and by he awoke, and, apparently by chance, laid his hand on the little book. Without attempting to examine it himself, he called for his little daughter, who was in the adjoining room, to come and read for him. She flew to his bedside and commenced reading it to her afflicted father. She had not proceeded far before his eyes filled with tears, his chin trembled, and his bosom began to heave with emotion. The voice of the girl trembled as she saw the effect upon her father, but she continued reading. He asked her to pause for a moment, and tried to regain his self-possession; and after a few moments told her to read on. She did so. But presently his feelings became too strong for concealment. Tears gushed from his eyes, and he gave way to a violent weeping. The child read on as she was able; for she too was sobbing as though her little heart would break.

The conviction came home with tremendous power to the man's heart, that he was a sinner, condemned by God's holy law, and exposed to hell. He began to pray. The Holy Spirit applied divine truth to his heart and conscience; and directly he sent for his friend at the next door, and other pious persons, to pray for him and instruct him in the way of salvation. He confessed his sins and tried to give his heart to God. The minister was sent for, and he was taught more fully the way of life. Before the man died, his friends had the happiness to believe that he was savingly converted by faith in the Son of God.

SEED SOWN BY THE WAYSIDE.

In the wilds of Kentucky, at the foot of a mountain, stood a small cottage, concealed from view by overhanging trees. The birch, the maple, the stately oak and graceful elm were grouped together; and as the eye glanced upward, tints of every hue blended in wild profusion. The branches, which in summer swayed to and fro in the south wind, and emitted sounds not unlike the strains of distant music, now dashed in impotent fury against the humble casement window. The stream, which an hour since smiled in peaceful beauty, now rolled its dark waters on rapidly, while the distant prairie looked like the agitated billows of the ocean. Large drops of rain began to fall, and as the congregated masses of dark clouds seemed to grow heavier over this humble dwelling, the latch was quietly moved, the door opened, and a female face appeared, looking to the right and left, with much anxiety.

"Is he come, mother?" said a feeble voice from within.

"Not yet, my child; it is too early."

The little sufferer sighed, as if acquiescing in the necessity. Then, after a few moments, "Mother, mother!" he cried, starting up from his low pallet and looking around affrighted at the storm.

"What is it, my dear boy?" said she, taking his burning hand.

"O mother! don't you wish Jesus was here, that blessed little children? You know the good man with the books told us of him. I am very sick; perhaps he could make me better."

"Shall I read you something about this blessed Jesus?"

"No; tell me, mother! tell it me!"

The mother bent over him. Recollections of early reading came fast to her mind as she said: "The widow of Nain had an only son, and he died; and—"

"Will I die, mother?"

"I hope not!" she fervently ejaculated.

"Oh! can't you tell me a prayer, mother? The good gentleman said I must pray every day."

The weeping mother kneeled down, folded his little hands in hers, and said, "Pray God forgive my sins, take away my wicked heart, and make me to love Jesus." The child repeated it after her, and then said, "I will say it softly, mother; it hurts me to speak."

His infant lips moved in prayer, *till he slept!* The mother watched the lowly couch, a petition often coming from her heart, that the boy might live; that grace might be given her to bear this great sorrow. She took down her new Bible—the gift of the colporteur—and opened its pages. But no mark was there placed opposite a precious promise verified; no remembrance of the past rose to mind, that there the Comforter was given, that there a bond of sin was broken, that there the purity and truth of God was manifested, and his love to a guilty world redeemed. *She and that precious book were strangers!*

The father entered, accompanied by a boy about twelve years of age. The labor of the week was over. The mother pointed in silent agony to the changed face of the child! The father's hard features, embrowned by toil and exposure, worked with suppressed emotions; while the lad, awed by the mysterious influences around, seated himself on a low bench in the corner.

The Sabbath morning rose, fair and beautiful without; but the Angel of Death had entered that lowly dwelling, and all within was changed. The mother read her Bible, and occasionally uncovered the pale face of her child! Thoughts of the past crowded upon her mind. The days of childhood, of Christian instruction, of holy communion, of consecrated Sabbaths, rose before her. She thought of the influence of worldly cares in their new home, unchecked by the preaching of the gospel or the reading of God's Word. She mourned in bitterness of spirit the hardness of her heart, her forgetfulness of every religious duty. The deep fountain of her feelings was broken up, and tears of godly sorrow fell on the unconscious form of her boy. The bereaved father sought communion and sympathy with her in this his first sorrow. The same consolations became his; and when, three months after, the colporteur returned, he found that the Spirit of God was there; that sanctified affliction had hallowed that cottage home, and that the light of peace and love were within it. [Ch. Intelligencer.

The Sabbath Recorder.

New York, November 17, 1853.

Proclamation,

By Horatio Seymour, *Governor of the State of N. Y.*

I hereby appoint THURSDAY, the twenty-fourth inst., as a day of THANKSGIVING for the people of the State of New York. I recommend its suitable observance by such religious assemblages and forms of worship as [illegible] may, severally deem appropriate; so that we, as a commonwealth, with united hearts, humbly and gratefully render thanks to our Father in Heaven for His benefits, and earnestly implore the continuance of His favor.

In witness whereof, I have hereunto subscribed my name and affixed the privy seal of the State, [L. S.] at the city of Albany, this 5th day of November, one thousand eight hundred and fifty-three.

By the Governor, HORATIO SEYMOUR.
H. W. DePuy, Private Secretary.

FAMILY GOVERNMENT AS AFFECTED BY MIXED MARRIAGES.

In these days of "Woman's Rights," it is somewhat hazardous to say any thing of the authority of the sterner sex; but, for the confirmation of what we set forth last week, and in order to impress the minds of our females still more deeply with the inexpediency of matrimonial alliances with the observers of Sunday, we say plainly, that "the head of the woman is the man," and that, if she fills her place as a wife should, she will honor the government which her husband exercises over her. It is true, he has no right to establish a government at variance with the law of God. Every principle of moral rectitude binds him to exercise his authority in strict accordance with the Scriptures; and should he command his wife to do an act manifestly sinful, she might lawfully refuse to obey. But it should be remembered, that for the abuse of his authority the husband is responsible, not to his wife, but to God, on the principle that every subordinate officer is responsible to the governor that entrusts him with authority, and not to those who are placed under him. And though the wife may refuse to obey in all those cases where obedience would conflict with her direct personal responsibility as a subject of God's moral government, she must not suppose herself entitled to do so in other cases.

In regard to the case under consideration, the most that a wife can claim is the privilege of laying aside her ordinary work on the Sabbath, and consecrating the time to religious purposes. If, in addition, she claims the privilege of working on Sunday, she claims what the husband may, if he see fit, refuse to allow. It is possible, that he may regard the first day of the week as the divinely-appointed Sabbath under the Gospel. This, at any rate, is Protestant doctrine, and there are thousands of firm believers in it. He may suppose, that the Fourth Commandment binds him to remember the first day of the week to keep it holy. If so, he is bound to see that every member of his family ceases to labor on that day; for the commandment lays its injunction upon him with regard to them all—son and daughter, man-servant and maid-servant, cattle and the stranger dwelling within his gates. And though the wife is not particularly named in these specifications, it is because the law of God takes it for granted that the husband and wife are both one, and equally interested in seeing that the commandment is complied with. Hence, where the husband supposes that the first day of the week is the Sabbath, and enjoins upon his household to observe it as such, the wife's duty is to obey. It may be burdensome for her to keep two days every week, but it is a burden which she must bear. She must keep one day for conscience towards God—a matter in which she is personally responsible—another out of respect to her husband's authority.

We have no sympathy with those who would encourage the wife to disobey in this matter. That the husband is in error as to his views, is nothing to the point. Her obedience is not an indorsement of his doctrine; it is simply an act of respect to the authority which God has given him over her. And reason teaches, that in every community, large or small, the supreme authority must be vested somewhere. There cannot be two kings to one kingdom, nor two suns to the solar system, nor two heads to any community. The family is a little community; and though there ought not to be difference of views in regard to what shall be the order and regulations of the family; though husband and wife ought to agree in this matter; yet, *if* difference should arise, there must of necessity be some ultimate authority, from which there shall be no appeal. And both Scripture and the common sense of mankind, have vested this authority in the husband and father. On any other principle family government could not exist.

We admit that in regard to family government, especially in regard to moulding the characters of the children, a heavy responsibility rests upon the wife. If she is a sensible woman, and a Christian, she will feel this responsibility; it will weigh upon her most oppressively. It is in connection with this keen sense of responsibility, that conscience is liable to take on morbid action. In the notion that she is, directly and personally, responsible for the forms of religion in which she educates her children, the wife sometimes feels *conscience-bound* to fly directly in the face of her husband's authority, and to prescribe forms which she knows that he disapproves. On this point we feel how difficult it is to express ourselves in such a way as will not be liable to misconstruction. Perhaps a case referred to in the New Testament will help us a little.

It is related (Acts 16) that, when Paul came to Derbe and Lystra, he found a disciple named Timothy. The mother of this Timothy was a Jewess, but his father, it seems, was a Greek. Notwithstanding Timothy was a full grown man, (or, at all events, old enough to be a believer in Christ,) he had never been circumcised. Now, as his mother was a Jewess, and of course held under a responsibility in common with all other Jewish mothers to train her children in the way of God's commandments, why was this omission? Why did she not, in the exercise of her maternal responsibility, present him to the Lord according to the ritual of the Hebrew law? Had not God said, "Every man child among you shall be circumcised?" Was not the law on this point as imperative as that on Sabbath-keeping, or any other? How could she reconcile it to her conscience to disregard so plain, so positive a command? Still, Timothy had *not* been circumcised; and the only reason assigned for this omission is that his *father* was not a Jew—that he was a Greek. And this explanation of the matter is presented in such a way as to show that it was not a singular case, for which the mother was reprehensible, but that it belonged to a class of cases where one uniform rule applied. For as Paul circumcised him "because of the Jews that were in those quarters," the fair presumption is, that he would *not* have circumcised him, had not his uncircumcision been a fact too notorious to be hid from the Jews. Yet the only way in which the Jews are represented as knowing anything about it was by his parentage; "*for they all knew that his father was a Greek.*"

Now the practical inference furnished by this account is this: That the father is the lawful head and governor of his own family; that his authority in this respect is so sacred, that it must not be interfered with by the mother, even for the sake of a divinely prescribed form with regard to the dedication of her children; and that this was a universally admitted principle with the Jews of old. Yet, clear as this principle is, so morbidly sensitive are the consciences of some, that they can never rest till they have performed an act of direct rebellion against the father's authority, under the mistaken notion that otherwise they could not answer their duty to God? We have heard of Pedobaptist mothers offering their children in baptism, in defiance of the express prohibition of the fathers, and of Pedobaptist ministers that encouraged them to do so.

Clearly, the authority is with the husband and father. And if Seventh-day Baptist women will become the wives of Sunday-keepers, we shall not pity them a great deal if they find themselves burdened with the keeping of two days in the week instead of one. Nor shall we wonder if, as family cares increase, they find the burden too heavy to bear; for this will very probably be the case; and at last, worn out and discouraged, they will forsake the Lord's Sabbath to keep that of their husbands. We say again, that our protest is against the intermarriages of our females with the men of other orders.

T. B. B.

TRUST IN GOD.

God is the Creator and Preserver of all things. Man is among the created and preserved. God is independent—man is dependent. God is self-existent—man is conditionally, contingently existent. God is omnipotent—man is finite in power. God is omniscient—man is finite in wisdom—a wisdom that is foolishness withal. God is omnipresent—man's sphere is but limited. God is infinitely holy and happy—man is unholy and unhappy. All of the attributes of God are underived and unconditioned—those of man derived and conditioned. These relations are fully and lucidly taught by revelation. Our reason and experience also bear testimony to the truthfulness of its teachings.

These relations imply, as a natural and legitimate consequence, watchfulness and protection on the part of God—confidence and trust on the part of man. Confidence implies geniality of spirit—a harmony of aims and pursuits—a reciprocal love. We trust not our fellow man implicitly, unless there is this harmony, this geniality, this love; much less can we repose full confidence in God without this intimate spiritual relationship. This lies at the foundation of all trust. We must also possess that filial regard and esteem which will enable us to look up to God as our Father—feeling that he is infinite in love and wisdom, and will lead us, and preserve and bless us, as his children. This will give a ready submission to His laws—a willingness to be guided by His providences—a cheerful resignation to His will. Happy is the man who is earnestly and cheerfully working out his mission in that sphere—amid those relations of life where he has been placed by an over-ruling Providence. He that reposes implicit confidence in God, will manifest a willingness, a readiness, to fall in with and adopt the plan of salvation which Infinite Wisdom has seen fit to provide for man—a willingness to submit, not only his temporal, but also his eternal interests, to God. Growing out of this, there will be a readiness, a desire, to labor in carrying forward the great plan of salvation, and in bringing others to partake of its benefits.

Blessed are the results of such a trust to the individual himself. It gives power over evil and change and temptation. It gives permanency, stability—gives a life above worldly things—a higher and purer life than is derived from earthly motives or trust. To walk humbly and carefully before God—to be patient amid trial and suffering—to be zealous and persevering in every good work—to be constant in prayer and praise—to have a confident looking forward to eternity for the rewards of life and as the home of the righteous—are characteristic of him who trusts implicitly in God as his Creator, Preserver, and Redeemer.

Though various ills betide our way,
While walking life's uncertain road,
In Thee we trust—to Thee we pray,
Our Saviour and eternal Lord.

AUTUMN.

When the first breeze of Spring dances over my face, and whispers in my ear of budding flowers, unfettered streams, and genial sunshine, my heart leaps up with wild delight, and bounds away to meet the coming, soul-refreshing blessings.

When Summer, with her many-toned voice of music, greets me, and invites me forth rejoicing in her matured beauty, the heart-welcome of my response is but the echo of her own gladness.

But when the low deep breath of Autumn steals over me, like the last faint sigh of a departing spirit, and I recognize in the deepened tint on Nature's cheek the token of coming decay, and note each changing expression as I would watch the countenance of a dying friend, my soul is thrilled with a sacred sadness, yet mingled with a deep and holy joy. Autumn! dreamy, hazy—Autumn! with thy delicate sky-tints, thy rich golden sunlight, and thy time-softened beauties! My spirit does thee homage.

Who has traced the farewell beams of Summer's beauty, lingering around the brow of Autumn, like a faint halo of glory, and watched each receding gleam as it fades from view, and not felt his soul gradually free itself from its earth-bindings, and soar away upward, and upward, as if on a Heaven-inspired mission, until it has caught a far-off glimpse of those yet unrevealed glories of the upper world, and there reveled in dream-like bliss, such bliss perhaps as the fully-freed spirit knows in its heavenward flight?

There's a freshness in Spring, that is exhilarating; there's a beauty in Summer, that is ennobling; but there's a glory in Autumn, that is soul-subduing.

E.

OUR PALESTINE MISSION.

"The Committee on Outfit" would suggest, that among the articles contributed for the needy in Palestine, to be dispensed by our brethren as circumstances may require, we should have a good supply of the following articles:—

Dry Goods and Clothing.—Chiefly comprising coarse woolen and cotton fabrics, suitable for the destitute Jewish laborer who may be employed in the garden, or for others in like circumstances; a quantity of trimmings, sewing cotton, and linen thread; a quantity of coarse strong articles of clothing, of all sizes and descriptions, including shoes.

Farming Utensils, Tools, &c.—A general assortment of farming and garden implements and seeds; two side-saddles, a number of bridles, one or two sets of double ploughing harness, a quantity of grain bags and bagging, a few casks, kegs, and buckets (pails,) a quantity of tin ware, common oil-cloth for floors, some blacksmith tools, also carpenter tools, nails of all sizes, pieces of steel, iron, hinges, screws, door and window fastenings, a small quantity of paints, oil and varnish, and brushes. These things cannot be procured there, without difficulty; others may be suggested by the experienced housekeepers and gardeners.

The offerings of our brethren to the land of Judea should be stimulated by the example of the Gentile Christians whose contributions were carried to the poor of Jerusalem by the Apostle Paul. Our contribution to the poor will not be lost. Let us give in the name of Christ, who has left gracious promises to those who give to the needy. "Sell that thou hast, and give to the poor," "so shalt thou have treasure in heaven." Remember, the Jews are beloved for the fathers' sakes, and they are not now the less beloved because our fathers have persecuted and destroyed them in all the earth. Let our missionary brethren now have the means of softening the rigor of the cruelty the afflicted sons of Israel have heretofore experienced at the hands of professed Christians.

An astonishing number were saved in the days of Christ and the Apostles, and may be still; for though their national organization and government have received their just award from the hand of God, *yet He is no respecter of persons,* that he should delight in their temporal sufferings, any more than in the wretchedness of Gentiles in this or other lands.

We do not design to give the poor their food and clothing, and leave them in their wretchedness when our gifts are exhausted in their hands, but to make the little tokens of our regard useful in a higher degree, by placing them in circumstances to earn their own bread by the labor of their own hands, and thus be enabled to shake off the shackles of a dependence far more intolerable than the burthen of the poor in our own land.

We hope our contributions will be but as a drop in the bucket to the good that will be effected by the faithful, judicious benevolent and Christian instruction in the arts of life which our missionaries will be able to impart.

We trust the narrow-minded policy heretofore pursued by many, will not be continued by our mission to the Jews; we will not buy converts, or seek by unlawful or unfair means to gain proselytes to our cause, but by a kind word and a good deed let them see the works of Christ toward them; for we desire only to set Christ on high, to the glory of God the Father, and this we will do, assisted by His grace.

The views and feelings of the denomination in regard to Palestine have been very clearly indicated by the receipts for that object published in the *Recorder.* Accompanying the donations of our brethren, our agent speaks of deep feeling, fervent prayers, and solemn pledges, in behalf of our mission, which encourage us to hope that our people have a heart, and that they will, the Lord helping them, work in this enterprise. As an evidence of the interest or tone of feeling in various sections, we give the following extracts from letters received by Bro. Jones.

From a brother in the Central Association, enclosing a resolution of his church respecting the Palestine Mission:—

"I hope some measure will be adopted to give employment and bread to those who may wish it, as I believe our usefulness would be greatly enhanced thereby, and the philanthropy and the *true* mission of the Gospel be more readily appreciated, and more practically explained."

The Resolution of the Church:—

Resolved, That the full mission of Christianity should be exhibited by an Industrial Institution being connected with our efforts, that the inquirers after truth may be protected from physical sufferings by that means."

The brother adds:—

"As far as I am informed, this sentiment prevails in this section of the denomination."

From a brother in Shiloh:—

"We read with much interest and pleasure your letter in last week's *Recorder,* describing your visit West, and the hospitality and liberality of the people in that region. We can hardly *realize,* though I suppose it is a fact, that you and Mrs. J. and M. are soon to leave this country for the land of Palestine. We feel very much as we did when Bro. Carpenter was about to leave for China—a kind of reluctance to part with you. But I know we *should rejoice* that there are those amongst us who are willing to forego the pleasures of home and kindred, and the society of friends, for the purpose of advancing the cause of the Redeemer. May the blessing of the Lord be upon you, and upon this enterprise."

The following was accompanied by a donation in favor of this mission:—

"May the rich blessing of Heaven accompany you and Bro. Saunders to that land of inexpressibly deeper interest than any other land, save the 'land of pure delight.'

"Truly yours, Gerrit Smith."

The day of sailing is not yet fixed; but the passage of our brethren will be engaged by the Committee by the first vessel; therefore all things should be ready. The Committee.

SABBATH LECTURES.

To the Editors of the Sabbath Recorder:—

A recent article, headed "*Tract Distribution,*" which appeared in the columns of the *Recorder,* seems rather to oppose Sabbath Lectures, and to adopt in their stead colporterage and tract distribution. Without detracting from the last two, as efficient agencies in the work of Sabbath reform, may not the other be undervalued? And may not the same objections which the writer of "Tract Distribution" urges against lectures, be made against public preaching? He says:—

"Sometimes, it is true, a public argument is valuable; but in the majority of instances, people prefer, upon a question that involves a complete revolution of their practice, to think the matter over quietly, without being subjected to the chafings of dispute, or to such importunities as one who earnestly maintains his argument is likely to employ. They want to take time for consideration; the subject is new to them."

Now, in this objection, what is there which may not with equal propriety be said against the public preaching of the gospel, or of almost any other subject, as Temperance, Slavery, War, or any reform? When Christ preached certain truths, many complained that he reproached them—that his doctrine was hard—that he stirred up the people. Peter's pentecostal lectures roused the fury of the priesthood; Stephen's argument chafed his hearers exceedingly; and Felix asked for time to consider. And yet there is no intimation that either Christ, Peter, Stephen, or Paul, who argued the point well, and delivered lectures to the people as they were, thought of any more quiet or unobtrusive way, because the subject was new. They pressed home to the heart and conscience the truth, although they knew full well that the doctrine they taught involved a complete revolution of practice in those who heard.

And who does not know, that the preaching of the gospel, even now, involves a complete revolution of practice in the world in many things? Not the gospel which is preached, and caters to public opinion, but such a gospel as would deliver the captive, restore to its rightful owner the fertile plains of Montezuma, beat swords into plowshares and spears into pruning hooks. Let the true gospel of the Son of God be preached now, and many will prefer a more quiet and unobtrusive way. The fact seems to me, that any kind of movement which agitates community is to be shunned. For one, I am not prepared to admit that the millennium is already quite so near as that ministers can with safety lay aside their armor, or retire from the arena of conflict, or that the devil is so far chained and imprisoned as to warrant the conclusion that mere amiability will succeed in shutting the bottomless pit upon him.

Now, while prudence and discretion may be the better part of valor, and it might be "often better to have one who knows how to hold his tongue," yet to cry aloud and spare not—to lift up one's voice like a trumpet, for the purpose of showing the people of God their transgressions—may still be demanded.

If the Sabbath be of that importance which one would suppose, from the prominency given to it, both in the Bible and in the editorials of the *Recorder,* is it not of sufficient importance to employ in its defense the best talent of the denomination—men who can argue the point well, and are competent to deliver lectures as they go? How often is an educated ministry, a competent ministry, urged upon the consideration of our people, as necessary to the preaching of the gospel. And yet, the advocacy and defense of a question which has drawn around it the talent, learning, ingenuity, and sophistry of centuries, is to be left to a few amiable brethren in the distribution of tracts. Far from me to detract from tract distribution, or amiability of character, or prayers in secret places. There is evidently an impression somewhat prevalent, that any thing like disputation must be unfavorable to piety, devotion, or religion. I would inquire, whether such be the fact. Does not that notion arise from a sickly sentimentalism, which has so far pervaded community, that it demands a gospel of the character of a general atonement, without any particular application?

S. S. Griswold.

P. S.—At some future time I propose to give a short account of some Sabbath Lectures in Jefferson County, N. Y., by Elders Crandall and Sawyer, the former an agent of the American Sabbath Tract Society.

THE SULTAN AND THE PROTESTANTS.

It has been asserted, on high authority, that one cause of the rupture between Russia and Turkey is the leniency of the latter power towards Protestants residing within its dominions. If so, the triumph or defeat of the Sultan is vitally connected with the interests of Protestantism. The following "Firman of the Sultan, granted in favor of his Protestant subjects," indicates a very liberal and correct sentiment on his part:—

Most honored vizier, illustrious counsellor, maintainer of the good order of the world, director of public affairs with wisdom and judgment, accomplisher of the important transactions of mankind with intelligence and good sense, consolidator of the edifice of empire and of glory, endowed by the Most High with abundant gifts, and Moushir, at this time, of my gate of felicity, my Vizier Mehemed Pacha, may God be pleased to preserve him long in exalted dignity.

Let it be known on the receipt of this my noble rescript, that:—*Whereas,* those of my Christian subjects who have embraced the Protestant faith, have suffered inconveniences and difficulties, in consequence of their not having been hitherto placed under a separate and special jurisdiction, and in consequence of the Patriarchs and Primates of their old creeds, which they have abandoned, not being naturally able to administer their affairs. *Whereas,* in necessary accordance with my imperial solicitude and benevolence toward all classes of my subjects, it is contrary to my imperial pleasure that any class of them should be exposed to trouble. And *whereas,* by reason of their faith, the aforesaid Protestants form a separate community. It is in consequence my royal pleasure, that measures be taken for the sole purpose of facilitating the administration of their affairs, so that they may live in peace, quiet and security. Let then a respectable and trusworthy person, chosen by themselves from among their own number, be appointed, with the title of "Agent of the Protestants," to be attached to the Department of the Minister of Police. It shall be the duty of the agent to take charge of the register of the members of the community, and which is to be kept at the police department. The agent is to register therein all births and deaths. All applications for passports and marriage licenses, and on those special affairs of the community which are to come before the Sublime Porte, or any other department, are to be made under the official seal of the agent.

The present royal and august edict has been especially granted and issued from my Imperial chancery, for carrying my pleasure into execution. Hence thou, the above-indicated Moushir, shall carry the preceding ordinance into scrupulous execution, conformably with the explanations given. As, however, the assessment of taxes and the delivery of passports are subject to specific regulations, thou shalt not permit anything to be done in contravention thereto. Thou shalt not suffer any tax or haratch to be required of the Protestants, for marriage licenses or for registration. Thou shalt be careful that, like unto the other communities of the empire, every facility and required assistance be afforded to them in all their affairs, and in all matters concerning their cemeteries and places of worship. Thou shalt not permit any interference whatsoever, on the part of any other community, with their rights or with their religious concerns, nor, in short, with any of their affairs, either secular or religious, in any manner whatsoever; in order that they may be enabled to exercise the usages of their faith in security. Thou shalt not suffer them to be molested one iota in these or in any other matters; and thou shalt be careful and attentive to maintain them in the desired quiet and security. They are to be permitted to make those representations to the Sublime Porte which it may be necessary to make concerning their affairs, through their agent. After thou hast taken due cognizance of these matters, thou shalt cause the present noble rescript to be registered in the proper quarter, and shalt cause it to be confirmed in the possession of the aforesaid subjects, and thou shalt be careful that the high provisions thereof be always carried into due execution. Thus be it known unto thee, giving full credence to the Imperial signet. Done in the second decade of the sacred month of Moharrem, in the year of the Hegira 1264, at Constantinople the well-guarded.

(Sultan's Signature.)

Thanksgiving.—In Maine, Thanksgiving occurs to-day, Nov. 17. In each of the following named States it occurs on the 24th inst., viz:—New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, North Carolina, Alabama, Kentucky, Ohio, Indiana, Illinois, Michigan, Wisconsin.

☞S. S. Griswold having returned from his visit to Hounsfield, requests his correspondents to address him at Mystic Bridge, Ct.

EVANGELICAL LABORS IN IRELAND.

Under date of London, August 11, 1853, the British correspondent of the New York *Evangelist* gives the following account of an effort in the way of volunteer preaching in Ireland:—

The spiritual destitution of Ireland has long engaged the thoughts of some of the leading members of the Evangelical Alliance, and Dr. Steane, one of its Honorary Secretaries, having recently visited that country, conceived the idea that an extemporary mission to its Southern counties—Cork, Kerry, Limerick, Tipperary, Kilkenny, and Waterford—might be productive of signal benefits. The plan was for one hundred ministers to preach the gospel for a month, both on the Sabbath and on other days, throughout that district. The good doctor imagined that the gospel preached by ministers from England and Scotland, and of different denominations, would exhibit a united Protestantism, which would remove the reproach of sectarian division, and come with greater weight upon the public mind as a united testimony. It was proposed that each minister engaged should preach five sermons a week, which, in the month, would be an aggregate of two thousand sermons. The voluntary services of a hundred British ministers were secured, and a large sum for their traveling expenses raised, and the last Sunday in July was the day appointed to commence the enterprise. The associated brethren went forth "two and two" to their respective stations, but have been met in all the large towns by the most brutal levity, insolence, and persecution. At Limerick, a mob of 3,000 people assailed them; and the whole police force of the district was scarcely equal to keep them from being torn in pieces by the ruffians. Going before the magistrates, the majority of whom were Romanists, not a sentence was elicited from the bench in condemnation of so cowardly an attack. A Roman Catholic barrister was allowed to say, without reproof, "These men may bless their stars that some of them have not received the crown of martyrdom—and that the log-net men are not dragging the river for their bodies this morning." Bursts of savage laughter followed these murderous suggestions. At Waterford, the ministers were treated with the same barbarity; they accordingly published a placard, headed "Liberty of Speech," and appealed to the Irish, as the professed friends of civil and religious liberty, to give them fair play. One passage of the address I transcribe, as worthy of regard on both sides of the Atlantic: "Little did the friends of freedom imagine, when contending for the political emancipation of the Roman Catholics of Ireland, that they were placing power in the hands of those that would fetter their own liberties, and would not act on the Christian principle of doing unto others as they wish others to do to them." But even this did not moderate their violence, and they were obliged to retire before the storm. At Nenag, according to the testimony of a Roman Catholic paper, "much hooting and merriment were indulged, and some mud was thrown; and in the jostling that took place, one of 'the saints' was crowned with a dung-basket!" In Clonmel, the capital of Tipperary, the brethren were met with similar treatment. A crowd of at least 4,000 persons assembled, and the moment Dr. Gordon began to read the Scriptures, a scene of hissing, yelling, grinning, totally indescribable, ensued. Small stones, cabbage, and other missiles, were thrown, and the ministers were rescued from the greatest peril by the efforts of the police. Such is the religious liberty the Papists of Ireland allow to Protestant Dissenters, who helped them to gain their political freedom! Several of our brethren have returned in disgust. The tone of exultation in the Popish journals is most intolerant and insulting. They rejoice in these brutal attacks, much as the craftsmen of Ephesus did at the persecution of Paul. But these excesses, whether in Ireland or Canada, cannot fail to work for the furtherance of the gospel, in spite of the malignant hostility of its enemies.

Sunday Always.—By different nations every day in the week is set apart for public worship; Sunday by Christians; Monday by the Greeks; Tuesday by the Persians; Wednesday by the Assyrians; Thursday by the Egyptians; Friday by the Turks; Saturday by the Jews. Add to this the diurnal revolutions, and it is apparent that every moment is Sunday somewhere.

☞The above paragraph is going the rounds of the papers. By some persons *it is* regarded as evincing the folly of insisting upon one particular day of the week as *the* Sabbath, to the exclusion of all the others. To us, however, it evinces the necessity of insisting upon that the importance of uniformity in the matter of sabbatizing, is generally admitted. But how is uniformity to be attained? Not by allowing each man, or each nation, to determine what particular day shall be observed, but by following the directions of One who has a right to dictate to all men and all nations. God has said, "The seventh day is the Sabbath—in it thou shalt not do any work." Universal obedience to that command would produce all desirable uniformity, as the practice of Jews in different parts of the world proves. General disobedience to that command has produced the confusion above alluded to.

Gerrit Smith.—A letter of Gerrit Smith to W. L. Crandall, dated Peterboro, Nov. 6, says:—

"Your letter finds me suffering under a rush of blood to the head. It is a fortnight since the disease began. I fear that it may disqualify me for my official duties."

To this a Syracuse paper adds:—

"If the prayers and deep regrets of millions can avail, Mr. Smith's fears will prove groundless, and he will be in his seat at the opening of Congress."

"All Right."—The following extract from a business letter of Eld. N. V. Hull will relieve the minds of any of our readers who were apprehensive that the churches were to be deprived of the labors of that brother:—

"Election is over, and I am elected to stay at home—by a large majority. All right."

A Methodist Missionary is to leave soon for Norway.

General Intelligence.

European News.

We have one week later news from Europe the substance of which will be found below.

A frightful accident happened on the River Medway, near Tunbridge Wells, Eng., on the 21st ult., by which nearly 40 persons perished. In consequence of the Medway having overflowed its banks, a number of hop-pickers, after having finished their day's work, were being conveyed through the flood in a wagon drawn by three horses, when, on arriving at Hartlake Bridge, they became alarmed at the rush of water, and uttered loud cries. The party consisted of men, women and children. The noise they made alarmed the horses, who, it appears, ran away and came in contact with the side of the bridge, which, being in a dilapidated state, broke down, and the wagon was precipitated into the river, and all the persons in it drowned. Thirty-seven persons were missing.

A telegraphic dispatch gives news of the 17th from the Turkish frontiers. At that date no act of hostility had taken place. The Russian and Ottoman Generals were concentrating their troops, and Omar Pasha appeared to be preparing to cross the Danube.

A telegraphic dispatch published in the Paris *Moniteur*, dated Bucharest, 25th October, states that two Russian steamers with eight gunboats forced the passage of the Danube on the 23d, and encountered a brisk fire from the Turkish fort at Isaktchi, between Reni and Ismail. The Russians had one colonel, three officers, and twelve sailors killed, and forty wounded, but pretend that they set the fort on fire by a shell.

A letter from St. Petersburg of the 14th October, states that news of the declaration of war by the Porte had produced a painful sensation, and the character of the Czar, adds the writer, is not of a nature to bend when a challenge is offered to him. In the north of Russia the army and the civil officers are for war, while the reports from the south were more pacific. The movement of troops and the stagnation of trade had depressed public opinion. No warlike enthusiasm had displayed itself, although various official publications had been circulated to inflame it. The population to the south of Moscow desired peace. The soldiers and Commissaries alone called for war.

Notwithstanding all the unfavorable symptoms, public opinion, both in London and Paris, had taken a favorable turn. The belief was pretty generally advanced, that the resources of diplomacy were not all exhausted, and that whatever may be the real or affected irritation of the Emperor Nicholas, Europe will be saved the horrors of war. Turkey and Russia may be permitted to exchange blows, but it was thought the mediating powers would still be able to prevent them from merging into extended hostilities, or a general war on the Continent.

The overland India, China and Australian mails had arrived with dates from Calcutta, Sept. 20, Hong Kong, Sept. 9. The British acquisitions in Burmah were again in a state of war, being overrun by large bodies of armed men, said to exceed 14,000 in number, who occupied fortified positions, whence they attacked the English posts. They were said to be instigated by the King of Aya, and a resumption of hostilities was considered inevitable. The revolution in China still continued. At Amoy the Imperialists had had some success, but the Patriots had invested Khai-fung-foo, the capital of Honan, on the Yellow River. The whole country was in a state of anarchy, and trade at a stand still.

The Chinese Revolution.—From China advices have been received of a favorable character. The missionaries meet with little or no opposition from the people of the rural districts, but only from the inhabitants of Canton. The rebel chiefs are actively engaged in distributing tracts. Rev. Charles Taylor is now on his trip to their camp, and Rev. Mr. Roberts is in company with him, hoping to reach the chief, who was once Mr. R.'s catechumen and guest at Canton. It would seem that this chief gained his first religious knowledge—his first knowledge of Christianity—from a tract entitled "Good Words to admonish the Age," or some similar one, many years ago, while a student at Canton, and that for having embraced these new doctrines, he was ejected from his place of a school teacher. Friendless and penniless he came to Mr. Roberts, with whom he remained some months in the spring or summer of 1847. Subsequently he and his fellows were persecuted, and two of them put to death. The others, and this chief among the rest, were driven to make resistance. Hence, apparently, the origin of the great movement.

The Labors of Dr. Judson.—The London *Christian Spectator*, in an article on the life and services of Dr. Judson, says that he gave thirty-eight years of manly toil for the redemption of a people who robbed him, loaded him with fetters, cast him into dungeons and death prisons, and drove him barefooted over burning sands;" he consecrated at one time fifteen hundred, and at another five thousand dollars, received for literary and linguistic labors, to the mission cause; translated the whole Bible into the second most complicated language of the East; compiled the first dictionary, a very voluminous work, in the same tongue; never dreaming, and apparently of so guileless a spirit that he never seems to have thought of it, that by these prodigious labors and endurances, he was laying the foundation of a world-wide celebrity; and finally died, as a good, great man, would desire to die, in exultant persuasion of a better life beyond the grave.

"Sunday Corn."—Under this head a correspondent of the *Boston Investigator*, a paper "devoted to the development and promotion of universal mental liberty," gives the following suggestive paragraph:—

"My two acres of *Sunday Corn*, that I promised to raise for the purpose of buying Liberal Books with the proceeds of the sale, I have not harvested yet, but I think it will yield about seventy bushels per acre. It stands about twelve feet high, and all the work upon it was done on Sunday. I don't see but what Nature or Providence has smiled upon my Sunday work, though the priests tell us that no labor performed on that day ever prospers. My two acres of corn tell another story."

New York State Election.—The New York State Election resulted in the choice of a Legislature which, it is believed, will recognize the necessity of passing a Prohibitory Liquor Law. The following are the State Officers elected:—

Elias W. Leavenworth, Secretary of State, Syracuse.
James M. Cook, Controller, Balston Spa.
Elbridge G. Spaulding, Treasurer, Buffalo.
Ogden Hoffman, Attorney General, New York City.
Cornelius Gardinier, Canal Com., Amsterdam.
John T. Clark, State Engineer, Utica.
Thomas Kirkpatrick, Prison Inspector, Albany.
Benj. F. Harwood, Clerk of Appeals, Genesee.
The Judge of Appeals are Charles H. Ruggles, Poughkeepsie, and Hiram Denio, Utica.

Tax Sale at Albany.—We have received (says the N. Y. Tribune) a catalogue of 400 pages, indicating an immense number of lots of land in all parts of the State, now sold, or about to be sold, for arrears of taxes, at the Capitol at Albany. The sale commenced on Wednesday, the 9th instant, and must occupy all of the present and most of the coming month. This is a very extensive sale; the last by the State under the old law. The first day was devoted to sales of lots in the City and County of Albany, and nearly completed, the purchase being confined to Chester Packard and William D. Carrol, of Albany; Ex-Mayor Baldwin of Syracuse; City of Albany; and a few others. The amount of tax due on any one parcel is generally small, and the average bids were about 50-100ths of the property advertised for the tax; to be paid within 48 hours; subject to redemption within two years, by payment of costs, with tax and 10 per cent. interest.

"The Murder Crop."—Under this head, the N. Y. *Tribune* says that there are now waiting for trial for murder before the Court of Oyer and Terminer in this City, eighteen persons! The worst feature in the matter is, that the prisoners are described generally as respectable looking men. Their names are: Louis De Corn, for shooting Eugene Melville; Cornelius Collins, Timothy Hogan, James McArdle, and Albert A. Bogart, for killing William Stafford, in French's Hotel; James Smith, for stabbing James Davis; James Fox, William Dinan, John Wade, and Edmund Mahoney, for killing Henry Osborne; James L. Hoare, causing the death of Susan McAnnany; Woodson Anderson, colored man, for killing John Branagan; Thomas Kine, for killing his wife with an ax—said to be a lunatic; John Doscher, for killing Pat rick McNulty; Charles Thomas, for killing Michael Lawler; John Price, for killing Samuel Freeman; Augustus Kreutzer, for killing John Daniel Kotting; Henry Carnel, for murder. There were during a period of a year lately as many murders, save two, committed in the City of New York as were in all England in the same period!

SUMMARY.

Three persons, two Sonorians and one Californian, accused of murder and robbery, were hung by Lynch law, on the 9th Oct., at San Luis Obispo, Cal. They were arrested, tried and convicted, by the citizens of Los Angeles, but the Spanish citizens outnumbered in the meeting the Americans, who wished to hang the prisoners. The Californians were opposed to Lynch law, and it is said were determined to resist its execution at all costs. The meeting then determined to send the prisoners to San Luis Obispo, where the crimes were committed. The prisoners were accordingly sent by the steamer Goliah to that place, and immediately upon their arrival they were seized and hung by a party of Americans, who were on the beach.

Every six years, by law, there is a revaluation of the real estate of Ohio for taxation. The last valuation was in 1847, when the entire taxable property of the State, at cash values, amounted to about $475,000,000. The returns for the new valuation are nearly complete, and the Auditor of State estimates that they will vary but slightly from $800,000,000; showing an increase of taxables in six years of $325,000,000, or nearly 70 per cent. Indiana, Illinois, Michigan, Wisconsin, Kentucky and Tennessee will probably show an equal increase in the same period. A large part of this increase may be justly imputed to the completion of the railroads in the West, every one of which, now in operation, is paying largely.

Three fugitive slaves, from Virginia, passed through Elmira, N. Y., recently, on their way to Canada. They belonged, originally, to a gentleman of Richmond; but on his death were given their freedom, on condition they would emigrate to Africa. This they refused to do, and so they were immediately hired out to different individuals, by their present owners. Fearful that they might be sold to some planter down South, they resolved to run off. When they arrived at Elmira they were almost naked, and without shoes to their feet, but through the liberality of some of their colored friends, they were comfortably clad, and sent on their way rejoicing.

A dispatch dated Washington, Nov. 8, 1853, says:—Application has been made to this government to annex Honduras to the United States, but no answer has yet been returned. The Hondurenes are rather bothered by their war with Guatamala and the controversy they have on hand with England about the Bay Islands and other matters. They accordingly would like to transfer themselves to the United States, and as an inducement offer a country very rich in silver and other metals, and possessing the most advantageous line for an inter-oceanic railroad that can be found out of the United States.

The earnings of the Milwaukee and Mississippi Railroad in October, 1853, were $9,722 for passengers, and $31,605 for freight, making a total of $41,397. The earnings in the same month of 1852 were $15,072. In October last year the Road was in operation to Whitewater, 50 miles from Milwaukee. It is now running to Janesville, 70 miles from Milwaukee. The increase is nearly 200 per cent. over that of October, 1852. An additional section of the Road to Stoughton, Dane County, 18 miles further, will be completed during the next week.

We learn from the New Hampshire *Telegraph*, that C. G. Atherton, U. S. Senator, was taken with a paralytic shock, while in the Court at Manchester, on Thursday, and at the last account his left side was paralyzed, and he was unable to talk. While engaged in conversation, he was observed to falter, and said that he was faint. He was led out of the Court Room, but before reaching his hotel he had lost the use of one side entirely, and was obliged to be carried.

The Commissioners in the case of the Northern Indiana and Chicago Railroad Company *vs.* the Illinois Central Railroad Company, have decided that the track of the Central Railroad Company shall cross the track of the complainants at the same point as hitherto, but that the crossing shall be by means of a bridge, which shall be built by the defendants at least eighteen feet in the clear above the surface of the rails of the complainants. The bridge must be built immediately, and until finished the railroad of the defendants will be allowed to cross the track at grade.

The *Potosi Republican* says: One of the most valuable discoveries of mineral, perhaps, ever found in this prolific lead region, has recently been made by a couple of Germans named Gilser and Fishernick, over on Preston Point, about two miles east of Potosi. The land is owned by Governor Dewey; we are informed from forty to fifty thousand pounds of mineral can easily be taken out in one day. The discoverers have already been offered one thousand dollars for a third, which they refused.

On Cleland's Cleveland and Pittsburg Express train, a singular accident occurred. Mr. Albee, a favorite engineer, was running the train, when, near Yellow Creek, a span of horses sprang upon a bridge, their feet falling between its ties, and they left helpless. The train was too close upon them to hope for successful backing, and the signal was given for speed. The train passed over the horses, cutting them into mincemeat, and, thanks to the good judgment of those in management, the train and passengers were uninjured.

A dispatch dated Buffalo, Monday, Nov. 7, 1853, says the suspension of Patchin's Bank is announced. It was brought about by large loans to the Buffalo and New York City Railroad Company, whose affairs, under the stringency of the money market, are severely embarrassed. Mr. Patchin, the President of the Bank, is also the President of the Railroad, and has assumed liabilities which, in consequence of the difficulty in disposing of the Bonds and Securities of the Road, has resulted in the dishonor of the Bank Bills, which are, however, abundantly secured with the Banking Department.

Dr. Nott, President of Union College, has been forty-nine years at the head of that Institution, and at the dinner of the Alumni, Hon. Wm. Taylor of New York reminded his fellow graduates that next year was the fiftieth of Dr. Nott's occupancy of the chair. He suggested the commemoration of this semi-centennial Presidency, in some suitable manner. The suggestion was warmly received and responded to, and a committee appointed to carry it out.

An affecting death occurred in San Francisco on the 10th October. A Spanish mother missed her child only a year old. She supposed that it had lost itself in the street, and advertised for it, but could learn nothing. On the 13th, she had occasion to open her camphor wood trunk, and there lay her child, dead. It had fallen into the trunk, and in trying to get out pulled down the lid, which closed with a spring and fitted so closely that the child had smothered to death.

A dreadful accident occurred a few miles below Easton, Pa, the other day. A number of men were engaged in blasting rocks; the powder being damp did not go off as soon as was expected, and the men, thinking the match had been extinguished, returned to their posts, when the explosion took place. One man was instantly killed, his head being blown entirely off. Three others were seriously, and it is feared fatally, injured.

A German woman in Chicago was recently killed by being struck on the head by a large ball with which some persons were playing in a garden by which the woman was passing. Her husband sued the owner of the garden for $5,000 damages, sustained by the loss of his wife. The case was carried to the Supreme Court of Illinois, upon the question whether or not the owner of the garden should be liable under the circumstances. The opinion of the Court was in the affirmative.

A contract has been made with a heavy English railroad firm to construct a plank road across the Isthmus of Tehauntepec, which is to be completed within one year; to be followed by a railroad, to be finished within three years. All the arrangements are made for a prompt commencement of both works. Santa Anna is to receive a bonus of a million or so for the right of way.

A great combination of patentees is said to be on foot, to obtain from Congress a renewal of their several grants. Among them is the Woodworth Planing Machine—the Goodyear India Rubber patent—the Morse Telegraph patent, and other heavy interests. It is said that half a million of dollars has been pledged to ease the passage of the various schemes through Congress.

A letter dated Remedios, Cuba, October 11th, says that in the limited and sparsely peopled district between Matanzas and a point below Sagua la Grande, 20 leagues in extent, 13,000 slaves have been carried off by the cholera, according to the official accounts, which are known to be under the mark. The attacks were very short, some of them only lasting an hour.

H. Dwight, Jr., a New York broker and western railroad operator, stopped payment a few days ago. Two or three Banks, with which he was connected, are great sufferers, and may have to suspend on account of his failure. The Bank of Massilon, Ohio, has already suspended. The Bank of Owego, N. Y., is a sufferer, but will be able to stand it.

Among the deaths that the religious community are called to mourn, stands prominent that of Rev. Charles Hall, D. D., the senior secretary of the American Home Missionary Society. He died at his residence in Newark, N. J., on Monday, the 31st ult., at the age of 55 years. He has been identified with the Home Missionary Society almost from its commencement.

Rev. Messrs. Tracy, Little and Scott, with their wives, embarked from Boston on the 27th ult., in the Piscataqua, Capt. Wendall, for Madras. Messrs. Tracy and Little are members of the Madura Mission, under the care of the American Board, and now return to a field in which they have already spent some years.

Rev. Henry Newcomb is preparing a Cyclopedia of Missions, to contain 700 or 800 pages large octavo, at $3. It is to be published, as soon as one thousand subscribers are obtained, by Charles Scribner, and with the recommendation of the American Board.

Two of the boxes received from California by the last arrival by the American Exchange Bank, upon being opened at the Mint, were found to contain shot instead of gold. The deficiency is probably about $50,000, and where the abstraction took place cannot, as yet, be even guessed. Measures have been taken to trace the matter back, and endeavor to discover the robbers.

A few drops of carbonate of ammonia, in a small quantity of warm rain water, will prove a safe and easy anti-acid, &c., and will change, if carefully applied, discolored spots upon carpets, and indeed all spots, whether produced by acids or alkalies. If one has the misfortune to have a carpet injured by whitewash, this will immediately restore it.

A sad accident occurred at the iron mines in Salisbury, Conn., at the bed known as the "Chatfield Bed," on Tuesday, 8th instant, by which two men lost their lives—one an Irishman by the name of James McDuffy, and the other, an estimable citizen, Mr. Harry Vosburgh, who leaves a family. It was caused by the falling of a bank of earth where they were digging.

Schooner S. P. Burnham, Capt. Atwood, from the Bay of St. Lawrence, for Gloucester, was struck by a heavy sea, off Cassins, in a gale, and thrown on her beam ends. Capt. Atwood and four of the crew were washed overboard and lost. The remaining crew got the vessel into Tremont, Me. Capt. Atwood was a worthy citizen of Rockport. He leaves a wife and two children.

An affray took place at Newport, Ky., on the 27th ult., between Mayor Harris and R. McCracken, President of the Council of that city. Harris fired twice, without effect, when McCracken knocked him down, and beat him so badly that his recovery was doubtful. Mr. McCracken was tried before an examining Court and acquitted.

The wide track from Paterson to Jersey City having been completed, the change of cars at the former place will be dispensed with, and passengers over the Erie route will be taken from Jersey City to Dunkirk or Buffalo on the wide guage.

The town of Green Bay, Wisconsin, was visited by a destructive fire recently, which consumed some thirty buildings, including three warehouses, the United States Hotel, the *Advocate's* office, &c., entailing a total loss of about $100,000, which is only partially insured.

Two young negro slaves killed their master, Wylie Kearney, of Caldwell County, Ky., a few days since. He was about to punish one of them, when the other came up and threw a rope over his head, and then both pulled on the ends of the rope until he was choked to death.

The wife of the Rev. William Butler, a Methodist clergyman in Westfield, Mass., was walking across the room last Friday, when she suddenly uttered a scream, and fell lifeless on the floor. She was twenty-two years of age, and is supposed to have died of disease of the heart.

A monument is in process of erection at Hampton Falls, N. H., to commemorate the memory of Meshech Weare, the first President of the Colony and State of New Hampshire, who held his office through the whole of the Revolutionary War.

The Chicago Tribune of the 7th, states that it received a telegraphic dispatch from Quincy, informing them that thirteen negroes, men, women, and children, had left Marion County, Missouri, by the underground railroad, for parts unknown.

Our readers will remember the story of the good fortune of Isaac Butler, a poor but worthy man in Vernon, Oneida county, who was to have a legacy of $94,000 left him in Europe. It turns out that after living in anticipation for several weeks, it is reduced to the pitiful sum of $94, instead of $94,000.

A dispatch dated New Orleans, Friday, Nov. 4, 1853, says: A schooner just arrived from Yucatan, reports that the cholera is raging terribly in Yucatan. At Moyda, the deaths averaged 100 daily. Later dates say it is abating.

A gentleman of Boston has offered to give $50,000 to the Town of Brewster, for the formation of a public library there, provided the town will raise an equal amount to be appropriated to the same purpose.

David Kennison, a private in the Revolution, and receiving a pension at the Albany Agency, under the act of March 18, 1818, died on the 24th February, 1852, aged 117 years!

A Panther or Cougar was shot at Lee, N. H., about ten miles from Portsmouth, by Mr. Wm. P. Chapman, who was hunting for foxes. The creature weighed 100 lbs., and measured over seven feet from his nose to the end of his tail.

During the past week, Peter Mackay, Jas. Laughlin, and J. McShinn, porter-house proprietors in Brooklyn, were each fined $100 for violating the ordinance in selling liquor on Sunday. They were examined before Mayor Lambert.

Last Sabbath (Saturday) evening, as a party of young men were returning from a gunning excursion, their boat upset, on the Delaware near New Castle, and three of them were drowned.

Such has been the increase of California correspondence that the number of letters passing through the mail this year will not be less than 5,500,000. Last year the number was 4,400,000.

The quotations for Land Warrants are:

	Buying.	Selling.
160 acre Warrants	$180	$186
80 acre Warrants	90	93
40 acre Warrants	45	47

A dispatch dated Boston, Saturday, Nov. 5, 1853, says: The powder-mill of Mr. Bemis, Spencer, Mass., blew up yesterday, instantly killing five men, four Englishmen and one Irishman.

☞ In the list of arrivals from California last week, we notice the names of Paul Stillman of New York, and Dr. Albert Utter of New London, Ct.

The Bank of the State of New York, in this city, was robbed, a short time ago, of $24,000, which some adroit thief took from the counter during business hours.

The Patchin Bank, of Buffalo, stopped payment last week. There will be but little if any loss to bill-holders.

The weather on the upper Mississippi, about the 27th of October, was severely cold. *The Galena Advertiser* of the 28th states that the morning previous the river there was frozen over!

Hollow axles are being extensively adopted on the London and North Western Railway. It is found that they are double the strength of a solid axle, and of course are more economical.

The Grand Jury of Wilkesbarre have found a true bill against United States-Marshals Wynkoop and Crossman, for attempting the arrest of the slave "Bill," some time since.

Miss Dr. Harriet K. Hunt has again paid her taxes in Boston, with a protest against forcing persons to pay taxes who can have no voice in their imposition.

Rev. Mr. Rittenhouse, while officiating at the consecration of a Church at Washingtonville, Pa., on Friday morning, suddenly fell down dead.

The *Washington County Post*, of the 10th, announces that the Albany and Rutland Railroad sent its first regular train forward on Saturday the 5th inst.

The total amount of gold from California deposited at the Philadelpaia Mint since the discovery up to July 30, 1853, was $208,886,025.

There are now surviving about fourteen hundred revolutionary pensioners, all of whom are regularly drawing their pensions from the treasury of the United States.

Two bright-eyed little boys, one aged two and the other about five years—sons of a Mr. Horton, of Boston—died a few days since from eating candy which had been colored with some poisonous substance.

About fifty barrels of wine from native grapes will be made in Des Moines county, Iowa, this fall; and hereafter farmers will turn their attention to the culture of the grape.

Barnabas Bates, the "Rowland Hill" of America, died in. Boston Mr. Bates was well known throughout the country for his labors in the cause of cheap postage.

Since the 1st of January there have been shipped from Boston 181,009 cases of boots and shoes, being 20,489 cases more than during the corresponding period of last year.

Explorations show that the coast of Green land is rich in copper; silver and lead mines have also been discovered.

The Governor of Pennsylvania has appointed the fourth Thursday in November, (24th) as a day of public Thanksgiving in that State.

The American Institute has fallen behind to the amount of $7,000, on the receipts of the late Fair at Castle Garden.

Archbishop Hughes has brought an action for slander against the proprietors of the *Episcopal Recorder* of Philadelphia.

It was said by Mr. Spear, in a lecture a month since in San Francisco, that the Chinese there intended to erect an altar for idol worship.

The Romish Society for the Propagation of the Faith, has, in six months, sent eighteen missionaries from France to Asia.

On the 2d inst. thirty members of the Tennessee House of Representatives presented a petitions for a prohibitory Liquor Law.

New York Market—November 14, 1853.

Ashes—Pots and Pearls $5 50.

Flour and Meal—Flour, 7 00 a 7 12 for Canadian and common to straight State, 7 06 a 7 18 for mixed to fancy Michigan and common to good Ohio. Rye Flour 5 00 for fine, 5 25 a 5 37 for superfine. Corn Meal 4 12 a 4 25. Buckwheat 2 00 a 2 25 per 100 lbs.

Grain—Wheat, 1 63 a 1 69 for State and Ohio, 1 72 a 1 77 for common to good Michigan, 1 80 for white Genesee. Rye 1 00. Barley 81 a 86c. Oats 47 a 51c. for State and Western. Corn 80 a 81c. for Western mixed.

Provisions—Pork, 12 75 for prime, 15 50 for mess. Beef, 5 50 a 6 00 for new country prime, 9 50 a 11 00 for country mess. Lard 10¾c. Butter 12 a 14c. for Ohio, 16 a 20c. for State. Cheese 8 a 10c. Dressed Hogs 7½ a 8½c.

Hops—37 a 47c. for new crop.

Lumber—15 00 for Spruce and Pine.

Potatoes—1 87 a 2 12 for Carters, 2 00 a 2 25 for Mercers, 2 25 for Sweets.

Seeds—Clover 10¾c. Timothy 12 00 a 16 00 for mowed, 17 00 a 20 00 for reaped. Flaxseed 1 37 a 1 40.

Tallow—11¾ a 12c., the latter for city rendered.

Wool—43 a 45c. for native American, 60 a 62c. for Saxony.

MARRIED,

At Alfred Center, N. Y., Nov. 8th, by Eld. N. V. Hull, Mr. John A. Stebbins, of Cussewago, Pa., to Miss Phebe M. Green, of Alfred Center.

DIED,

At Sackett's Harbor, N. Y., on the 8th inst., Morris Clarke, aged about 40 years.

LETTERS.

Joseph Goodrich, Delos C. Burdick, J. Maxson, John S. Smith, O. Snowberger, Stephen Maxson, Datus E. Lewis, B. G. Stillman, P. I. Van Slyke, Nelson Clarke, S. S. Griswold, J. M. Allen, George Crandall, L. M. Cottrell (wanted,) Joshua Hill (J. D. sent regularly,) N. V. Hull (A. C. p'd Sept. 22,) P. L. Berry (followed copy—will correct in Report,) C. D. Langworthy (have written you.)

RECEIPTS.

FOR THE SABBATH RECORDER:

		to vol.	No.
R. A. Thomas, Alfred Center	$2 00	10	52
Silas Stillman "	2 00	10	52
Maxson Stillman "	2 00	10	52
Stephen C. Burdick "	2 00	10	52
P. C. Stillman "	2 00	10	52
Thomas Place "	2 00	10	52
H. W. Benjamin "	6 00	11	13
Nathan Lauphear, Alfred	2 00	10	52
Robert Stillman, DeRuyter	2 00	11	22
Eli S. Colgrove "	2 00	10	52
J. A. Coon "	2 00	10	52
Horace W. Burdick "	2 00	10	52
A. L. Cardner "	2 00	10	52
Mrs. C. A. Nichols "	2 00	10	52
Delos D. Wells "	1 00	10	52
Welcome B. Crandall "	1 00	10	32
Nelson Clarke, Leonardsville	2 00	11	13
Azor Estee, Petersburg	2 00	10	52
Daniel Maxson "	2 00	10	52
John S. Smith Chaumont	2 00	10	52
E. P. Randall, Gowanda	2 15	5	52
A. G. Burdick "	4 00	5	52
Reilay Potter, Cincinnati, O.	1 00	10	52
John Davis, Montra, O.	2 00	11	13
Stephen Maxson, Madison, Wis.	2 00	10	26
R. C. Bond, Whitewater, Wis.	5 00	7	52
Samuel Pierce, Teotsa, Wis.	2 00	10	52
John W. Stillman "	2 00	10	20
W. L. V. Crandall, Milton, Wis.	2 00	9	52
Asa Burdick "	2 00	10	52
Joseph Goodrich "	2 00	10	52
Moses Dangerfield "	1 00	9	52
Jeremiah B. Davis, Berlin, Wis.	2 00	11	16
T. O. Johnson "	2 00	10	43
Alanson Taber "	2 00	10	40
Oliver Champlin "	2 00	10	30
Charles Hubbell "	2 00	11	22
Cyrus Thacher, Philadelphia	1 00	10	52

WILLIAM M. ROGERS, Treasurer.

Form of a Bequest to our Societies.

"I bequeath to my Executors the sum of —— dollars, in trust, to pay over the same, in —— months after my decease, to the person who, when the same shall be payable, shall act as Treasurer of 'the Seventh-day Baptist Missionary Society, organized at Plainfield, N. J., in 1843,' to be applied to the charitable uses and purposes of the said Society, and under its direction."

Using the above form, our Tract Society should be described as "The American Sabbath Tract Society, organized at Plainfield, N. J., in 1843," and our Publishing Society should be described as "The Seventh-day Baptist Publishing Society, organized at New York in 1849."

Union Academy.

C. ROLLIN BURDICK, A. B., Graduate of Rochester University, Principal.
Mrs. H. A. BURDICK, Preceptress.

This institution, located at Shiloh, Cumberland Co., N. J., three and a half miles from Bridgeton, the county seat, and thirty-eight miles south from Philadelphia, will open its first term for the year 1853–4, on Wednesday, Aug. 23, continuing 14 weeks.

The officers, feeling grateful for past favors, and confident of giving satisfaction, solicit a large attendance for the coming year. The teachers flatter themselves that they can give satisfactory instruction in all the branches usually taught in Academies. Young gentlemen and ladies preparing for College, can here fit themselves for an advanced standing, and thus save considerable expense. A competent Pianist will be secured.

Good Board can be had at the Boarding Hall, or in private families, on reasonable terms.

Terms.—Tuition, settled in advance, from $3 50 to $5 00. Incidentals, 25 cents. Piano music, $10 00. Drawing, crayoning, landscape painting, and painting in water colors, $2 00 each.

Hon. LEWIS HOWELL, President.
Shiloh, N. J., July 26, 1853.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT S REET, PAINFIELD, NEW JERSEY.

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THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr,
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Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8½ A. M., 12 M., and 3¾ P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3¼ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad, Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Mauach Chunk, &c.

GEO. H. PEGRAM, Superintendent.

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These steamers are low-pressure, built expressly for the Lake trade, and for finish, speed, strength, and safety, have no superiors any where.

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These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

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N. B.—Passengers on arriving at Stonington proceed immediately per steamboat train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6.30 A. M.

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For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office No. 10 Battery-place.

Miscellaneous.

The Expedition to Japan.

The Washington Sentinel publishes the following interesting extracts from a letter written by a distinguished officer of the U. S. Navy to his wife, resident in Washington.

Friday, July 8, 1853.

Here we are in the harbor of Jeddo, after running over nearly 30,000 miles of various seas and of various climes—here at anchor four miles higher up the bay than has ever yet anchored [illegible], bearing a Christian flag. We anchored at [illegible] P. M., and soon large boats, rowed cheerily with about twenty men, and in each some [illegible]ps, or gentlemen, with two swords, neat and well dressed, came swarming off with determination fell to come on board, demanding the names, the nation, and the intentions of the four craft thus coming boldly in, in joy and [illegible]. They were met with a wave of the hand, and "keep off, no one allowed to come on board save the highest mandarin." This literally took them all aback, but they clustered together and insisted upon admittance. At last a voice said in Dutch, "Do you speak Hollandese?" Soon the Commodore's Clerk, Mr. Postman, was in high confab.

After much persuasion on their part, and their insisting that one of them was a high mandarin, the Commodore ordered me to put on my uniform, and to receive him and the interpreter on board in the cabin, and to represent himself, stating that our mission is a friendly one, we are the bearers of a letter from the President of the United States to his Majesty of Japan; that it was necessary to send on board a high mandarin to receive this letter, and the sooner the better. Again, I was to insist upon it that boats should not lie, by the hundreds, near and around our ships, thus guarding and watching us, as has been their custom. (The Columbus and Vincennes having from five hundred to one thousand boats around them constantly, all linked together.) That we would not submit to this, but would drive them off. Here you have the basis of my instructions. Thus armed, I took Mr. Mandarin and interpreter, with my two interpreters—Mr. Williams, in Chinese, and Mr. Postman, in Dutch—into the cabin.

After being seated a moment, Mr. Mandarin arose, made a salaam a la Japanese, and then extending his hand, we shook hands; then seated ourselves, using Mr. Postman as interpreter, as the Japanese interpreter spoke Dutch fluently. I thus opened: "Tell the Lieut. Governor (for such was the mandarin) that I am the aid of our chief, the admiral, and am instructed to speak for him. We have come here on a friendly mission, with friendly intentions, to deliver a letter from the President of the United States to your sovereign, the Emperor of Japan; that the letter is ready for delivery by 9 o'clock to-morrow, to any mandarin sufficiently high to receive it." To this he replied: "It must be referred to higher powers to know who can receive the letter." I then asked, "How long will it take to give an answer?" They could not tell. I said, "I think the sooner the better, as we are anxious to be off." The reply was, "I do not think it will take long;" and it was then understood that, in the morning, a mandarin would come off to receive the letter.

I then emphatically said: "This ship has aboard the chief—there is his pennant. All messages from shore must come here by a high mandarin. No boats must go to the other ships. Their commanders have orders not to permit intercourse; they have no right to think, and must obey. We insist that no boats shall hang around our vessels to watch them." This was not palatable. They said: "It is Japanese custom, law, and we must carry them out." Says I: "Tell him, Sir, that we too have our customs, and with men-of-war one of the laws is that no boat is allowed to come within a certain range." There was no positive consent given just then as to what they would do; they evaded it by asking questions. "Where are you from?" "From the United States of America." "Yes; but what part—Washington, New York, Boston?" My surprise was so great that I smiled and told him, "Some from Washington, some from New York; all parts: that the President of the United States lived in Washington." "What is the name of the ship, how many people, guns, &c.?" "Tell him, Sir, that we are not traders, we seek no trade, we are armed ships, and our custom is never to answer such questions."

The questions were again repeated in pretty much the same way, when I told Mr. P. to make the same reply, and to add that I had *no curiosity* to know how many men are either in the Emperor's army or in his navy; and also that he could see for himself that we had four ships, that we had others in these waters. "When will the others come?" "I don't know; it depends upon the answer to the letter." "What are the contents of the letter?" "Tell him, Sir, that the letter is from the President to the Emperor of Japan, and it would be most indelicate in me to inquire into its contents." This rebuke was received in an apologetic manner, and this questioning dropped. I then again alluded to the boats which were still clustering around our ship and the other ships; told him that it was absolutely necessary that they should be kept off; that this must be done. "We shall be sorry, with our kind and friendly feelings to you, to do you any harm, or to come into collision with you; but, if you do not order your boats off, we shall fire into them and drive them off. Our boats are now armed and ready, and we cannot allow you more than fifteen minutes to give your orders and keep them off. At the end of that time you must suffer."

Mr. Mandarin went out, told this to the boats, sent word to the other boats, and came in. "Now I must have an answer. What have you decided about the boats?" "I have ordered them off from all the ships, and with orders only to communicate with this. Yes, from all the ships; and if any come around you, send word to the Governor, and he will punish them." Thus was this point, never before yielded, conceded. After a few more remarks, I bowed Mr. Mandarin off, and away he went on shore, taking the boats off with him.

My interview with my friend was again renewed in the evening, and in rather a different phase, which does not promise to open so peacefully; but to-morrow will tell. At present I am too tired, having been up all day from an early hour—and here we are, too, our pistols loaded, our swords ready at hand, armed men and sentinels patrolling the decks, guns loaded, and trained and cast loose; for we lie down to sleep to-night in the neighborhood of 10,000,000 of men, brave, enterprising, ready, never conquered. It behooves us to be watchful. So I will to bed, and rest.

* * * * * * * * *

Sunday, July 11, A. M.—Let me renew my narrative of the events of the 8th. In about one hour after the mandarin left, I again received him with directions not to palaver much. In a long, windy, set speech, he said that the Governor did not feel himself justified in receiving the letter from the President to the Emperor—that he had not the power—that Nagasaki was the place for the conduct of all foreign affairs—that it was not Japanese custom—that indeed the Governor was much bothered to think why four ships should have come together—that he appreciated very highly the great trouble we had taken to come so very far to deliver the letter, but, that he could not receive it. To which I replied: "The distance, to be sure, was very long, and we had come a great way—that we could not think of going to Nagasaki—that the letter was an important one, and that our President had ordered us to deliver it as near the city of Jeddo as possible; therefore we were here, and I trusted that this letter would be received in the morning."

To this he answered: "No one here can receive it. It would bring harm upon him—Nagasaki is the only place—that he did not believe if the letter was received that the Emperor would answer it." To this I replied: "Does your Governor dare to take upon him self the responsibility to refuse to receive a letter written to his Sovereign, and to forward it to him? It is a very grave responsibility to refuse to receive the letter sent from one Sovereign to another." He then said: "The Governor may receive it, but we can't tell when the answer may come;" but then added, "that he had not the power to receive it, and must wait and refer it."

I replied that "this letter was a very important one—that it would be a great insult to the President of the United States not to receive it. That as to the Emperor's not answering it, that was not our business now; that would be settled after." He said, "This is Japanese custom; you Americans don't ununderstand Japanese customs," &c. I replied, "We Americans do business decidedly, promptly." At this point I went out, and referred this new phase of the discussion to the Commodore, and by his order I broke up the interview, telling him that if the Governor did not send off for the letter in the morning, we would ourselves deliver it in the town of Orogama." He was rather taken aback by this decision, and requested permission to come off in the morning. To this I assented. He then took his leave. Before going off he stepped back to our long gun aft, which is all clear, and showing its massive proportions, and examining it, said, looking interrogatorily, "Paixhan?" If he has an acquaintance with "Paixhan," I trust it is from reading, and not from practice.

At six o'clock the next morning I was called on deck to receive the mandarin; so I dressed hurriedly and went up. There was the same story, but he proposed to send to Jeddo for permission. We gave him until Thursday, at 12 o'clock, saying, "If the letter was not received, we would regard it as an insult to the President, and act accordingly." So it rests.

July 17.—One week has passed since I have written a word, and a week of much excitement, and great events. And here we are, thank Heaven, safe; and in nine days we have effected much—so much, that the world will be gratified, and our country feel herself honored. We have landed in Japan, within twenty-five miles of Jeddo, with armed troops and armed men, and delivered our credentials, and the President's letter, to Commissioners—two Princes, one a Councillor of the realm, and appointed by his Majesty to receive us. But I am ahead of events, and must more leisurely detail the interviews, arrangements, &c., which led to an issue so happy, so peaceful, so desirable, and which have reflected much eclat upon the firmness and wisdom of Commodore Perry. He has certainly selected a course of conduct which reflects great credit upon himself.

I left off by telling you that we had given Tezimon, Governor, or highest authority in Uraga, or, by his other title, "the learned scholar who rides," until Thursday at twelve o'clock, to get an answer from Jeddo to our propositions; that is, that the copies of the letters and credentials, with a letter of the Commodore's inclosed, were to be received by a high mandarin, accredited by his master to receive them. On Monday we were to receive information from him of the advancement of matters. On that morning he came off quite pleased, and said that he thought the letters would be received. By the by, we showed him the letter, which is beautifully done up in a case, and the seal enclosed in a gold box, costing $1000; so also with the Commodore's credentials. We had talked and palavered over matters, answering many questions, and among others, diplomatizing about the propriety of surveying the harbor, &c., for in the morning, the boats well armed, with the Mississippi to guard them, had preceded her up the bay, and had advanced ten miles nearer to Jeddo, finding plenty of water, and a fine, large, capacious, magnificent harbor; when it has always been supposed that Uraga was about as far as vessels of any size could go, so great is the mystery that hangs around this land.

On the advance of the boats, the forts were armed, the dungaree and canvas screens, behind which rested the pikes of the soldiery, fairly flapped with anger, and armed boats, with about twenty-five men each, started out from every point by the hundreds, looking defiance; but onward went our little boats, throwing their leads and marking the soundings, and steadily advanced the Mississippi on her purpose. Our steam was up, and all the vessels hove short to slip and run to their assistance, and throw into the Japanese forts, dungaree, cotton, boats and all, a few paixhan shell. My opinion is, that for these thirty-six hours, (and more particularly for these six,) the Japanese hesitated whether or not they should at once resist and try with us the fortunes of war. But so steady was our determination, both in council and in conduct, so utterly careless of any action on their part, so perfectly confident of our resources and power, and so regardless of all danger, that they were paralyzed, and prudent and friendly measures were decided.

It is well to remark here, that they have been making the most extensive preparations of forts, &c., lately, as is evident by their new works, and those not yet finished. Doubtless, there are full 1,000 boats, averaging, with rowers and soldiers, 25 men. In these waters we have seen, and could have counted, 500; some on the water, their banners flying, 40 and 50 together; others hauled on the beach, ready to launch out—at first mistaken for villages. But a new era has been marked in their history; they have been placed on the defensive; they dared not begin the game, though I yet believe that any harsh measures on our part, or encroachment or injury, would cause a determined and bloody resistance; for they are a free, frank, pleasing, sociable, fearless people, and would stand bravely to the slaughter. These traits may be expected in a land where "the wives and mothers are proverbially virtuous"—the exception being the rariety and proving the rule. Well will it be if we can make these people our friends and our allies. Yes, heretofore they have arrogantly dictated to all others, but with us the game is changed. We have said, So must you do—this is our way. These steamers, too, moving without sails against wind and tide, have struck, if not terror, at least wonder and wisdom into their souls.

But to the interviews. This of Monday evening ended. Tuesday morning, about noon, they again came off, and our "learned scholar" evidently wore a more contented air. He told us that the letters would be received; that the Emperor was going to send down a high prince and a councillor to take them. "When?" "On day after to-morrow." We are putting up a new house to receive you, and it cannot be ready before then; nor will the prince be down until to-morrow." It was now that we understood that they expected to receive the letter of the President, and the Commodore's letter of credence, instead of the copies which it was the intention to send first, reserving the last in the hopes of forcing an interview at Jeddo. This was explained to them—when the change that came over them was plain—they persisted that they had understood that the letters were to be received, not the copies—the fear of the permission to rip himself up (the Hari Kasi) was evident in his face—yet the Commodore persisted in this point, and we sent him off to give notice to higher powers that such was the fact.

In the afternoon he again came, and the Commodore at last agreed to deliver the originals and land at the place fixed upon.

Thursday, July 14.—Early in the morning we dropped our steamers down and near in as possible. The bay is very nearly circular, with two small forts on each point of the entrance. We went off in our boats, (in all,) officers, landsmen and marines, 428 strong, armed to the teeth; each man carrying with him the lives of five Japanese. It was a beautiful sight as we pulled in. We were in sight of a hundred armed Japanese boats, with banners flying, averaging twenty-five men each; then on the shores ahead were stretched lines of painted cloths, with various mottoes, for a full mile in length—armed men and cavalry and artillery in front, and human figures, thick in the rear. On advanced our boats, and our little band landed; drew up in line and formed, in all, on shore 350 men, leaving 80 in the boats.

The Commodore and staff then landing, we formed a close line, and, to the tune of "Hail Columbia," with the American flag proudly waving over us, we marched up to the council-house. There we halted, our little band drew up, and thus, with twenty feet between us, face to face, stood the sons of America, and the troops of Japan. We went into the council-house, where sat the Commissioner, with his coädjutor, Prince of Iwami. Proudly we walked in, and bowed in our way, which was returned by the Commissioner rising and bowing. We were then seated. Thus we delivered the credentials, and, after a few words, we withdrew, formed our line, and, to the tunes of "Hail Columbia" and "Yankee Doodle," retired to our boats. We were accompanied off by Tezemon and other mandarins, and got under way and proceeded up the bay. We went within eight miles of Jeddo, carrying plenty of water, but could see nothing of the city.

Best Fowls for Farmers.

My blooded fowls do not prove equally profitable; the Polands, being yarded and well fed, having lime and gravel, and a little fresh meat, have laid more eggs than most other varieties; but when without meat the eggs have been few.

My Bolton Greys have eat little and laid well, without setting; but several litters of their chickens have all been taken by the rats, and I have labored in vain to raise any, where rats could get to them.

The Golden Pheasants are more beautiful, have laid almost continually, and none of their chickens have been taken, though running upon the same ground with the Greys. The Grey chicks are weakly, while the Pheasants are too sprightly to be caught.

Guilderlands, after being with a cock of another variety, produced half breeds at first; but the second litter was obviously pure. They lay the largest eggs, though less in number, and propagate their marks of purity like a wild original breed.

The Black Shanghais I find no demand for, nor any satisfactory specification of their faults, leaving us to reflect upon their likeness to an unfortunate race. The Dominique or Grey Shanghais seem every way valuable. The White are delicate, and do not rear as well. I had 7 chickens hatch from 60 eggs, and 5 of them lived; while nearly all of the buff color hatched and are doing well.

I can discover no superior utility in the longer legs and necks of the Cochin Chinas, yet their *great size* and other faultless qualities, speak volumes in their praise. Of the eight varieties which I breed, the Buff Shanghais (sometimes called red, sometimes yellow) I like the best. With me they have reared the best, even the common dunghill not excepted. They have laid a good number of large eggs, of the best quality, and have nursed their broods well. Those of the best stock weigh from 8 to 10 pounds. One of my breeders weighed $8\frac{1}{2}$ pounds, another $9\frac{1}{2}$ pounds. If the farmer who has not yards for separate breeding, would supplant all others with this variety, it could not fail to increase his income. And when the hen fever shall be past, and its high prices fall away, his chickens in common market would sell, not for a shilling, but for half a dollar, and would give a proportionable supply of the finest meat at home. [Cor. Ohio Cultivator.

Who would have thought, six years ago, that the laws of the States of the Union would have to be published in English and Chinese, for general circulation? Yet it is so. The ninth section of an act passed by the California Legislature for the collection of the foreign miner's tax has been printed in the Chinese language, for the information of more than thirty thousand Chinese in the new State. Tong'k Achich, a Chinaman, certifies that the translation is "faithful and good."

A Lesson in Grammar.

Of parts of speech, grammarians say,
The number is but nine,
Whether we speak of men or things,
Hear, see, smell, feel, or *dine.*

And first we'll speak of that called *Noun,*
Because on it are founded
All the ideas we receive,
And principles are grounded.

A noun's the name in any thing,
Of person, place, or nation;
As *man* and *tree*, and all we *see*
That stand still or have motion.

The *Articles* are *A* and *The,*
By which these nouns we limit;
A tree, *the* man, *a* pot, *the* pan,
A spoon with which to skim it.

The *Adjective* then tells the kind
Of everything called Noun:
Good boys or *bad*, girls *glad* or *sad*,
A *large* or a *small* town.

The Nouns can also agents be,
And *Verbs* express their actions;
Boys *run* and *walk*, girls *laugh* and *talk*,
Read, write, tell wholes or *fractions.*

To modify those Verbs again,
The *Adverb* fits most neatly;
As James *correctly* always writes,
And Jane she sings so *sweetly.*

The *Pronoun* shortens what we say,
And takes the place of names,
With *I, thou, he, she, we, you, they,*
Where sentences we frame.

Conjunctions next we bring to join
These sentences together;
As John and James may go to town,
If it should prove good weather.

With Nouns and Pronouns we have need
To use the *Preposition;*
Which set *before* or placed *between,*
Expresses their position.

The *Interjection* helps to express
Our joy and sorrow too,
As when we shout *hurrah!* or cry,
Alas! what shall we do?

Curious Facts.

A London letter in the *National Intelligencer*, contains some very remarkable facts respecting the population of Great Britain, which we condense thus:—

The returns of the population of Great Britain, according to the census of 1850, have at length been published, in part, in two very thick folio volumes. A third folio volume, of three hundred pages, consists of an index to the other two volumes. The labor of collecting this information was immense; 620 superintendent registrars, 2,190 registrars, and 20,610 enumerators, were employed in England and Wales, and in Scotland 1,010 superintendents and 7,873 enumerators. Jailors, masters of work-houses, naval and military officers, clergymen, school-masters, and officers of public institutions, all assisted in supplying this information. By this large array of workers, the whole of the population returns of Great Britain were collected in one day, so that the mere expense of procuring the returns was comparatively small.

The remainder of the time, from that day to the beginning of the present month, was occupied with arranging the returns for the press and in printing them. Seven millions of forms were printed, and the weight of all the papers sent from the central office exceeded fifty-two tons. The most striking and important information which it contains, is the certain fact of the continual increase of the people since 1801, when the practice of taking a decennial census commenced. Prior to that time the number of people was conjectural, or ascertained by the loosest and most vague calculation. At the close of the eighteenth century, it was supposed that the population doubled itself in one hundred and sixty years. Earlier records, however, very conclusively show that the population took the whole of the fifteenth, sixteenth and seventeenth centuries, or three hundred years, to double itself.

Of the progress of population previous to the fifteenth century, nothing satisfactory is known. The best writers on the subject have concluded that at the time of the Conquest, the population of England and Wales did not exceed 2,000,000, "of whom," says Sharon Turner, "nearly three-fourths were in a state of slavery, and nothing could have broken their bonds but such events as the Norman Conquest and the civil wars which it excited and fostered." In 1801 Great Britain, which had been peopled at least twenty centuries, contained a population of 10,917,433 persons; in 1851 the population is ascertained to have been, 21,121,967—being nearly doubled of what it was in 1801; therefore, during the fifty intervening years the increase alone was nearly as much as the aggregate population which had accumulated in twenty centuries. Thus the population has done that during the last fifty years which the eleven centuries between the landing of Julius Cæsar and that of William the Conqueror, had scarcely accomplished. At the same time it might easily be shown that the wealth of the country has increased faster than its population. The 21,121,967 people in Great Britain are very unequally dispersed. In England and Wales they ~~are~~ at an average distance asunder of 108 yards. In London they are within 14 yards of each other. In East London there are 185,751 persons to a square mile; in the district of Bellingham, Northumberland, there are only 18 persons to a square mile, or in London the population of a square mile is more than ten thousand times greater than that of Bellingham. In the towns the people are 52 to a square acre, in the country there are 53 acres to each person. Placing 3 persons in every square yard, the whole population might be placed in 1,476 acres. In Great Britain there are 815 towns containing 10,566,288 persons, and 10,403,189 dwell in what, for the sake of distinction, is always called the country.

"Our Own Correspondent."

The Paris correspondent of the New York *Times* gives the following picture of the comforts and dignity of the "own correspondent" of the *London Times*:—

"Next to the berth of British Ambassador at Paris, I suppose that the post of correspondent to the London *Times* is most to be desired. Let me rehearse a few of the immunities and privileges of that individual. His salary is $5,000 a year. He has a handsome suit of rooms, furnished and paid for by the paper. He has two clerks constantly in his employ, who read the French journals, translate, collate, cut out items from Galignani, and add their eyes, invention, experience and observation to his. These gentlemen are paid by the *Times*, of course. The correspondent buys and charges to the paper any books of which he may stand in need—and the library is a very choice and complete collection of standard authors, cyclopedias, dictionaries, and other books of reference. He is empowered to pay for any important intelligence, just what it may cost.

"When the Post-office closes early, to the infinite annoyance of all us correspondents of low degree, he writes on merrily till sunset, and then hires a man to jump into the 7 o'clock train and take his letter to London! The *Times* pays the bill. Besides all this, his position is such that a great many things come to him, without his giving himself the trouble to go to them. Thus, a proclamation of Henry V. desires to see the light. M. Berryer sends it to the correspondent of the London *Times*, who gives it to one of his clerks to translate. All the other correspondents, when they see it in print, throw up their hands, and wonder how the man knew there was such a proclamation in existence, and where he went to get it. In short, it is a great thing to represent the London *Times* in Paris. To be able to say you are the Russian Ambassador, is one thing; to be forced to confess you are the Envoy from Venezuela, is another. To stand up and say you are the correspondent of the *Times*, is to locate yourself between the two, and rather nearer the top than the foot of the column."

Gov. Winthrop's Idea of Woman's Rights.—We find the following entry in the new edition of Winthrop's *Journal*, under the year 1643, which clearly shows the opinion of that worthy functionary, in regard to the doctrine of woman's mission. There may be a doubt whether some of the modern advocates of the largest liberty on this subject, are not obnoxious to the Governor's censure, and might not have "kept their wits if they had improved them usefully."

"Mr. Hopkins, the Governor of Hartford upon Connecticut, came to Boston, and brought his wife with him, (a godly young woman, and of special parts,) who was fallen into a sad infirmity, the loss of her understanding and reason, which had been growing upon her divers years, by occasion of her giving herself wholly to reading and writing, and had written many books. Her husband, being very loving and tender of her, was loth to grieve her; but he saw his error when it was too late. For if she had attended to her household affairs, and such things as belong to women, and not gone out of her way and calling, to meddle in such things as are proper for men, whose minds are stronger, etc., she had kept her wits, and have improved them usefully and honorably in the place God had set her. He brought her to Boston, and left her with her brother, one Mr. Yale, a merchant, to try what means might be had here for her. But no help could be had."

Curing Meats.—Cut your pork up, the sides clear of ribs, six inches wide; let it lie over night. Next day salt as follows: Sprinkle the bottom of the barrel well with coarse salt—Turk's Island or some other good kind; put in a layer of meat set on edge, packed as close together as possible; then another layer of salt, and so on, till your meat is all in the barrel. Then I take common eastern or lake salt, as it is called, and make a brine as strong as it can be made; let it stand two or three days, and then pour off the clear brine, and it is safe. Keep it under brine by placing a weight on it. One bushel of coarse salt is enough for the side meat of six good hogs.

After trying almost all methods to keep smoked hams, without success, I have for the last four years kept them with complete success by the following plan:—

Put a layer of fine dry charcoal, then a layer of hams, then charcoal, and so on. No bugs, nor skippers, nor mould, ever touch them. Keep in a dry and cool place, and they will keep perfectly sweet, if in good order when put down [Prairie Farmer.

The Traveler's Friend.—In Madagascar grows a singular tree, which, from its property of yielding water, is called "The Traveler's Friend." It differs from most other trees in having all its branches in one plane, like the sticks of a fan or the feathers of a peacock's tail. At the extremity of each grows a broad double leaf, several feet in length, which spreads itself out very gracefully. These leaves radiate heat so rapidly after sunset, that a copious deposition of dew takes place upon them, which, soon collecting into drops, forms little streams, which run down the branches to the trunk. Here it is received into hollow spaces of considerable magnitude, one of which is found at the root of every branch. These branches lie one over the other alternately, and when a knife, or, which is better, a flat piece of stick (for it is not necessary to cut the tree) is inserted between the parts which overlap, and slightly drawn to one side, so as to cause an opening, a stream of water gushes out as if from a fountain. Hence the appropriate name of "The Traveler's Friend."

Apple Jam.—The apples, which should be ripe, and of the best eating sort, being pared and quartered, as for making apple jelly, are put into a pan with water enough to cover them, and boiled until they can be reduced to a mash. Then, for each pound of the pared apples, a pound of sifted sugar is added, being sprinkled over the boiling mixture. Agitate it well until reduced to a jam; then put it into pots. The above is the most simple way of making it; but to have it of the best possible clearness, make a syrup with 3 pounds of sugar to each pint of water, and clarify it with an egg. Then add one pint of this syrup for every three pounds of apples, and boil the jam to a proper thickness.

To Clean Combs and Brushes.—To enough tepid water to cover the bristles, not the top of the brush, add a few drops of the spirits of hartshorn, an ounce of which may be had at any apothecary's for a few cents; dip the brush in several times, shaking out the water carefully, and the mixture will act like magic, leaving it clear and pure, needing only to be dried by a towel; no rubbing is needed. Combs may be done in the same way without injury. [Lady's Book.

Of the 27,737 State paupers in Massachusetts, more than 11,000 are foreigners, and nearly 10,000 are British subjects; more than 19,000 were made so by intemperance, either of themselves or guardians. The number of pauper children under fourteen years of age, 3,098.

The amount of money in active circulation in the United States is estimated in the Merchants' *Magazine* at $295,477,257, which, reckoning the population at 25,000,000, would make $12 per head. It was $11 in 1816 and, but $5,50 in 1830.

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No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 24 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
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A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658, 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

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For the Sabbath Recorder.

THE NOBILITY OF CHRISTIANITY.

BY WILLIAM M. FAHNESTOCK, M.D.

The *lex talionis*, the law of retaliation, is an inherent instinct of *animal nature.* It is seen in insects, in fishes, in birds, in quadrupeds, and, in its worst forms, in bipeds—in man; because we look for better things in rational beings, and because he has greater facilities to enforce his malevolence.

In reference to the human family it is, sometimes, denominated *savage* nature, in opposition to *civilized* life, and, theologically, it is called the *natural man*, in contradistinction to *regenerate* man, or the *carnal* mind, in opposition to the *spiritual* mind, or spiritually minded.

Man is constituted with *animal propensities* in common with the lower animals; and while he acts from their impulses, alone, he is an animal, in every sense of the word, and not anything more than an animal; he is, also, endowed with *intellectual faculties*, to raise him above brute nature, and to enable him to discover the proprieties of life, and fashion his course after a higher standard; this is intellectual man, without the true ennobling powers; and he is, likewise, blessed above all the rest of creation, with *moral sentiments*, to prompt him to kindly feelings—to exercise benevolence, to live justly, and to overcome the selfishness of the animal propensities; this constitutes the mere *moral* man. The proper development and improvement of this compound being, is the great aim of life, namely, to prepare gross earthy man for the reception of spiritual qualifications for eternal existence in a higher and brighter sphere.

The appropriate training of these *natural* faculties of the human mind may, of themselves, render man just and peaceable, so long as there is not any thing of great moment to war with his feelings and thwart his interests. Yet, notwithstanding the perfection of these natural endowments, they leave man, a natural man, *earthy*, as the Scriptures style it. Man may be just and kind at one moment, and passionate and perverse at another, so long as he is controlled by *natural* emotions. To become a perfect man, he must be transformed by *renewing grace*—by the spirit of the Gospel of the Lord Jesus Christ. This is the *new birth*—the beginning of *spiritual-life;* the life that assimilates man to angelic beings; the life that raises us above the low, groveling, and ever varying impulses of the natural man—the principle that makes man God-like. This is, emphatically, the final purpose of our probation on earth.

This new-life can only be derived from a spiritual source, and that from the *one legitimate* source, the Spirit of Grace, as revealed in the spiritual dispensation of the New Testament. The *old dispensation* was adapted to the natural man; and though, mainly, a religious code, yet its principles were only suited to the *carnal* mind, and it was justly called "the ministration of death." It was throughout founded on the *lex talionis*—"life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Exod. 21: 23–25. It was but the forerunner, the inkling, not the perfection, of the spiritual system—it was, simply, our school-master to qualify us for a spiritual dispensation.

The genuine spiritual life produces a new, regenerate manifestation of our natural endowments. Christianity does not confer new faculties, but subdues the evil propensities of man, and gives all his powers their proper direction, namely, to glorify the Author and Finisher of our faith. Christianity did not confer new faculties on Peter; he was the same impetuous Peter, after his conversion, that he was before, but it gave them the right direction, to serve the living God, save in one instance, when he fell back on the pusillanimity of his own natural corruption. John's affection was not created by Christianity, but it was sublimated, by the Spirit of Grace, to intense devotion to his beloved Master. And Paul, energetic, driving Paul, a Hebrew of the Hebrews, the foremost in maligning and persecuting the disciples of the lowly Jesus, when he was converted to Christianity, had no new faculty of veneration, or conscientiousness, added to his mental conformation, but had them set right, by "the renewing of his mind," and, immediately, he bestowed the same vigorous energies he had formerly displayed, to the furtherance of the Gospel, with like ardor and enthusiasm that he previously persecuted the saints. And so it is with Christianity in the present day. Grace is a superadded principle, to give a new impulse, a new direction, to our natural faculties, now to be moulded and controlled by a sense of redeeming grace; but the great error, in renewed man, is, his not applying himself to the task of appreciating and carrying out the high and ennobling principles of that spiritual economy, with which his heart has been imbued. Man is too content with the smallest modicum of spiritual life; and, therefore, we seldom find any great displays of the true nobility of Christianity—greater conformity, more perfect assimilation to our Exampler—becoming more self-denying, more self-sacrificing, more God-like.

The great distinguishing feature of the two covenants—the covenant of works and the covenant of grace—is, that in the former the injunction, *Do this and live*, is imperatively demanded, while in the latter we are directed to look unto Jesus, who was made a sin-offering for us—the end of the law for righteousness to every one that believeth;—while, under the former, every man looked unto his own things, under the latter, we are instructed, "Look not every man on his own things, but every man look, also, on the things of others"—"rejoice with those that do rejoice, and weep with those that weep;"—and while the *lex talionis* was the ruling principle of the former, *charity* and *forgiveness* are the peculiar features of the latter—even to pray for your enemies, and do good unto those who despitefully use you. Christianity, instead of regarding self, is ever instilling nobler impulses, as the correct motive to action, in the hearts of its disciples.

Various are the estimates placed on true nobility in the world. *Birth* and *fortune* form infinitely the greater proportion of the so-called noble men and noble women of earth. A hero, a successful military chieftain, who brings his trophies of bloodshed from the battle-field, becomes *titled*, in most countries, and takes rank with the exclusives in regal companionship, while the truly heroic, in private life, those who devote themselves to the welfare of their race, facilitate the progress of improvement, meliorate the condition of their fellow creatures, wear out their strength and their lives in prolonged researches into the mysteries of science and the evils of society, enter the pest-house to minister to suffering mortals, and give themselves to unceasing toil and sleepless nights, to win blind, infatuated devotees of fashion and folly, to the highest enjoyments of enduring bliss—are condemned to retirement and obscurity, forsooth they labor in their private studies and apart from the walks of the busy multitude. The masses cringe and truckle to the conqueror of armies, and see glory in the gushing blood of his victims trickling from his skirts; while the student, the self-sacrificing student of the mysteries of Nature and Deity, shortens his own days by intense pursuit, to enlighten a world reveling in error and gross darkness, is left to penury and want, although he indefatigably exercises a nobler, nay, ten thousand times a more noble calling than the soldier or the demagogue.

The Patriot, in the common acceptation of the term, is born in or from the recollection of the strife of war and the struggles of a political revolution; and the Soldier is the product of ensanguined controversy; while the Christian Philanthropist is created by the Spirit of Grace, from on high, descending, silently, into the inmost recesses of the soul, and transforming that soul into the image of the Divine Master, by implanting the spirit of righteousness in his heart, as the sole motive to all his future actions. How or by what process that is effected, it is not my purpose, now, to inquire. Whether it be a peculiar adaptation of the mental organization to be influenced, under certain conditions, by the word of truth, and thus conform its powers to the expressed will of God, the Law-giver in Zion; or whether it be an *afflatus*—a mystic application of the Spirit of Grace, expelling the "*old man*," and implanting the "*new man*," by conferring new impulses, and new affinities, in the soul of fallen man; or whether it be the singular and fanciful "*concorporation*" of the Mercersburg Doctors—the absolute incorporation of an atom of the glorified body of the Lord Jesus in the heart of every penitent, and that infused body become the germ of the resurrection body—I leave for hair-splitting metaphysicians to argue and determine; it must suffice, at present, to say, in the words of the blessed Master: "The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." Were we disposed to inquire into this matter particularly, it would be quite as easy to imagine the rays of the Sun of Righteousness impinging, indelibly, his image on the heart of man, as the rays of light impinge permanent semblances, absolute prickings of any object, on a polished plate covered with a simple chemical preparation; which is the process of the Daguerrean art. The heart of the natural man is hard, obdurate, resisting, devilish; but that heart of stone, that petrified soul, when rendered plastic by the word of God and penitential tears, may take the impress of the Spirit of Grace, as readily as the metalic surface receives the etchings of the ethereal rays; and in the dottings of Gethsemane and Calvary, thus left on the heart of the sincere inquirer, the crucified Redeemer recognizes his own lineaments, and adopts the penitent into his ransomed family. The Patriot's aspirations are, generally, confined to his own contracted Utica; a Christian belongs to no country, and no nation, exclusively. His wrestlings are for the whole brotherhood of man—his country, the only country that claims his undivided fealty, is the *spirit land*, and his only Sovereign, the King of kings. The so-called Patriot acts, mostly, from selfish, oft times the most sordid motives; while the Christian is impelled by the ingenuous spirit of universal benevolence, to serve his day and his generation, and glorify his Master in the heavenly Canaan. The inflated demagogue, affecting the true patriot, not unfrequently, inveighs, vehemently and disingenuously, against the Ministers of this holy calling; denouncing them, in vulgar cant, as the *priesthood*—the "*hireling* priesthood"—and esteeming them scarcely any more worthy than the Spirit of Darkness, himself, if not the veritable embodiment of his Satanic Majesty. The last office the writer could be induced to undertake, would be to defend any Minister, or Priest, who should so far forget his holy calling, as to enter the political arena, and become the brawling gladiator, for any secular purpose, or use his office to circumvent the ignorant and the unsuspecting, or to introduce political questions into the pulpit, to fan discord and influence the elective franchise; and much less would he countenance any effort to commingle affairs of State and Church together; on the contrary, he would be among the first in the land, to join a crusade of uncompromising hostility to such an unhallowed design, and would be willing to award a decree of condemnation no less than Anathema Maranathema. But all boasting patriots are not impelled by the purest motives; neither do I regard, by any means, that all the ministers of the blessed Gospel sustain the unblemished, unspotted character, becoming their high, their solemn vocation; but as the tree is to be judged by its fruit, let us draw a lesson from the thrasonical Patriot, and contrast it with the ennobling traits of an humble servant of the Cross, as illustrated in a deeply interesting passage of the history of our beloved country, in one of its darkest days—one of its most trying times.

It is an easy matter to be a friend, and a very bold friend, in a good cause, while that cause is popular and it prospers; but it takes a stout heart, and a very stout heart, to embrace a cause under unpropitious circumstances and sore persecutions, and that particularly when its interests and its prospects of success are on the wane, and it is likely to overwhelm its advocates with infamy and obloquy. The contrary course has ever been the tendency and practice of mankind, generally; nay, thousands have ever been found ready to turn their heel against the most holy cause they may have espoused, when dark hours lower and portentous reverses beset them. Every period of the world's history, in every nation on earth, affords numerous and pertinent illustrations of this position; but it was a distinguished characteristic, in the noble struggle of our forefathers for Independence, that few, very few, comparatively, such renegades were found among the sires of the Revolution. Next to Benedict Arnold, we may, perhaps, rank Michael Widmer; not for any corresponding traits of talent or character, but for his perfidy and pusillanimity.

For a short time after the Declaration of Independence was proclaimed, on the ever-memorable Fourth of July, 1776, and the tocsin of Freedom, first pealed from the old State House bell, was echoed and reëchoed throughout the length and breadth of the infant colonies, the whole land became vocal with shouts of Freedom, and the soul-inspiring songs of Liberty and Independence. Then it was easy to be a patriot, when every one was singing hosannas to the American cause.

In severing our allegiance from the mother country, where so many interests lay, and around which so many near and dear ties clustered, it could not be expected, that it be otherwise than almost inevitable, that some, nay, that many, should adhere to the old government and to the royal cause. Such was to be expected; but when the masses responded to the manifesto of that august Congress, it became a popular passion to espouse the cause of Freedom. It was an easy thing, then, I repeat, to be a patriot. There was a poetry and an enthusiasm which carried along the buoyant throng; but when reverses came, when defeat followed defeat, and when impending disasters threatened to annihilate every vestige of successful opposition to Britain—when the brave army was flying before the invaders, when the civil powers were driven from their seats, and grim want and incessant sufferings overtook the noble martyrs in so holy a cause—there, and then, was "the times that tried men's souls." The great wonder is, that, under such disasters, not more proved treacherous to the cause, and by a greater disaffection, ruin the almost expired hope of the American people. All praise to the spirit of the noble martyrs of the Revolution, and that valiant band of patriots who bared their breasts to the storm, and who became braver and stronger as dangers thickened, and, likewise, became the more devoted as their cause flagged. All praise, now and forever, to the noble sires of the war of Independence.

Soon as the news was spread abroad of the colonies having thrown off their allegiance to their Sovereign, the King of Great Britain, the people of almost every county or district organized themselves into *Committees of Safety;* who undertook to succor the cause of Freedom, and aid in supplying the means to carry on the conflict for Independence. Distinguished among those organizations, was the Committee of Safety, of Lancaster County, Pennsylvania; at whose head was Michael Widmer, a prominent, enterprising citizen, who had been exceedingly zealous in the cause of his country.

Widmer kept a public house at the crossings of the Lancaster and Reading road with the Brandywine and Paxton road, a short distance from Ephrata, the German Seventh-day Baptist settlement. There was no man more active, nor of bolder pretensions, than the same Michael Widmer, while the star of Freedom was in the ascendant; but he proved to be only a fair-weather man—a time serving, truckling dastard—one moved by the lowest impulses of the human heart, the basest cowardice and the basest treachery.

One evening, soon after General Howe had taken possession of the city of Philadelphia, two men, who had come incog. to reconnoitre the Ephrata establishment, to which place the wounded American soldiers were sent by General Washington, after the battle of Brandywine, rode up to Widmer's tavern, and asked for lodgings. While they were seated at their supper, soon provided, they addressed Widmer pleasantly, who was standing with his back to an open window; and after some common-place remarks, Widmer blusteringly inquired, "Whether they knew how that infamous scoundrel General Howe was getting along in Philadelphia."

Flushed, instantly, by the invidious remark, one of the men asked, with some warmth, "What, sir, would you think if you were to see General Howe before you?"

"Think?" he replied, as hastily, "I think I should see as ——— a scoundrel as ever walked."

In an instant the stranger sprang on his feet, and presenting a pistol to Widmer's breast, exclaimed, "You ——— rebel, you are a dead man."

With as great agility, Widmer threw himself out of the window, backwards, and thus saved himself. As the night was dark, he eluded pursuit; and the strangers, fearing a disturbance in the neighborhood from the occurrence, left immediately, and were never seen again in the parts.

Although a tavern-keeper, Widmer was the most prominent man in that part of the county at the time, and always exercised an influence, for weal or for wo, as he bent his inclinations. He lived about midway between Ephrata and the old German Reformed Church of that vicinity; to which church Peter Miller ministered before he embraced the principles of the Seventh-day Baptists, and became a brother in the Monastic Establishment; over which he was soon called to preside, as Prior. Widmer was one of the "*Vorstehers*" in the German Reformed Church, at the time Miller changed his views of divine truth, and attached himself to the Baptists, and he persecuted him unrelentingly, and to the most shameful extent; even made it his habit to spit in the venerable old man's face, every time and every where he met him, and otherwise abused and maltreated him scandalously.

After Widmer's escape through the window, he first directed his course to the cornfield, then to the rocky margin of the Kochhalekung; but not feeling safe or secure any where, and regarding his days as numbered if detected, he, in his extremity, sought the place where no one would ever suspect him of being concealed, and secreted himself in the Brother's House in Ephrata, of whom he had been such a shameless reviler and persecutor—not only of the Prior, but many of the other brethren. Entering its long narrow passages, which were never barred at night, he made his way quietly to the attic, or rather the upper, unoccupied loft, in the peak of its high roof, and there lay, behind a stack of chimneys, three days and three nights, without food or drink.

Ruminating on his position, his sad predicament, and fearing the worst, he resolved to go to Philadelphia, and endeavor to conciliate General Howe; and finding his way out, again, about midnight on the fourth night, he communicated his purpose to his wife, supplied himself with money and such clothing as he deemed needful, and set out at once for the city.

On his arrival in Philadelphia, he hastened to General Howe's Quarters, and asked admission, on the plea of having important matters to communicate to the commanding officer.

When Widmer was ushered into the presence of General Howe, he became very much embarrassed, and could not give utterance to a single word. To break that unmeaning pause, the General inquired, "With whom am I in communication?" Widmer hesitated, and then said, that "when assured that forgiveness would be granted to one who had embraced the American cause from the onset, and had, in his zeal, been discourteous to the royal cause and its adherents, he would add important information of stores and ammunition concealed for the rebels."

While making this declaration, two officers were thumbing a book of entry or record before them, and before General Howe opened his lips in reply, the officers directed his attention to the page before them. After reading a short paragraph, during which he glanced his eye several times at Widmer, he suddenly exclaimed, "Ah! sir, you are Michael Widmer."

It was like a thunderbolt to him. He fell on his knees, and besought his mercy; and not only begged like a poor culprit, but proffered his services to perform any duty against the Americans.

General Howe's only reply was, "that it was the policy of the British officers to encourage disaffection in the rebel ranks; yet, one who had occupied such a position in the confidence of his countrymen, as he, Widmer, had, and could prove treacherous to them on so slight a pretext—such a cowardly, contemptible pretext, could never be trusted in the Royal cause;" and gave him permission to depart, with orders that he be seen safely beyond the English out-posts.

Widmer had not left his home two days before his wife proclaimed his purpose of dark treachery. Dispatches were sent to all the American stations connected with the immediate detachments, apprizing the officers in command, and the Committees of Safety of the lower counties, of Widmer's design, and all were on the alert to secure him.

On approaching the first out-post of the American lines, he was discovered and arrested. He was carried to the nearest Block House, at the Turk's Head, now West-Chester, where he was carefully kept in durance until a Court Martial was summoned on his case.

The action of the Court was prompt and summary, and he was adjudged to be hung—the penalty for traitors in that day.

Among all who expressed an opinion on his base treachery, among his neighbors, who denounced him without stint, there was but one person who withheld condemnation and denunciation—but one soul that cherished a kindly thought for him; and that was Peter Miller—the much-abused Peter Miller.

Peter Miller, on hearing of his arrest, set out immediately, to the Camp at the Valley Forge; at which place he arrived, just as General Washington had approved and dispatched, by a courier, the finding of the Court Martial. Miller, being intimately acquainted with General Lee, who had visited him frequently, at Ephrata, as a Scholar,* was presented to the Commander-in-Chief immediately. Washington received him graciously, for he had heard much of him favorably, as connected with the Ephrata Monastic Establishment, during the war of 1756—the French war, as it was denominated—and had the highest testimonials of him in advance of this interview, from all the Officers and Surgeons in attendance on the wounded at the Cloister.

Washington requested him to be seated; but Miller replied, that his business with him would not admit of a moment's delay—that it required immediate dispatch; and instantly proceeded to plead for mercy towards Widmer, most forcibly, most eloquently.

It was a majestic tableau to look upon the American Commander-in-Chief, General Lee, and several other staff-officers, and Peter Miller, in his monastic wardrobe standing in front, forming a most imposing group. Peter Miller was a tall man, of much grace, clad in a long grey tunic or toga, secured by a simple belt around his waist, while the cowl thrown back exposed his exuberant snowy hair and strong white beard, flowing in graceful waves over his shoulders, and covering his whole chest in front, while his expressive face, strongly marked with intelligence and benignity, was animated by the warmest benevolence, as he sued for the life of a fellow being. All were absorbed in listening to the burning words falling from the Prior's lips, which subdued the military idea of *retaliation* almost entirely, in every breast, and all began to regard the Commander-in-Chief as disposed to exercise his prerogative of mercy; but, rallying himself to the responsibility of his station, he replied: "Friend Miller, there is scarcely any thing in this world, that I would deny to you, but such is the state of public affairs, that it would be fatal to our cause, not to be stringent, inexorable, in such matters, and make examples of renegades to the cause of Liberty; otherwise I should most cheerfully release your friend"——

"Friend!" exclaimed Miller, interrupting General Washington, and at the same time throwing up both his hands, as if in attestation to the Searcher of Hearts—"he is my worst enemy—my incessant reviler. For a friend I might not importune you; but Widmer being, and having been, for years, my worst, my malignant, persecuting enemy, my religion teaches me "*to pray for those who despitefully use me*"——

The tears coursed down the brave old Commander's cheeks, and taking Miller by the hand, he replied: "My dear friend, I thank you for this lesson of Christian charity. I cannot resist such a manifestation of our divine religion; the pardon shall be granted on one condition, and that is, you be the bearer of it yourself, and hand it to the Commanding Officer at Turk's Head, in Widmer's presence."

Miller assented to the condition. The pardon was prepared with the least possible delay, and handed to the Prior, who sat out immediately, and reached the Turk's Head on foot, late that night, a distance of eighteen or twenty miles.

Rising early next morning, after a sleepless night, he found the front of the Block House surrounded by a few soldiers drawn up in a hollow square, having a gibbet in the center, and Widmer standing on the step, with a rope adjusted around his neck, addressing those present. He acknowledged his treachery, and acquiesced in the award; warned them to faithfulness and steadfastness to the cause of Liberty; and just as he was beseeching mercy from above, Miller stepped forward and handed to the Commanding Officer a package, stating in an undertone, that it was from the Commander-in-Chief, in reference to the matter before them. While the Commander of the post was perusing the document, Widmer espied Peter Miller. He blushed, and became greatly agitated, not knowing any thing of the design of the Prior's visit, and could only assign his presence to the gratification it would afford him to see so vile and abusive a persecutor receive his just deserts. There stood the inflated demagogue, the thrasonical patriot, the craven coward, overwhelmed with shame, awaiting an ignominious death; and there stood the humble disciple of the Cross, on an errand of mercy *to his enemy*, not vaunting himself, but supported by the soul-sustaining principles of his holy calling. The contrast to Widmer was galling in the extreme, but, summoning up courage, he addressed Miller from where he stood: "Peter Miller, whatever has prompted your presence at this place, at this time, I avail myself of the occasion to acknowledge my great and multiplied abuse and persecution, with which I have followed you for years past; and esteem it the kindest providence, that I have the opportunity to retract my numerous villifications and outrages upon you, and crave your forgiveness. My unmitigated persecution of you was beyond measure, and although I have no right to look for forgiveness for such wanton maltreatment, yet I trust that I may find pardon above"——

The Commanding Officer interrupted Widmer at this point, by announcing to him, that the Commander-in-Chief had granted a pardon for his crime; and presenting Peter Miller, added, "Here is your deliverer."

The bold, blustering detractor was dumfounded—he could not utter a word, but cast himself, prostrate, on the ground at Miller's feet. It wanted no words—all witnessed, all felt, all acknowledged, this extraordinary manifestation of the *nobility of Christianity.* It could not be uttered. It was not an earthly but a celestial emotion, and earth's vocabulary possesses no language to define or portray it. The nobility of Christianity is only seen in transient glimpses on earth; its perfect fruition, to which we may approximate in some measure on earth, can only be fully comprehended and appreciated in heaven.

BORDENTOWN, N. J., Nov. 13, 1853.

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* Peter Miller was regarded as one of the best linguists in the country, and at the instance of Charles Thompson, Esq., Secretary of the Continental Congress, translated the Declaration of Independence into *seven* languages, for the European Courts.

CARRY YOUR LETTERS.

My heart has been pained, (says a missionary in Wisconsin,) to find so many backsliding professors of religion, who had laid down all forms of religion; and I would here recommend to all coming West to take letters and bring them along with them, and present them at the first opportunity. But, even if they do not thus present them, they may serve as faithful monitors, as was true in one case among us. In a meeting, one night, of deep solemnity, a man rose and said, "It is a wonder to me that I am out of hell!" and then went on to relate, that nine years before he had taken a letter from a church East, and brought it into this country, and instead of presenting it to the church, he laid it away at the bottom of his chest. He said that every time he had seen it there it had troubled him so much that once he had resolved to burn it; but its silent reproofs prevented his committing that outrage upon his faithful monitor. He then confessed his sins humbly before the people, knelt down in the midst of the congregation, and in an humble prayer of penitence confessed his sins before God, and asked his forgiveness. I thought, Oh that our pastors and churches at the East would see to it that all their members that go out from them take letters along with them! This man's wife is among the converts, and joined the church with him, and presented their only child to God in baptism, and so they have vowed to train it for God.

Let every pastor who reads this ask himself whether any of his own people have emigrated to the new States, and are living without church connections there; and whether he has not a duty to discharge in the premises.

[Con. Journal.

THE COPENHAGEN WATCHMEN.

The following is a spirited and characteristic translation, by Mr. Ellis, of the ancient song of the Copenhagen watchmen, which still keeps its place as a part of the manners and customs of that town. Its author was Thomas Kingo, Bishop of Fyen, in the seventeenth century, son of a poor damask weaver. Thomas Kingo, we are informed, was the best of Danish psalmists, and a psalm-book of his composition still remains authorized and in use at Christiania in Norway.

EIGHT O'CLOCK.

When Day departs, and Darkness reigns on earth,
The scene reminds us of the gloomy grave!
Then let Thy light, O Lord, before us shine,
While to the silent tomb our steps we bend,
And grant a blessed Immortality!

NINE O'CLOCK.

The Day glides by, and sable Night appears—
For Jesus' sake, O God, our sins forgive!
Preserve the Royal Family,
And guard the people which this land contains
From danger of the Enemy!

TEN O'CLOCK.

Master, maid, and boy, would you the hour know?
It is the time that you to rest should go—
Trust in the Lord with faith—and careful be
Of fire and light; for Ten o'clock has struck!

ELEVEN O'CLOCK.

Almighty God protects both great and small;
His holy angels guard us like a wall;
The Lord Himself our city watches o'er,
And keeps our bodies and our souls from harm.

TWELVE O'CLOCK.

At th' hour of midnight was our Saviour born—
Great blessing to a world which else were lost!
Then, with unfeigned lips, in prayer and praise,
Commend yourselves to God. Past Twelve o'clock.

ONE O'CLOCK.

O Jesus Christ, we pray Thee send us help
To bear our Cross with patience in the world,
For thou art God alone!
And Thou, O Comforter, Thine hand stretch forth;
Then will the burthen light and easy be!
The clock has stricken One!

TWO O'CLOCK.

O gracious Lord, whose love for us was such
That Thou should'st deign in darkness to be born;
All glory 's due to Thee!
Come, Holy Ghost, and pour into our hearts
Thy heav'nly light, that we may see Thee now,
And in Eternity!

THREE O'CLOCK.

Black Night departs, and Day begins to dawn—
Keep them far off, O God, who wish us harm!
The clock has stricken Three!
Father, Thine aid we seek!—and of Thy Grace
Give us abundantly!

FOUR O'CLOCK.

Eternal God! who would'st the Keeper be
Of us who dwell below—
To Thee, surrounded by the Heavenly Host,
Honor and praise are due!
For this good night give thanks unto the Lord!
Remember "Four!"—we're summoned from our guard.

FIVE O'CLOCK.

Jesu, Thou Morning Star! we now resign
To Thy protection, cheerfully, our King;
Be Thou his Sun and Shield!
And thou, bright Orb of Day, begin thy course,
And, rising from the Mercy-seat of God,
Thy radiant lustre yield!

WATCH FOR SOULS.

When acting as pastor for the Baptist church in Lowell, Ohio, one Saturday, as I returned home from chuch meeting, a man, of whom I had a little knowledge, and but little, stood at the gate of my next neighbor. I observed he regarded me with interest, as though wishing to speak to me. I stopped accordingly, and engaged in conversation with him. It was on general topics, although I thought at the time he probably wished to converse on the subject of religion. A feeling of delicacy and difficulty hindered; perhaps I should say, "but Satan hindered;" for, the truth was, in addition to never being very skillful in the pastoral office, I was then afraid of its running me into pecuniary difficulties, having never received any aid from the church I served. I was led to see, the more converts or Christian friends, the more waste of time, if I served faithfully. But so it was; the occasion passed, as also did the Sabbath; and although he attended preaching, the gray-headed, pleasant-countenanced man returned home, and no talk about religion.

Not long after, I was called to attend his funeral; he had died suddenly—his own family not looking for it. I found his humble dwelling standing remote from the thoroughfares of men, and along with abundant marks of industry and taste, were seen the evidences of poverty and trouble that had brought him to that location. And within doors, the heart-rending grief of one or two little girls, as they patted the cold cheeks of their dead father, and tried to embrace him in his coffin, and the silent anguish of his wife, told plainly enough how high he had stood in their affections, and how great their present loss.

After a month or two, the widow came out again, and I happened in her company. The conversation turned on her recent loss. She told me of her husband's troubles, and how he said to her, shortly before his death, that he expected to live but a short time. "And O!" continued she, "how the poor soul wanted to be baptized. Do you remember, sir, when he came down to your meeting last, and met you at Mr. ———'s gate?" "Yes." "Well, he came down on purpose, and stood there at the gate to talk with you about it, when you came along. But he couldn't get the matter introduced, somehow, and it was not done. But it would have been such a consolation to him, and to the rest of us, now he is gone. I always shall be sorry you didn't know what he wanted."

This fell like a millstone on my feelings. I thought of the apostolic injunction—"Watch for souls, as they that must give account." I promised myself to reform, but fear I have never done it.

[Jour. & Mess.

A USEFUL SERMON.—The *Presbyterian* says that the discourse by Rev. George Potts, D. D., of New York, preached in behalf of the American Sunday-School Union, seems destined to a large circulation. The Union have published 25,000 copies of it. The necessity of developing and employing the latent talent of Church members is the subject of it, and a more important one to the efficiency of the Church could scarcely have been selected.

It is said that all the weeping willow trees in England originated from a twig planted by Pope. He received a present of figs from Turkey, and observing a twig in the basket, he set it in his garden, where it became a fine tree.

The Sabbath Recorder.

New York, November 24, 1853.

Proclamation,

By HORATIO SEYMOUR, *Governor of the State of N. Y.*

I hereby appoint THURSDAY, the twenty-fourth inst., as a day of THANKSGIVING for the people of the State of New York. I recommend its suitable observance by such religious assemblages and forms of worship as our citizens may severally deem appropriate; so that we may as a commonwealth, with united hearts, humbly and gratefully render thanks to our Father in Heaven for His benefits, and earnestly implore the continuance of His favor.

In witness whereof, I have hereunto subscribed my name and affixed the privy seal of the State, [L. S.] at the City of Albany, this 5th day of November, one thousand eight hundred and fifty-three.

By the Governor, HORATIO SEYMOUR.
H. W. [illegible], Private Secretary.

MIXED MARRIAGES AND FAMILY GOVERNMENT—AGAIN.

The keeping of two days instead of one is not the only difficulty which springs from the intermarriage of Sabbatarians with Sunday-keepers. In the rearing of children develops trials, in comparison with which the burden of keeping two days is nothing. One of the first duties which a pious mother urges upon her offspring is to keep holy the Sabbath day. She feels that she can scarcely begin too early. She watches the dawnings of intellect with fond anxiety, and every hour tries some new experiment to prove the child's capability of discerning between good and evil. She finds that her little one is very early made sensible of the difference between one day and another; and by training him to lay aside his plays and toys on the Sabbath, and solemnly telling him that it is God's holy day, she leads him into the knowledge of that Being, whose work of goodness and power the Sabbath commemorates. Thus, while the child is yet so young that he can scarcely lisp the words of the Commandment, he becomes by means of the Sabbath instructed in the first elements of piety.

Can the conscientious, God-fearing mother, omit to press this duty upon her dear child? Must she be bound up, and restrained from saying any thing on the subject? Must she refrain from urging a duty which, in connection with that of honoring parents, is the point at which religious instruction properly begins with infant minds? For, be it remembered, that the duties of the Fourth and Fifth Commandments are almost the only ones which very young minds can be made readily to comprehend. It would be somewhat difficult to convince a child two years old the sin of worshiping graven images, or of profaning one's name. But it is easy to say to him, "This is the Lord's day; you must not play to-day; you must lay aside all your toys, and behave with quietness till the sun is down." It is easy thus to make him understand, that the Sabbath is different from all other days of the week. And having made him understand this, the mother has made a fair beginning towards teaching him, that the God who claims the day as his own is his Creator, whom he ought to love and obey. It might be somewhat difficult to make a child so young understand the sin of adultery, or of theft, or of covetousness; for the relations affected by such things are not yet clear to him. But the relation in which his parents stand towards him is known before any other; it is the first of which he becomes sensible. Hence it appears to be the design of Infinite Wisdom, that all religious instruction should commence with these two Commandments, and that from them, as the natural starting points, the infant mind should be led along into the clear knowledge of every other duty of the Divine Law. Parents who do not begin the religious instruction of their children in this way, go to work wrong end foremost, and the consequence in nine cases out of ten is, that their children become "abominable, and disobedient, and to every good work reprobate."

But what is to be done? Must the Seventh-day Baptist mother seal her lips on this most important subject? Must she withhold from her child, whom God requires to be trained in the way of his commandments, almost the only religious instruction which his infant mind can receive? May she omit that very kind of instruction, which would give a decided impression to her child's moral character, and perhaps shape his destiny for eternity? Nevertheless, she has bound herself hand and foot. She has come under subjection to a husband who will not allow his children to be taught that the *seventh* day is the Sabbath of the Lord. He believes that the *first* day of the week is holy time, and thanks the Lord every Sunday morning, for the return of another day of rest. Whatever is taught the children, must be in accordance with his faith; and if the wife cannot conscientiously teach thus, she must hold her tongue. He has a conscience, as well as she; and though it may be a perverted one, it is nevertheless his *conscience*, and its promptings he cannot disregard, without feeling that he risks his soul's salvation. He *obeys* his conscience, and has his children taught that Sunday is the Lord's day. It is folly for the wife to set up her conscience in opposition to her husband's. She should have thought of that before; it is now too late. She must withhold her instructions; she has no alternative.

Well, the family increases; the children are multiplied; sons and daughters make up the group. The work of each week goes on, and on sixth-day the mother hurries, that, by the going down of the sun, she may be free from care. But the father acts differently, and on the seventh-day drives his employment as usual. The children remark the strange difference, and wonder that father and mother cannot agree in their practice. The effect on them is disastrous. The mother's silent example proves insufficient to counteract an influence which is backed by the father's authority and all the world beside. It is easy for the children to follow that example which has the sanction of popular favor; and so, as they grow up, they go as the father goes. They go to church with the father, not with the mother. She, poor thing, goes alone, sits alone, returns alone, and returns to find her house a scene of turmoil and hurry. The children go to church with their father, not because they honestly believe that he is right, but because it is more agreeable to do so. The throng is there; the popular preacher is there; the large choir is there; their young companions are there; the excitements which the young mind loves are there. They join the assembly in singing

> "This is the day the Lord hath made,
> "He calls the hours his own;"

and say Amen, as their father does, when the minister says, "We thank thee, O Lord, for another of the days of the Son of Man!" The mother witnesses it all, mourns that the truth is set at nought in her own family, but hopes, (O how anxiously does a mother hope for her children's welfare!) that as they are not willing to keep the true Sabbath, they will, nevertheless, become good Christians of the first-day order.

It is well if the result is no worse. It would be well if the children were to become as pious even as the father. But, in the majority of cases, they learn to despise religion. How could it well be otherwise? If the Sabbath, that institution by which the infant mind is first impressed with the sacredness of divine things, is not to be employed for any such purpose, except so far as the *father* may choose—if the *mother* is to be restrained from making any use of it as a means of leading her children to God—if during all the time that they are under her molding hand, and gentle but powerful sway, it is never once to be named to them; what wonder is it if, in the mean time, their corrupt nature should gain such an advantage, that all other religious culture should prove as water spilt upon the ground? As they grow up, they keep no day of rest. They do not keep the Bible Sabbath, because they have never been allowed to do so. They do not keep the Sunday, because they have become old enough to discover the cheat by which it was attempted to impose it upon them as a divine institution. They now act for themselves, and they have no Sabbath at all. Sometimes they are found paying a sort of outward respect to the seventh day of the week, and sometimes to the first; flitting from one to the other, back and forth, as considerations of profit or popularity dictate.

It may be counted a hard thing that the mother, who travails in pains most agonizing to bring her children into the world—who gives them nourishment from her own body—who nurses them by night and by day—who toils for them, cares for them in sickness, weeps when they are in trouble, and sings when they are glad—who will take the food from her own mouth that they may be fed, and the raiment from her own back that they may be clothed—should, nevertheless, be prohibited from inculcating her own religious faith upon their minds. We admit it; it *is* hard. But if mother and father cannot agree in this business, one or the other must yield. There can be no government, where there is not some authority that is supreme. If God has given this authority to the father, there let it remain; and let our Seventh-day Baptist sisters look sharply, and pray earnestly, before they place themselves in such a situation.

T. B. B.

THE MAINE LAW.

The State of New York is now to have the Maine Law. The election of a fair majority, of both branches of the Legislature on this issue, shows that public sentiment has already decided in its favor. This result has been secured by long-continued, well directed, effort. A still greater effort is to be made, to execute such a law, when it shall be the law of the land. Heretofore the effort has been one of argument—of persuasion. Henceforth it is to combine legal action, and physical force, with moral suasion, and for the simple reason, that personal interests, and incurable ignorance, can not be convinced by argument. Rumsellers have been deaf to the cry of wretchedness caused by their traffic. The poverty of a drunkard's home—the wretchedness of his family—the misery, starvation, and disgrace, entailed upon his victims—have failed to unseal the feelings of his heart. Cold, relentless, unmoved, he has gathered up the price of suffering, disgrace, orphanage, and widowhood, and laid it in his coffers.

The people have decided that the day of oppression, of wretchedness, and ruin, caused by intemperance, shall now pass away. The great destroyer of peace, of social happiness—the blighter of hopes, and ruiner of souls—is himself to be destroyed. But how changed will be the scene! The passage of the Maine Law will inspire the first beatings of hope and happiness in hearts that have been crushed in hopeless despair. The joy flashing from countenances heretofore cast down will brighten many a home of wretchedness. The rags of poverty will be cast away, when wives and children are allowed the use of their own hard earnings. And then shall thousands of the enslaved assert and maintain their freedom, when the tempter is chained. Amid all the joy, and hope, and freedom, that will dance on many a countenance in the new Millennium of the Maine Law, there will appear the very pitiful, ludicrous, woe-begone face of the rumseller, asking sympathy. Ah! he who has never given signs of possessing a human heart, and commiserating human suffering, will appear as tender and meek as a lamb. He who has never heeded the prayer of poverty and wretchedness, will offer the most melting prayer, when a righteous law shall compel him to stop his business of destruction. Because of this prayer, and the cry "it will ruin me," "it is unjust to stop my business and destroy my property," thousands will become faint-hearted and irresolute. And now, when the shout of victory cleaves the air, and reëchoes, as it is taken up and repeated by thousands who hail it as their only hope, there will be found a multitude of impracticables, who will be afraid of the consequences of enforcing the law. The drunkard has in it the hope of redemption, and will gladly hail it. The tax-payer will find in it a diminution of his taxes. By it jails will become tenantless, crime will diminish, and litigation grow less. None can suffer by it, except those who have made a trade of making others suffer. Let none be faint-hearted. The strife to enforce the law may be a severe one; but on the part of the law it is a strife for right, for humanity, for truth. And shall a man's courage fail him when he is advocating the cause of the oppressed and afflicted? Never before has so glorious a triumph, with such promise of complete and permanent success, been secured. Every philanthropist must hail it with sincere delight, and labor on till he sees in its enforcement the consummation of all for which he has labored, and prayed, and hoped.

There is one spot among us as a people where licensed liquor-selling has never been known. Happy spot that, where the destroyer has not invaded the domestic circles, and claimed as its victims, its hope and pride. The enforcement of a prohibitory law may yet change other societies and homes, and make them as happy as those that have never been desolated. Now is the time for each man, woman and child to petition for the enactment of the Maine Law. When it is passed, let each man feel that he is bound, by all the sacred obligations of humanity and religion, to see it enforced.

J. B.

PALESTINE MISSION.

Christianity dispenses physical as well as spiritual good to mankind.

Man in an unregenerate state realizes the existence and effects of sin first as it relates to his physical being and destiny. To dry up the source of human ills, and to alleviate its sufferings, he naturally anticipates, will be the first feature in the developments of a divine scheme of salvation. Nor is it possible for him easily to divert his attention from this view of the subject. He rationally supposes, that if the greater blessings of salvation are freely offered, and may be obtained with the certainty of a divine promise, that the lesser, or physical benefits, will be secured as a matter of course. These natural impressions seen to have been fully appreciated by the Son of God, in opening and establishing his mission of mercy on earth. Hence his life and labors were characterized with the lovely feature of blessing the bodies as well as souls of men. He often appealed to those humane and benevolent acts and offices, which he performed in such rich abundance, and to which his life was chiefly devoted, as furnishing the most conclusive evidence which the unregenerate and unenlighted mind is capable of appreciating, that he "came down from heaven," and that he was "working the works of God." Man's moral condition is now as hopeless, his power of perception as faint, and his will as strongly developed in opposition to religion, as when Jesus Christ lived and labored on earth. Hence the same mode of approaching and penetrating his darkness, removing his prejudices, and winning his heart to the gospel, which was adopted by its divine Author, should be relied upon by his church. If in introducing his message of love, and to prove his own divinity, the Saviour of men called attention to the fact, that under his benevolent labors, "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them," the fact that the church in the same spirit is devoting her energies to the same blessed object, must furnish to the world the most unmistakable testimony that she is fulfilling a divine commission. In proportion as she has developed this feature of benevolence, in that ratio has she invited and arrested the wandering spirit of unregenerate man, which in its restless rovings after the means of satisfying its immortal longings, too often hews to itself "broken cisterns, which can hold no water."

When, by the gushing heart of Christian kindness, the hand of sympathy is put forth to wipe the tear of anguish, and to administer to hunger, thirst, and destitution, then it is that the icy regions of the soul are warmed into gratitude, and an avenue is opened to the heart, by which may be introduced the bread and water of eternal life. By opening the ears of the deaf, and the eyes of the blind, the Saviour found a communication to the heart, through which the saving benefits of his salvation were dispensed.

Nor did he fail to impress the importance of this primary branch of Christian effort upon the consideration of his disciples. His allusion to the deed of benevolence and mercy performed by the "good Samaritan," is of such a nature as to make every Christian feel that it is not only deeply interesting as an incident in the history of true benevolence, but that it is designed as a model by which he is to be guided in his efforts to bless the world. It commends the humanity of this member of a proscribed and depised sect, as possessing an essential element of "pure religion and undefiled." Our Lord presents this subject in its most impressive aspect, and exhibits its thrilling importance, by carrying our minds forward to the scenes of the final judgment, when deeds of humanity done "to the least of these his brethren," although long forgotten by the doer, are called to remembrance by the Judge, and accounted as done to himself, while those who had not found a duty and pleasure in ministering to the hungry, the thirsty, the stranger, the naked, the sick and imprisoned, had failed to imbibe the first principles of Christianity, and should be sentenced as guilty of neglecting the Son of God in the persons of his poor and suffering brethren.

This is the work which we propose to enter upon in behalf of the dispersed and despised of the Holy Land. On a soil rich and productive, in a climate both balmy and healthful, amidst associations the most sacred and inspiring, we find in circumstances of abject ignorance, poverty and oppression, the devoted representative of Abraham, Isaac, and Jacob. The description given by Hanani and his brethren, to the pious and patriotic Nehemiah, is literally true of the present Jewish inhabitants of the land of Zion. "They are in great affliction and reproach." With the Jew we find also the Turk and Arab, alike needing the knowledge of the useful arts, and perishing for the want of salvation.

We are told by those who have labored on that field, and whose hearts and hands are devoted to the work of blessing the afflicted son's of Zion, that our religious faith and practice give us an influence, with the Jew especially, which no other body of Christians can command. As lovers of Jehovah's holy day, they look with suspicion upon every effort put forth in their behalf by those who disregard its divine claims. It is only of late that they have learned, through the self-denying efforts of a few American Sabbath-keeping Christians, that the long-neglected soil of their own beloved land will produce in abundance the most nutritious products of our own land. Towards Sabbath-keepers they are beginning to look with imploring interest. Through them they have seen an exhibition of that very interesting element of Christianity which forbids the church to treat with pious mockery "a brother or sister who is naked and destitute of daily food," by saying unto him "depart in peace, be ye warmed and filled, notwithstanding ye give them *not* those things which are needful to the body." This truly philosophical as well as Christian plan of providing food and clothing for the hungry and destitute, and industrial employments for the poor Jews and Arabs, has already done much to remove their long-settled prejudices against Christianity, and to create their increasing desire to become acquainted with a religion which they are convinced, from its practical operation, must be far superior to their own. I rejoice that God has directed the eyes and sympathies of the denomination, and the attention of our Missionary Board, to this most interesting field.

The genius of Christianity—the favorable laws by which Palestine is governed, so far as they relate to religious toleration—the wants and claims of that deeply-afflicted portion of our fellow-men—and every indication in God's providence, invites us to enter and occupy it. Let us not forget that it is our duty to "pray for the peace of Jerusalem," that prosperity may again visit her ancient palaces, remembering that "they shall prosper that love her." While, therefore, we give of our money, and of such other useful articles as may be needed for the outfit of those whom we have chosen to labor in that land, let us continually offer our devout intercessions, that they through whose unbelief and rejection of the Messiah we have obtained mercy, may also obtain mercy through our mercy.

A. B. B.

WESTERLY, R. I., Nov. 18, 1853.

SABBATH LECTURES—NO. 2.

To the Editors of the Sabbath Recorder:—

In a former article, I offered a few thoughts on Sabbath Lectures, showing that the objections which are made against them lie equally against the preaching of the gospel, and any other object of reform. I therefore deem such lectures perfectly consistent with a courteous and Christian manner of presenting truth, and in fact demanded by the present state of the sabbatic question. And I enter my solemn protest against that unmerited opprobrium, which aims at the champions of truth, the defenders of God's law, the sobriquet of bull-dog fighter, disputer, &c. For, be it known, that Jesus and Paul disputed every inch of ground they gained. And let all know, that the Captain of our salvation has declared, that it is only the violent that can storm his castle and enter the kingdom of heaven.

Such being my views, I cheerfully coöperated with Bro. Crandall, as an Agent of the Am. Sabbath Tract Society. In order, therefore to aid him in his agency, I requested him to lecture on the subject of the Sabbath at Sackett's Harbor, in the Methodist meeting-house, which was procured for the purpose. On the appointed evening, a very respectable audience was convened. There was present, also, the Presbyterian clergyman, Rev. Mr. Sawyer, and the Methodist, Rev. Mr. Foote. Bro. Crandall aimed in that lecture to show the perpetuity of the law of God, and that the Sabbath, as a part of that law, was of perpetual obligation. In this position he showed he was sustained by Watson and Dwight, both theological writers of high repute, and observers of the first day. He also quoted largely from history, to show that the church for many centuries observed the true Sabbath of the Lord. At the close of the lecture, opportunity was given to any one to speak; but as no one accepted the invitation, the meeting was closed.

Just before retiring, I was introduced to the Rev. Mr. Sawyer, who requested the privilege of giving his views to our people in Hounsfield on some Sabbath day, adding, that he thought he could convince them of their error. To his proposition I acceded, and appointed the next Sabbath, at 11 o'clock, the usual time of service.

On the Sabbath a large congregation was convened, in which were a goodly number of ministers, whose names, as near as I can recollect, are as follows: Sawyer, Foote, Lyons, Burchard, of the first-day order; Crandall, Summerbell, J. Greene, W. Greene, Griswold. Eld. Campbell, who was expecting to have been present, was prevented by the disappointment of his substitute to preach for him. The services were opened by reading the 17th of John, prayer, and the singing of the good old Sabbatarian hymn, "Another six days work is done." Mr. Sawyer introduced his subject by appropriate remarks upon his text, which was John 16: 13—"Howbeit, when He, the Spirit of Truth, is come, he will guide you into all truth." From this text Mr. Sawyer inferred that the people of God would be guided into truth, although he admitted that they might err, even with this guide. The impression which he evidently designed to make was, that although no precept for first-day observance might be found, yet to such observance Christians might be directed by the Spirit. The speaker then proceeded to his argument, or proof, for the observance of the first day of the week as the Christian Sabbath. It should be premised, that he admitted the seventh day of the week to be the Sabbath given to Adam, the world, and the Jewish nation—that the Sabbath was incorporated in the fourth command—that it was the day in use as the Sabbath in the days of Christ.

The speaker's first argument was based upon Ezekiel 43: 27—"And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar." Mr. Sawyer maintained that by the eighth day was intimated the change from the seventh to the first day. He thought there was also some intimation of the same change in Psalms—"This is the day the Lord hath made"—although on the last text he would not lay much weight. But upon the former he seemed to have no doubt.

He proceeded to sustain the change from the resurrection, and from the frequent appearances of Christ on the first day, maintaining that Christ never made his appearance to his disciples except on the first day. Acts 20: 7, 1 Cor. 16: 1, Rev. 1: 10, were also brought forward to sustain his position.

He then entered history, which he said fully corroborated his views, by showing that the early Christians all kept the first day, and that Constantine found its observance universal. The speaker thought that history had been interpolated, and otherwise altered, to suit the purpose of Sabbatarians and the Catholic Church, but that true history favored 'first-day observance, as well as teaching good Presbyterianism.

Having thus run through his argument in favor of a change from the seventh to the first, the speaker then expressed his most decided conviction, that Jesus Christ had given a precept for the keeping of the first day, but that such precept was not recorded. He then assumed, that the now first day of the week was the original seventh day, so that, in point of fact, he was keeping the true seventh day as the Sabbath. For proof of this assumption, he showed that at the exodus of Israel the Sabbath was put back one day, also, when Joshua bade the sun stand still one day, that would carry the Sabbath forward one day, so that now the first day was the true seventh day.

It seemed strange to me, that the speaker could not see, that according to his own showing of the receding and advancing of the days of the week, he had only restored by Joshua's dual day, what had fallen back at the exodus of Israel; but he was so set on making out Sunday to be the Sabbath, that even his mathematical demonstration was falsified.

Such was, in substance, the lecture as given by Rev. Mr. Sawyer. It is but just to say, that throughout, the discourse was characterized by chasteness of diction, and the speaker by the courtesy of a Christian minister; and although all were not convinced of the truth of his position, yet all were highly pleased by the good feeling which pervaded both the speaker and the congregation.

On First-day evening, a large assembly came together at the same place to hear a review of the discourse of Mr. Sawyer, by Eld. Crandall. After prayer and singing, Mr. Crandall commenced by passing some criticisms upon the introductory of Mr. Sawyer, particularly referring to a remark of Mr. Sawyer, that his object in dicussion was not victory, but truth. Mr. Crandall thought such remarks uncalled for, as they seemed to intimate that some argued for victory, not truth, which he (Crandall) did not believe was the case generally. He then proceeded to examine Mr. Sawyer's argument, drawn from Ezekiel 43: 27. He showed that there was nothing in it having a bearing on the question under consideration, and the reason why he (Crandall) noticed it so long, was because there was nothing in it.

Mr. Crandall then reëxamined the various texts mentioned by Mr. Sawyer in the New Testament, and showed that there was no account of Christ meeting with his disciples for worship on the first day of the week, after his resurrection, nor of the Apostles doing so.

He showed from Tyndal's translation of the New Testament, that Acts 20: 7, also 1 Cor. 16: 1, 2, referred to the seventh day instead of the first, and that Tyndal had rendered each of those passages Sabbath-day. As Mr. Sawyer had endeavored to detract from the authority of Tyndal's translation, by saying that Tyndal did not fully understand the true idiom of the Greek, which had led him to render Acts 20: 7 and 1 Cor. 16: 2 *Sabbath* instead of *first day*, but that more modern acquaintance with the Greek had decided those phrases to mean the first instead of the seventh day. Mr. Crandall most ably defended that ancient martyr and learned translator from the ignorance which Mr. S. charged him with, and showed pretty clearly that suspicion rested on translators who had followed Tyndal as having made a translation to conform to their Sunday observance.

Mr. Crandall also showed, that there had been, and were still, many mutilations of history upon this subject—that the American Tract Society had suppressed certain passages in Buchanan's Researches in Asia, also in Dr. Neander's church history—that fraud had been practiced in order to suppress evidence in favor of the true Sabbath. He then read from Peter Heylin's History of the Sabbath, extracts from Ignatius and others, contrasting them with those given by Mr. Sawyer, which showed that those ancient Sabbath-keepers had been made to give testimony in favor of first-day keeping as the Sabbath, when the fact was that they gave positive evidence in favor of the seventh day.

Mr. Crandall completely demolished the ingenious but sophistical fabric which Mr. Sawyer erected the day before in favor of Sunday-keeping, and it vanished like the baseless fabric of a vision, leaving not a wreck behind. It was indeed a masterly discourse, and did honor even to Mr. Crandall himself. It was calm, dignified, unanswerable. Lectures such as the above, are not noisy arguments, but counterparts of the kind delivered by Jesus and his Apostles. In the above I have only given the sketch from memory, not having taken any notes at the time.

S. S. GRISWOLD.

NOTES OF A CORRESPONDENT.

Notes of a Journey West, continued from Recorder of Oct. 27th.

We are free to acknowledge our love and admiration of the West; it is a great and beautiful country. There is encouragement there for the poor man as well as for the rich. Labor is every where necessary to a living; but the same amount of toil expended upon the soil in the East, would, if laid out in the West, produce much more, and then, the poor can do as well, yea, under ordinary circumstances, better in that country than in this; at least, so it seems to us.

There is much of the best quality of land to be bought in and around our churches in Wisconsin. Milton, Albion, and Christiana, are upon the route leading from Milwaukee to Madison, the capital of the State, with the Milwaukee and Mississippi Railroad running directly or nearly through the centre of the towns. Said a brother to us, "Here is a Seventh-day Baptist street, at least twenty-two miles long, the farms adjacent being owned principally by our people." A score more of families settling here would make it emphatically a Sabbatarian community.

Big Foot Prairie, nine miles long by four or five broad, offers excellent advantages to new comers; not that land there is so very cheap, but that it can be purchased at moderate prices, and will not fail of rewarding the husbandman as well as any other section of the State. Brethren desirous of a home in the West should look well to the claims of these several localities, and perhaps we ought to add, (though we have not seen them,) those of Berlin and Dakota, situated, if our memory serves us right, about one hundred miles north of Milton.

Very early in the morning of Sept. 26th, through the kind aid of Bro. Ephriam B. Swinney, six of us were taken from Walworth to Marengo in Illinois, a distance of twenty-two miles. Here we parted with a relative who had journeyed with us from Akron, N. Y., seeking a Western home, near meeting, and where he might effectually aid the cause. For seven or eight years he with his family had kept Sabbath in Upper Canada; for twenty years he has been connected with the church in Clarence. He is the first Sabbatarian we ever conversed with on the Sabbath question. His quiet persuasive manner, accompanied with a few plain questions, put two of us first-day ministers to our wits to answer; indeed, we could not answer satisfactorily to ourselves, but privately resolved to investigate the subject at a more convenient season. This was six years ago. Since then a change has come over us. The one whom we had been taught to regard as having imbibed strange, if not unscriptural notions of the Sabbath, we now look upon as doing the will of God.

Our friend, in company with others, left M. homeward bound, via Chicago. Arrived at Freeport, sixty or sixty-five miles west of Marengo, and the then terminus of the Galena and Chicago Union Railroad, we at 3 P. M. got into a crowded stage for Savannah, 36 miles southwest of Freeport. Our course by railroad was mostly through prairie land, a good portion of which is yet uncultivated. For twenty miles our route by stage was over wild undulating prairie, with only here and there a house, but wherever a field of corn was to be seen, there was indisputable proof of an exceedingly rich soil. At 1 o'clock A. M., instead of 10 P. M., as was promised us, we reached Savannah, and found, to our surprise and disappointment, that the steamboat had left one hour previous. After a detention of fifteen hours, we set out for Keithsburg, per steamer Lamartine—distance, 90 miles down the river. Through frequent landings for freight, we did not reach K. till the morning of the 29th! The freight taken on board consisted of 500 barrels of flour, 2000 bushels of potatoes, 4000 bushels of *onions*, and a large lot of merchandize. Feeling that we ought to be put through in one day from Marengo, we were quite impatient at this tedious delay.

Our intention was to have gone through to Farmington to spend the Sabbath, and to have spent two days visiting on the way; but the steamer *must* make money, and we *must* submit.

From Keithsburg we took private conveyance to Little York, fourteen miles. Here resides a sister of Mrs. Jones, and, as might be expected, after a separation of fifteen years, there was a greeting, and tears of joy, and expressions of welcome, touchingly indicative of the strength of a sister's love. In the afternoon went to see a brother of Mrs. J., and other friends, in North Henderson, Warren Co., distance eight miles. Found here quite a colony of old acquaintances from Huntingdon, Pennsylvania.

Next day attended the funeral of a little girl, daughter of one of our old neighbors. At the house saw three younger children lying sick of a fever; two of them, on removing the coffin, made much ado;—'twas the last of their much-loved sister, who only a few days previous had played with them, and whom they had followed through prairie grass, plucking flowers and exulting in the merry shout of childish glee; but now the people are bearing her body away! Oh, how sad! Parent! father and mother! have you lost a child? If you have, you can in some measure realize how these parents felt, as they turned from those little mourners, and, mourning themselves, to follow the lifeless remains of the cherished one, and how those feelings must have deepened when the invalid children, too feeble to follow, began that affectionate yet inexpressible lament. Two miles over the prairie brought us to an unfenced grave-yard; a meeting-house stood near, but we did not enter it; the friends gathered around, some in waggons, some on foot, and then, without a hymn, a sermon, or a prayer, they lowered the dead to its final resting place. To us, the scene was strangely solemn, joined to an interest associated with the past, the present, and the future. The vast rolling and almost boundless prairie—the land-ocean—with now and then a habitation seen in the distance—our house in distant East, and one in prospect still further on—the mountains and valleys where most of this little group of sympathizing friends used to assemble to hear the writer hold forth the word of life—and finally the prospect of never seeing them again till the dead shall rise and come to judgment—all this was peculiarly impressive, and long to be remembered. Let not the reader infer from the absence of religious services at this funeral, the want of piety, or a taint of infidelity. Funeral services, and especially funeral sermons, are unfashionable among Presbyterians in Central Pennsylvania, and emigrants from that section of the State to the West have not yet learned what some others deem so essential to the burial of the dead.

While in this neighborhood, we visited the post-office, which we regard certainly as a curiosity—we do not think California can beat it for rusticity, *sans souci*, slip-and-go-easy confusion and security. It is situated upon the high road leading from Monmouth to Rock Island—a log house, without a yard, without lock and key, *and without an inhabitant*, not so much as a dog to guard it. You enter, and in one corner you see a bed, in another a cupboard of dishes, and in another is the cabinet or bureau of Uncle Sam—papers, letters, books, postage accounts, &c., all confusedly scattered and piled on the table, floor, or chimney corner, just as it happens,—nothing is lost, for the neighbors come and get their letters as best suits their convenience. The post-master lives a mile off, and comes to the house every other day to change the mail, apparently giving himself no concern about thieves or pilferers. This has been so for years, and no one has cause to complain; honest neighbors and an honest post-master do away with the necessity of bars and bolts, and the house even takes care of itself!

October the 2d, at 2 A. M., our brother-in-law took us in his lumber wagon, (they have no carriages in this country,) to Maccoun, within twelve miles of Farmington—distance forty miles. An extra wagon took us to F., where we arrived at P. M. During the night we traveled, or "lay our course by the stars"—western people say that this is about the only *safe* way of traveling by night—a strange mode of steering on land, which will soon be superseded by the rail and steam. But prairies are queer looking and acting objects to a stranger in the night season. You seem always approaching or going over a hill. When once off the road, the traveler does not go back, but strikes across the base of the triangle, till he comes to the right road, and then, reassuring by "the pointers" in the heavens, he hastens onward.

Our brethren at Farmington were too much scattered to think of having a meeting the evening of our arrival. The meeting at Adams Center, N. Y., occupying the 6th, we felt that we must leave the next day, which we did at 11 A. M., for Southampton, thirty miles north. Brother Dennis Saunders was our conductor. We arrived at 4 P. M. Held a meeting that evening in the house of Bro. Stillman; about forty present. The Southampton brethren are located near each other, on Ocean Prairie, and soon will be within a comfortable distance of market by railroad. To brethren going West, we recommend attention to this location as desirable on many accounts, viz., the richest of land, a fine climate, and enterprising brethren. Bro. John R. Butts took us in his wagon to Indian Town the morning of the 4th—distance thirty miles. There we took cars for Chicago, and thence to Detroit. The storm on the Lake delayed us, so that we did not arrive in Adams till the 7th, twenty-four hours after the meeting had commenced.

Thus happily terminated our first journey to the West. It was a rapid flight, yet we visited many places, scores of families, and transacted business of importance relating to the interests of the Redeemer's kingdom.

Wm. M. Jones.

Petitions for the Maine Law.—The Grand Division of Sons of Temperance for Eastern New York has resolved to circulate for signatures the following memorial:—

To the Honorable the Legislature of the State of New York:—

Your petitioners would respectfully ask your Honorable Body to pass a law prohibiting the sale of intoxicating drinks.

This petition covers the whole ground, and if it were signed by every person who approves the design of it, and presented to the Legislature, that body would probably conclude that the people are in earnest, and act accordingly.

The Ohio Association.—A letter from Bro. Eli Forsythe, of Montra, Ohio, says:—"We had quite an interesting Association. Eld. T. E. Babcock being with us some days before the meeting convened, held a series of meetings, which resulted in the conversion of sinners, the reclaiming of backsliders, and the strengthening of the saints. He baptized sixteen while he was here, and two have been baptized since he left. We have meeting every other evening for prayer and conversation, and there seems to be quite an interest felt by some that have never yet made a profession of religion. The Episcopal Methodists have been holding a protracted meeting in the adjoining neighborhood, and I understand that they have taken some fifty into the church. May the Lord work mightily in the hearts of the children of men, to the pulling down of all sin and immorality in this place, that we may see many, even professors, acknowledging the truth as it is taught in his blessed Book."

European News.

By the steamer Arabia, which arrived on the 17th inst., we have European dates to the 5th inst.

By mail to London there is no further decisive news from the seat of war. The latest rumors are of a pacific turn. The rumor has again come up that a conference will be held at London for the settlement of the future of Turkey. From Vienna, too, the note of peace is sounded. The Earl of Westmoreland, British Minister at the Austrian Court, is said to have received an assurance from Constantinople that the representatives of the four Powers had succeeded in their efforts to bring the Divan to pacific sentiments, and consequently the orders sent to Omer Pasha enjoined him not to commence hostilities, the Embassadors having satisfied the Divan that the Czar had promised to make no offensive movement while waiting the result the effort at Constantinople in favor of peace.

By telegraph from Vienna, however, we have accounts of actual hostilities. A dispatch dated Nov. 4, says that the following is an official communication from Bucharest: 2,000 Turks appeared at Guirgevo, and fired into the town. In the conflict many Russians and Turks were killed. The turks retreated up the river, and the Russians followed them. At Kalefat there are daily skirmishes.

A dispatch dated Glasgow, Nov. 5, 1853, says: The ship Victoria, which sailed from the Bromillaw yesterday, took fire in proceeding down the Clyde, and was burned to the water's edge.

An inundation of the river had done much damage to the city of Cork. The water rose above the quays, and flooded all the lower streets. Business was generally suspended, and the stores on the flooded districts had to be closed. A portion of the quay near Camden place gave way, and caused the loss of eight to twenty lives, it being impossible to ascertain how many persons fell with it into the flood. The country for thirty miles round, was likewise inundated from the various streams, and a great many houses and trees were swept away. We have similar accounts from Limerick and Waterford.

On the 2d inst. the Earl of Shaftsbury presided at a meeting of the "Reformatory Institution for Adult Male Criminals," called to take an affectionate farewell of twenty-six "reformed" adult males, &c., who were about to be shipped off to the United States. The proceedings were highly interesting, especially to the criminals.

A boiler in the cotton mill of W. Hesketh, Blackburn, exploded and killed six persons, Nov. 2.

The Nile has this year risen higher than it has during the last 20 years. Almost the entire valley of Egypt is one sheet of water, and travelers proceed to the Pyramids in boats, an excursion which in ordinary times occupies a three hours ride from Ghizeh, the nearest point on the river. The damage done to the crops by this excess of water is very great, and very extensive tracts of land sown with Indian Corn are covered with from three to five feet of water, and the plants are consequently destroyed. The villages and towns are reduced to islands, and are only saved by the inhabitants raising embankments all round, which they watch day and night with the greatest anxiety. The Fellahs will severely feel the loss of their crop of Indian Corn, as it forms their principal article of food during the winter; so that, owing to this deficiency, and the demands for grain from Turkey, the Viceroy is not acting unwisely in limiting the exportation of corn.

The news from China leaves little room to doubt that the progress of the rebellion, or rather revolution, is so steady and uninterrupted, as to render it almost a certainty that, sooner or later, Tai-Ping's supremacy will be established, and the Ming Dynasty restored to the Chinese Empire.

The American Commissioner, Col. Marshall, succeeded in delivering his credentials to the New Viceroy of the three provinces of Kiang-su, Kiang-si, and Ngauhwui, at the City of Kaen-shan, about 66 miles to the west of Shanghai. The ceremony came off on the 4th of July. The Commissioner was received in the most favorable manner by the population, waited upon by deputations of Scholars and the Departmental authorities, and entertained in a sumptuous manner by the Viceroy. He delivered his credentials as Commissioner, which the Viceroy forwarded to Pekin. Kaenshan is a walled city, containing about 300,000 inhabitants, and is only 20 miles from Soo Chow, the great silk mart of China, and the most important inland city in the Empire. The Commissioner received an official invitation to visit the city, which he accepted. It was only last year that an American Missionary, who reached it in the disguise of a Chinaman, was apprehended, and ignominiously sent back to Shanghai. This is the first time that a foreign Commissioner has been received in the interior of China, in his proper character. Lords Macartney and Amherst went to Pekin, as tribute-bearers, in the eyes of the Chinese, and signally failed in the object of their missions. Col. Marshall will remain at Shanghai until he has received an answer from Pekin to his communication from the Emperor.

There has been some fighting at Amoy, and if not distinguished for the number of slain during the conflict, the result was attended with barbarous cruelties. The attack was made on the town by the Imperialists on the 27th August. There was fighting between the rival junks, and the upshot was that the Imperialists triumphed by a *coup de main*, capturing, it is said, four hundred of the patriots, the best part of whom were instantly beheaded, according to the economical procedures of the East. The Imperialists then began the destruction of the villages where the enemy had resided, killing the men and boys, and cutting off the breasts of the women who had nourished such a serpent-brood. There were some characteristic reprisals for this, and the rebels reëntered portions of the town. On the 31st of August the two armies arrayed themselves against each other two miles from the town, but with what result is not said.

A Double Murder.—An occurrence of the most distressing character took place in Ohio, near Lynchburgh, on the 6th inst., by which two men came to immediate death. A man named Lyons, whose wife died a short time ago, had shown symptoms of insanity for some time past; and on Sunday he visited Lynchburgh, where he procured a revolver or two. With these he returned to the house of Robert Hendrickson, who was his brother-in-law, and with whom he was living at the time, and made threats of violence against him. The pistols were taken from him, but he succeeded in getting possession of one of them again, and about 9 o'clock that night he followed Mr. Hendrickson out of the house into the yard, where he shot him in the back. He immediately fell to the ground, uttering an exclamation of anguish, when the infuriated man walked up to him, and placing the pistol close to his head fired again. He then deliberately placed the pistol to his own forehead, and lodged the contents of another barrel in his brain, falling forward and expiring immediately. Mr. Hendrickson survived but a short time. They were both men of families, and somewhat advanced in years. It is not known that there had been any difficulty between them previous to this sad occurrence.

SUMMARY.

A letter from Wisconsin, dated Oct. 15, says: The State is all alive with teams of all kinds, bearing the wheat crop to market. Farmers are in excellent spirits; for never has the crop been so fine as it is this summer, and the recent rise of flour has insured them excellent prices. They now get ninety-five cents per bushel as rapidly as they can deliver their grain in market. In the town of Kenosha, sixty-five thousand bushels were unloaded from wagons during the last week. The amount delivered in Milwaukee must have been very much greater. Thirty-thousand bushels are often unloaded there in a single day.

The Honorable Charles G. Atherton, U. S. Senator from New Hampshire, who commenced last March a new term of six years, is dead. He was the son of the Hon. Charles H. Atherton, a Federal colleague of Daniel Webster in the House of 1814–16, and a lawyer of eminent ability and worth, residing in Amherst, N. H., where Charles G. was born, though he resided for the last twenty years at Nashua. The younger Atherton has served with distinction in the New Hampshire Legislature and in Congress, having served in the House from 1837 to 1843, and in the Senate from '43 to '49, prior to his reëlection last year.

The New Jersey papers say that there is a prospect of a movement to contest the eligibility of Mr. Price, the newly elected Governor of New-Jersey, on the ground that he has not been a resident of the State for seven years preceding the election, as the Constitution requires. The *Trenton State Gazette* says: "Rodman M. Price has unquestionably received a majority of the votes cast, but the Constitution of the State yet stands between him and the Gubernatorial Chair. His claims are to be contested before another tribunal, and we have an abiding faith that he will be declared ineligible."

The bay gelding, who performed on Saturday, Nov. 12, the most remarkable feat of speed and bottom ever recorded in the history of the turf, died the same night. After he had performed that unprecedented race against time, going 100 miles in 8 hours and 58 minutes, he was taken to the stable, where he was bled, and then covered with six or eight thick blankets. It is the prevailing opinion among horsemen, that this superabundance of covering, while in an exhausted state, caused the death of this noble animal.

Luis de la Rosa, formerly Mexican Minister to the United States, and Senor Tornel, one of President Arista's Ministers of War, were both shot recently, somewhere near the northern boundary of Mexico, by order of Santa Anna. De la Rosa was Minister of Foreign Affairs immediately after the capitulation of the City of Mexico, and was the immediate instigator of Santa Anna's expulsion from the country, and wrote a letter informing him of his disgrace. The other victim was also implicated in the same transaction. Both were shot summarily, without pretense of trial.

A good deal of trouble and excitement exists at Ellsworth, Me., on account of the refusal of the town authorities to divide the School Money, at the instance of the Irish Catholics, so that the latter may establish a school of their own, from which the Bible will be excluded. Two Catholic boys broke into one of the school-houses by night, and destroyed all the Bibles found there, for which misdemeanor they were arrested, and one of them was sent to jail.

About nine o'clock on Monday morning, Nov. 14, the rear wall of the building on Vandewater-st., N. Y., formerly known as the "Mission Church," and destroyed by fire on Friday week, was blown down, burying one woman in the ruins, who was instantly killed, and injuring several persons who were inside. Six men were employed on the premises in getting out the rag stock injured by the fire, but all of them escaped injury. The persons hurt were engaged in getting fuel.

The Capitol of the State of Tennessee, now near completion, is said to be one of the finest buildings in the world. Its cost is a million of dollars. It is built of solid limestone, taken from near the hill on which it stands. The roof is of Tennessee copper, and the Speaker's stand of marble quarried in that State.

Since the 1st of April last more arrests for attempted frauds on the Pension Bureau have taken place, than took place during the whole previous period of the Government. But two were successful. These frauds were perpetrated in six States and were in a dozen cases.

A correspondent sends the *Tribune* the following under date of Great Bend, Pa., Saturday, Nov. 12, 1853; "The day Express train which left New York this morning at 6 o'clock, was completely demolished about one mile east of this place, at 1½ o'clock this afternoon. The train, consisting of four passenger cars and one baggage car, was runniug at a rapid rate, and in crossing a small wooden bridge was thrown from the track, and every car literally smashed. The accident was caused by the giving away of the string pieces. Several persons were considerably injured, but no one is considered dangerously hurt."

A collision occurred at the intersection of the New Jersey and Central Railroads, at Elizabethtown, on Tuesday afternoon, between a gravel train and a passenger train. Both trains approached the crossing and stopped in order to prevent a collision. After the adjustment of the switches, the switchman beckoned to the gravel train—which had the right of the road—to pass over. The signal was mistaken by the passenger train, which passed over first, but the locomotive of the gravel train struck the rear car, which happened to be empty, and demolished it, throwing the locomotive off the track.

Rev. Seth Alden, of Lincoln, expired in the pulpit of the Unitarian Church at Westborough, where he was officiating for the day, on Sunday. He was reading the first hymn in the afternoon service, when he was seen to sink down, and before assistance could reach him he was dead. It is a striking coincidence, that Rev. Samuel Ripley, who preceded Mr. Alden in the pastorate of the church at Lincoln, died instantly of an affection of the heart.

A fiend in human shape, named Thomas Motley, has been convicted at Walterborough, S. C., for the murder of a runaway slave. It was proved on the trial, that he first shot the slave, wounding him severely, and then whipped him; after which he put him in a vice, and subjected him to the most excruciating torture. He then set him loose, started bloodhounds after him, who ran him down, mangling him horribly, and finally cut him up and fed the dogs with his flesh.

In the annexed table is given the dates at which the Erie Canal and the Hudson River closed during the past ten years:

	Canal closed.	Hudson River closed.
1843	December 1	December 10
1844	November 25	December 17
1845	November 29	December 3
1846	November 25	December 14
1847	December 1	December 25
1848	December 9	December 27
1849	December 5	December 26
1850	December 5	December 17
1851	December 5	December 24
1852	December 10	December 23

A colored boy, named Lewis, was lately seized in Cincinnati as a fugitive slave, on claim of Mr. Marshall, of Kentucky. The boy was ably defended before the Commissioner, by Messrs. Birney and Joliffe; but the fugitive not choosing to wait for the decision, cut short the proceedings by escaping through a window, and taking the express line on the underground railroad for Canada, where he arrived safely.

An enterprise has been projected in this City, which promised to open a new market for our manufactures, and extend our commerce into regions where it has never before penetrated. A company with a capital of $100,000 purpose to send a first-class river steamer, 190 feet long, now nearly ready for sea, on a trading voyage to the head waters of the Amazon.

The emigration to Nebraska is stated by the St. Louis *Democrat* to be surprisingly great, and from day to day trains of wagons may be seen advancing upon the territory, not only from Missouri, but from Kentucky, Illinois, and other Western States. The civilized Indians resident in Nebraska cultivate their farms, are educated, and speak good English, and are desirous of becoming citizens of the United States.

The Washington *Union* publishes a letter from Attorney General Cushing, in relation to a recent case in Illinois, in which a suit was brought against a U. S. Marshal for damages for a wrongful arrest of a negro as a fugitive slave. Mr. Cushing says the case cannot be taken out of the State Courts, but advises the President to employ counsel to defend the Marshal.

A large quantity of counterfeit $5 bills, on the Butchers' and Drovers' Bank of Somers, N. Y., were found upon two men who were arrested at Little Falls for attempting to pass one of them. On searching their carpet bag a quantity of jewelry was also found. Let every one look sharp at the bills of the Butchers' and Drovers' Bank, Somers.

In Cumberland, N. Y., Lewis Brown, aged 16, has been detected in burning his father's barn and a big pile of lumber, and in the act of burning a neighbor's barn. He had also tied one of his father's oxen to a tree in a forest, where the animal starved to death—all because "the old man blew him up."

Four hundred and forty business men and other citizens or Portland, Me., have signed a statement, which is published in the *State of Maine*, contradicting the story recently put in circulation, that there was more drinking in Portland since the Maine Law went into operation than previously.

A brakeman named John Ritchie, whose relatives reside in Lancaster, Erie Co., was killed on Saturday, by his head striking against a cattle guard while the cars were passing, near Lancaster. He was a young unmarried man.

A lad, son of Hezekiah Smith, formerly of Buffalo, now of Norwalk, Huron Co., Ohio, was killed on the Cleveland, Norwalk and Toledo Railroad, on Saturday, in attempting to jump upon a hand car in motion.

The number of acres of swamp land lying in the State of Missouri is reported to be 2,765,871, and in Illinois 2,370,635. Much of the land can and will be reclaimed, and, in general, the soil is so rich as to make it very valuable.

Henry Dwight claims to have assets sufficient to discharge all liabilities, and declares that, as soon as he has time to convert them, he will redeem every dollar of the bills of the Bank of Massillon.

Henry D'Wolf, recently appointed U. S. Consul at Dundee, died on the 15th inst., at the residence of his son-in-law, in this City. He was born in Bristol, Rhode Island, May 15, 1802, and was in his fifty-second year.

The number of deaths in New York last week, according to the report of the City Inspector, was 341, which is 33 less than that of the previous week. The deaths among children under one year amounted to one hundred, which is a decrease of twetny on the mortality among infants during the preceeding week. Of the deceased, two hundred and seventeen were natives of the United States, seventy-three of Ireland, twenty-nine of Germany, eleven of England, and six of Scotland.

An indisputable case of absence of mind is related by the Providence *Journal*: An old gentleman in that city got his hand caught in a machine on which he was at work a few days since, and jammed one of his fingers badly. Being in a great hurry, he quickly wrapped it up and went to work again. When he got home in the evening, he told his wife how badly he had hurt his hand, and took off the rag to show her, when he discovered that he had wrapped up the *wrong finger*.

The Five Point Mission seems to have a strong hold upon public sympathy. Land has been purchased for a Farm and House of Industry at East Chester, for which five thousand dollars were subscribed last week. The remaining five thousand dollars, it is thought, will be forthcoming.

The ship Antarctic, from Liverpool, arrived at this port, had seventy-five deaths on board during the passage. When she left Liverpool her passengers numbered 529.

The ship Empire, Thorndike, arrived from Havre, had on board when she left port 675 passengers; during the passage, which has only occupied thirty-three days, seventy-three have died.

A brakeman, named Austin, was so severely crushed at Pierpont Manor, on the Rome and Watertown Railroad, on Saturday, that he died in a few hours. He was a resident of Harrisburg.

The storm of Sunday, Nov. 13, did much damage in Connecticut. At Birmingham, four lives were lost. At Derby, one building Company lost $20,000 by having their lumber scattered.

Mr. Justice Meredith, in the Superior Court at Quebec, decided that the operator of a telegraph company cannot be compelled to divulge in a court of justice the contents of a telegraphic dispatch sent or received by him.

During three days of last week—Nov. 15, 16, and 17—about five thousand emigrants arrived at New York in ten ships. There were 469 deaths on board these ships during their passage.

The Belfast *Journal* says that on Wednesday Policemen Redman, Herr, and Mansfield, took from the schooner Peytona some forty barrels of various liquors. They were deposited in the jail for safe-keeping.

At Lake Provincetown, in Mississippi, out of a population of about two hundred and twenty, one hundred and thirty have died of yellow fever, leaving but ninety persons alive to bury the dead.

It is proposed by several persons residing in New York, New Jersey and Staten Island, to construct a railroad from Jersey City to Bergen Point.

Three young men were recently fined from $100 to $125 each, for breaking into the mansion at Monticello, once the home of Thomas Jefferson.

The amount of the School Fund in Wisconsin, together with the estimated value of the public lands appropriated for schools and colleges, is stated at $10,000,000.

The emigration to Iowa is very large. A gentleman in Fairfield states that one thousand and fifty emigrants passed through that town in a single week.

A dispatch dated Baltimore, Nov. 13, 1853, says:—An Irishman, to-day, in a fit of passion, threw a poker at his wife, when it glanced aside, hitting his child and killing it instantly.

There are now surviving about fourteen hundred revolutionary pensioners, all of whom are regularly drawing their pensions from the treasury of the United States.

About 3,000 dead letters were sent to the dead letter office from Council Bluffs Post-Office at the quarter ending 31st September.

Cuba and the Sandwich Islands will be topics of great interest in the coming Congress.

The ceremony of laying the corner stone of a Jews' Hospital in New York, is to take place on Thanksgiving Day, 24th inst.

Mr. White, a Daguerreotypist, was shot dead in a fracas at Atalanta, Georgia, by a lad named Odena White, formerly of New York.

MARRIED.

In Hopkinton, R. I., by Eld. D. Coon, August 29, Mr. Nelson Langworthy, of Hopkinton, to Miss Mercy A. Ennis, of Richmond.

In Westerly, R. I., by Eld. D. Coon, Nov. 14, Mr. Joseph N. Kenyon, of Hopkinton, to Miss Esther Baggs, of Westerly.

In West Edmeston, Otsego Co., N. Y., on the evening of the 12th of November, 1853, by Joshua Maxson, Esq., Mr. Truman H. Maxson to Miss Annah Pardee.

By the same, at the same time and place, Mr. William M. Palmiter to Miss Phebe C. Maxson, all of West Edmeston.

In Hartsville, N. Y., Nov. 16th, by Eld. D. E. Maxson, Mr. Clarke L. Hall, of Ceres, Pa., to Miss Lydia A. Palmiter, of Hartsville, N. Y.

In New Brooklyn, N. J., on the 12th inst., by the Rev. William Maul, Mr. Oliver Stelle Randolph to Miss Sarah Elizabeth Compton, both of Middlesex Co., N. J.

In Lincklaen, Sept. 13, 1853, by Eld. R. G. Burdick, Mr. Orlando Dye, of Lincklaen, to Miss Eliza Soules, of Otselic.

DIED.

In North Stonington, Ct., on the 13th inst., of consumption, Mr. Cyrus W. Crary, aged 36 years. Bro. C. embraced the Sabbath some four years since, and united with the 1st Seventh-day Baptist Church of Hopkinton, R. I., where he remained a member until his death. A little less than two years since he went to California in search of gold. While laboring in the mines he took cold, which settled on his lungs, and terminated in the disease which closed his earthly career. Though sinking rapidly under disease, he was permitted to reach home a few weeks before his death, where he enjoyed the great privilege of dying in the presence of his own family, from which he had been separated. In his last hours he expressed entire resignation to the will of his heavenly Father, and the strong expectation of soon entering into the joy of his Lord.

C. M. L.

In Hopkinton, R. I., August 2, (at the residence of her son, at Rockville,) Widow Betsey Lanphear, relict of Elisha Lanphear, deceased, in the 78th year of her age. The subject of this notice professed religion in early life, and became a member of the First Seventh-day Baptist Church in Hopkinton, where she remained an honor to the church and to the cause of Christ, until she was removed to join the church triumphant. The memory of the righteous is blessed.

In Plainfield, N. Y., very suddenly, from a disease of the heart, on the 2d instant, Mr. Asa Lanphear, aged 75 years.

New York Market—November 21, 1853.

Ashes—$5 50 a 5 56 for Domestic Pots and Pearls.

Flour and Meal—Flour, 6 94 a 7 00 for Canadian, 6 81 a 6 87 for common to straight State, 6 87 a 7 00 for mixed to fancy Michigan and common to good Ohio. Rye Flour 4 87 for fine. Corn Meal 4 00 for Jersey.

Grain—Wheat, 1 50 a 1 60 for choice Red Ohio, 1 73 for good White Pennsylvania. Rye 97c. Barley 83 a 87c. Oats 46 a 48c. for Jersey, 49 a 52c. for State and Western. Corn 78 a 80c. for Western mixed.

Provisions—Pork, 11 50 for prime, 11 50 for mess. Beef, 5 00 a 5 62 for prime, 8 75 a 11 00 for country mess. Dressed Hogs 6 a 6¼c. Lard 7¾ a 10¼c. Butter 12 a 14c. for Ohio, 16 a 20c. for State. Cheese 8 a 10c.

Hay—65 a 70c. per 100 lbs. for shipping.

Lumber—15 00 a 15 50 for Eastern Spruce and Pine.

Lime—1 00 for common, 1 25 for lump.

LETTERS.

C. M. Lewis, A. B. Burdick, Eli Forsythe, Benj. Clarke, James Bailey, Wm. M. Jones, Gerrit Smith, Elisha Stillman, D. E. Maxson, E. M. Osgood, W. B. Maxson, Charles D. Langworthy, Gurdon Evans, B. D. Randolph, Wm. M. Fahnestock, James Hubbard, Henry Barber, R. G. Burdick, Joshua Maxson. Francis Tallett, Charles Potter, E. F. Stelle, Daniel Babcock.

RECEIPTS.

FOR THE SABBATH RECORDER:

Clarke A Potter, Ashaway, R I	$2 00	to vol. 11	No. 24
Welcome B Babcock "	2 00	10	52
Wm R Wells "	2 00	10	52
Henry Barber, Westerly, R I	2 00	11	26
Daniel Babcock, Potter Hill, R I	2 00	10	52
Thomas S Alberti, Plainfield, N J	3 00	11	26
Francis Tallett, South Otselic	3 00	11	26
Samuel Justice, DeRuyter	2 00	10	33
Daniel Brown, Brookfield	2 00	10	52
Joel Saunders, Adams Center	2 00	10	52
Joseph Hull, Adams	2 00	11	13
Corydon L Clarke, Scott	2 00	10	52
Elisha Stillman, Unadilla Forks	2 00	10	52
Josiah Taylor "	1 00	10	26
Lois Burch, Leonardsville	2 00	10	52
Wm Maxson, Andover	2 00	10	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

J C Maxson	$3 00	Henry Barber	$1 00
T S Alberti	2 00	Mrs Zebulon Scriven	75
Wm B Maxson	1 00		

WILLIAM M. ROGERS, Treasurer.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT S REET, PAINFIELD, NEW JERSEY.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8½ A. M., 12 M., and 3¾ P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3¼ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Mauch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8 A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M., for Delaware and all intermediate stations.

Way at 3½ P. M. for Delaware and all intermediate stations.

Night Express at 5 P.M. for Dunkirk and Buffalo.

Emigrant at 7 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 6 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

Great Western Mail Line.

SIXTY MILES DISTANCE SAVED by taking the MICHIGAN SOUTHERN and NORTHERN INDIANA RAILROAD.

Through tickets for Chicago, St. Louis, Milwaukie, Racine, Kenosha, Waukegan, and Sheboygan, by New York and Erie Railroad via Dunkirk, and Buffalo and New York City Railroad, People's Line of Steamboats, Hudson River Railroad via Buffalo, connecting at Buffalo with the splendid steamers

EMPIRE STATE, J. Wilson, Commander, Mondays and Thursdays.

SOUTHERN MICHIGAN, D. Perkins, Commander, Wednesdays and Saturdays.

NORTHERN INDIANA, I. T. Pheatt, Commander, Tuesdays and Fridays.

Leaving Buffalo every evening, (Sundays excepted.)

These steamers are low-pressure, built expressly for the Lake trade, and for finish, speed, strength, and safety, have no superiors any where.

The connections with the Express Trains at Toledo and Monroe, for Chicago and St. Louis, are perfect, and can be relied upon.

Forty hours from New York to Chicago. Time and money saved by taking this line.

Passengers preferring it can take the Lake Shore Railroad to Toledo, the Michigan Southern and Northern Indiana Railroad to Chicago, thence by the Rock Island Railroad to La Salle, forming the only continuous Line of Railroad to the Illinois River.

For Through Tickets or Freight apply to
JOHN F. PORTER, Agent, 193 Broadway,
Cor. Dey-st., N. Y.

Stonington Line, for Boston,

PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. J. M. Lewis, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from Pier No. 2 N. R., first wharf above Battery-place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the train which leaves Boston at 5½ P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other; being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers on arriving at Stonington proceed immediately per steamboat train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6.30 A. M.

A Baggage Master accompanies the steamer and train through each way.

The steamer PERRY leaves Providence for Newport at 9 A. M., and 6 P. M., daily, except Sundays.

For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office No. 10 Battery-place.

Miscellaneous.

Let's Sit Down and Talk Together.

Let's sit down and talk together
Of the things of olden day,
When we, like lambkins loosed from tether,
Gaily skipped along the way.
Time has touched us both with lightness,
Leaving furrows here and there,
And tinging with peculiar brightness
Silvery threads among our hair.

Let's sit down and talk together;
Many years away have past,
And fair and foul has been the weather,
Since we saw each other last.
Many whom we've loved are living
In a better world than this,
And some among us still are giving
Too much thought for present bliss.

Let's sit down and talk together;
Though the flowers of youth are dead,
Sweet buds still grow among the heather,
And [illegible] their fragrance shed.
Life has thousand blessings in it
Even for the aged man,
For God has hid in every minute
Something for our eyes to scan.

Let's sit down and talk together;
Boys we were—we now are men;
We meet a while, but know not whether
We shall meet to talk again:
Parting time has come; how fleetly
Speed the moments, when their wings
Are fanned by breathings issuing sweetly
From a tongue that never stings!
[Thomas MacKellar.

A Beautiful Passage.

The following beautiful passage closes Horace Greeley's oration, delivered at the Indiana State Fair:—

"As for me, long tossed on the stormiest waves of doubtful conflict and arduous endeavors, I have begun to feel, since the shades of forty years fell upon me, the weary tempest driven voyager's longing for the land, the wanderer's yearning for the hamlet, where in childhood he nestled by his mother's knees, and was soothed to sleep on her breast. The sober down-hill of life dispels many illusions, while it develops or strengthens within us the attachment, perhaps long smothered or overlaid, for 'that dear hut, our home.' And so I, in the sober afternoon of life, when its sun, if not high, is still warm, have bought me a few acres of land in the broad, still country, and bearing thither my household treasures, have resolved to steal from the city's labors and anxieties at least one day in each week, wherein to revive as a Farmer the memories of my childhood's humble home. And already I realize that the experiment cannot cost as much it is worth. Already I find in that day's quiet an antidote and a solace for the feverish, festering cares of the week which environ it. Already my brook murmurs a soothing evening song to my burning, throbbing brain; and my trees, gently stirred by the fresh breezes, whisper to my spirit something of their own quiet strength and patient trust in God. And thus do I [illegible] realize but for a brief and fitting day, the serene joy which shall irradiate the Farmer's vocation, when a fuller and truer Education shall have refined and chastened his sensual cravings, and when Science shall have endowed him with her treasures, redeeming labor from drudgery, while quadrupling its efficiency and crowning with beauty and plenty our bounteous, beneficient Earth."

Tobacco.

The following is the Preface to the fifth edition of Uncle Toby on Tobacco:—

Tobacco is the twin demon of Alcohol. Very many of our young men and fine boys are being ruined by its power. The evil is coming upon the nation like a flood. Twenty thousand of our fellow-citizens, physicians say, are killed by it annually. The nation pays about $30,000,000, and the church about $5,000,000, in its yearly consumption. Its *affinities* are many and alarming. It leads to idleness, poverty, strong drink, vice, disease, delirium, and death. It is an *insidious* enemy, usually assailing the well being of individuals and the body politic in a slow and stealthy form. I have been a victim to the seductive power of this vile poison, and personal experience of sorrows inflicted, bids me do what I can to draw attention to its mischievous doings. Thus moved, I publish this little book. It is intended for Juvenile Libraries and Schools of every kind and grade. It aims to forestall iniquity, to nip the evil in the bud, and I am happy to believe, that with thousands of youth it has achieved its end, having proved "the ounce of prevention" in an eminent degree. In view of its adaptation to emergencies far and near, I cannot but wish it had universal circulation. George the Third, though our fathers branded him a tyrant, had some better streaks in his character. In the exuberance of his good wishes on one occasion, the monarch said, "I wish every poor man in my kingdom had a chicken in his pot." I am not a king, nor the son of a king; I am nothing more than simple-hearted Uncle Toby; but I wish that every poor boy in the land had my book in his hands, and also a chicken in his father's pot.

From the Jefferson Co. Democrat.

Remarkable Case of Somnambulism.

We have always been somewhat sceptical in regard to this remarkable phenomenon, and regarded with incredulity the wonderful feats of somnambulists, so often related, believing them to be greatly exaggerated. But seeing is believing, and we are now prepared to throw away all incredulity in the matter, as an instance recently came under our own observation, which completely dissipates all unbelief. The subject is a young man employed in this office, and the feats performed are truly remarkable.

The individual in question retired to rest about half-past ten o'clock, on Friday evening of last week, and in about half an hour after his retiring, we were aroused from our slumbers by a muttering sound, as of one talking in sleep. We immediately proceeded to his bedside, to awaken him; but we had scarcely laid hands upon him ere he bounded from us, and was soon in the open street. We could then do nothing but watch his movements, which were alike amusing and dangerous. After having run across the bridge over the creek in this place, which is nearly one hundred feet in length, he commenced walking the outer railings of the same, which are about four inches in thickness, and about fifty feet from the water below, in a careless and perfectly unconcerned manner. He then became a tenant of a neighboring pig-pen, and after stirring up its inmates, who received their guest with sundry grunts and squeals, and no doubt surprised at this unexpected midnight visit, he left them, and resumed his more dangerous peregrinations, by climbing a ladder, forty feet in length, which projected over a low building adjoining this office. Many other antics were performed which we have not the space to enumerate. On returning to the office, (still unconscious,) he was caught, and in his struggles to again escape, was awakened, when he was very weak and completely exhausted. He tells us he had been in the habit of walking in his sleep, though not recently.

The above statement is true, however remarkable it may appear.

Strawberries.

The practice of planting strawberries in August is a very good one well done, but very hazardous when performed with as little care as one would take in April. Every season we have to listen to hundreds of complaints concerning the loss of summer and autumn plantations of strawberries. The plants, in most cases, are feeble, the dry weather not allowing them to become well rooted. The ground is dry, and although the plants may have been set after a shower, the heat, sun, and dry air, soon leave the ground as dry as ever, and what can the plants do but die? We must suggest to those who desire to make a strawberry bed in August or September, to see in the first place that the ground is thoroughly wet. If rain does not happen to come at the right time, and in sufficient quantity, then apply the watering pot or engine, and drench it completely, until the water has gone down even to the subsoil. The plants may then be set. But when they are in the ground, even thus prepared for them, all is not over. If a brilliant sun shines upon them in its full force the day after they are planted, the chances are ten to one against their living. In such a case, a slight shade should be afforded for a few days. Evergreen boughs, or boards set on their edge and meeting at the top, forming a roof over the rows of plants, are easily applied.

If such a course as this is followed, strawberry plants may be set in any month of summer, and in any sort of weather. Nothing can be a greater waste of time than the very common method of planting in a soil as dry as ashes, and then dribbling a little water on every day. People say; "I cannot see why it is my plants die; I water them every day." They do not understand that this every-day sprinkling amounts to nothing more than to hasten the death of the plants. One good thorough soaking of the ground before the plants are set, will generally sustain them till re-rooted, and is worth a thousand sprinklings afterwards. [Gen. Farmer.

Effects of Lightning on Ships.

April 16, 1850, Capt. John Arrowsmith read before the London Electric Society, a paper "On the use of black paint in diverting the effects of lightning on ships," in which will be found a relation of lightning passing over the parts of the masts painted with lampblack and oil, without the least injury, while it shivered the uncoated parts, tearing out large splinters, so as to render the masts comparatively useless. It is the experience of thirty voyages, during which, on reference to his journals, the vessel he commanded had been at ninety-eight different periods within the vortex of the electric currents, and always escaped the effects of the electric fluid without having been once struck.

The results have confirmed Capt. Arrowsmith in the belief of the efficacy of the precautions adopted by him at the commencement of these voyages. Capt. Arrowsmith was first struck with this idea on reading the singular facts related of piebald cattle, horses, &c., struck by lightning. The repellant powers of certain colors, or rather the affinity of the fluid to those parts of the streaks in the animals which are white, being very remarkable, led him to adopt the use of black paint on the mast heads, yard-caps and trucks; and to take in and furl the upper and light sails, whenever forked lightning approached the vessel he commanded. Capt. Arrowsmith gives it as his experience, that "*any part of a body composed of wood,* sufficiently *coated* with black, or lampblack and oil, possesses a property of resisting the destructive effects of the electric fluid."

Cork.

Many persons see corks used daily without knowing from whence come those useful materials. Corks are cut from large slabs of the cork tree, a species of oak, which grows wild in the southern countries in Europe. The tree is stripped of its bark at about sixteen years old; but before stripping it off, the tree is not cut down, as in the case of the oak. It is taken while the tree is growing, and the operation may be repeated every eight or nine years; the quality of the bark continuing each time to improve as the age of the tree increases. When the bark is taken off, it is singed in the flames of a strong fire, and after being soaked for a considerable time in water, it is placed under heavy weights in order to render it straight. Its extreme lightness, the ease with which it can be compressed, and its elasticity, are properties so peculiar to this substance, that no efficient substitute for it has been discovered. The valuable properties of cork were known to the Greeks and Romans, who employed it for all the purposes for which it is used at present, with the exception of stopples. The ancients mostly used cement for stopping the mouths of bottles or vessels. The Egyptians are said to have made coffins of cork, which being spread on the inside with resinous substance, preserved dead bodies from decay. In modern times cork was not generally used for stopples to bottles till about the seventeenth century, cement being used until then for that purpose.

Population of China, &c.

The following statistics relating to the internal condition of China Proper, are taken from the statistical chart of a new work by Mr. R. Montgomery Martin, late her Majesty's Treasurer for the Colonial Consular and diplomatic services in China, and member of the Legislative Council at Hong Kong, entitled, "China, Political, Commercial and Social." In China Proper it appears there are 367,632,907 inhabitants, and in the dependencies of Mantchooria, Mongolia, Turkistan, Thibet, &c., about 40,000,000, making a total of 400,000,000 of people under one government. The population on each square miles is 388, and the area in square mile is 1,287,999. The quantity of land is estimated at 830,829,100 English acres, of which 141,119,347 is under cultivation. The land tax realizes 27,854,023 taels of silver; the salt revenue, 4,618,834 taels; and other duties, 994,092 taels. The total fixed revenue of the Provinces is 35,016,023 taels, of which sum 22,445,573 taels, and 3,428,955 shih of rice (a shih being about 160 lbs. averdupois) are transmitted to the Imperial Treasury, while 5,569,329 taels remain in the Provinces. The standing army and militia number 1,232,000 men. The table from which the above statistics are taken is prepared from various authorities, the greater portion having been furnished in China, and translated from the official records. With respect to the density of the population, Dr. Gutzlaf and other Chinese scholars consider the census to be correct. The population is most dense along the banks of the great rivers, particularly near the great Yang tse kiang, and the central districts of the country, where the waters furnish large supplies of food. The very great fecundity of the Chinese is visible in the smallest village. The natural productions of the various Provinces include every description of metal, as well as almost every known article of merchandise.

The Cost of a Bad Habit.

What a common thing it is for people to have some bad habit or other, which is useless, and worse than useless, but which they find it very difficult to break themselves of!

A story is told of a man in one of the New England States, who had such a habit, and who, one day, rendered himself very ridiculous by it. The habit this gentleman had, was one of frequently handling his spectacles. He was a member of the legislature of his State, and when he rose to speak, he would first place his spectacles on his nose, suffer them to remain there a minute or two, throw them upward upon his forehead, and finally fold them up and lay them before him on his desk.

One day a very important question came up in the legislature, and the fidgety gentleman commenced a speech in opposition to the proposed measure. A friend to the project, who was somewhat of a wag, determined that he would spoil the effect of what the honorable member had to say. So, before the speaker entered the house, after a recess, he provided himself with a dozen pairs of spectacles. The member commenced his speech with his usual ability. But a few minutes elapsed before he was at work with his spectacles, and finally got them upon his forehead. At this juncture our wag, who stood ready, laid another pair on the desk before the speaker. These were taken up, and gradually gained a place on his forehead by the side of the others. A third, fourth and fifth pair were disposed of in the same manner. A smile settled upon the countenances of the honorable members, which gradually lightened up into a grin, and at last, when the speaker had warmed up into one of his most patriotic and elegant sentences, he deposited a sixth pair with the others, and there was a loud and long peal of laughter from all quarters of the room. President, clerks, members, all joined in the chorus. The speaker looked around in astoishment at this curious interruption; but raising his hand, he grasped the spectacles, and the whole force of the joke rushed upon his mind. He dashed the glasses upon the floor, took his hat and left the hall. The bill was passed by a triumphant majority, probably in consequence of the gentleman's silly and useless habit.

Anecdote with a Moral.

A friend not long since told us a story in relation to one of our subscribers, (says Hill's *Recorder,*) which contains a moral for husbands, and also furnishes an example for wives which is not unworthy of imitation under similar circumstances:—

The subscriber referred to, said to our friend, in the presence of his wife, that it had been his intention to call at the *Recorder* office, to pay up his arrearages and discontinue his paper. His wife very promply asked:

"Why do you intend to discontinue the paper?"

"Because," said the husband, "I am so much away from home on business, and have so very little time to read, there seems to be very little use in taking the paper."

"Yes," responded the wife, "it may be of little use to you, but it is of great use to me. I remain at home while you are gone, and I wish to know what is going on in the world. If you discontinue the paper, I will go straight and subscribe myself."

As the paper has not been discontinued, we suppose the wife's reasoning was conclusive.

The moral of this incident must not be overlooked. A husband should consider the gratification and profit afforded his wife and children by the paper, as well as his own, and not discontinue it simply because he may not have the opportunity to read it regularly. And further, it may remind some good husbands not now subscribers, that it is their duty to take the paper, that their wives and children may know what is going on in the world.

EXTRAORDINARY INDUSTRY!—One of the most remarkable instances of industrious cleverness (says the Hamilton C. W. *Canadian,*) that has ever come to our knowledge, is the escape of Convict Oliver Dawsey from the Provincial Penitentiary at Kingston, on the night of the 28th ult. Dawsey is a colored man, who has some little reputation in our neighborhood, by robbing the houses of Mr. Notman, of Dundas, and Mr. Sadlier, of Hamilton, some time ago. In the Penitentiary he was noted for his sagacity and smartness, and had become rather a favorite with the officials, in so far as being employed in doing little neat jobs of handicraft was concerned. On the evening previous to his escape, however, he had offended, intentionally, it is supposed, and was confined in the dark cell, in the sunk story of the building, as a punishment for his refractory conduct. This, it appears, was exactly what he wanted, and, between the hours often at night and two in the morning, he suceeded in going through a stone wall three feet in thickness, and in scaling the wall of the building and the outer wall, one of which is about *forty feet in height,* and at the last named hour stood a free man beyond the limits of the Penitentiary! The three-feet wall through which he penetrated has been built for fifteen or sixteen years, and when it is known that the only instrument used was a piece of flat iron about thirteen inches in length, 1½ inches broad, and one-eighth of an inch thick, with a few nicks like the teeth of a saw on one end, it must be acknowledged that his industry and perseverance almost entitle him to a better fate than the dungeon of the Penitentiary. It is supposed that he has come westward, as he had frequently hinted during his confinement, that he had a considerable amount of money buried in the vicinity of Hamilton.

RECREATION NECESSARY.—The *Journal of Health* contains some most excellent hints on the necessity of recreation as a means of preserving health and strength. Hard students should give attention to the following suggestions:—

"It is very generally recognized and admitted, that deprivation of air and exercise is a great evil; but it is not so well known that abstinence from occasional recreation or amusement is also an evil of no slight magnitude. It is, however, a primary law of animal economy, that no organ can maintain its integrity without regular recurrent periods of activity and of rest. In the case of the muscular system, if any muscle or set of muscles cease to be used, it wastes and disappears; but if it be used too much, it becomes strained and loses its power. It is the same with the nervous system; if the brain be never exercised, its energy is impaired; but if it be over exercised, its energy is exhausted."

THE DEER AND THE TURTLE.—The Cornwall (Canada) *Freeholder,* relates the following hunting incident as an absolute fact. There are some curious things that happen in the ordinary routine of life:—

"As two hunters were hunting on the banks of the River Nacion, near Crysler's Mills, their dogs pressed close on a deer, which took to the river, where the hunters pursued it in a canoe. On approaching the animal, they were surprised to perceive it struggling desperately, being every now and then jerked suddenly under water. The hunters immediately approached, and with the aid of others at hand, dragged the deer into the canoe, when, to the astonishment of all present, a large turtle, weighing forty pounds, was found firmly fastened to the tail of the deer, which would have undoubtedly been shortly drowned by its amphibious assailant. The turtle retained its grip for upwards of two hours after the deer was killed. This extraordinary circumstance is attested to by several witnesses."

BOILER-BURSTING PREVENTED.—The Nashville *Banner* editor has seen and examined an invention, which, he says, puts it out of the power of an engineer to explode a boiler, either through negligence or purposely. This improvement provides the upper part of the boiler with two openings or apertures in addition to that for the safety-valve, and the bottom of the boiler with one. These apertures are closed by one cylinder and piston and by two valves which are arranged to pass the water from the boiler on to the fire under it, when the steam gets to a given hight, thus dampening down the fires, and preventing explosion should the safety valve or engineers fail to perform their functions. This safety guard is intended to be independent of the engineer, beyond his control entirely, to be inclosed, locked up, and the key placed in the possession of the Captain, the Inspector having previously determined the amount of pressure the boiler will bear, and adjusted the pea upon the lever accordingly. In the experiment on Wednesday, when more steam was raised than was necessary, the extra quantity immediately lifted the guard, and the water rushed out upon the fire and put it out, soon reducing the steam to the proper point. This improvement can be adapted to the locomotive boiler, and all other steam boilers.

NEWSPAPERS.—There is hardly anything so much needed in a family as a newspaper, and yet, comparatively speaking, nothing is esteemed of so little value. Every one who will make a fair trial, and observe the influence of reading over his family, will find at the end of the year, that he is not a cent the poorer for having been a subscriber to a good newspaper. He will have accumulated more real intelligence of the every day concerns of life and the movements of nations—we take it for granted that he has perused every number with avidity—than he would have done in a series of years deprived of the sight thereof. His wife will have picked up much information relative to the government of children, many useful lessons of household economy, and no small share of instruction suited to her situation. The children will have acquired a degree of information worth the price of subscription ten times told. In fact, a good, virtuous and well conducted newspaper in a family, is the best economist of time and money, and the aptest instructor of the mind.

IMPORTANT SCIENTIFIC INVENTION.—It is well known that the paper prepared for photography grows more or less black by the rays of light falling on it. A young painter, M. Schall, of Berlin, has just taken advantage of this property in photographic paper to determine the intensity of the sun's light. After more than 1,500 experiments, M. Schall has succeeded in establishing a scale of all the shades of black which the action of the solar light produces on the photographic paper; so that, by comparing the shade obtained at any given moment on a certain paper with that indicated on the scale, the exact force of the sun's light may be ascertained. Baron Alexander von Humboldt, M. de Littnow, M. Dove, and M. Pongendorff have congratulated M. Schall on his invention; which will be of the highest utility, not only for scientific labors, but also in many operations of domestic and rural economy.

CHANGE OF FORTUNE.—Mr. Samuel Brannan, of San Francisco, has an annual income of $250,000. In 1840 Mr. Brannan was a poor and penniless printer in New York, and worked in the *Democrat* office, for Messrs. Belton & Livingston. About nine years ago he arrived at New York, from the West. A crownless hat, with coat and unmentionables to match, were not very prepossessing recommendations for the adventurer. He succeeded, however, in joining the New York division of the Mormons, and for more than a year was editor of their paper. Brannan, with three or four hundred of the persecuted "Saints," became attracted by the glowing description given by Fremont and others of California. They chartered the ship Brooklyn, and immediately sailed for the future El-Dorado, where Mr. B. has amassed an immense fortune. [Mobile Register.

BRIGHT AND GLOOMY HOURS.—Ah! this beautiful world. Indeed I know not what to think of it. Sometimes it is all gladness and sunshine, and heaven itself is not far off. And then it changes suddenly and is dark and sorrowful, and the clouds shut out the sky. In the lives of the saddest of us, there are bright days like this when we feel as if we could take the great world in our arms. Then come the gloomy hours when the fire will neither burn in our hearts nor on our hearths; and all without and within is dismal, cold and dark. Believe me, every heart has its secret sorrow, which the world knows not; and oftentimes we call a man cold when he is only sad.
[Longfellow.

VARIETY.

A writer says that the vital difference between man and woman is this—man forever asks more, while woman is always intent upon making the most of what she has. Man is a perpetual seeker; woman turns whatsoever she finds into a present use and profit. Man's eye is fixed upon the future; woman's upon the present. He sweeps the heavens with his gaze to see what fairer worlds invite his adventure; she quietly unpacks the trunk of his observation, and appropriates whatever available results it contains to the improvement of his present abode.

In the examination of an Irish case recently, before the Court of Magistrates, for assault and battery, the counsel, in cross-examining one of the witnesses, asked him what they had at the first place they stopped? He answered, "Four glasses of ale." "What next?" "Two glasses of wine." "What next?" "One glass of brandy." "What next?" "A fight, of course!"

Modesty is one of the leading characteristics of great minds. Newton, whose discoveries filled the world and revolutionized the whole empire of science, was one of the most unassuming of men. The mighty intellect and vast achievements of Laplace only rendered him more conscious of his own ignorance; so true it is, that the more men know, the less do they think of themselves.

Talent is, so to speak, a Hand to *do* things with; Genius is an Eye; hence the impersonality of the one and the personality of the other. There are men of talent without genius—adroit, useful, able men; there are also men of genius without talent—bungling, inarticulate, neglected, wailing, unhappy victims, with inordinate ambition and little power.

The Boston *Traveler* relates the following instance of the advantages of Savings Banks. "We saw to-day the book of a person who, twenty years ago, deposited in one of our savings banks the sum of three hundred dollars. Since that time it has neither been increased by deposits, nor diminished by drafts, and today the interest has accumulated so that the person has $1025 86 standing to her credit."

The less of physical force or menacing language we use—the less, to take an expressive word, we scold our children—the more order and quiet we shall commonly secure. I have seen a family where a single word, or a look even, would allay a rising storm. The gentle but firm method is the very best security for domestic peace.

The Buffalo *Republic* says: A little boy, clad poorly, standing in front of the Western Hotel, was accosted this morning by a rude young man, with the question, "Does your mother know you'r out?" The little fellow looked at the interrogator a moment, while his bosom heaved and tears gathered in eyes, and replied, "Sir, my dear mother is dead."

The author of the well-known song, "Sweet Home," once said that he had been a wanderer from his boyhood, and often, when in some of the great cities of Europe, he had heard persons singing his song when he had not a shilling with which to buy his next meal, or a place where to lay his head.

"Slowly and surely" is a good motto. Impetuous zeal sometimes effects good results; but it is generally in despite of impetuosity, and not because of it. There is always safety in calmness and deliberation. A little forbearance never does harm, but the want of its exercise sometimes retards what it seeks to promote.

A passing traveler in the back woods met with a settler, near a house, and inquired, "Whose house?" "Mog's." "Of what built?" "Logs." "Any neighbors?" "Frogs." "What is the soil?" "Bogs." "The climate?" "Fogs." "Your diet?" "Hogs." "How do you catch them?" "Dogs."

There is a woman named Engettje Van der Vhies, 66 years old, residing near Rotterdam, who has not eaten in 35 years, nor drank in 31 years; so says a Netherland paper. She is visited by doctors and professors from far and near, but no one can discover the secret of this strange phenomenon.

A correspondent writes from Troy, that a few nights since, two men drank rum upon a wager at a rum-hole in Congress-st. in that city. One of them cheated by throwing the liquor under the table or over his shoulder; the other drank 37 glasses, and died in consequence.

Cyrus T. Clark, of Bangor, has purchased the standing timber at the head waters of the Saint Francis, and has contracted to send six million feet over the Portland and Montreal railroad in 1854, and seventeen millions in 1855.

In the United States Circuit Court at Philadelphia, Judges Grier and Kane granted a special injunction against Isaac Brown and others, restraining them from infringing the Woodworth planing-machine patent in the District of Kensington.

A Connecticut minister having walked through a village church-yard, and observed the indiscriminate praises bestowed upon the dead, wrote upon the gate-post the following line:—

"Here lie the dead, and here the living *lie!*"

Of the sum of £12,932 collected for the purpose of defraying Dr. Newman's expenses in the suit against him by Dr. Achilli, only £163 0s. 9d. was raised in Italy, the head-quarters of Popery.

The endowed schools and colleges of Great Britain possess property to the amount of three hundred and seventy-five millions of dollars.

In London, the mason and carpenter get $1 25 per day, or $7 50 per week; the laborer gets 58 cts. per day, or about $3 48 per week; and the policemen from $4 50 to $6 per week.

Liverpool, Eng., with a population of upwards of 400,000, has but one daily paper, and that was started recently.

A quaint old writer defines egotism to be, suffering the private *I* to be too much in the public *eye!*

He who labors for mankind, without a care for himself, has already begun his immortality.

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Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

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The Sabbath Recorder.

For the Sabbath Recorder.

NARRATIVE OF ELIZABETH WILSON.

BY WILLIAM M. FAHNESTOCK, M. D.

Introduction.

It has been correctly remarked, by a distinguished writer, that "*truth is stranger than fiction;*" which is verified in innumerable unwritten histories of the bleeding heart in private life, and the untold tales in the quiet walks of humble society: and although the sad fate of Elizabeth Wilson has, at times, attracted much interest, and even vague inklings of her history have been woven into jejune fictions, yet her true, unvarnished story, is replete with instruction and admonition to the young, and even to the more advanced in life, far beyond those mawkish, ephemeral, *fancy* sketches; and as it has been the lot of the writer to be thrown into free intercourse with several persons somewhat familiar with her case, or prominently connected, in some manner, with the sad drama, I have frequently been tempted, for thirty years past, to pen a cursory notice of her touching narrative—a narrative as much calculated as any work of the imagination can possibly prove, to enforce the Scriptural admonition, "*the way of transgressors is hard,*" and "*the wages of sin is death,*" in their most trying, in their most fearful phases: in penning which I wish to add, that I derived all the prominent facts from the most reliable and most authentic sources, namely, 1st, From Elder Fleeson, an aged Baptist minister, usually called "*Father* Fleeson," who was her spiritual adviser, and who attended her in her last sad moments—a devout Christian man, highly respected in his denomination, and who was called to his rest more than a quarter of a century since; 2d, From James Trimble, Esq., Deputy Secretary of the Commonwealth of Pennsylvania, from the formation of the State Government, in 1790, till some fifteen or eighteen years since, and who was Secretary of the Provincial Council at the time the case of Elizabeth Wilson came before that body for its action; and, 3d, From my own grandfather's family, with whom the brother of Elizabeth, William Wilson, resided at the period in which her history lies.

Elizabeth Wilson, a beautiful and lovely girl, who flourished during the latter part of the Revolutionary War, descended from highly respectable parents, in an humble sphere of life, in Delaware County, Pennsylvania, whose only misfortune was their poverty; yet, with little of this world's goods, scarcely any one in the Province possessed more upright, honest hearts, than both her parents. They toiled, under many restraining circumstances, which it is not necessary to rehearse, for a livelihood; and to maintain an honorable and unblemished reputation; indeed, so rigid were they to the line of probity and rectitude, in all matters, that their stern, severe sense of correct bearing, was proverbial, and all persons, high and low, bowed to their elevated estimate of character and integrity.

In such a school was the beautiful and lovely Elizabeth Wilson, a beloved and cherished child, educated. No parents could be fonder of an offspring, and none labored more indefatigably to give their child a good education, and instil into her mind and her heart, true nobility of character, and the purifying principles of the Gospel of their Divine Redeemer. She grew into womanhood the pride of her parents and the admiration of the whole neighborhood in which they lived, some twenty miles from the city of Philadelphia.

At the time the British Army occupied Philadelphia, she made a visit to some friends in that city, and attracted a great deal of attention. Her relatives favoring the Tory or English Party, she was thrown into frequent intercourse with several of the British officers, who constantly visited her friends. Their attentions and flatteries intoxicated Elizabeth's unsophisticated mind; and after her return home, she became restless and unhappy. Anxious, all the while, to renew her visit to the city, against which so many obstacles were raised, and so many remonstrances were opposed, by her parents, at length, maugre their remonstrances and their insuperable objections, she left her home clandestinely, and went to an acquaintance, who was, formerly, from her own neighborhood in the country, but who now kept the old "Indian Queen Hotel" in the city; at which several of the English officers, with whom she had become acquainted on her former visit, boarded, and rendered some service in the affairs of the house, to have a parlor support.

Prior to Elizabeth's first visit to the city, yea, for five years, from sixteen to twenty-one years of age, she was deeply exercised on the subject of religion, and gave many evidences of truly loving the Lord, but never made a public profession of her faith. Immediately after setting out for the city, her good old father and mother followed her, to induce her to return to their roof; but she resisted every persuasion, every entreaty, and persisted in remaining where she might enjoy the *benefits of society*, as she regarded it.

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In the city Elizabeth was surrounded by numerous admirers, nay, flatterers, all vieing to bestow pleasant attentions upon her; carrying her to every place of amusement, and leading her into every scene of gay dissipation. Like a whirligig, Elizabeth went day after day and night after night, amid the rivalry of hosts of admirers. Attentions, devotions, and offers of matrimony, were lavishly proffered to her, by one and by another. The poor girl was too simple hearted, too artless, too little acquainted with the ways of the world, too unsuspecting, to understand all this adulation, until she found it proved her ruin. How few poor, beautiful girls, ever discern the cloven foot of such attentions, until they are left to mourn their folly. So it proved with Elizabeth Wilson. The apparently brightest gentleman and the bravest soldier, Captain Deshong, won her heart and her entire confidence; of which he took an undue, a dishonorable, a damnable advantage. In a word, when he had gained her heart, he basely robbed her of her honor.

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I stop not to pourtray the sad, sad state of one in such circumstances, nor to trace the process by which a villain may accomplish his fiendish purposes. The sad fact disclosed itself, and she was turned into the street to wander about, helpless, destitute, degraded, and almost dying of a broken heart.

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A thousand emotions of her anguished breast might be pourtrayed, and a thousand scenes of poignant degradation might be depicted, in which she drank the very dregs of insult and contumely, until worn down to the lowest condition of wretchedness to which a woman, retaining some sense of propriety, can be reduced; yet I have no desire to give my pen to the wiles of a perfidious dastard, nor harrow up the vain regrets of an injured one: it must suffice, that she was a poor stricken outcast, without finding one to pity or one to aid her in her extremity; and when so prostrated by exposure and oppressive infirmity, she, in her desperation, betook herself to a market wagon just leaving the city, one afternoon, and reached her father's house late in the night.

On arriving at the gate leading to her natal roof, which stood a short distance from the public road, she could scarcely crawl to the old cottage; and when she neared the threshhold, she sank on the step, in intense agony, and was unable to knock for admittance. Her moanings, however, awoke her good old parents, who had not seen any thing of her, nor had any special tidings of her for more than a whole year; but hoisting the window inquired, "Who's there?" "A poor sick woman," was the laconic reply, uttered, evidently, by one in much anguish. They knew not who she was; but the reply was enough—it was a suffering, helpless fellow mortal, and they went down stairs, immediately, and opened the door, as it was a bright moonlight night. They found her in writhing agonies, unable to speak, and took her in and laid her on a settee, without recognizing her. There she lay, a poor, haggard wretch, suffering almost, the agonies of death, while the old gentleman went to light a candle. As the light was brought into the room, Elizabeth, in the throes of intense pain, caught a glimpse of her mother's face, and revealed herself, by exclaiming: "O, mother! O, mother!" Her mother sank to the floor, and her father, simultaneously, threw himself into a high-back chair, both overwhelmed with the discovery of her being their child, and they both continued almost insensible, a short time, until roused by the cries of two babes, of which Elizabeth had just become the mother.

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Dark hours, dark hours—sad nights, sad nights—bleeding hearts, bleeding hearts—for days and weeks, and months and months, settled upon father, and mother, and daughter.

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Elizabeth had become somewhat accustomed to insult and reproach, but her old parents, her upright, self-conscious parents, who had never dreamed of such a disgrace entering their door, were ground to the very earth. The iron entered their hearts;—they smiled no more—they spoke no more in their wonted tones—sad and cheerless, in the darkest corners of the house, they sat and wept and wept for weeks and months alone.

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Soon as Elizabeth had gained sufficient strength to reach the city, she mounted her father's horse one morning before day light, and set off in search of her deceiver and seducer, who had been ordered to some other station, or who had voluntarily absented himself, on the plea of orders, just before Elizabeth's situation was discovered. On her arrival at the "Indian Queen," she found Deshong, who affected to be pleased to see her; and having spent a few hours together, she again mounted her horse, and reached her father's house and impatient babes late in the evening.

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The following Sunday, after her parents had gone to church, she dressed herself and her babes, and started down the road towards Newtown Corner; leaving word that she had gone to be married. No more was heard of the marriage of Elizabeth, or of her babes, until some weeks afterward, a hunter, or rather his hounds, discovered two murdered infants concealed under a felled tree; which proved to be Elizabeth's twins. They were taken to her father's house, where they were fully recognized, and a Coroner's Jury was held on them; who, without any hesitation, charged the guilt on the absent mother.

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Ah! who can tell the agony, the poignant agony, an unfaithful, an ungrateful child, may inflict on her fond, doting parents. It was not enough that their wayward child had brought disgrace upon herself, and sorrow, the saddest sorrow, upon her aged parents; but now to become a murderess—to imbrue her own hands in the blood of her illicit progeny, was a cruelty, a perfidy, not to be entertained by the lowest grade of human being: but that was the estate to which Elizabeth brought her good, her indulgent old parents. What a sad commentary—what a sad requital for parental tenderness and devotion! Who can understand a parent's anxiety, and who understand a parent's wrongs, from an inconsiderate, an ungrateful child?

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An outrage of such enormity, and of such a person as Elizabeth Wilson, roused the whole community; and, after a diligent search, she was arrested and committed to the jail in Chester. To no one did she make any revelation of the horrid crime—to no one would she open her mouth, though constantly overwhelmed with tears, and evidently penitent. She did nothing but weep and utter ejaculations for mercy from on high.

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The County Sessions soon arrived. The Grand Jury found a *true bill* against her, and she was arraigned for trial. To the indictment she made no reply, *pro nor con*. To the inquiry from the Judge, "Whether she had any Counsel?" she made no answer; a shower of tears and an ejaculation to her Saviour for mercy, was her only reply. The Court put in the plea of "*Not Guilty, and to be tried;*" and likewise appointed Counsel for her. Her Counsel asked for delay of the case until next day, that he might have a confidential interview with her, and prepare for trial, which was readily granted.

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On entering the Court next morning, her Counsel announced that he did not know what course to pursue; that with all his entreaties, and all his warnings to his client, he could not win nor extort a single word from her. He felt confident that there was something exceedingly strange—something very peculiar, in the case, which induced him to ask postponement to the next Sessions. Judge Atlee, seeing that the issue must be fatal, in the goodness of his heart, deferred the trial until the next term.

Meanwhile, every effort was made to obtain some clue to the mystery which appeared to enshroud the case; but to no one would Elizabeth open her mouth on the subject. Her father and mother could see her no more. In their estimation she had disgraced herself, dishonored them, and forfeited all claims to her kindred.

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The Sessions again returned, and Elizabeth was put on the stand for trial. To all that was said, and all that was done, Elizabeth was immovably silent, save her touching tears. No one, nay, not any one, could win or extort a single word, but her frequent ejaculations, to her Redeemer, for mercy. The evidence was decidedly against her. Her Counsel had not any testimony to advance, nor any thing to rebut what had been presented by the prosecution. The crowded court-room was intensely agitated by the strange reserve of Elizabeth; and the Attorney-General gave the case to the Jury, on the evidence, without a remark, and left her Counsel to make the best appeal to the sympathies of the Court and Jury; for all persons present, by this time, felt intensely in regard to the issue of the case; heightened by the very singular, the very mysterious position of the prisoner.

Her Counsel did all that man could do in the circumstances. He was learned—he was logical—he was eloquent—poetically eloquent—he kept the Judge, and the Jury, and all the by-standers, in tears for hours; but he could not gainsay one particle of the testimony adduced by the prosecution; which, of course, must be fatal, for Jurors are sworn to decide according to the *testimony*, and not by their own individual feelings, or the eloquence of Counsel.

Judge Atlee, in charging the Jury, called upon Elizabeth to communicate any thing to extenuate the crime, which should be used to her advantage, and warning her of her very precarious position; yet she uttered no word, save, "Jesus have mercy on me—have mercy on me," and flooded her face with streams of tears.

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The Jury, after a few hours deliberation, returned a verdict of "*Guilty of Murder in the First Degree;*" and she was sentenced to be executed on the sixth day of December ensuing.

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The poor criminal was closely confined to her solitary cell, to prepare for her awful doom. She was attended daily by Elder Fleeson, and another minister, who informed the writer, that they, through a long life, never witnessed stronger evidences of deep penitence, and richer exercises of soul, in any inquirer looking heavenward, save her imperturbable silence in reference to the crime. The only thing that excited their fears was her obstinate concealment of the facts or circumstances connected with the murder, while she asserted her innocence of the act or any agency in it. All their efforts to enlighten her on the *moral bearing* of the transaction, while she concealed any thing of the matter, proved futile—useless—she maintained the same imperturbable, dogged silence, though she was willing to die for the crime. Notwithstanding they were confounded by her unbroken silence on the main point, still they believed her perfectly innocent, from her deep humility, her great and faithful wrestling in prayer, and her uncomplaining submission. Many of her *impromptu* exercises of heart were preserved by the attending clergymen, and many of her sad, sad emotions of soul, which she recorded on scraps of paper in her solitary moments, were preserved, and part of which, given to the writer, by Elder Fleeson, fully justify their opinion of her perfect innocence.

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While the foregoing matters were transpiring, and Elizabeth was entirely deserted by all her family, a favorite brother, William, whom she had not seen for years, and who was residing with the writer's grandfather, in a retired part of Lancaster county, had not heard any thing of the degradation of his sister; yet, while engaged one day, at his ordinary pursuit, came suddenly to a stand, dropped his work, and announced to his companions, that he must go to Delaware county immediately; and went to the house to prepare for his journey. To all the inquiries of the family, who esteemed him very highly, and to whom he was very much attached, respecting his purpose, and especially the suddenness of his determination, his only reply was, "I do not know—I must go and see what it is." He started within an hour after his first determination, with only a change of clothing, promising to be back within a week.

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On his arrival at the disconsolate cottage of his aged parents, he first learned of his sister's disgrace and ignominious doom. After hearing the sad recital of her folly and her guilt, he expressed a desire to go to Chester and see her. To this his parents objected decidedly. His father's sturdy Puritanical principles—his high, his unyielding adherence to correct deportment, and his dislike to any appearance of participating in, or in any wise giving countenance to the crime, or the criminal, forbade it positively.

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It would occupy too much space, in a simple sketch, to embody the arguments of the *father* and the *son* on this point; for the mother, the yearning *mother* secretly sided, with William, though she did not dare to express it. Notwithstanding the old gentleman's inexorable objections to William's visit, he persisted in the determination, which impelled him on to Chester, to ascertain something of Elizabeth, and the opinion abroad there respecting her; however, with an almost positive promise to his parents, not to see his sister.

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For several days before, as I learned from Elder Fleeson, the great burden of Elizabeth's prayers, was, that the Lord would direct her brother William to her in her great extremity. This was her incessant, her wrestling prayer, for days and nights preceding that period.

On entering Chester, two days before the time appointed for her execution, he heard much said on the subject, and much of that to interest him, for he found all persons sympathizing deeply with his sister, while not a single being uttered a harsh word against her. Loitering about without making himself known to any one, he approached the prison walls, and while passing underneath a grated window, he heard the suppliant voice of his importunate sister, earnestly beseeching the Lord's interposition for an interview with her brother William.

In an instant he bounded to the prison door, and made himself known to the Sheriff, who ushered him into Elizabeth's cell, while yet she and the two clergymen remained engaged in prayer.

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So soon as composure was restored after a surprise of this nature, and under such peculiar circumstances, she proposed a private interview with her brother. He replied, that if it was a purely personal matter, he would cheerfully do so, and engage to do any thing she might desire; but if it had any connection with the crime, he could not hear her except before two or more witnesses.

Together with the two clergymen, the Sheriff, Judge Atlee, the Prosecuting Attorney, and her own Counsel, were immediately introduced, and she revealed the whole matter. The following is the *substance* of her statement:

On her hurried trip to Philadelphia, on horseback, I have already mentioned, she met Deshong, her deceiver; he appeared to sympathize with her, and made an arrangement to meet her at Newtown Corner on the next Sunday, to marry her, and provide for her children; but, contrary to her expectations, he met her in advance, two miles from her home, along the road leading through a dense wood. When they met, he accosted her kindly, and led her a little way into the woods to rest on a log. She went with him a short distance and sat down on a felled tree, with both her children in her arms. He asked for one of the children, to see whether it looked like him; after a little pause, he laid the infant on the ground, then snatching the other one from her, laid it beside its fellow innocent. He then requested her to take their lives; which she peremptorily refused to do, but begged him to spare them, and let her take care of them herself, which she was willing to do, even had she to beg bread for them. He gruffly replied, that "he had no mercy for a strumpet nor her bastards;" and presenting a pistol to her breast, forbade her to utter a word at the peril of her life, and then wickedly stamped on their little breasts until they were entirely dead; and still keeping the pistol at her breast, he forced her solemnly to swear, on peril of her life and her soul's eternal torture, that she would never reveal the dreadful act; to which she, through fear, consented. "To the truth of this statement," she added, "I appeal to the Searcher of Hearts, before whose dread tribunal I am to appear next day after to-morrow."

The foregoing declaration being placed in the form of an affidavit, and attested by the Clergymen, the Sheriff, the Judge, and the Prosecuting Attorney, William started off with all speed to Philadelphia; and had it presented to the *Provincial Council*, in which body the pardoning power was then vested.

The Council granted a respite for four weeks, to give themselves time to inquire into the matter, and, as is customary in such cases, attached a Death Warrant, in the event that they should not deem it proper to extend any further clemency. William carried the joyful tidings to Chester, and then returned to the City to attend to affairs before the Committee, to whom the matter had been referred.

After bringing before the Committee a number of persons, of highest respectability, to establish so far as could be done, the probability of the statement, and fortify it by testimonials of previous good character, the Chairman of the Committee told William, that he might return home and rest assured that a full pardon would be decreed.

On this assurance William returned to his employment on the farm of the writer's grandfather, with the arrangement, that Elizabeth should follow him to Lancaster county so soon as released; where he would provide for her, and immediately made arrangements to give her a home, away from the scenes and the taunts of her folly.

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Not hearing from Elizabeth as was arranged, he became very uneasy, as the expiration of the respite approached, and two days before that period he left, again, as precipitately as before, for Chester. He arrived at that place about noon the day before the expiration of the respite, and not finding a pardon nor any tidings of it from the Sheriff, or any one in authority, he set off to the city, after losing several hours in hopeless search for the promised document.

It was after nightfall when he got there. The Council had adjourned until the next morning; but on applying to the Chairman of the Committee, who had charge of the affair, and whom he found in a sick chamber, he was informed, that the Committee had agreed unanimously to grant a full pardon; but that he had been taken very ill, and had continued so for weeks, through which it had been overlooked, and, consequently, had not been brought before the Council for final action. He further informed him, that the Report and accompanying papers were in his desk in the Council Chamber, and directed him what course to pursue to have it acted upon without delay.

It was now getting late in the evening, and it could not be delayed until the assembling of the Council next day. Upon this representation Dr. Franklin, the President of the Council, summoned a special session, at a late hour of the night, amid the most inclement storm—so inclement and so rainy, that it was with the utmost difficulty a quorum could be gotten together by midnight.

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It took but a few minutes to dispatch the business. The Report was read and adopted, and the Pardon fully consummated, and handed to her kind brother; but it was impossible for him to get across the Schuylkill at that time of night, and in such a pelting storm, there being no bridge at that day.

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Next morning, as day dawned, William was at the Ferry House, knocking most lustily for the ferryman; but it rained and stormed faster and faster, and the banks of the river were greatly overflowed, while the stream in the channel was rushing down in a most violent torrent—so wild and furious, that no one would venture to cross the stream.

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All his entreaties, all he could proffer, would not, could not, tempt the hardest of the most reckless men to cross; and after waiting and sueing in vain until within two hours of the expiration of the respite, he plunged into the stream, on his charger, with the pardon in his hat, secured by a handkerchief under his chin. The horse labored valiantly against the whirling current, but meeting not only the irresistible force of the wild waters and frightful whirlpools, heavy pieces of timber came pelting him anon, and turned him out of his course, time after time, until the noble animal became exhausted and sunk; leaving William to struggle with the raging elements and the terrific current. The utmost interest and consternation prevailed at this moment, among the beholders on the shore, great numbers of whom had gathered, notwithstanding the inclemency of the weather, to see the swollen stream, and the daring effort of the devoted brother. With a prowess that few men could boast, he battled manfully against the fretted waters, and eventually made the opposite shore; but not until he had been swept nearly two miles from the place where he entered the stream. After a considerable loss of time, he procured another horse, and set out at full gallop for Chester.

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About noon the storm abated, and no pardon having arrived, the painful duty of the kind Sheriff became imperative, and he proceeded to the place of execution, attended by a large number of persons, who had been confident, up to that moment, that the revolting scene of executing a woman, a young, beautiful, and much injured woman, would be averted; and so confident were they that Elizabeth's brother would yet arrive with the pardon, and so reluctant was the Sheriff to proceed, that he not only determined to delay the execution until the last moment of specified time in the Death Warrant, but sent out several deputies, appointed, qualified and instructed for the occasion, to occupy the road at proper distances for a few miles towards Philadelphia, to give signal with white flags upon inspection of the document, should William approach at the last instant, and formed an avenue through the crowd to be kept open by the constables, to facilitate access to the High Officer of the County on reaching the solemn scene.

The time, to the last minute, was occupied in religious exercises—solemn, solemn worship; but the multitude saw little, and heard less of it, for their eyes were, all, gazing to the distance of the road, in the hope of catching a glimpse of William, or the signal of his approach.

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The last moment arrived. Elizabeth stood up and confirmed the statement she had previously made, on the testimony of a dying woman; and then, folding her hands across her breast, called upon the Lord in these words: "O Lord, have mercy on my poor soul, and shed an eye of pity on thy poor servant, begging for mercy for her never-dying spirit. O Lord of life and glory, turn not thy ear from me in this hour of my great trial. O God, thou knowest my heart—thou knowest my heart is broken within me. O, my heavenly Father, I have sinned against thee—blot out my iniquities. For the Redeemer's sake have mercy, have mercy, have ——" The last moment had arrived, and she was swung off, (for in those days they had no drop;) but not half the multitude were aware of it, so intently were they gazing down the road towards the city, still hoping to see her brother appear.

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A solemn, awful stillness followed, and was unbrokenly preserved for fifteen minutes; not a whisper was lisped; every eye ran over; every mouth was dumb, save stifled moanings, and every foot riveted.——A stir was suddenly discovered, and a simultaneous moan issued from the multitude—a deep, heart-penetrating moan. They saw the signal in the distance—it waved—again, it waved—they all waved—and in a few minutes William was seen coming at full speed, holding a paper as high up as his arm could reach. The Sheriff cut the rope immediately—but the vital spark had become extinct—entirely gone. William got there just twenty-three minutes too late.

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After rendering all the tender offices in any man's power, to the remains of his beloved sister, William retired from the bustle of life, and desiring to live no longer in painful intercourse with his fellow men, he went into the Conewaga Mountains, and, selecting one of its wildest and most secluded parts, spent the remainder of his days in a cell, solitary and alone. He occupied his time in dressing grind-stones, which he hewed out from the massy rocks around him, and which he traded with a merchant, Mr. Wolfersberger, of Campbellstown, a few miles off, who supplied him with the necessaries of life. He lived to a very advanced age, and died in the year 1819.

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Such is the sad, unvarnished tale of Elizabeth Wilson. I have adhered, literally, so far as my excellent opportunities to obtain correct information have afforded me access to the facts in the case, not varying or embellishing a single point, save one passage of no moment in the early part of my sketch. Had my design been to pen a fiction, the narrative would have afforded me abundant matter to run it into a *nouvellete*, by filling up the parts supplied by *asteriks* with dialogue and disquisitions on ethical subjects. From so sad a recital, my readers cannot fail to draw some very salutary lessons. One or two, certainly, must impress themselves upon every reflecting mind. 1st. The sin and the evil consequences resulting from disobedience to parents. Had Elizabeth heeded her parents' advice and good instruction, had she appreciated their prayers and earnest solicitude for her temporal and eternal welfare, she would have been preserved from her infamy and an ignominious end. All her sufferings, and all her ignominy, arose, unquestionably, from disobedience to parental advice and parental authority. 2d. The next great lesson is, the evil attendant upon resisting the strivings of the Spirit of God. For five years, at the earnest strivings of the Spirit, doubtless in answer to the wrestling prayers of her devout parents, she resisted the Spirit of Grace to her own destruction. 3d. The narrative instructs us, in fearful lines, that earth is not the theatre of *retributive justice*. The innocent victim, here, is ofttimes made to suffer for the crime of the vicious and debased, while the polished villain and the hardened wretch escape unpunished.

The truthful Goldsmith shadowed forth more than a poetic feeling, yea, a profound philosophical and religious truth, in the following stanza:—

> "When lovely woman stoops to folly,
> And finds, too late, that men betray,
> What charm can soothe her melancholy?
> What art can wash her guilt away?
> The only art her guilt to cover,
> To hide her shame from every eye,
> To give repentance to her lover,
> And wring his bosom—is to die."

In consonance with this sentiment, and in the greatest kindness, Providence, doubtless, permitted all the untoward events in the premises, for Elizabeth's best good, after she diligently sought His face sorrowing. Mysterious as are the dealings of Him who cannot err, and mysterious as they may appear to some persons in this instance, yet, unquestionably, the Lord suffered all matters pertaining to the above sad lesson, after the counsel of his own will, and after the highest wisdom. Had Elizabeth been saved, she would only have been saved to remorse and confusion of face; which she could never have surmounted. She would have become a by-word and reproach in every community, wherever she might go; but, having yielded to the Lord's behest—to give Him her heart—alas! too late for her earthly good, but not too late for his mercy and pardon; and having been ripened for a higher and a better state of existence, He, *in mercy*, saved her from suffering continually here below, and introduced her into regions of unalloyed bliss, where neither taunt, nor reproach, nor sorrow, is ever known.

BORDENTOWN, N. J., Nov. 20, 1853.

THE POPE'S BULL.

This name, which is now applied exclusively to instruments issuing out of the Roman Chancery, is derived from the seals which were appended to them, being formerly of gold *bullion*. Bulls were not originally confined to the Popes alone, but were also issued by emperors, princes, bishops, and great men, who, till the thirteenth century, sometimes affixed seals of metal, as well as of wax, to edicts, charters, and other instruments, though they were equally called *Bulls*, whether they were sealed with one or the other. The popes continue to the present day to affix metal or lead seals to their bulls, and only when they wish to bestow any particular marks of grace and favor on sovereigns or princes, are seals of *bullion* or gold affixed. The bull of Pope Clement VII., conferring the title of *Defender of the Faith* on Henry VIII., had a seal of gold affixed to it. Bulls containing matter of grace and favor were suspended by strings of red and yellow silk; but denunciatory and punitive bulls were hung by hempen cords.

A GOOD REPLY.—A Sunday-School teacher, instructing his class on that portion of the Lord's prayer, "Thy will be done on earth as it is in heaven," said to them, "You have told me, my dear children, *what* is to be done, *the will of God;* and *where* it is to be done, *on earth;* and *how* it is to be done, *as it is done in heaven*. How do you think the angels and the happy spirits do the will of God in heaven, as they are to be our pattern?" The first child replied, "They do it *immediately;*" the second, "They do it *diligently;*" the third, "They do it *always;*" the fourth, "They do it *with all their hearts;*" the fifth, "They do it *altogether*." Here a pause ensued, and no child appeared to have an answer; but after some time, a little girl arose, and said, "Why, sir, they do it *without asking any questions*."

The best bred man is he who is possessed of dignified ease to reconcile him to all situations and society.

The Sabbath Recorder.

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} Occasional Editorial Contributors.

S. S. G. ON "TRACT DISTRIBUTION."

Two communications have appeared in the *Recorder*, animadverting upon our article of the 27th of October. The writer appears to be a good deal disturbed, because we have suggested, that the colporterage of *ministers* is not absolutely necessary to carry out the design of the resolution adopted at the late anniversary of the Tract Society. Number One sets forth his argument on this point, and Number Two furnishes an account of a lecture upon the Sabbath by Mr. Crandall. But what the latter has to do with the subject, we are at a loss to conceive, unless the writer supposes that our remarks had some covert allusion to Mr. C.—a supposition which is justified, neither by the paragraph excepted to, nor by any thing else that we have written. The account of Mr. C.'s lecture may be well enough, and, as an item of intelligence, we have no objection to it. But the use made of it by our correspondent is, to say the least, gratuitous. It was not necessary to set up a defense on Mr. C.'s behalf, for we had not assailed him.

We are not a little surprised at the misconstruction put upon our article by Bro. G. To him, it "seems either to oppose Sabbath Lectures, and to adopt in their stead colporterage and tract distribution." Surely, the brother did not read carefully. The very sentence which he has quoted as sustaining such a conclusion, contains a distinct admission that "sometimes a public argument is valuable." We do not ask, that Sabbath Lectures should be wholly suspended, and it requires no small share of captiousness to twist our language into any such meaning. All we ask is, that *undue stress* be not laid upon them. For it is a fact, that some of our people attach so much importance to this kind of labor, that they are ready to call a minister away from his more ordinary work, in order to send him round the country lecturing and disputing upon this one favorite topic, the Sabbath. This, in our opinion, is giving the subject *too much* prominence. It is magnifying its importance above the ordinary work of preaching the gospel, and tends to strengthen the impression, already too prevalent, that the great end of all our religion is to bring men to the observance of the seventh day. We do not want to see our ministers diverted from the work of daily caring for the souls committed to their charge; and, in order to carry out the design contemplated by the Tract Society, it is not necessary that they should be. And all that we intended by the remarks which have called forth our correspondent, was to show that there was no necessity for it—that the churches had all the requisite agency within themselves for fulfilling what the resolution of the Anniversary contemplated, notwithstanding the small number of ministers—that there were honest hearted, amiable brethren, who might engage in the work, and whose quiet, unobtrusive manner, accompanied with prayer to the God of Truth, would, in a majority of cases, serve a better purpose than open controversy, which too often engenders a state of feeling unsuited to calm investigation.

It is not that we are opposed to occasional lectures, even by *ministers*, that we have written as we have. But we wish to impress it upon our churches, that, whether ministers can be had for the purpose or not, the work can be done. Nay, more; we wish to impress it upon them, that *argument* is not all that is wanted. In some cases there has been too much of it. What is more needed is *prayer*. Some foolishly suppose, that they must continue to argue a point, as long as there is any form of opposition; as if mere logic would silence the cavils of an unwilling heart. But we are quite certain that, in thousands of instances, opposers gainsay the truth, not so much because they do not understand it, as because it interferes with their carnal desires; and, in the mere desire to invent some excuse for continuing in sin, they will hold on in argument, and show an opposition, which might better be met with 'Who art thou, O man, that repliest against God?' than with any prolonged discussion. There is needed, in all cases, just so much argument as is necessary to state the subject clearly. Any thing beyond this tends to draw the mind away from the contemplation of simply what God has spoken to that which is merely human. When God's truth has been once stated clearly and intelligibly, the next resort should be to prayer. For the work of converting men to the Sabbath is to be God's work, rather than ours; and if we do not learn to consider it so, and act accordingly, God will frown upon us, and men will mock, and we shall continue to be the same poor, insignificant, despised people, that we always have been.

It is because we are firm believers in the efficacy of prayer, and are satisfied that nothing short of God's power will suffice to render men obedient to the truth, that we can see in the quiet diligence of the colporter, accompanied with fervent supplications to Heaven, a more efficient agency, in the majority of cases, than in prolonged argumentative efforts. In so expressing ourselves, we take for granted, of course, that the Tracts themselves contain a sufficiently clear statement of the truth. If they do not, let them be revised, or their places supplied by others more judiciously written.

We do not see the force of the view presented by our correspondent, that what we have written "may with equal propriety be said against the preaching of the gospel." He that would take that method of preaching the gospel which stirs up angry opposition, when another method would answer quite as well, would display very little of the wisdom of the serpent and the harmlessness of the dove. If opposition *must* come—if there is no alternative—let it come; but certainly it is not to be courted, as the necessary means of doing good. Besides, we have a special command to go every where preaching the gospel, but we have no such command to go every where lecturing upon the Sabbath. If it be replied, that the Sabbath is a part of the gospel, and therefore included in the great commission, we admit that in an extended sense of the term gospel, as including not only the good news of salvation by the blood of Christ, but also all moral duties, it is a part of it. It must, therefore, receive a proportional share of the preacher's attention. But when, instead of presenting it in *connection* with other duties, and with the plan of salvation, we single it out as a topic to be presented by itself, we are not so restricted as to the method of doing it, but what we may take that which seems to us most expedient.

The design of our correspondent, evidently, is to make it appear, that the aversion created by Sabbath lecturing is of the same nature with that manifested towards the preaching of the gospel. But this is a view that needs to be scrutinized a little. The manner of the speaker often has as much to do in calling forth the opposition of his hearers, as the matter which he presents. In regard to the preaching of Paul, of Peter, and of the Apostles generally, we must suppose, in the absence of testimony to the contrary, that their manner was unexceptionable. Hence, the opposition of their hearers was simple hatred of the truth. Indeed, in regard to their manner, we have clear testimony, that it evinced a "longing after souls in the bowels of Jesus Christ," (Phil. 1: 8,) "meekness in instructing those that opposed themselves," (2 Tim. 2: 24,) "great heaviness and continued sorrow of heart" on their account, (Rom. 9: 2,) "gentleness, even as a nurse towards her children, willing to impart, not the gospel of God only, but also their own souls," (1 Thess. 2: 7, 8,) "enduring all things for the elect's sake," (2 Tim. 2: 10,) and "warning every one day and night with tears," (Acts 20: 31.)

A like manner of presenting the Sabbath question would, undoubtedly, be followed by great advantages; it would, certainly, take away all ground for supposing that the opposition made to it is any thing else but opposition to God's truth. And if there was any thing in the history of the past, or in the signs of the present, to justify the impression that the subject *would* be presented in this manner, we would say, Let Sabbath lectures be multiplied to almost any extent. But there is, probably, not one of us so entirely free from party feeling, and so completely emptied of all selfishness, that we can go about the country, and discuss this one subject day after day, and night after night, making it (in fact) our whole business, without falling so much into the spirit of mere sectarianism as greatly to prejudice the cause. For it seems to be a well established fact, that even Christians cannot engage in the defense of some one doctrinal peculiarity, and give their entire attention to it, without becoming so permeated and saturated therewith, as to have scarce any thing else to exhibit as the evidence of their piety; in which case they are properly chargeable with sectarianism, notwithstanding the point for which they contend is a part of God's revealed will. Witness our Baptist brethren, with many of whom the initiative ordinance of the gospel so fills the eye and heart, that their chief merit as Christians consists in being thorough-paced, zealous-hearted *Baptists*. Not that they are not very worthy people in other respects also, but the outgoings of their *zeal* are almost invariably in this one direction. We Sabbatarians are prone to the same failing with regard to our own denominational peculiarity; and there is no man among us so elevated above human infirmity, that he can devote his attention to this one subject, without falling into that sectarianism of manner which produces in his hearers a state of feeling highly unfavorable to candid investigation—a feeling which is more than mere opposition to the truth, such as is made by the wicked to the preaching of gospel; it is rather a feeling of *disgust*, which renders farther attempts at instruction useless.

Now be it understood, that we are not opposed to Sabbath lecturing. We have occasionally done something at it ourselves; and, if Providence so order, we shall do it again. But, we apprehend, it may be carried to an extreme. For, notwithstanding the vast importance of the Sabbatic Institution, it is not the all in all of religion. It is not in the keeping of it, that lost sinners find their redemption. And though it may be one part of our mission to announce, that the blessing of Israel's God will rest upon those who keep the Sabbath from polluting it, our great and leading duty is that which devolves upon all who have tasted that the Lord is gracious; namely, to preach redemption through the blood of Jesus.

Before closing, we want to say, that the entrance by Bro. G. of his "solemn protest against the unmerited opprobrium which aims at the champions of truth, the defenders of God's law, the soubriquet of bull-dog-fighter, disputer, &c.," is wholly gratuitous. Such epithets have not been applied in the columns of the *Recorder;* at least, not in its editorials, and we have no recollection of their being used by any of our correspondents.

One thing more. It never entered our mind, while we were penning our editorial of Oct. 27th, that Bro. G. himself had been a Sabbath lecturer.

T. B. B.

"SUNDAY CORN."

The article from the *Investigator*, headed "Sunday Corn," deserves more attention. It is as follows:—

"My two acres of Sunday Corn, that I promised to raise for the purpose of buying Liberal Books with the proceeds of the sale, I have not harvested yet, but I think it will yield about seventy bushels per acre. It stands about twelve feet high, and all the work was done on Sunday. I don't see but what Nature or Providence has smiled upon my Sunday work, though the priests tell us that no labor performed on that day ever prospers; my two acres of corn tell another story."

God does not change the order of nature to prevent men by force from hating and disobeying him. That Sunday Corn man may also lift his head in proud blasphemy against God, and still be prospered in raising corn, under the blessing of Him who has declared that seed time and harvest shall continue till the end of all things. But every such blasphemer should know, that God as well as man will have a harvest season, when the good shall be gathered, and the bad thrown away, or burned up. Until his harvest is gathered, and is converted into "Liberal Books," and these have done their work, the full amount due the man is not manifest. It will probably be a much greater harvest than the man supposed he was bargaining for. The bragging was too soon. In all this he may be treasuring up wrath against the day of wrath, and find that he has presumed too much on the mercy of God, in using the products of His earth to curse His name.

Again, there can be no sin in the act of planting, cultivating, and harvesting corn on Sunday, because there is no law of religion forbidding it. Yet, if a man perform an act for the sake of defying the God of religion, though the act may not be sinful of itself, yet, in thus performing it, he becomes a sinner. It is not sinful to secularize Sunday, yet it becomes a sin for a man to secularize it who believes God requires it to be kept holy, for in so doing he shows his hostility to God's government. A remedy would be found for the "Sunday Corn" man, and all Sabbath breakers, in fearing God and keeping his commandments.

J. B.

MAINE LAW—A LOGICAL ARGUMENT.

PROPOSITION.

The Legislature should rescind the present License Laws, and prohibit, by some suitable law, the sale of intoxicating liquors to any that will buy for the ordinary purpose of beverage.

PROOF.

Because 1. The daily or general use of intoxicating liquors as a beverage is suicidal.

Because 2. He who gains property by selling intoxicating liquors as a beverage to any who will buy, gains it by an *unjust traffic.*

Because 3. The Legislature has no constitutional right to pass a law licensing any to sell intoxicating liquors to any that will buy—*such a law is unconstitutional.*

If these *propositions* be true, the truth of the leading *proposition* will follow as a legitimate conclusion. That they are true, will appear by the following arguments:

First. The general use of whatever is poisonous, and only poisonous in its essential nature, is suicidal. The general use of intoxicating or alcoholic liquors as a beverage, is poisonous, and only poisonous, in its essential tendency. Therefore, the general use of intoxicating or alcoholic liquors as a beverage is suicidal.

Second. Whoever gains property by violating the rights of others, is engaged in an unjust traffic. He who gains property by trafficking in or selling intoxicating liquors as a beverage, is violating the rights of others. Therefore, he who does this is engaged in an unjust traffic.

Third. The civil legislature has no right to pass any act, the necessary and essential tendency of which is to defeat the objects of the constitution or government under which they act—such an act is plainly unconstitutional. An act licensing a man to sell intoxicating liquors to any one that will buy, tends necessarily and essentially to defeat the objects of the constitution, under which they act. Therefore the civil legislature has no right to pass an act licensing a man to sell intoxicating liquors to any that will buy—such *an act is plainly unconstitutional.*

The preceding "proposition" and "proof" have been published by Dr. Smith, President of Randolph Macon College, Va. He offers to discuss them upon strictly logical principles with any gentleman who doubts that they are strictly true, and demonstrate that they are strictly true, and that every voter should be guided by their authority. There can be but little difficulty in gaining the assent of most minds to their truthfulness. The voters of New York have so decided. They now await with confidence the enactment of a prohibitory law, by the Legislature just elected. If such a law shall be enacted by the Legislature, the people are bound, by the authority of the necessity and righteousness of the law, to see that it is faithfully executed, and no man has a personal right to resist its execution. The laws of the State protect its citizens against robbery, and punish the robber. By the same right, the Maine law should be executed. The law lays its hand upon the implements used for counterfeiting, and upon weapons in the hands of dangerous persons. By the same right it may seize and destroy by burning or drowning the alcoholic liquor kept and sold for the suicidal purposes for which it is used.

Furthermore, when there is a responsibility that requires active operations, there is guilt when that action is not taken. He who stands by and sees a murder committed, without resisting it, is deemed a partaker of the crime. So those citizens that shall remain quiet and unprotesting while the murderous traffic in ardent spirits is carried on in their midst, and men are slain by it, are verily guilty. The murderous list at a late Court in New York city numbered eighteen, and yet in the same city there are now ten thousand licensed and unlicensed murderers, who have not been indicted, and who will for a time go "unwhipped of justice," and unhung. A prohibitory liquor law must be hailed by every peace-loving citizen as the great harbinger of peace, and safeguard against murder. Where there is one man slain by hostile weapons in the hands of the murderer, there are one thousand slain by the licensed traffic in ardent spirits. O, thou great murderer, Rum! thy sentence of death shall be passed upon thee soon, and on the day of thy public execution, a universal shout of victory shall be thy death dirge.

J. B.

WHAT IS "BABYLON?"

To the Editors of the Sabbath Recorder:—

In seeing an extract of a letter in the "*Advent Review and Sabbath Herald,*" I am induced to ask a few questions. I will here give the "extract"—

"'Bro. M. L. Dean writes from Ulysses, Potter Co., Pa., Oct. 23d, 1823:—The church here has been greatly encouraged and strengthened, the summer past, by the labors of Bro. Wm. S. Ingraham. Six, at least, have left the Sevnth-day Baptist denomination, and are now 'looking for that blessed hope,' and the glorious appearing of the Saviour. Others are searching for the truth. The cause has been gradually gaining here, ever since Br'n Edson and Andrews first came with the third angel's message. 'The Lord has done great things for us, whereof we are glad.'"

Now it is well known, that our "Advent" friends teach that "Babylon" means the churches; and that the words, "Come out of her, my people," (Rev. 18: 4,) mean that we should come out from the churches of the different denominations. I would inquire, whether this is not a very great error?

That "mystery, Babylon the great, the mother of harlots and abominations of the earth," (Rev. 17: 5,) *cannot mean the Christian church in any of its forms.* I will suggest a few reasons.

First—The woman had already sat upon five of the different "heads" or forms of government, *before* there was any Christian church. Rev. 17: 9, 10. "Five are fallen, (when John wrote,) one is, and the other is not yet come." These "seven mountains," "seven heads," or "seven kings," are understood to mean the seven different forms of government on which the "*woman*"—*the earthly power of human government*—had sat: 1. Kings; 2. Dictators; 3. Tribunes; 4. Decemviri; 5. Triumvirate. These were then all "fallen," "one *is*" (*Imperial*) when John wrote; this is the sixth; and the seventh, Papal, had not yet come. This "woman," then, being so much older than any Christian church, cannot mean the Church in any of its forms.

Second—"Babylon" cannot mean the Christian church, because that "in her was found the blood of saints, and of prophets, and of all that were slain upon the earth," (Rev. 18: 24,) and this cannot be all found in the Christian church.

Third— Babylon cannot mean the Christian church, because "the woman which thou sawest is that *great city which reigneth* over the kings of the earth," (Rev. 17: 18,) and the church did not then reign over the kings of the earth. The "*great city*" is "spiritually called Sodom and Egypt, where also our Lord was crucified." Rev. 11: 8.

Fourth—Babylon cannot mean the Christian church, because it is the staff of the wicked, "the sceptre of the rulers." Isa. 14: 5. "The hammer of the whole earth." Jer. 50: 23

"Mystery, Babylon the great, the mother of harlots and abominations of the earth," therefore, cannot mean the Christian church in any of its forms; but it is *the earthly power of human governments.* And whether she sitteth upon many waters, (Rev. 17; 15, Jer. 21: 13,) or whether she sitteth upon a scarlet colored beast, (Rev. 17: 3,) or on seven mountains, (Rev. 17: 9,) or whether she sitteth in the temple of God, (2. Thess. 2: 4, Isa. 14: 13,) or whether she sitteth as a queen, (Rev. 18: 8, Isa. 47: 7, 8,) yet "her merchants are the great men of the earth," who trade most in the affairs of government, and she will make laws, sometimes, contrary to the laws of the Most High, although "*power belongeth unto God.*"

If our advent friends will answer the above reasons, and show that "Babylon" means the Christian churches, then we are ready to hear the call, "Come out of her, my people."

B. CLARK.

ALDEN, Erie Co., N. Y., Nov. 1853.

BIBLES STAMPED IN FRANCE.—The stringent measures instigated by the priests to limit the sale of good books by hawkers has defeated itself in a curious manner in some of the most benighted districts of France:

"In those parts of France it has hitherto been practically impossible to disseminate Protestant Bibles, because the hawkers, who alone supply the majority of country people with books, knew very well that the sale of them would, under one pretext or another, entail the loss of their license. But now that a government stamp is affixed to every publication before it can be lawfully sold by the hawkers, they have nothing to fear so long as they sell nothing unstamped. The government mark is a conclusive certificate, and it being impossible for the government to stigmatize the Bible as a bad book, Protestant Bibles are now selling freely in priest-ridden Brittany, and many other places where such things were scarcely known."

OUR PALESTINE MISSION.

The Committee on Outfit, appointed to attend to the preparation and departure of the missionaries to Palestine, are in hopes of engaging passage for Bros. Jones and Saunders, with their families, by a vessel to sail from Boston in a few weeks for Jaffa direct. Yet, owing to the lateness of the season, few vessels are up for the ports of the Mediterranean, and some uncertainty exists as to the time, and it may be a week or two longer before the time will arrive when we will give the parting hand to our beloved representatives to the land of Israel. Should too much delay occur in securing a passage by a sailing vessel, it may be deemed expedient for them to proceed by steam to Liverpool, and thence by merchant vessel to Jaffa or some other port in the vicinity, which the Committee are informed leave Liverpool weekly.

In the mean time, active measures will be required to provide all that will be useful and necessary for the prosecution of the work which our people have undertaken. Many things yet remain to be done, and several weeks will necessarily elapse before the missionaries themselves will be ready. Those having contributions of goods or articles for the mission will inform either member of the Committee, that timely notice may be sent of the time and place of shipment.

A. D. TITSWORTH, Plainfield, N. J.,
H. H. BAKER, New Market, N. J.,
T. B. STILLMAN, New York,
} Committee on Outfit.

THE NORTH-WESTERN ASSOCIATION.—We are indebted to the Secretary for a printed copy of the Minutes of the Seventh-day Baptist North-Western Association. A full account of proceedings at the recent meeting in Walworth, Wis., has already appeared in the *Recorder*, and therefore we only give now the statistics of the churches, which were not included in that account:—

Milton—V. Hull, pastor; D. Babcock, J. Bond, R. C. Bond, elders; L. H. Bond, N. Maxson, deacons; A. D. Bond, clerk. Members, 182.

Albion—A. W. Coon, pastor; J. Weed, licentiate; J. Weed, J. A. Potter, S. P. Burdick, L. Coon, P. C. Main, deacons; J. H. Potter, clerk. Added 43, total 131.

Walworth—O. P. Hull, pastor; A. Maxson, Wm. S. Clarke, deacons; N. L. Bassett, clerk. Added 23, total 57.

Farmington—No returns.

Christiana—Z. Campbell, pastor; T. Maxson, licentiate; Z. Gilbert, R. J. Crandall, R. T. Green, deacons; W. H. H. Coon, clerk. Members, 55.

Berlin—J. M. Todd, pastor; C. Hubbard, C. Clarke, deacons; D. E. Lewis, clerk. Members, 63.

Southampton—S. Coon, elder; A. Hakes, licentiate; P. Stillman, clerk. Members, 16.

Dakota—G. C. Babcock, deacon; C. Thorngate, clerk. Members, 21.

REVIVALS.—Several of our exchanges give accounts of interesting revivals in different parts of the country.

The *Southern Baptist* says that in Savannah, Ga., nearly fifty young converts have been received into the First Baptist Church, and a "very great number into the Methodist Church."

At Ottawa, Ill., the Congregational Church has enjoyed a precious revival, and nearly all of the churches and denominations in the place are represented as interested in the work.

Rev. Mr. Dudley, of Danville, Vt., writes to the Vermont *Chronicle*, that an extensive and extending work of grace is there enjoyed; that a large number are rejoicing in hope, and others inquiring what they must do to be saved; the Academy shares largely in the work, and the attention of the town is more or less arrested.

The friends of New Hampton Institution will be rejoiced to hear that the first term of the school in its new location at Fairfax, has been blessed with a precious revival of religion. Several have been baptized, and others are indulging hopes. The work is also spreading into the towns and parishes adjoining.

MR. ROBERTS, THE MISSIONARY IN CHINA.—Attention has been directed to this gentleman by the assertion that the leader of the Chinese insurgents recognizes him as having been his teacher in religion. An exchange paper gives a brief sketch of Mr. Roberts and his mission:—

"He first went to China as a missionary on his own account, leaving, as he supposed, property in this country for his support. This property, if we rightly recollect, was in Mississippi, and in the revulsions of the times turned out to be of nominal value only. A missionary society, originated for the purpose in Kentucky, had, we believe, the charge of this property in its hands. After the failure of this scheme, Mr. Roberts was received as missionary of the American Baptist Missionary Union, and continued in this relation until about the time of the formation of the Southern Board, when he became a missionary of that body, and so continued until a year or two ago. He is not a man of culture, and has not been regarded as altogether a practicable man by his associates. Both Boards found it difficult to keep him within the traces. His eccentricities, however, have never detached him from his original friends in Kentucky."

SELLING NEWSPAPERS ON SUNDAY.—Judge Thompson delivered an opinion in the Philadelphia Court of Quarter Sessions, recently, in the matter of "the sale and crying of newspapers on Sunday." The Judge held that the mere carrying about and selling of newspapers on Sunday would not amount to a breach of the peace, but the "crying" of newspapers in the streets on Sunday would constitute such an offence.

JEWS IN NEW YORK.—It is estimated that there are about 30,000 Jews in New York. They own thirteen synagogues, one in Crosby street, one in Green street, two in Henry street, one in Wooster street, one in Norfolk, and one in Clinton street, two in Attorney street, two in Chrystie street, one in White street, one in the upper part of Broadway, besides two or three more places of private meeting.

TAXATION IN OLD TIMES.—To show how things were done sixty years ago in Massachusetts, a correspondent of the *Watchman and Reflector* furnishes the following extract from a letter addressed to the late Dr. Rippon of London, dated July 26, 1794:—

"There has been a Baptist church in Medfield, twenty miles from Boston, ever since the year 1776, and they have a minister now preaching with them, yet they were all taxed last year towards the support of the Congregational minister of the town. And on the 2d instant, one of the Baptist society there was seized for said tax and carried to Boston, and there *imprisoned;* but our two Baptist ministers in Boston sent a letter to the assessor of Medford about it, which they received the next Saturday night; and as their proceedings were contrary to law, the Congregational minister of Medfield was so much agitated that on Lord's day morning, the 6th inst., he sent two of their assessors to Boston, and they released the prisoner, without his paying any costs, and conveyed him home the next day. I was in Boston the week following, and was informed of the uneasiness of many in town and country at their violent conduct. This instance may give you some idea of the weakness of what they call the established religion in our government. If Christians in general would unite and renounce that tyranny, it would soon be at an end in America. But as the Man of Sin must die with the *consumption*, he hath a slow, lingering death, 2 Thess. 2: 3, 8. Perhaps his death will be more violent in Europe than in America."

MINISTERIAL PERQUISITES.—Under this head, a correspondent of the *Independent* says that while, for fifty or a hundred years past, there has been little or no increase of ministerial salaries, there has been a "great falling off in the item of ministerial perquisites. The following statement is introduced in proof:—

In looking over, lately, a manuscript record of the descendants of the celebrated John Eliot, the "Apostle to the Indians," I found the following paragraph, which may serve to throw a little light on the "shady side," as it appeared a century since. In speaking of Rev. Andrew Eliot, D. D., who was installed pastor of the new North Church in Boston, April, 1742, and died Sept. 13, 1778—the writer says: "It was the custom, some eighty or a hundred years ago, to give the minister rings, gloves, &c., at weddings, funerals and baptisms. I have lately come into possession of my grandfather Eliot's almanacs for forty or fifty years, in which he kept an account of such matters; and I find that in twenty-eight years of his ministry he received 2,940 pairs of gloves, of which he sold during twenty-one years to the amount of £1,441 18s. 1d. Old Tenor. During the same years he received 188 gold rings. In eight years he sold of these to the amount of £227 15s. Old Tenor. His presents during his ministry of thirty-six years amounted to over £8,000, Old Tenor."

FREE-WILL BAPTISTS.—The fifteenth General Conference of the Free-Will Baptist Church commenced at Fairport, N. Y., October 5th, and closed at about 11 o'clock, A. M., on the 18th. The principal topic of discussion was in reference to a Biblical school, which the denomination are determined to establish. The locality, however, is not yet decided upon, but it is in the hands of a committee. By the report on statistics, it appears that the Free-Will Baptists in this country number 50,180 communicants. During the past year there was an increase of over 3,000. There are 1,122 churches and over 1,000 preachers connected with the society. Their opposition to slavery is constant and uncompromising.

JEWS IN SINGAPORE.—A small Jewish congregation exists at Singapore. A correspondent of the *Jewish Chronicle* writes that a few months since, he visited their synagogue in that ancient city, and distant part of the world. He had the honor of being called to the reading of the Holy Law from a beautiful scroll, the rollers of which were of silver, very beautifully ornamented with filagree work. There was just sufficient to form a Minyan. He breakfasted and passed the Sabbath with the President, who showed him marked attention. They claimed to be descendants of the first Babylonish captivity, and are ignorant of the second dispersion. They embraced him as a brother, and were glad to find, although a European, he could converse with them in the Hebrew language.

THE FUGITIVE SLAVE LAW.—A South Carolina paper—*The Charleston Mercury*—has the following sensible remarks in relation to the effects of the Fugitive Slave Law of 1850, sometimes called the "Bill of Abominations:"—

"The South has gained nothing but a loss by this law. It was a stupid blunder on the part of Southern statesmen. The value of the slave lost is eaten up if capture follows, while hatred to the institution abroad, and opposition to it at home, are increased by its hard features and the barbarous enforcement of them."

THE MEMORIAL.—The second volume of the *Seventh-day Baptist Memorial* is completed. Before entering upon the third volume, we ask attention to the following business items:

1. Those who are indebted for the first or second volume or both, are requested, if possible, to pay up before the first day of January.

2. The third volume will be sent to all subscribers for the second volume, who do not notify us to the contrary before the first day of January.

3. All orders for back numbers and volumes have been filled. If any persons have failed to receive the numbers due them, they are requested to notify us immediately.

4. Title pages and tables of contents for the first and second volumes, have been printed, which will be convenient for those desiring to have their numbers bound, and *will* be furnished without charge to those wishing them.

5. There are on hand a few copies of the first and second volumes, bound separately, in paper, with title pages and tables—price $1 per volume.

6. In a few days we shall have vols. 1 and 2, bound together, in cloth and leather—price $2 50.

General Intelligence.

European News.

By the steamer Washington at New York, and the Canada at Boston, we have one week later news from Europe.

The Turks and Russians have had several skirmishes, in which the former appear to have come off victorious, with heavy losses to the latter. Accounts from Vienna state that the Turks had an engagement with the Russians, in which fourteen superior Russian officers fell, the Turks remaining masters of the field, and the Russians retreating to Bucharest. Four Russian officers arrived at Constantinople as prisoners of war. Accounts from Constantinople state that the Sultan had positively rejected all proposals which the diplomatists have submitted to him. It is rumored that the Czar has formed an alliance with Dost Mahomet, of Persia, to proclaim war against British India, if Great Britain persists in supporting Turkey. Austria remains neutral, but keeps a strict watch over the movements of Servia. The Servian Government in the mean time has ordered the population to arm, and has informed the Porte that neither Austria nor Russia will be permitted to occupy Servia. The Porte has decided that foreign refugees shall not be employed in Europe, but may serve in Asia.

The Paris *Moniteur* states that the French troops in Algiers have obtained a victory over the Arabs, on the 29th Oct. The enemy left 250 dead on the field, the French having captured all their standards, arms and horses, as well as 4,000 sheep and 390 camels. The French lost 8 men killed and 20 wounded.

From China it is announced that Shanghai has been occupied since Sept. 7 by a band of insurgents. At Amoy on the 12th Sept. the rebels completely routed a body of Government troops.

An iron fishing steamer of 100 tuns and 30 horse power, intended for the Deep Sea Fishing Association of Scotland, has been launched on the Clyde. The vessel is intended to carry boats with their crews, nets, lines, &c., to the fishing grounds, while she admits also of fishing from her decks and of trawling on a new system, besides being ever ready to afford shelter and assistance to the fishermen whenever a gale should spring up.

California News.

By way of New Orleans, we have California news to Nov. 1st, two weeks later.

The total amount of treasure shipped from San Francisco on the 1st November, by both routes, was $2,750,000, mostly for New York.

The miners generally were prosperous. Many new placers had been discovered.

Two steamers—the American Eagle and Stockton—had exploded, killing two persons.

The most absorbing questions in California are the proposed removal of the capital, and the election of a United States Senator, to take his seat in 1855.

From the Sandwich Islands the news is ten days later. Another change has been made in the Ministry, Prince Kamehameha having resigned the office of Prime Minister, and John Young being appointed his successor.

The fine building known as the San Francisco Hotel, had been entirely consumed by fire.

A serious riot is reported to have occurred at a place called Martinez, in which three Spaniards were killed.

Trade in San Francisco, and indeed throughout California, is represented as exceedingly dull, owing to the immense stock of goods on hand, and all articles except flour have met with a further decline. Flour, however, is quoted as being firmly held. The crops were turning out fine.

Thanksgiving.—This festival was observed in New York with more than usual strictness. Most of the churches were open for service, and several of the institutions established for the benefit of the poor gave Thanksgiving Dinners. At the dinner of the Ladies' Home Mission Society at the Five Points Mission House, addresses were delivered by Joseph Hoxie, Father Gavazzi, and others, and about $300 was contributed in cash. At the Home for the Friendless there was a Donation Visit, which brought in some $600 in cash, besides gifts of provisions, clothes, and fancy articles for sale.

Speaking of Thanksgiving calls to mind the following paragraph from Rev. Mr. Powers' History of Coos County in New Hampshire, which is copied to show how Thanksgivings were kept in olden time:—

"Early in the settlement of Coos, it so happened that the annual Thanksgiving was passed before the intelligence of it arrived there; but soon after, a Dr. White came up to visit his friends at Newbury, and brought with him a proclamation. This proclamation was read publicly on the Sabbath by Mr. Powers, and by him it was proposed that they should keep a Thanksgiving, notwithstanding the time specified by the Governor was passed, and he proposed the next Thursday. Upon this, a member arose and gravely proposed that it might be deferred longer—'for,' said he, 'there is not a drop of molasses in the town, and we know how important it is to have molasses to keep Thanksgiving. My boys have gone to No. 4, and will be back, probably, by the beginning of next week, and they will bring molasses; and it had better be put off till next week Thursday.' It was unanimously agreed to; but the molasses not coming, it was deferred another week; and finally, Thanksgiving was kept without molasses. This, which is enough to provoke a smile, will nevertheless show us the simplicity and destitution of those days."

Pockets Full of Saint Peter.—Father Gavazzi is witty as well as eloquent. In a speech in New York, he related the means used by the Catholics to silence and murder him:—

The participants in the Canada riot came into the church, not only against me, but against women, against children, against unarmed citizens. The riots were not aimed against me only, but against liberty of discussion. Romanists and Jesuits, if you wish to meet me; if you do not like my doctrine; if you dispute my historical facts; do not answer me with stones and guns, but answer me by facts; answer me reasonably, like men, and not like brutes and savages! Stones are not so soft and logical as syllogisms, my dear brethren! (Laughter and applause.) They are strong arguments, it is true, but not very persuasive! At the door of the church in Montreal, men were stationed with clubs for the use of the rioters, and in addition, the pockets of the miscreants were filled with stones. These are the primary volumes of the Canada schools! The important passage of Matthew, said to allude to Peter, 'On this rock will I build my church,' has been made rather clear to me since my Canadian tour. I can now really believe, without much difficulty, that the Roman Catholic Church is built upon this rock, after having witnessed Roman Catholics coming into church with their pockets full of Saint Peter! (Great laughter and applause.) Without wrong or ridicule, I might say: 'Upon this *rock* is their church built.' Yes, it is a material church, without spiritual elements.

Important Arrest and Recovery of Money.

A few weeks since, a bag, containing $37,810 in bank bills, was mysteriously stolen from the counter of the Bank of the State of New York, just before the hour of closing. The police have since been on the alert to ferret out the expert thief, and at various times it was thought that a clue had been obtained. The arrest of two men, at Toledo, Ohio, with $2,000 of bills corresponding with those stolen, in their possession, created some stir, but it was reserved for our City Police to discover the true rogue, and recover the money. It appears that on Saturday afternoon, Nov. 26, Officer Keefe, of the Chiefs Office, was in a public house in Broadway, where he met a suspicious character known as Chauncey Johnson, for whom he had for some time been looking, and suspecting that he knew something of the robbery, the officer took him aside, and charged him directly with it. Johnson, who no doubt had heard of the arrests at Toledo, thinking the officer was possessed of all the facts, became alarmed, and offered Mr. Keefe $2,000 to allow him to escape. The officer pretended to accept the bribe, and the fellow then told him that he was in possession of all the money, and said that it was at his room in Commerce-st. The two then proceeded in that direction, but the officer, on learning the number of the house, arrested the rogue, and lodged him in the Fifteenth Ward Police Station. He then proceeded to search the room of his prisoner, and found about $33,000 of the stolen money wrapped in an old flannel shirt. Johnson was then removed to the Chief's Office. This same individual was arrested in July last for stealing a box containing $700 from behind the counter of Lovejoy's Hotel, but on trial he was acquitted in consequence of the absence of the principal witness for the prosecution. He is a young man, of rather a sporting appearance, and has lived most of his days in this City. The two men who were arrested in Toledo, are supposed to have been accomplices of Johnson's, and had taken the $2,000 West to circulate. The balance of the stolen money has probably been gambled away by Johnson. The $5,000 reward offered by the Bank for the recovery of the stolen money, will probably be awarded to the officer who made the important arrest.

A Monster Ship.

Donald McKay, of Boston, has just completed the largest sailing ship in the world. She is called the Great Republic, is clipper built, and has about 6000 tuns of storage capacity. She is 325 feet long, has 53 feet extreme breadth of beam, and 39 feet depth of hold, including four complete decks. The hight between her spar and upper decks is 7 feet, and between the others 8 feet; and all her accommodations are in the upper between decks. The crew's quarters are forward, and aft she has sail-rooms, store-rooms, accommodations for boys and petty officers, and abaft these two cabins and a vestibule. The after cabin is beautifully wainscoted with mahogany, has recess sofas on each side, ottomans, marble-covered tables, mirrors, and eliptical panels ornamented with pictures. She has also a fine library for the use of her crew, and spacious accommodations for passengers.

On the spar deck there are five houses for various purposes, but, such is her vast size, they appear to occupy but little space. She has an eagle's head forward for a head, and on the stern, which is semi-eliptical in form, is a large eagle, with the American shield in his talons. She is yellow metaled up to twenty-five feet draught, and above it is painted black. Instead of bulwarks, the outline of her spar-deck is protected by a rail on turned stanchions, which, with the houses, are painted white. She is built of oak, is diagonally cross-braced with iron, double ceiled, has four depths of midship keelsons, each depth fifteen inches square, three depths of sister keelsons, and four bilge keelsons, two of them riders, and all her frames are coaged, also the keelsons and waterways, and she is square-fastened throughout. She has three tiers of stanchions, which extend from the hold to the third deck, and are kneed in the most substantial style. She also has many long pointers and ten beamed hooks fore and aft. In a word, she is the strongest ship ever built.

Her model is very beautiful, her ends are very long and very sharp, and her lines slightly concave forward and aft. The gripe of her forefoot, instead of being angular, is arched, and rises about 18 inches from a straight line. Viewed either end or broadside on, she is the most beautiful vessel we could wish to see. She has four masts, the after one fore-and-aft rigged, and named the spanker mast; the others are termed as usual, and have Forbes' rig. The lower masts, commencing with the fore, are 130, 131, 122, and 100 feet long, and the lower yards 110, 115, and 90 feet square, and the other spars in like proportions. She carries nothing higher than royals forward or aft, and is very snug and strongly rigged. She has on board a steam engine of 15 horse power, designed to do all the heavy work, such as taking in or discharging cargo, setting up rigging, hoisting topsails, pumping ship, &c.

A few years since, Mr. E. C. Swift, of West Topsham, owned the stage from Montpelier to Bradford. He found himself in serious pecuniary embarrassment, and started for California. After trying his luck in the mines with indifferent success, he finally took up his old business of staging. A short time since he returned with a pile amounting to some $20,000, called all his creditors together at Wait's River House in Topsham, paid them off, principal and interest, and threw in a good dinner.

SUMMARY.

Officer James L. Metcalf, of the Crystal Palace Police, the other day arrested a man named C. E. Weidemeyer, who has occupied the position of one of the Directors in the German Department, and on searching his residence, No. 378 Fourth-st., a large stock of goods were found, which had been purloined from the French, German, and other departments, from time to time. The goods stolen were multifarious in their character, and embraced jewelry, shawls, silks, cloths, china, plate, &c. Among other stolen property found at the rogue's house was a superb Sevres vase, the property at Napoleon IIId, and a beautiful breakfast service sent to the Exhibition by the Czar of all the Russias.

The completion of the interior of the main building of the Smithsonian Institution is now actively progressing. The original plan having been changed by the Regents, all the wood work and framing has been removed, and its place is being supplied by fire proof materials. The first story is to be fitted up for the Library and Museum of Natural History, and the second story as a Lecture Room, capable of accommodating 2,000 persons. These arrangements it is thought will be completed within six months at the farthest, when the western wing of the building, at present occupied by the Library, will be converted into a Gallery of Art.

From the Directory of Chicago for 1853, we collate a few facts of general interest. The number of names upon the list is nearly 13,000, which is considered to represent a population of 55,000. The volume informs us that we have 120 physicians, and 170 lawyers. There are 42 church edifices, and 23 hotels, within the city limits. Our Fire Department consists of 12 companies, numbering 600 efficient members. There are published in the city 24 periodicals, of which 7 are dailies, and 16 weeklies, 1 of each in German, and 4 monthlies.

Col. Thorne, of Washington Hollow, Dutchess County, N. Y., lately imported a valuable Durham bull, and other stock, by the steamer Herman, which were selected, without regard to cost, of the best to be found in England. The bull is stated to have cost five thousand dollars. By the Washington, on her last trip, he received a cow, of the same strain as the bull, for which, we are told, he paid $3,000, besides the expense of her passage. This is probably the highest priced cow ever imported. She was accompanied by a two months old calf, which cost $750. Also, a lot of South Down sheep, of superior quality.

Speaking of the inducements to build a railroad to the Pacific, an exchange says that it would make the United States at once masters of the Commerce of Asia. From England to China is 9,658 miles and 120 days by the overland route; 18,500 miles and 170 days' sail by the Cape of Good Hope; 12,000 miles and 130 days' sail or 63 days' steam by the Isthmus of Panama; while a route across this continent would bring Liverpool within 37 days of Shanghae, and reduce the cost of transportation more than one-half.

John Walker, a brewer at Cincinnati, recently deceased, left an estate of $260,000. By will he devised to his wife in cash $10,000, and her dowry of one-third in real estate, for her natural life. She claims, as they were childless, she being a second wife, that she, as next of kin, is entitled to the *whole* of the personal estate, beside her dower in the reality. The nineteen heirs of Walker claim that if Mrs. Walker elects to not take by the will, she relinquishes the $10,000 legacy, and all the personal property, and can only take her dower in the reality. The case is in the court.

A new discovery has been made relative to deaf persons. Two artists in London have invented an instrument which is placed within the ears without projecting, and being of the same color as the skin, is not perceptible. In enables deaf persons to enjoy general conversation, to hear distinctly at church and public assemblies; the unpleasant sensation of singing noises in the ear is entirely removed, and it affords all the assistance that could be desired.

The N. Y. *Tribune* of Nov. 26th says:—Gerrit Smith is in this city at present, under menical treatment. His disease is the one popularly called rush of blood to the head, which is thought by physicians to be a revulsion caused by a severe but successful surgical operation to which he submitted several months ago. His physicians, we are informed, cherish the hope that he will be relieved in season to take his seat at the opening of Congress.

The Ohio State Journal says: The Capitol of the State of Tennessee, now near completion, is said to be one of the finest buildings in the world. Its cost is a million of dollars. It is built of solid limestone taken from near the hill on which it stands. The roof is of Tennessee copper, and the speaker's stand of marble quarried in that State.

While the City Marshal of Bangor, Me., was engaged in destroying a quantity of liquor that had been seized, some one in the crowd inquired, "Why was not this solid for three hundred pence and given to the poor?" A voice in the distance replied, "The poor have enough of it; let it go!"

A free negro, 70 years old, named Dr. Perkins, has been convicted in the Circuit Court of Bracken County, Ky, and sent to the Penitentiary for three years, for aiding the escape of a slave. Two other negroes and two white men have been indicted for the same offense.

Since the 1st of November, two vessels have been dispatched for Liberia by the American Colonization Society, conveyihg, jointly, nearly *three hundred and fifty* emigrants, to become citizens of the young Republic of Western Africa.

Anna Burrowes, a young girl in Philadelphia, has recovered a verdict of $2,995 damages against Messrs. French & Richards, for injuries received by her, in falling through a defective grating into the vault of the defendants at the corner of Market and Tenth-sts., in that city.

Messages are now sent to and received from Halifax, in the space of five minutes, via the House Printing Telegraph line. The distance by telegraph between Halifax and New York is about one thousand miles.

For whipping his daughter, aged 19 years, on Sunday, Oliver Shaw, of Palmer, (Mass.,) has been sent to the house of correction for ninety days.

The Dodge Co. Iron Company, just organized, with a capital of half a million of dollars, in Dodge County, Wisconsin, are about going largely into the manufacture of railroad iron, so that Wisconsin will no longer need to go abroad for her rails. They have contracted for the erection of twenty blast furnaces, and one large rolling mill, to be devoted exclusively to railroad iron. The *Beloit Journal* states that they have already contracted to furnish to the Milwaukee and La Crosse Railroad fifty tuns of iron per day on and after the 1st of March next, until the track is laid to Portage City.

The New Bedford *Mercury* publishes an extract of a letter from the commander of the U. S. ship Powhatan, at Port Louis, Mauritius, in which it is stated that the pirates who murdered the officers and crew of the American schooner Queen of the West, of Dartmouth, Mass., were in confinement at the Island of Bourbon, having been taken from Nos Bey in a French vessel of war, tried and condemned to hard labor for life in chains. They were wandering Arabs, the subjects of no established government.

The emigration to Nebraska is stated by *The St. Louis Democrat* to be surprisingly great, and from day to day trains of wagons may be seen advancing upon the territory, not only from Missouri, but from Kentucky, Illinois, and other Western States. The civilized Indians resident in Nebraska cultivate their farms, are educated, and speak good English, and are desirous of becoming citizens of the United States.

Some time ago a man was assaulted in Berwick, Maine, and was removed over the line to his residence in New Hampshire, where he died. Judge Howard, of Maine, has charged the Grand Jury of York County that the murderer cannot be indicted, at common or statute law, where the deadly wound was inflicted in one State and the man died in another—so the murderer will escape all punishment.

Mr. Kennedy, the clergyman, belonging to the Reformed Presbyterian Church, who was arraigned for reading the Psalms or Hymns in use in the church in which he officiated, by invitation, during the sessions of the Synod of the former body, has been suspended from the ministry for the offense. Since his suspension he has been received into the Presbytery of Ohio, and is now in full standing in the Presbyterian Church, O. S.

Two colored men, brothers, recently made application to one of the courts of Richmond, Va., asserting that they had become so far removed from their original blood as to entitle them to the benefit of an act of Assembly, which declares that persons with less than one-fourth negro blood shall be considered white persons; and under this plea they claimed the privilege of going abroad without registers. The Court, after hearing arguments on both sides, refused the application.

Madame Sontag, whose German reputation as a singer is not inferior to that of Jenny Lind, gave a free concert to the Sunday-schools of Richmond, Va., recently. There was a general gathering of the teachers and pupils, filling the large church to its utmost capacity, and all seemed to be highly delighted with the performance. Among the songs was the familiar one of "Home, Sweet Home."

The first American Magnetic Telegraph Line was established in 1844, between Washington City and Baltimore. The aggregate number of main and branch lines in the United States at the present time is about one hundred. There are completed and in operation 27,000 miles, and 10,000 more are in progress of construction.

Messrs. Benson and other parties concerned in the importation of Guano from the Lobos Islands in 1852, have applied to the State Department for an indemnity for the losses incurred through the failure of this Government to support them in taking the article from the islands without paying tribute to Peru. The amount of the claim is stated at a million of dollars.

A dispatch dated Boston, Tuesday, Nov. 22, 1853, says: Last evening the train from Boston for New York via Fall River, stopped at Stoughton to repair damage to a wheel, when the special train for Bridgewater ran into it. The engine penetrated half way through the rear car, seriously scalding and injuring five passengers.

A dispatch dated Detroit, Saturday, Nov. 26, 1853, says: The propeller Independence, Capt. John McKay, left her dock at the head of Portage River on the evening of the 21st inst., with a heavy freight of winter supplies for Ontanagon and Lapointe, and a large number of passengers. When about a mile out her boiler burst, tearing the boat to atoms, and killing four persons.

A dispatch dated Philadelphia, Saturday, Nov. 27, 1853, says: Yesterday afternoon, about 3 o'clock, the tow-boat Thos. Reanas ran into and capsized a small boat containing a number of persons going out to the emigrant ship Tuscarora, just arrived, opposite Race-st. Some six or eight of those who were in the boat are supposed to have been drowned.

Fourteen suits have been commenced against the Farmers' Deposit Bank, of Pittsburgh, Penn., for alleged violations of the small note law. The Clerk and Directors are accused of paying out notes under the denomination of five dollars, at the counter. The penalty for infringement of the law, in the case of banks, is very heavy, being $500 for every note so issued.

The packet-ship Constellation left Liverpool on the 21st of October with 922 passengers, and arrived at New York on the 25th of November with 822 passengers, having lost 100 in a voyage of 35 days. The packet-ship Hibernia arrived at New York on the same day with 380 passengers, having lost 33 on the voyage.

At the late term of the Court of Common Pleas in Hillsboro County, a man was tried for biting off another's nose, last Thanksgiving Day. The Jury decided that he should pay for the delicious mouthful of meat thus forcibly obtained, the sum of $70 42. This may, therefore, be considered as the legal value of a man's nose.

The Circuit Court in Broome county has awarded $4000 damages to Mrs. Primrose Johnson, whose husband was killed by an accident on the Erie Railway.

At one of the missionary stations, the question, "What is original sin?" having been put to an aged Indian chief, he promptly replied, "Laziness!"

The London *Times*, Oct. 4th, states that the competition between the North-western and the Great Western Railway Companies has risen to such a pitch that in one case, where the lines of the two great companies run between the same towns, the traveler may ride a distance of sixty miles for sixpence. In another case, the fare for riding ninety miles is 1s. 6d.

The *Christian Witness* says that Mr. G. W. Beck, of Somerville, Mass., has publicly renounced Romanism, and conveyed to the P. E. Church the establishment long known as the Roman Catholic Orphan Asylum, Prospect Hill, Somerville, valued at a sum between $5,000 and $6,000.

On the morning of Nov. 24th, as the steamer Bay State was on her way from Fall River to New York, during a fog, she came in contact with the sloop Sylph, which was so injured that she sunk immediately, taking down with her two of the crew.

Mrs. Minerva Bradshaw recovered, in the Marion Circuit Court, a judgment for $4,000 against the Peru and Indianapolis Railroad, as damages for the death of her husband, an employee, killed from injuries received on a train while in the service of the Company.

The Wisconsin Methodist Conference have resolved to request the next General Conference to specify an early day when slaveholders in the Methodist Episcopal Church shall either free their slaves or leave the church.

In Chicago, there are 17,063 children—an increase of nearly 5,000 in two years. The total population of Cleveland is 31,214, of whom 8,426 are young Americans, between the ages of 5 and 21.

There are twenty-four Catholic churches in the city of New York and its vicinity, and nine convents. At eighteen of these churches the English language is preached, five the German, and one the French language.

An invoice of splendid Turkish goods has just been received for the Crystal Palace Exhibition of 1854, valued at $180,000. These goods will be opened and occupy the space of goods removed.

The steamer Robert Martin, running between Charleston and Cheraw, S. C., burst her boiler last week, killing ten persons, and wounding several others.

At a late term of the County Court in Perry County, Ia., there were twenty-two applications for divorce, seventeen of which were granted.

Eleven negro slaves ran away from Marion Co., Missouri, recently, and were conveyed beyond the reach of their pursuers, by means of the underground railroad.

Henry C. Bowen, of the firm of Bowen & McNamee, has just ordered six hundred dollars' worth of evergreens to be set out in the streets of South Woodstock, his native village.

On Thanksgiving Day, a young lady crossing Broadway, N. Y, was run over by an Express wagon, and so injured that she died soon after.

John R. R. Remmington, known as the inventor of the "Remmington Bridge," died in Texas recently of yellow fever.

Twenty-eight thousand five hundred and six emigrants arrived at New York between Oct. 21 and Nov. 17, 1853.

Two Irishmen were arrested last week in Louisville, who are suspected of running off negroes.

There are *fifty-nine* divorce cases before the Court of Common Pleas at Cincinnati.

New York Market—November 28, 1853.

Ashes—Pots and Pearls $5 56.

Flour and Meal—Flour, 6 81 a 6 87 for common to straight State, 6 87 a 7 06 for mixed to fancy Michigan and common to good Ohio. Rye Flour 4 94 a 5 00. Corn Meal 4 00 for Jersey. Buckwheat Flour 2 12 a 2 37 per 100 lbs.

Grain—Wheat, 1 50 a 1 55 for red Western, 1 65 for white Ohio, 1 70 a 1 79 for Genesee. Rye 1 00. Barley 81 a 84c. Oats 49c. for Jersey, 52c. for State and Western. Corn, 81 a 82c. for Western mixed.

Provisions—Pork, 11 00 for prime, 14 00 for mess. Beef, 5 00 a 5 50 for country prime, 8 75 a 11 00 for country mess. Dressed Hogs 6 a 6¼c. Butter, 11 a 13c. for Ohio, 16 a 19c. for State dairies. Cheese 7¾ a 8¾c. for Ohio, 9 a 10c. for State.

Hay—65 a 70c. for shipping.

Lumber—15 00 a 15 50 for Spruce and Pine.

Potatoes—2 00 a 2 25 per bbl. for Carters—3 00 a 3 25 for Sweet.

Seeds—Clover 10 a 10¾c. for old, 11 a 11¼c. for new. Flaxseed 1 45 a 1 56 for Southern and State.

Tallow—11½c. for Butcher's Association.

MARRIED,

On the 27th of October, by Eld. A. W. Coon, Mr. Russel Burdick to Miss Irena E. Coon, all of Milton, Wis.

Also, on the 8th of November, Mr. Delevan Sherwood to Miss Louisa Randolph, all of Albion, Wis.

Nov. 19, by Eld. N. V. Hull, Mr. Arnold W. Collins to Miss Sarah M. Saunders, all of Alfred.

At Clarence Hollow, N. Y., Oct. 18th, 1853, Mr. Lemuel P. Baldwin, of Newstead, to Miss H. Azelia Blanchard, of the same place.

DIED,

In Broadalbin, N. Y., Nov. 21, 1853, Emma E., only daughter of Henry G. and Eliza C. Hawley, in the 18th year of her age. The subject of this notice obtained a hope in the Saviour when about fifteen years old, embracing the Bible Sabbath. During her protracted illness she bore her suffering with Christian patience and fortitude; when death laid his cold hand on her emaciated frame, her countenance brightened, and a smile hung upon her lips; she called her friends and took leave, saying. Be faithful to God.

In Berlin, Wis., on Sabbath morning, Oct. 1st, 1853, of bilious typhoid fever, Miss Sarah Davis, in the fifteenth year of her age. The deceased, though young, was a bright ornament of the Christian religion. She was an active and living member of the Seventh-day Baptist Church in this place. Her seat was always filled, on the Sabbath, at the prayer meeting, and around the Lord's table; and in these circles her loss is deeply felt, as well as at the home fireside.

In Brooklyn, Wis., Sept. 22, 1853, Mr. James Hickoc, aged 25 years. He felt that his peace was made with God, and we feel that our loss is his eternal gain.

At Alfred Center, N. Y., Nov. 21, Joel R., infant son of Abram C. and Hannah T. Stannard.

Nov. 15, of fever, Ira W. Saunders, of Alfred, in the 30th year of his age.

LETTERS.

J. M. Todd, Wm. M. Fahnestock, E. D. Spicer, M. A. Rogers, J. A. Begg, Albert Barnhart, H. G. Hawley, H. B. Lewis, I. G. A. Cardner, A. W. Coon, J. E. Potter, J. B. Clarke, Rowse Babcock. John Monn, Jr.

RECEIPTS.

FOR THE SABBATH RECORDER:

O. Sheppard, Greenwich, N. J.	$2 00	to vol. 10	No. 52
John Monn, Jr., Quincy, Pa.	2 00	11	52
John E. Potter, Philadelphia, Pa.	1 00	10	52
Henry B. Lewis, Albion, Wis.	2 00	10	52
J. A. Potter "	2 00	10	52
E. S. Maine, Alfred Center	2 00	10	52
Robert Williams, Alden	2 00	10	52
I, G. A. Cardner, Syracuse	1 00	10	52

WILLIAM M. ROGERS, Treasurer.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT S REET, PAINFIELD, NEW JERSEY.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH. R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8½ A. M., 12 M., and 3½ P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3½ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Maunch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 7 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M., for Delaware and all intermediate stations.

Way at 4 P. M. for Delaware and all intermediate stations.

Night Express at 5 P.M. for Dunkirk and Buffalo.

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On Sundays only one express train, at 5 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

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EMPIRE STATE, J. Wilson, Commander, Mondays and Thursdays.

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Leaving Buffalo every evening. (Sundays excepted.)

These steamers are low-pressure, built expressly for the Lake trade, and for finish, speed, strength, and safety, have no superiors any where.

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Forty hours from New York to Chicago. Time and money saved by taking this line.

Passengers preferring it can take the Lake Shore Railroad to Toledo, the Michigan Southern and Northern Indiana Railroad to Chicago, thence by the Rock Island Railroad to La Salle, forming the only continuous Line of Railroad to the Illinois River.

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JOHN F. PORTER, Agent, 193 Broadway,
Cor. Dey-st., N. Y.

Stonington Line, for Boston,

PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. J. M. Lewis, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from Pier No. 2 N. R., first wharf above Battery-place, at 4 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the train which leaves Boston at 5½ P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other; being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers on arriving at Stonington proceed immediately per steamboat train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6.30 A. M.

The steamer PERRY leaves Providence for Newport at 9 A. M., and 6 P. M., daily, except Sundays.

For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office No. 10 Battery-place.

DeRuyter Institute.

Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.

Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.

J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Terms.

Tuition, which must be settled strictly in advance, is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50
Extras.	
Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $1 00.

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, $2 50.

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

JAMES R. IRISH, President.
Jason B. Wells, Secretary.

Miscellaneous.

I Owe no Man a Dollar.

Oh, do not envy, my own dear wife,
The wealth of our next door neighbor,
But bid me still to be stout of heart,
And cheerfully follow my labor.
You must know, the last of those little debts
That have been our lingering sorrow
Is paid this night! So we'll both go forth
And shake hands with the world to-morrow!
Oh, the creditor is but a shame-faced dog
With the debtor's name on his collar,
While I'm a king and you are a queen,
For we owe no man a dollar!

Our neighbor you saw in his coach to-day,
With his wife and his flaunting daughter,
While we sat down at our coverless board,
To a crust and a cup of water.
I saw that a tear-drop stood in your eye,
Though you tried your best to conceal it;
I knew that the contrast reached your heart,
And you could not help but feel it;
But knowing now that our scanty fare
Has freed my neck from the collar,
You'll join my laugh, and help me shout
That I owe no man a dollar!

This neighbor whose show has dazzled your eyes,
In fact is a wretched debtor;
I pity him oft, from my very heart,
And I wish that his lot were better;
Why, the man is the variest slave alive;
For his dashing wife and daughter
Will live in style, though ruin should come—
So he goes like a lamb to the slaughter!
But he feels it the tighter every day—
That terrible debtor's collar!
Oh, what would he give could he say with us,
That he owed no man a dollar!

You seem amazed—but I'll tell you more;
Within two hours I met him,
Sneaking away with a frightened air,
As if a fiend had beset him;
Yet he fled from a very worthy man,
Whom I met with the greatest pleasure—
Whom I called by name, and forced to stop,
Though he said he was not at leisure.
He held my last note! so I held him fast!
Till he freed my neck from the collar;
Then I shook his hand as I proudly said
"Now I owe no man a dollar!"

Ah! now you smile, for you feel the force
Of the truths I've been repeating;
I knew that a downright honest heart
In that gentle breast was beating!
To morrow I'll rise with a giant's strength
To follow my daily labor;
But ere we sleep let us humbly pray
For our wretched next door neighbor;
And we'll pray for the time when all shall be free
From the weight of the debtor's collar—
When the poorest will lift his voice and cry,
"Now I owe no man a dollar."

Sunday Sports in France.

A letter to the N. Y. *Tribune*, dated Tuesday, Nov. 1, gives the following account of doings on the previous Sunday:—

The most brilliant assemblage of the season took place last Sunday at the favorite resort near Ville d'Avray. The Emperor, Empress and suite, the Grand Duchess of Baden and suite, a majority of the chiefs and subordinates of the Departments of State, the nobility and gentry, the members of the jockey club, and a large number of English gentlemen, who had come over expressly for the occasion, crowded the field of sport. Not less than two thousand carriages were on the ground, a large proportion of which were what are called here "Americaines," while there were a considerable number of the heavy, but stylish, English coaches-and-four, used as family traveling wagons. The price of admission to the field being placed so high, and the distance from Paris so great, the assemblage was what the Club desired it to be—entirely select, as far as regards personal appearance, at least. So exclusive an assemblage of brilliant liveries and elegant toilettes of both sexes, would be difficult to meet in any country. It was gratifying to see but few American ladies on the ground; the gentlemen, however, turned out very strong. The most noted actresses, dancers, singers, and other celebrities of Paris, were present, exciting envy and surprise by the magnificence of their toilettes.

The Emperor and Empress came on the field in an open calèche, drawn by four horses, with four similar carriages following, containing their suite, but without military escort. They stepped out of their carriage into the crowd, and passing through a narrow opening that was made for them spontaneously by the people, without the aid of policemen, they passed to the imperial stand, in front of which six soldiers were drawn up to present arms, while another gave the imperial rap, tap, tap, on the drum. As the Emperor passed along, recognizing here and there an acquaintance, the people took off their hats as they do on meeting a friend; but there was no cheering; the bourgeois never shout "Vive l'Empereur"—they leave that to hired chiffoniers. The Emperor has again that sallow, bloated appearance, which he wore more than a year ago, and from which he had partly recovered; he begins to stoop, and when he walks bears heavily on his stick, as if he required its support to sustain himself. Schemers against the life of Louis Napoleon have no need to jeopardize their lives in attempts upon his; for nature will have accomplished its work upon his body before many years roll around. It is exceedingly rare to see a man with his peculiar dead appearance of the skin, and with such manifest indications of imperfect secretion, hold on life as tenaciously as he does. It is still more rare to see a man recover from this condition.

After the imperial party had gained the stand prepared for them, the horses were called for a start. In the circle which was to be run, there were 17 obstacles to be leaped; stone-hedges, hurdles, dry ditches, and a river 16 feet wide, 5 feet deep, dug square down, and hid at its edge by shrubbery, so that the horses could not see it till they arrived at the point to make the leap. The course lay around an ordinary farm, slightly undulating, with meadow, table-land, marsh, and thickets of bushes and forest trees, very happily interspersed, so as to make the chase approximate as near as possible a veritable fox or deer-chase. Flag-staffs erected at the different objects to be leaped, indicated the track to be pursued.

The horses were all English, but owned in France. Their owners, titled gentlemen, were to ride each his own horse. The first race was to be twice around the track, two miles and a half; eight horses started. At the river they all jumped nearly together, and all escaped without accident except the Count Talon's fine horse, Honey Dew, who fell and broke a hind leg, near the stifle joint. He was afterward shot. The rider escaped without serious injury. At a garden fence, another horse fell and was "done for;" two others bolted at the hurdles, and only four came in on the "home stretch."

For the second race seven horses started, and three came in running; two had fallen, and the others bolted. On the third race, four horses started; when the signal was given, one horse bolted up the hill, and was no more seen; another fell, and two came in on the home stretch at a sweeping rate, leaping the obstacles as if there had been nothing in the way.

These races produce the greatest excitement imaginable; for, besides the usual interest taken in a horse-race, there is added to it the expectation, in fact, the almost certainty, that a serious accident of some kind will happen. And what gives still further interest, is the fact that the riders are generally the owners, and are not only titled persons, but men of respectability, of family, and of wealth, and engage in the chase more for excitement than for money. Viewed from the stands, these races are extremely picturesque; it is rare to see the same horse keep the lead for any considerable distance, on account of the nature of the ground, and the more or less derangements which take place at the obstacles. At each obstacle there is a crowd gathered, where each cheers his favorite horse. Sometimes the horses are lost for a moment in a cluster of trees, and then again they are seen scampering across a level stretch of meadow, with tremendous strides, till they reach a fence, where perhaps some fall and others bolt, while the better-trained horses, leaping with ease and precision all the obstacles placed in their way, arrive at last at the piece of level ground where the trial of speed takes place, and which terminates at the judges' stand. Here the poor beast receives the lash, and the money excitement runs up to zero. I have seen more than one Frenchman, men of respectability, of dignity, and great propriety, under other circumstances, rush on to the track, and, indifferent to the jeers and convulsive laughter of the less interested spectators, jump up into the air every time his favorite horse had to leap an obstacle, let him down again easy and safely, (in his motions,) laugh, swear, exhort, sea-saw the air with his arms, and, finally, when his favorite came sweeping past him in the lead, go into an ecstacy of abandoned delirium that is refreshing to look at.

From the Washington Star.

The Way to Get an Office.

The following has come to us through a source that entitles it to entire credit:—

A huge two-fisted, broad-shouldered son of North Carolina, appeared a few days ago, in the treasury building, and inquired for the Secretary. He was directed to the proper door, but when about to enter the ante-room, was stopped by the messenger, for not observing the usual ceremonies.

"What's the matter now?" asked Rip Van Winkle.

"You can't go in, Sir," replied the messenger.

"We'll see about that," replied Rip, as he gathered the messenger in his brawny arms, and set him aside. Arrived at Mr. Guthrie's room, and finding several gentlemen present, he asked:—

"Which is the Secretary?"

"I am," said Mr. Guthrie to the intruder, rather sternly. "How did you get in here?"

"Oh! we'll talk about that after awhile," said Rip. "I've come on business, and we'll attend to that first. You see, Mr. Secretary, there's a light boat at ——, and a Whig has it now, and I want it. Mind now! It won't make any difference in my voting if you don't give it to me. I always vote right, anyhow. Here's my papers; look at 'em, and speak out."

Mr. Guthrie was quite taken with his honest simplicity, and replied that he would answer him at twelve.

"Mind now," said Rip, showing his watch to the Secretary; "you see that little finger? Well, when it gets to 12 I'll be here certain. No mistake now!"

"Where are you stopping?" inquired the Secretary.

"Stopping? You will say that. I've got no money to fool away stopping anywhere. I got my breakfast at the market-house this morning. And you see I want to start home in the mail boat this evening, for if I stay here long, I can't get home at all. Now mind, Mr. Secretary, 12 o'clock, you know!"

During his absence Mr. Guthrie examined his papers, and finding him properly recommended, directed his commission to be prepared accordingly. Punctual to the minute, our friend appeared, and was handed his commission. He warmly thanked the Secretary, and took his leave, and now is doubtless at home attending to his duties. We dare say that Uncle Sam has not a better officer.

The Wine-Crop of the West.

From the Cincinnati Columbian.

We have deferred, for some time, an article upon the grape interests of our State and the West generally. We wish we could do the subject greater justice than the limits of an editorial column give us opportunity; for the grape culture, the grape and wine interests of our community are fraught with very considerable importance now, and must, eventually, become a great and absorbing feature of the State's property. Fields of waving corn, or golden tasseled wheat, are fair to the view, but picture to yourself the vast vineyards that shall anon deck the hill and dale with gorgeous and tempting voluptuously, rich, red, ripe, Isabellas or Catawbas.

The third year after planting the slips, the production of wine may be commenced from the fruit. There is more expense and labor in commencing the cultivation of the vines, than is probably attendant upon the planting of the usual crops, but less afterward. From one acre, well planted with healthy vines, probably from $600 to $1,000 worth of wine may be produced in good seasons. This wine has generally brought $1 per gallon here, but this year will probably bring 25 cents more.

Notwithstanding the immense annual increase of the quantity of wine manufactured in the West, the price continues to improve, and it must do so as the wine becomes more generally known. This year, notwithstanding the increase of wine made in this neighborhood, the price has raised nearly twenty-five per cent., and the demand for wine is much greater than last year. So must this demand continue increasing.

The crop this season has been very fruitful, surpassing, in fact, any former yield known in the West; the wine will be very pure and demand great.

In Ohio there are about 1,500 acres of land exclusively devoted to grape growing, between 300 and 400 of which are near Cincinnati. Within twenty miles of this city, including a part of Kentucky, on the opposite side of the river, there are 1,300 acres, and double that quantity of vines. More have been planted this year than there were last. In Missouri, near Hermann, there are 500 acres; in Indiana, 200 or 300; in Illinois about 100, and in Kentucky the same—making about 2,500 acres in all. It is estimated that Indiana, Ohio and Kentucky will this year produce at least half a million gallons of wine. The yield on some of the vineyards will be equal to 7,000 or 8,000 gallons—allowing 2,400 vines to the acre, planted about three feet apart, in rows separated by a distance of three feet. Mr. Robert Buchanan, who is among the most successful cultivators of the vine, this year obtains about 800 gallons of wine from each acre of his vineyard, which will net him about $700 per acre. Some other vineyards will do equally well. Persons, however, are not advised to embark in grape-growing with the expectation of profit, if it shall be necessary to hire labor. The German vine-dressers muster all capable members of their family into the service—the wife often being the most efficient. In this manner they realize an adequate income.

It has been customary to give a piece of land, of say fifteen to twenty acres, with a house on it, to these Germans, on the condition that the tenant shall plant a certain quantity of grapes each year, in a proper manner, and pay the proprietor one half the proceeds of the vineyard.

The fruit is purchased from the vineyard men for from $5 to $6 per 100 pounds, (or two bushels) a yielded from 3½ to 4 gallons of wine. It is then mashed by the manufacturers in the city, and pressed. The juice is then fermented in the cellars, and the sparkling Catawba is in prime order for market at the end of fifteen or twenty months.

A few days ago we visited the wine-vaults of Mr. Longworth, and the following facts were derived: There are three vaults, one of which will turn out 50,000 bottles every year, and another 100,000 bottles yearly, of dry wine. Some portion of the cellars is occupied by immense butts, or cylindrical tanks, one of which holds 5,000 gallons, or $5,000 worth of wine, if bottled. The staves are about three inches in thickness, and the heads curve inward, so as to introduce the arch, to resist the internal pressure. Other objects, quite as noticeable, are the long rows of black bottles placed in a horizontal position, and stacked up like cord-wood, in solid piles as high as one's neck. In the cellars of the extensive native wine establishment of Longworth and Zimmerman are twenty-four casks holding about 2,500 gallons each, or 60,000 gallons altogether, of the vintage of 1850, '51, '52; and it is expected to store 25,000 gallons of this year's wine.

Mr. Longworth will this year have on hand and for sale about 200,000 bottles sparkling Catawba; Messrs. Longworth and Zimmerman, some 60,000 bottles dry Catawba, exclusive of a quantity of wine sufficient for 190,000 bottles; Messrs. Bogen, Corneu & Son, Work, and others, from 90,000 to 100,000 bottles sparkling Catawba.

Extraordinary Operation on the Subclavian Vein, by the Mate of a Vessel.

The following narrative is given with three objects: Firstly, to show the value of self-control and common sense, in scenes of danger; secondly, the resources of nature under the most desperate circumstances; and, thirdly, to correct the boastful surgeon, when he feels inclined to convince the world that all that is excellent and skilful centers in himself. The merest chance in the world elicited the simple and child-like narrative from the operator, and he seemed as much astonished as ourself, when the almost certain character of his performance was pointed out to him on a preparation of the heart and blood-vessel.

Edward T. Hinckley, of Wareham, Mass., then mate of the bark Andrews, commanced by James L. Nye, of Sandwich, Mass., sailed some two years and a half since (we find the date omitted in our minutes) from New Bedford, Mass, on a whaling voyage. When off the Gallipagos Islands, one of the hands, who had shown a mutinous disposition, attacked Captain Nye with some violence, in consequence of a reproof given him for disobedience. In the scuffle which ensued, a wound was inflicted with a knife commencing at the angle of the jaw, and dividing the skin and superficial tissues of the left side of the neck, down to the middle of the clavicle, under which the point of the knife went. It was done in broad day, in presence of the greater part of the crew; and Mr. Hinckley, the mate, being so near, that he was at that moment rushing to the captain's assistance. Instantly seizing the villain, and handing him over to the crew, the knife either fell or was drawn by some one present, and a frightful gush of *dark* blood welled up from the wound, as the captain fell upon the deck. Mr. Hinckley immediately thrust his fingers into the wound, and endeavored to catch the bleeding vessel; with thumb against the clavicle, as a point of action, and gripping, as he expressed it to me, "all between," he found the bleeding nearly cease. The whole affair was so sudden, that Mr. Hinckley stated to me, he was completely at a loss what step to take. Such had been the violence of the hemorrhage, a space on the deck fully as large as a barrel head, being covered with blood in a few seconds, that it was evident from that and the consequent faintness, that the captain would instantly die, should he remove his fingers from the bleeding vessel. As Mr. H. said to me, with the simplicity and straightforward style of a seamen, "'I brought to' for a minute, to think over the matter. The bleeding coming upwards from under the collar-bone, and being completely concealed by it, it was plain enough that I couldn't get at the blood-vessel, without sawing the bone in two; and this I would not like to have tried, even if I had dared to remove my fingers. Feeling that my fingers' ends were so deep as to be below the bone, and yet the bleeding having stopped, I passed them a little further downwards; still keeping up the pressure against the bone with the middle joints. I then found my fingers passed under something running in the same course with the bone; this I slowly endeavored to draw up out of the wound, so as to see if it was not the blood-vessel. Finding it moved a little, I slowly pulled it up with one finger; *when I was pulling it up, the captain groaned terribly*, but I went on, because I knew I could do nothing else. As soon as I could see it, I washed away the blood, and was astonished and very glad to see there were two vessels, as I supposed them to be, one behind the other; *the cut was in the front one.* It was the full breadth of the knife, or about half an inch, and neither across nor lengthways, but about between the two, and went about half its thickness through the blood-vessel; *it was smooth and blue* in appearance, and the cut had stopped bleeding, as I supposed at the time, because the vessel was pressed together by being stretched across my finger. As I had often sewed up cuts in the flesh, and knew nothing about tying blood vessels, and supposed that was only done when they were cut in two, as in amputated limbs, I concluded to try my hand at sewing it up; so I took five little stitches; they were very near together, for the wound was certainly not half an inch wide, if so much." On inquiry of Mr. Hinckley, if he cut off the thread each time and threaded the needle again, he said Yes; but "I only cut off one end, and left the other hanging out." This he had learned from a little book, prepared for the use of sea captains and others, when no surgeon was on board. Mr. H. continued: "I twisted the ends together loosely so as to make one large one, and let it hang out of the wound over the bone; then I closed all up with stitches and plasters. On the fourteenth day I found the strings loose in the wound, from which matter had freely come; it healed up like any other cut." Poor Captain Nye finally met a sad fate; he was drowned on the destruction of his boat by an enraged whale.

The practical anatomist and surgeon will at once see the internal evidence of the entire truthfulness of this extraordinary narrative, and the certainty that Mr. Hinckley must have closed up a wound in the subclavian vein. Aside from the position of the wound rendering any other explanation immpossible, and the color and amount of blood instantly lost, the fact that a wound of the subclavian artery must have been followed by aneurism, if not instant death, renders the conviction unavoidable that it must have been the vein. When the Captain "groaned terribly," as Mr. Hinckly was drawing up the vessel with his finger, the brachial plexus of nerves was evidently put on the stretch. Indeed, it is impossible to suppose, aside from Mr. Hinckley's high character and the corroboration of the log book, that such a story could have been devised by any but a surgeon of decided practical ability. We may be mistaken in our views of its importance, but we think that in the estimation of our professional readers we have placed upon record one of the most extraordinary circumstances in the whole history of Surgery.

Production of Oxygen Gas.

M. Boussingault has lately described a process by which pure oxygen gas may be obtained from the atmosphere at a trifling cost, so as to enable it to be collected in unlimited quantities, and preserved in gasometers, like coal-gas, for application to many practical uses in the arts. This process depends upon a peculiar property possessed by the earth barytes, of absorbing the atmospheric oxygen at one temperature and evolving it at another; or rather, the ready conversion of hydrate of barytes into peroxide of barium, by a current of atmyspheric air at a dull red heat, and the decomposition of the peroxide, by steam, at a lower temperature, even at 212 deg. F., with re-formation of the hydrate of barytes—the process being in reality a continuous one.

It is found in practice advisable to mix the barytes with hydrate or magnesia, so as to prevent the fusing of the first; this mixture, when placed in an earthern tube heated to dull redness, is to be oxidised by passing a current of dry atmospheric air over it. So soon as the oxidation is completed, the tube is connected with the gas-holder, and a jet of steam allowed to act upon it; this reconverts the per oxide of barium into hydrate of barytes, the excess of oxygen being given off and collected in the gas-holder. The barytes is then again oxidised by a fresh current of air, and deoxidised by steam, as frequently as required, thus making the process continuous. Mons. Boussingault considers that about 1,000 cubic feet of pure oxygen gas could be obtained every twenty-four hours, by the use of 10 cwts. of barytes, which will answer this purpose for any length of time. [Lon. Jour.

The Marrow Squash.

Much depends upon the manner of planting squash seeds, as well as other seeds, to ensure good crops. Every man's motto should be, '*work the soil deep*,' and with the blessing of God, I shall have vegetables to sell and to keep. When I have planted my squash seeds after the following rule, I have never failed of being well paid for my labor, viz:—Dig the holes 16 or 18 inches deep, three feet broad and seven feet apart; throw the top soil on one side, and the bottom soil on the other side of the holes. After digging as many holes as I wish to plant hills, I return the top soil to the bottom of the holes, and then take one bushel or more of well pulverized manure, one peck leached ashes, for each hill, and with a spade or shovel mix well together from top to bottom. Then plant the seeds, leaving the top of the hills level with the surface of the ground, and keep them so during the season. When they are up, and the bugs have done troubling them, thin them out, leaving two or three stocks in each hill, which will cover the ground before the summer is ended. [New England Farmer.

Long lived People.

Let me now be permitted to delineate the portrait of a man destined to long life. He has a proper and well-proportioned stature, without, however, being too tall. He is rather of the middle size, and somewhat thickset. His complexion is not too florid; at any rate, too much ruddiness in youth is seldom a sign of longevity. His hair approaches rather to the fair than the black; his skin is strong, but not rough. His head is not too big; he has large veins at the extremities, and his shoulders are rather round than flat. His neck is not too long, his abdomen does not project; and his hands are large but not too deeply cleft. His foot is rather thick than long; and his legs are firm and round. He has also a broad arched chest; a strong voice, and the faculty of retaining his breath for a long time without difficulty. In general there is a complete harmony in all parts. His senses are good, but not too delicate; his pulse is slow and regular.

His stomach is excellent, his appetite good, and his digestion easy. The joys of the table are to him of importance; they turn his mind to serenity, and his soul partakes in the pleasure which they communicate. He does not eat merely for the sake of eating; but each meal is an hour of daily festivity; a kind of delight attended with this advantage, in regard to others, that it does not make him any poorer, but richer. He eats slowly, and has not too much thirst. Too great thirst is always a sign of rapid self-consumption.

In general, he is serene, loquacious, active, susceptible of joy, love, and hope; but insensible to the impressions of hatred, anger, and avarice. His passions never become too violent or destructive. If he ever gives way to anger, he experiences a useful glow of warmth, an artificial and gentle fever, without an overflowing of the bile. He is fond also of employment, particularly calm meditation and agreeable speculation; is an optimist, a friend to nature and domestic felicity, has no thirst after honor or riches, and banishes all thoughts of to-morrow. [Art of Prolong. Life.

Improvement in Making Butter.

M. Chamembel proposes to introduce a modification in the process of making butter, by which the latter will be improved in quality and rendered capable of being longer kept in a fresh state. If butter contained only the fat or oily part of milk, it would but slowly undergo changes from contact with the air; but it retains a certain quantity of caseine, which, transformed by fermentation, given rise to butyric acid, to which rancid butter owes its disagreeable taste. Washing does not effectually remove this cause of alteration, for water cannot act upon butter, nor can it separate the caseine which becomes insoluble under the influence of acids developed in cream. A more complete purification may, however, be affected if we saturate or neutralize these acids; the caseine will then be rendered soluble, and consequently the butter will only retain in it very small quantities, in a state which it may be almost entirely removed by washing. M. Chamembell proposes to operate as follows:—When the cream is put in the churn, pour in little by little, and working the churn at the same time, a quantity of milk of lime, sufficient to destroy all acidity; churn till the butter separates, but not till it forms into lumps, as is usually done; strain off the buttermilk, and put cold water in its stead along with the butter in the churn; continue churning till the butter is sufficiently collected, then take it out and make it up in lumps or rolls in the usual way. The butter which has been made according to this method has always proved better and kept much longer fresh than that obtained by the usual mode of proceeding. The buttermilk was free from all acrid taste, and was much relished by those persons who used it, and by animals. It had also lost its laxative properties.

Washing with lime water has also restored butter previously so tainted that it could not be used except for melting. Any other alkaline wash may be substituted for lime water. [Comptes Rendus.

Preparing Poultry for Market.—In answer to the question, "How shall I dress and pack my turkeys, geese, ducks, and chickens, to send to New York market?" the N. Y. *Tribune* says: Hang your turkeys up by the heels, and cut the jugular vein. Pick them dry. Remove the intestines and wipe inside dry. If you use water at all, do it by holding the bird by the legs and letting an assistant pour the water through them. Wipe and hang them up in a cool place twelve hours, or till thoroughly dry. Serve geese, ducks and chickens the same way. Do not scald them, unless you would like to have them spoiled. Take a box that will hold 250 chickens close packed. Put only 200 in it. The remainder of the space fill with Rye straw—clean rye straw—no chaff. Do not use wheat straw, or oat straw, if you can avoid it. You may use coarse, clean, marsh hay. A wisp of straw in each bird will be advantageous. Nail up your box tight and hoop strong and mark plainly what is in it, and to whom it is sent. Send only in cold weather.

Croton Water-Works in Europe.—One of our exchanges says that the corner stone of the Berlin Water-Works was laid on October 21st. Four hundred and twenty thousand inhabitants will thus be accommodated with the pure element. Mr. Schramke, a German draughtsman, formerly engaged on the Croton Water-Works, returned to Berlin, in 1844, examined the face of the country about the town, and found a series of small lakes, some twelve miles north of it, of such an elevation as could supply a reservoir about sixty feet high on a hill immediately outside the walls. The reservoir will be capable of throwing water into the third or fourth story of every house in Berlin, as that city is on a sandy plain. Every facility exists for constructing these water-works, as the country to be passed through is exceedingly level, and being sandy, is easily dug.

Coal in Indiana.—There are in Indiana 7,700 square miles of coal beds. In Great Britain a single square mile of coal area produces annually about 2,670 tuns of coal. Her whole coal area exceeds Indiana's but 4,100 square miles, yet her annual production is 31,500,000 tuns. The coal beds of Indiana, worked with an energy competing with hers, are capable of approximating her productions within 11,000,000 tuns, yielding yearly 20,075,150 tuns of the mineral; exceeding the present annual product of the whole United States some 16,000,000 of tuns, and approaching very nearly one half of the total product of the world; for the mines of the Union yield but about 5,000,000, and the mines of the world but about 50,000,000 of tuns annually.

Honest Policy.—A gentleman one day conversing with a watch-maker upon the dishonest practices of persons in his way of business, was thus addressed by him:—"Sir, I served my apprenticeship with a man who did not fear God, and who consequently was not very scrupulous in the charges which he made to his customers. He used frequently to call me a fool, and tell me I should die in a work-house, when, in his absence, I used to make such charges as appeared to be fair and honest. In course of time I set up in business for myself, and have been so successful as never to have wanted a shilling; whilst my master, who used to reproach me for my honesty, became so reduced in circumstances as to apply to me for a couple of guineas, and did at length himself die in a work-house."

A Short Voyage Around the Globe.—The iron screw steamer Argo, recently arrived at Southampton, Eng., has been round the globe in 128 days. She was 64 days on her passage from Southampton to Melbourne, via the Cape of Good Hope; and occupied the same length of time, in returning via Cape Horn. She is comeletely ship rigged, and has an auxiliary steam power of 300 horse, to be used in adverse winds and calms. She has used 2,105 tuns of coal, about 17 tons a day, and has averaged 230 miles a day, or about 9½ miles an hour during the entire voyage. In fair winds under canvass, the Argo made 13 and 14 knots an hour for successive days; and 11 and 12 knots, close hauled, with the screw feathered.

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No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 2[illegible] pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
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The Society has also published the following works, to which attention is invited:—

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The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
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VISIT TO THE CHINESE INSURGENTS.

In June last, the Rev. Charles Taylor, a Methodist missionary at Shanghae, visited the camp of the Chinese Insurgents at Chin-Kiang-fu—a city which he had visited in disguise about one year before. Of what he saw on the way and there, he gives some account in two letters to the N. Y. *Tribune*, extracts from which we print herewith.

On the way he visited Silver Island, of which he says:—

It is a hill rising from the bed of the river, is covered with a rank growth of trees and shrubbery, and overlooks the City of *Chin-kiang-fu*, which is only two miles distant. There are many temples on this island, some of them exceedingly beautiful and costly, but the insurgents have utterly demolished every idol. So *gratifying* a scene of devastation I certainly never before beheld. Here were gilded and painted fragments of images strown about in every direction, while the clay and straw of which the larger idols had been made covered the floors to the depth of one or two feet. The altars and tables, incense vases and candlesticks, Buddhist books, and all the paraphernalia of idolatrous worship, were broken, torn, and scattered here and there, in irrecoverable ruin; and, this, too, by the very ones who, not three years ago, were willing votaries at just such shrines. The images of stone were thrown down from their pedestals and had their heads knocked off. But I found one about two feet high, in a sitting posture, richly gilt and very heavy, whose head had successfully resisted the hammers of the iconoclasts. It was lying with its face on the earth, and the enraged expression of its features seemed to show a strong resentment at the indignity thus cast upon it. With the help of two of my boatmen, a pole and a rope, I brought away this chap, and he now sits in sullen silence near me, while I relate the story of his wrongs. I also brought away many pieces of wooden gilded idols—heads, hands, feet, thumbs, fingers, and the like. This was by the cheerful permission of the twelve or fifteen priests, who were all that remained on the island out of a hundred, the majority having fled in their boats to the main land, on the approach of the insurgents. To these poor, forlorn bonzes I gave many books and tracts, besides a small sum of money, for they seemed quite destitute, and with the aid of a Christian native whom I had brought with me, exhorted them not to grieve over the destruction of these senseless blocks, and showed unto them "a more excellent way." We had got them together in an apartment of one of the temples for this purpose, and it was most interesting to observe the attention with which they seemed to drink in the good news of salvation through Jesus Christ. No time, place, or circumstance, could have been more opportune for the exhibition of Christian truth. For, just as all their sandy foundation had been swept away, and the strangest possible evidence of the utter inability of their idols to save or help even themselves, lay spread around, we pointed them to a Rock on which they might build and be entirely secure. These tidings came to them as a life-boat to a wreck. Here were the miserable fragments of their shattered craft, to which they were clinging with the forlornness of despair. But their faces lightened with hope when the good, staunch ship of Christianity hove in sight, and sent a boat to save them.

At Silver Island Mr. Taylor was obliged to leave his boatmen, and go on foot to Chin-Kiang-fu, which place he reached after much difficulty, when he found himself among the "long-haired men," who crowded around him in great numbers, eager to learn who he was, where he came from, and what he wanted. He says:—

To these inquiries I replied, that I was from Shanghae, that I was an American, and my name was Taylor. With reference to my business there, I requested to be, conducted to their highest officer in that city—Chin-Kiang-fu—to whom I would make known my object in visiting them. Being very anxious to have me tell them at once, they showed me the way into a well-furnished hall, and had tea brought for me, having first desired me to be seated in one of the many cushioned chairs ranged along in two rows facing each other, up and down the middle of the large apartment. Alternating with the chairs were what we call here *teapoys*—they are small square or oblong stands for holding cups of tea and refreshments. While I was sitting here sipping my tea, and the object of strange interest to these wild looking men and boys, who had never before seen a foreigner, one who seemed to be a subordinate officer, came, and seating himself by my side, again asked for what I had come. Fearing if I should tell him, that having once satisfied their own curiosity, they would not take me to the commandant, I resolutely refused to answer any questions on that subject, till I was conducted to his presence. Seeing my determination they furnished me with a guide and an escort of two or three soldiers, all armed with long spears and swords. Our path lay about on a narrow ridge within the stockades, which were being taken down and replaced by a substantial brick wall, three or four feet thick, furnished with parapets and port-holes, through which cannon of various caliber were poking their ugly noses. The soldier-artisans were working like bees on the unfinished portions—some bringing brick, some laying them, and some making mortar. My guides were frequently asked, as we passed along, who was that stranger, and their invariably answer was, *Yang shoong dee*; i. e., "Foreign brother"—a term of civility and affection never before applied to foreigners in China.

We soon came to the north-eastern gate of the city. It had been completely filled up with heavy stone masonry, and the only access was by a narrow flight of stone steps to the top of the wall. Through a narrow door in the parapet we entered, and here were again surrounded by multitudes of astonished spectators, who stared at me till their eyes seemed ready to leap at me from their sockets, like so many bullets. Their curiosity being a little abated by the answer of my escort—for many of them spoke dialects which I did not understand—we proceeded on through the stone-paved streets, now entirely deserted, but which, when I was here a year ago, disguised as a native, were teeming with a busy, thriving population. The inhabitants had all fled at the approach of the patriot forces, leaving their shops and dwellings, and most of their furniture, goods, utensils and effects of various kinds. The buildings were for the most part left standing, but without doors and shutters—these all having been taken, as before stated, to assist in the construction of stockades on the hill, and along the river bank fronting the city. Tables, chairs, trunks, boxes, bedsteads, cooking utensils, etc., lay strewn about in the houses or piled up together in confused masses, with straw, ashes, bits of paper, and rubbish of every conceivable description. The contrast with the appearance of things here a year ago was truly painful, and I could but breathe a prayer that the former inhabitants of this once populous city might be restored to their homes again, in the possession of Christianity and its blessings to such an extent as to far more than compensate for their present losses and forlornness. As we passed along, I saw several very aged men and women, who were probably too old and infirm to flee, and perhaps, considering they had not long to live, at any rate, thought they might as well die then, as to drag out a few more days of miserable, homeless existence. But, probably quite contrary to their expectations, their lives were not only spared, but they were furnished with food and allowed to retain their dwellings and property. Still, the poor creatures looked the pictures of sorrow, and my heart yearned over them as their sun seemed likely to set in clouds and darkness. O might even their dim eyes be permitted to see the dawning of a brighter day than has ever yet shone on the "flowery land," and might their ears—but stay, have they not already caught some of the notes of praise to the one only living and true God? For morning and evening ascends from that beleaguered city the doxology:—

> "Praise the True God, who is the Imperial Supreme Ruler;
> Praise Jesus the Saviour of the world;
> Praise the Holy Divine Influence—the Holy Spirit—
> Praise these three, who compose one True God."

Indeed, these were the first sounds that saluted my ears when I entered the garrison, for it was about sunrise, and they were engaged in their morning devotions. What words to hear in the heart of the most populous pagan empire on the globe, and that, too, from lips that five years ago were repeating the senseless mummeries of idolatrous superstition!

We soon reached some spacious premises, that had lately been the residence of the chief mandarin of the city and surrounding country, but was now the headquarters of *Lo ta-yun*, the commandant of the patriot forces of this place. My escort led the way through five successive buildings and as many open courts, all in a line from the street, from which the innermost of all, the sixth, is visible. The buildings had large yellow curtains flaunting in the breeze, on each side of the passage through them. Having reached the interior building, which was in fact the dwelling, the others being occupied by attendants, soldiers and servants, I was here directed to a seat in the large reception hall, which was quite similar in its general features to the one into which I had been ushered on my first appearance in the garrison. It had ornamental lanterns of fantastic shape, and rich embroidered hangings suspended from the roof and about the sides of the apartment. The courtyard in front of this was filled with rare and beautiful flowers and plants in unique pots of every size and shape. I soon inquired for *Lo-ta-yun*, and on being asked why I wished to see him, I replied that I should tell no one but himself in person. There was here as before a crowd of curious spectators, who examined my hat and dress and hands, with much the same interest with which you would look at a strange animal in a menagerie of some heretofore unheard-of species.

Before many minutes a man of middle stature, apparently about 45, came out from an adjoining room and took a seat near me. He was stoutly built, had a well-formed head, and a piercing black eye, that looked out from under a pair of prominent, overarching brows. One of the attendants, who afterward acted the part of interpreter for me, as he was a kind of secretary to the commandant, told me this was *Lo-ta-yun*. There was no appearance of an officer in his manner or dress. He had on a short blue silk jacket, and dark brown loose trousers. I had formed such an idea of the princely appearance of Lo, whose reputation for military sagacity and skill had spread his name widely abroad, that I did not believe this was the man, and frankly expressed my doubts, refusing at the same time to reply to his interrogatories, and requested again to see the highest officer in the city, for I was resolved not to be thwarted in my design to get an interview with Lo himself, if it was in the power of perseverance to compass it.

I have since wondered at his forbearance with my pertinacity, when he knew I was so completely in his hands. He could have had my head taken off at a word, and never have been called to account for the act. I could scarcely credit his repeated assurances that he was the man whom I sought to see, and it was not until his attendants attired him in his official uniform, and he took his seat in the large chair at a table in the middle of the hall, and began to issue his orders to his attendants, that my doubts were quite removed. I then informed him fully of myself, my occupation, and my object in visiting his camp. At the same time I opened my carpet-bag, and laid its contents on his table. The books were the four Gospels and Acts, the book of Genesis, and many other tracts and books on the Christian religion. He appeared quite pleased in looking at them, and said the doctrines he believed were the same with ours.

Notice of my arrival had been sent to the second officer in command, and he soon came in a large handsome sedan, borne by four coolies, and with quite a train of soldiers and attendants going before and following. He came in, and a seat was placed for him at the right of Lo. The uniform of the two was nearly alike, being a yellow silk or satin cap covering the whole head and extending in a sort of cape half way down the back, leaving only the face exposed. It had a binding of red satin all around the edge an inch and a half wide, and looked in shape somewhat like the representations of the caps or helmets of Egyptian heroes, or of the human heads on the monsters of Layard's Nineveh. Next was a long richly figured satin gown, reaching to the ancles, and over this a red figured satin waistcoat, or jacket-like garment, with sleeves conveniently loose and short. You know they eschew shaving the head, that being one of the abominations introduced by the "fiendish Tartars." So they have their long hair all twisted or braided up, and fastened on the top of the head by a piece of yellow silk, answering the purpose of a turban without being as full; the common soldiers wear red silk on the head.

Breakfast was soon announced, and I was conducted into an adjoining room, to a square table, with seats for two at each side. I was politely invited to sit down first, and then seven others, the secretaries and officers of Lo, also took their seats. I had heard the insurgents were in the habit of saying grace before eating, and I wanted to see how this would be done, but presently one of them took his chopsticks and requested me to do the same, for, as a mark of civility, they would not eat till I had begun. I mentioned to them what information we foreigners had received about their practice of asking a blessing, and they immediately replied it was true, and that it had just been done in the room from which we came. I then recollected that after I had left that apartment I heard human voices chanting, with the usual Chinese musical instruments accompanying, and learned that this was a form of grace before meat. I thereupon informed them that it was our custom to ask a blessing *at the table*, and if they had no objections I would do so at that time. They very cheerfully assented, and after I had finished they seemed quite gratified, saying that the spirit and design of the thing was the same, though the manner of performing it was different. At every meal after this, during my stay, all at the table waited for me to ask a blessing. All the members and dependents of Lo's household assembled in the large hall morning and evening, when he or one of his secretaries read a portion either from the book of Genesis—that being the only part of the Bible yet discovered among them—or from some of the religious tracts written by *Fai-ping-wong* himself. After reading, during which all present sit and listen attentively, they all join in chaunting a hymn, always closing with the doxology above translated. Then each one takes the cushion from his chair, and putting it down before him on the brick or tile floor, kneels on it in a very solemn manner, with his eyes closed, while Lo himself, or the secretary, prays audibly, the rest remaining perfectly silent. It was the most impressive scene I ever witnessed, from the reflections and associations to which it gave rise, and which I must leave for the imagination of your readers to supply. The only drawback to its solemnity to my mind—but none in theirs—was the accompaniment to the chaunting, consisting of all the discordant sounds of gongs, drums, cymbols, horns, and various other instruments, but ill suited, in our estimation, to produce that devotional feeling so important in Christian worship. In the middle of the room in which we ate was a table, placed on which were twelve bowls—three each of rice, of meat, of vegetables, and of tea. On inquiring the meaning of this, I was told it was designed as an offering to the Supreme Ruler—one of each kind respectively for the Father, Son, and Holy Spirit. After being allowed to remain thus for some time, they were removed, but whether eaten or not by others I did not learn. The fact of their presenting offerings of this kind is proof presumptive that they have as yet no knowledge of the *New* Testament—a need which I supplied as far as practicable on that visit, with what effect time only can reveal.

My boatmen had so thoroughly imbibed the dread of the "long-haired men"—so industriously cherished by the accounts of their cruelty, which the Imperialist mandarins circulate in their proclamations far and wide—that no assurances of safety I could give them would induce them to go any nearer the city. So, to accomplish my objects, I was under the necessity of making three several visits on foot to my boat—two miles distant, in doing which it was unavoidable to pass the Imperialist lines, not very far from their camp, as their tents lay spread out on the hills to my left, and within gun-shot of the river bank, along which my path lay. The second time I took as many more copies of the books as I could well carry, and the third time I took the medicines and a small case of surgical instruments, which I had brought with me from Shanghai. The demand for medical aid was greater than I had the means of supplying, but I afforded relief to the many applicants as far as within my power. A successful surgical operation on one poor fellow's eye excited much interest and gratification.

I took my final leave of Lo-ta-yun at night, and he, after having hospitably entertained me during my stay, gave me three live fowls and two hams, for my food on the way back to Shanghai. He also had my carpet-bag filled with the books that had been published by the order of *Fai-ping-wong*, and with the royal proclamations he had issued. Lo also wrote a friendly letter to his "foreign brethren" at this place, which was translated and so widely published that you have doubtless seen it long before this. These were all given to a servant, who followed me to the outer gate of his head quarters, where was a horse saddled and bridled waiting for me, with several Lieutenants and several hundred men, each one having a lantern and armed with swords, matchlocks, and the long spear whose polished blades gleamed in the light of the torches and lanterns. With this imposing procession I was escorted through many winding streets, and at length through the west gate of the city to the bank of the river, where was a boat waiting to convey me down to my own. Three brave fellows, armed *cap a pie*, got in with me. One of them was the chief of the men from Kwei-chow, a district in Kwang-si province, and he boasted of his native tribe, the *Miau tsz*, having never been subject to the Tartar rule, and having never adopted their customs of shaving the head, &c. We were proceeding slowly down the river, near the shore, and had not yet passed beyond the stockades, when we were hailed by a sentinel. My long-haired friend replied that he and two comrades were just going down the river a little way to accompany the "foreign brother" to his boat; but so strict were the orders of this sentry, and so faithful was he to them, that he said we must come to land and allow him to see for himself, or he should fire into us. My companions protested that he *must* know who they were, but all to no avail—to the shore we had to go, and undergo an examination by the trusty sentinel, who came up with his lantern as we landed, and when he had the evidence of his eyes to corroborate that of his ears, he was satisfied, and we passed on a few hundred yards, till we had got beyond all those difficult obstructions in the path enumerated in my last letter. Then I insisted on being put ashore, and walking to my boat; for I would not allow these brave, noble fellows, to risk their lives on my account, as I knew there were Imperialist scouts out night and day. We parted with many expressions of good feeling and urgent requests on their part that I would soon visit them again.

My boatmen were no less rejoiced than surprised to see me come back with my head on my shoulders. We then weighed anchor, and in a few minutes more were on our return to Shanghai, which we reached safely after three days' sail down the Yang-tsz-Kiang.

Yours, truly, CHARLES TAYLOR.

WHEN WE ARE DEAD

There will be some honest sorrow. A few will be really sad, as we are robed for the grave. Fewer, probably, than we now suppose. We are vain enough to think our departure will produce considerable sensation. But we over estimate it. Out of a very small circle, how soon we shall be forgotten! A single leaf in a boundless forest has fallen! That is all.

> The gay will laugh.
> When thou art gone, the solemn brood of care
> Plod on, and each one as before will share
> His favorite phantom.

The world will go on without us. We may have thought [illegible] very important [illegible] great machinery will be ungeared when we are gone. But the world goes clattering on as if nothing had happened. If we filled important stations in society, if we have wondered what would or could be done, if we were removed; yet how soon others will fill our stations! The world can be a bustling, active world, without us. It was so before we entered it. It will be when we are gone.

When we are dead, affection may erect a monument. But the hand that sets it up will soon be as powerless as ours, and for the same cause. How soon they that wept over us will follow us! The monument itself will crumble, and its dust will fall on the dust that covers us. If the marble or the granite long endures, yet the eyes of affection will not endure to read the graven letters. Men will give a hasty glance at the name of one they never knew, and pass on, with not a thought of the slumberer below.

> On my grassy grave
> The men of future times will careless tread,
> And read my name upon the sculptured stone;
> Nor will the sound, familiar to their ears,
> Recall my vanished memory.

When we are dead, our influence will not be dead also. We leave epitaphs upon indestructible materials. Our manner of life has been writing them. We have stirred up thought and awakened emotion. The wonderful machinery of mind has felt our presence. We have pressed the stamp of our character into the wax of moral sensibilities around us. Footsteps towards immortality have been well guided or misdirected by us. Our places of business, or social resort, may know us no more; but living, accountable beings feel the influence that survives our personal departure.

When we are dead, the kingdom of God will not die. It did not depend on us for existence. And onward will it go, when we have ceased to live. Happy, indeed, if it had been the honor and joy of our labors to have promoted it. Blessed is it to be remembered as having loved Zion, as taking pleasure in her stones, and favoring the dust thereof.

Sacred, consoling thought! The kingdom of Christ moves on, when we drop all our earthly relations to it. Other servants of God will rise to fill our places. A brighter star may rise for the one that has fallen. Stronger hands than ours may come into the ranks.

When we are dead, some will think of us. Perhaps not a large circle. And what will they think? Our present course of life is furnishing them with themes of thought. Coldness and indifference to the kingdom and glory of God—of that will our survivors think, if it marked our characters. And in sadness will those that truly loved us ponder it. And thoughts, how many, and how comforting, will rise, amid the pangs of real sorrow over our departure, if we had shown forth the praises of Him who called us to glory and virtue. Into which of these channels are we likely to turn the thoughts of men? [Puritan Recorder.

It never rains in Peru. The vapors, as they ascend from the sea, are attached to the summits of the Cordilleras, where they are condensed into showers. But on the line of coast, which lies between the sea and the base of these stupendous mountains, the rain never falls. All agriculture is the result of artificial irrigation. But the frequent and full streams, flowing from the Cordilleras, make this comparatively easy.

THE GRAVE.

BY JAMES MONTGOMERY.

There is a calm for those who weep
A rest for weary pilgrims found;
They softly lie, and sweetly sleep,
Low in the ground.

The storm that wrecks the winter sky,
No more disturbs their deep repose,
Than summer evening's latest sigh,
That shuts the rose.

I long to lay this painful head
And aching heart beneath the soil;
To slumber in that dreamless bed
From all my toil.

The grave, that never spoke before,
Hath found at length a tongue to chide;
Oh, listen! I will speak no more:
Be silent, pride!

Art thou a mourner?—hast thou known
The joy of innocent delights,
Endearing days forever flown,
And tranquil nights?

Oh, live! and deeply cherish still
The sweet remembrance of the past;
Rely on Heaven's unchanging will
For peace at last.

Though long of winds and waves the sport,
Condemned in wretchedness to roam,
Live! thou shalt reach a sheltering port,
A quiet home.

Seek the true treasure, seldom found,
Of power the fiercest griefs to calm,
And soothe the bosom's depest wound
With heavenly balm.

Whate'er thy lot, where'er thou be,
Confess thy folly, kiss the rod;
And in thy chastening sorrows see
The hand of God.

A bruised reed he will not break;
Afflictions all his children feel:
He wounds them for his mercy's sake;
He wounds to heal!

Humbled beneath his mighty hand,
Prostrate, his providence adore;
'Tis done! arise! he bids thee stand,
To fall no more.

Now, traveler to the vale of tears,
To realms of everlasting light,
Through time's dark wilderness of years,
Pursue thy flight.

There is a calm for those who weep,
A rest for weary pilgrims found;
And while the smouldering ashes sleep
Low in the ground,

The soul, of origin divine,
God's glorious image freed from clay,
In heaven's eternal sphere shall shine,
A star of day!

The sun is but a spark of fire,
A transient meteor in the sky!
The soul, immortal as its Sire,
Shall never die!

HE COULD PRAY!

Yes! far better than he could talk. The person alluded to was quite awkward in his efforts at conversation, while we would offer a beautiful and appropriate prayer. It was almost painful to see what hard work it evidently was for him to talk. [illegible] Not that he was a person of weak mind or low character. On the contrary, good sound sense was conspicuous in all that he really did say, and his conduct was above reproach. He was a man, too, of refined feeling and delicate sensibilities, and of fervent religious emotions, and you could not know him long without loving him. Yet it would make you ache to hear him talk. The truth is, he was an inveterate stammerer. But that man could pray. I found it out on this wise. It fell in my way to stay at his house for the night. I was a stranger to the place, a stranger to him. I soon learned that he was a warm-hearted Christian, notwithstanding the difficulty he found in communicating his ideas. A prayer meeting had been appointed at his house on that very evening. I was so strongly importuned to conduct it, that I could not refuse; but after some opening exercises threw it back upon the brethren present, to be carried on as they should see fit. Toward the close of our very precious interview, I was surprised and somewhat troubled to see our stammering brother drop on his knees for prayer. I supposed his painful attempts to express himself would excite the attention and sympathy of those present, and mar the good effect of the previous exercises. But imagine my astonishment when, without any apparent difficulty, or uncommon hesitancy, he poured forth a most beautiful and impressive address to the throne of grace, leading our hearts and thoughts directly to the mercy seat, and to the cross of Christ. I felt rebuked, and could only listen with silent admiration.

I afterward thought much of this circumstance. At first it seemed unaccountable, and I could not see how one who could talk but soo poorly, could pray so unusually well. But now the matter is intelligible enough, and the explanation is simple. First, here was the *power of habit*. We can readily perceive that the good brother was *familiar* with the place and the duty of prayer. The language of entreaty and thanksgiving was not new to him. He uttered it as one speaks his mother tongue, with great freedom and readiness. It was probably the language of the thoughts which were more commonly in his mind than any other. He probably said more to his Maker than he did to his fellow men. Yet it was no mere formal exercise with him on that occasion—one learned by rote, and repeated from memory. His prayer was peculiarly appropriate to circumstances, and was obviously made for the occasion. It was just the outpouring of a heart accustomed to commune so frequently with Heaven, that it knew, and could *freely* use, the language of heaven. And it was delightful to listen to such converse!

Secondly, there was evidence that the Lord helps those to pray, who try to pray much and well. Those who seek for a "spirit of grace and of supplication," will assurddly find it. "Before they call, I will answer; and while they are yet speaking, I will hear." The request of the disciples, "Lord, teach us to pray," met with a prompt and favorable answer. In the case of which we have been speaking, the habit of looking frequently unto God in prayer was rewarded with such a power of prayer as few possess, and that, too, in the very teeth of a physical impediment which seemed to render the thing an impossibility.

Does not this case furnish a forcible rebuke to such as excuse themselves from the discharge of Christian social duties on the plea of their incompetency to perform them well? Is that plea sufficient? Might they not qualify themselves, if they were sufficiently earnest and persevering in their efforts to do so?

On the whole, I conclude that the prayer of that brother who could address his Maker so much more readily than he could possibly speak to his fellow-men, was as rich and profitable an exercise for me as any, perhaps, in which I had ever engaged. I trust my astonishment at the time did not prevent my joining heartily in the devotions, while the incident taught me some very useful lessons, which I think I shall remember to my latest day.

[N. Y. Observer.

FUNERALS IN THE EAST.

All over the East funerals are attended by hired mourners. These are generally women, who fill the air with lamentations. The children in the streets often suspend their sports as the funeral train passes, and strive to imitate the melancholy sounds. Hence the words of our Saviour, "Whereunto shall I liken the men of this generation? They are like unto children sitting in the markets and calling unto their fellows, and saying, We have mourned unto you and ye have not lamented."

Music is often introduced to aid the voices of the mourners; the trumpet is used at the funerals of the great, and the small pipe or flute for the lower classes. In Egypt the poorer people call in women who play on the tabor, and sing elegaic airs, to the sound of that instrument, which they sometimes accompany with the most frightful distortions of their limbs. Dr. Smith, in his Pilgrimage to Egypt, says, "I have seen a woman raise herself into a perfect frenzy by her weeping and frantic gesticulations; and all perhaps for a para, (the fifth part of a cent,) for some one she never saw, or cared a fig for if she had."

The noise and tumult of these mourners usually began immediately after the person expired. This was the case in the house of Jairus, where our Lord put out the minstrels who were making such lamentations around the bed on which the dead body of his daughter lay. This custom of hired mourners is evidently of great antiquity, as the following passage from Jeremiah will show. "Call for the mourning women that they may come, and send for cunning women that they may come, and let them make haste and take up a wail for us; that our eyes may run down with tears, and our eyeilds gush out with waters." Jer. 9: 17.

A recent traveler in Egypt relates the following.—"A man had been drowned, his body had been recovered from the river, and lay upon a mat under the shelter of some palms; a crowd of women with disheveled hair were seated round the corpse, beating their naked bosoms and screaming out their lamentations over one who had suddenly become endowed with every virtue in the Koran. One woman, with a loud, wailing voice, would recapitulate some of the perfections of the dead; and when she paused, the rest all cried in chorus, 'Wiley! wiley! wo! wo!'" This lamentation is singularly like that of the women in Ireland; and one traveler affirms that the orientals ask the same pathetic, but unanswerable question that the bereaved Irish mother put to their dead.—"Why did you die, darling? Why did you die?"

These ancient customs must all yield to the power of that gospel which brings life and immortality to light. The spirit of true religion is fatal to all such immoderate, not to say hypocritical grief. The signs of the times lead us to hope that the day-star is about to dawn on the darkness of Mohammedanism; and then we may expect that ere long the consolations of a pure Christianity shall control and soften their grief, teaching them how to mourn as true Christians, and "not as those without hope."

DEATH OF JOHN KNOX.

The last number of the *Westminster Review* has an eloquent and candid sketch of the life of the great Scottish Reformer. The last scene of his anxious life is thus touchingly depicted:—

On Monday, the 24th of November, he got up in the morning, and partially dressed himself, but feeling weak, he lay down again. They asked him if he was in pain. "It is no painful pain," he answered, "but such a one as, I trust, will put an end to the battle."

His wife sat by him, with a Bible open on her knees. He desired her to read the fifteenth of the first Corinthians. He thought he was dying as she finished it. "Is not that a beautiful chapter?" he said; and then added, "Now, for the last time, I commend my spirit, soul and body, into thy hands, O Lord." But the crisis passed off for the moment. Towards evening he lay still for several hours, and at 10 o'clock "they went to their ordinary prayer, which was the longer, because they thought he was sleeping." When it was over, the physician asked him if he had heard anything. "Aye," he said, "I wad to God that ye and all men heard as I have heard, and I praise God for that heavenly sound."

Suddenly thereafter, he gave a long sigh and sob, and cried out, "Now it is come!" Then Richard Bannatyne, sitting down before him, said, "Now, sir, the time that ye have long called for, to wit, an end of your battle, is come; and seeing all natural power now fails, remember the comfortable promise which oft-time ye have shown to us, of our Saviour Christ; and that we may understand and know that ye hear us, make us some sign;" and so he lifted up his hand, and incontinent thereafter, rendered up the spirit, and slept away without any pain.

A TOUCHING GIFT.—A venerable man in New Jersey recently called on a clergyman whom he had heard present the cause of the Bible, and handing him a gold dollar, said: "This was given me as a pocket piece; but, with a dying world before me, I cannot keep it longer—I bring it to you, and wish you to implore God's blessing on it, that it may do good to some soul." When told it would procure four Bibles, he added, "Then four souls more will be without excuse if they perish."

The Sabbath Recorder.

New York, December 8, 1853.

GEO. B. UTTER & THOMAS B. BROWN (T. B. B.,) Editors.
JAMES BAILEY (J. B.,)
T. E. BABCOCK (T. E. B.,)
J. M. ALLEN (*)
J. A. BEGG, } Occasional Editorial Contributors.

Board Meetings.

☞ QUARTERLY MEETINGS of the Executive Boards of the Seventh-day Baptist Missionary and Publishing Societies and the American Sabbath Tract Society, will be held at Plainfield, N. J., on Fifth-day, Jan. 5, 1854, commencing at 10 o'clock A. M., and continuing through the afternoon and evening.

SABBATH OF THE CHINESE REVOLUTIONISTS.

Notwithstanding all the developments thus far made concerning the religion of the Chinese Insurgents, there is something about it which we do not understand. Do they keep the Bible Sabbath, or not? We have anxiously awaited something that would throw light on this question, but we are yet in the dark. From our own missionaries we have no communications later than the 1st of June. At that time it was reported, that the Insurgents were observing the *seventh* day of the week as holy time. It was so stated to our missionaries in Shanghae, and what they heard they reported to us. Their authority *seemed* to be reliable. The officers of the Hermes, the British ship of war that went up to Nanking to make exploration, asserted that they found the Insurgents keeping the seventh day. The Chinese teacher of the Rev. Mr. Taylor, a convert to Christianity, and a native of Nanking, having visited that place a short time before the Hermes did, brought back word that the Insurgents were Sabbatarians. How happened it, that such reports were brought by persons who were themselves in the observance of the first day of the week, if there was no foundation for them? We must add, that we have seen the same account of the matter in some paper that we read two or three months ago, though we have forgotten who the author was.

On the other hand, it has been stated by some *on this side of the water*, that the Insurgents observed the *first* day of the week as the Sabbath. The Rev. Mr. Baldwin, a Baptist minister of this city, in a discourse which was published in the *Tribune* not long ago, asserted it, though he did not give his authority. Whether they really were authorized to make the assertion, or whether, from hearing it said that the Insurgents were observers of the Sabbath, they took for granted, without particular inquiry, that the Sabbath observed by them was the so-called *Christian* Sabbath, we do not know. At all events, their sources of information have not been given to the public; and from the *other side* of the water, nothing [illegible] which contradicts the report first given by our missionaries.

The *New York Tribune* has published two lengthy communications from the Rev. Mr. Taylor—the same referred to above, as we suppose—upon the Religion of the Insurgents. We have read them, hoping to find this question cleared up. Not the remotest allusion to it do we find, thus far. In connection with this silence we place the statement, which has so frequently been reiterated by them that have written on the subject, that "the religion of the Rebels would appear to be more that of the Old Testament than of the New." But in what respect this charge is true, we are not informed. It is very certain that they are not looking for a Saviour to come; for they acknowledge Jesus Christ as the true and only Saviour of sinners. It is true, that on funeral occasions they are said to offer up presentations of animals, wine, tea, and rice, to the Great God; but it is not yet shown that these offerings are relied upon as having any thing to do in the way of cleansing them from their sins, or that they are any thing more than expressions of their reverence for the Supreme Being. In what respect, then, is their religion "more that of the Old Testament than the New?" We rather suspect that *Sabbath-keeping*—the keeping of the *seventh* day of the week rather than the *first*—is the fact upon which this accusation is in part grounded. For such is the incorrigible blindness of most of our first-day brethren, that they can see nothing but *Judaizing* in the religion of those who, acknowledging the binding nature of the Fourth Commandment, believe that it means just what it says.

Another significant circumstance is found in the extraordinary zeal manifested just now by sundry missionary organizations, to flood the "land of Sinim" with *New* Testaments. It would really seem, that the delusion of many of our first-day friends was about complete. They have so long been accustomed to read the New Testament through the lens of Puritan theology, that they actually suppose it to contain a warrant for Sunday-keeping as express as the Westminster Catechism. However, we have no objection to having the Chinese supplied with New Testaments; the more the better, provided they are circulated without note or comment. For we are sure that, without some tutorage in the creeds of sectarians, no one would ever dream, from reading the New Testament alone, that Sunday had been substituted for the Sabbath of the Decalogue.

Though we have some suspicion, that the reported Sabbatarianism of the Chinese Insurgents will turn out to be a fact, we are still not without our misgivings. And should it even be a fact, we still have our fears that they may be perverted from it. The great leader of the insurrection is said to have been, formerly, a pupil of the Rev. I. J. Roberts, a First-day Baptist missionary at Canton. He is represented as having derived from Mr. R. his knowledge of the Christian Religion. But, certainly, he did not derive the practice of *Sabbath keeping* from this source. And if he had been led into it in some other way, there is reason to fear that he has, before this, received some tutorage in the popular system of Christendom.

We have now lying before us a recent issue (Nov. 5th) of the *Tennessee Baptist*, which gives some important information touching this point. It had been proposed by his brethren in Nashville, that Mr. R. leave China, and take up his residence in California, as a missionary among the Chinese of that country. To this proposition Mr. R. replies, that "it is a moral impossibility." He believes that the field in California is very important, but says, "I think my call to Nanking is more important, *and is of the Lord*." He represents, that Hunz, the chief of the Insurgents in China, who was then at Nanking, had written to him, inviting him "to come and teach them the gospel way more fully, that they may receive baptism—immersion—and that the true doctrines of the gospel may flourish." This invitation he decides to accept, and says, "Never before was so bright a vision of usefulness before me, and though dark spots, like those in the sun, may be found filling up the minutia of operation, yet, should the Lord please, the realization will not come greatly short of the anticipation, but in fact often surpass it in such cases, because our trust is not in ourselves, as in worldly matters, but in the Lord Almighty."

The letter of Mr. R., containing these extracts, is dated July 6th, on board the ship "Ariel." He was then on his way to Shanghae, having left Canton "without ever expecting to return." No doubt he is now at Nanking. The *Tennessee Baptist* remarks: "God has raised our Bro. Roberts to occupy a position filled by no one since the days of Daniel, to teach the throne and its courtiers, and to mould the religious destiny of half the world! If he errs, he will cause an Empire to err—if he strays, he leads after him half of the world's population. Did ever a case more demand the prayers of our whole denomination?"

It is indeed a case demanding prayer, not merely of "our whole denomination," but of those who love the Sabbath of the Lord. We wonder whether our people have made it a matter of prayer. The letters of Messrs. Carpenter and Wardner were received here about the middle of August—not far from the time Mr. R. made his arrival at Shanghae. They were published immediately, and their contents ought to have been regarded as nothing short of a Providential summons of our people to their knees. That was *exactly the time* when they ought to have knelt before God—the time when Mr. R. was probably in Shanghae. But *did* they pray? Did they call upon God, who holds all hearts in his hand, to interpose for the truth, and to make the Sabbath of the Bible the Sabbath of the Chinese Empire? We are fearfully suspicious, that there was a guilty omission here. Alas! some of our people—we trust they are very few—have but little faith in prayer. Others have so little faith in God's power to do any thing *without means*, that they never feel any heart to pray, till they see the means already in operation, and in a pretty fair way to accomplish the result. If the means appear to be working pretty decidedly towards a contrary result, they have no faith to call upon God any longer. They cease praying then, as if the Almighty were tied up to such modes of operation as their own little minds can conceive of.

When our missionaries told us, that the Chinese Revolutionists were reported to be Sabbath-keepers, these unbelieving brethren participated in the pleasure which we all felt. But neither they, nor the rest of the denomination, contemplated the threatening contingency which has since arisen. It never entered their minds, that the teacher who imparted the rudiments of Christianity to the Chief of the Revolutionists, was to be brought from Canton to Nanking, to be a guide in religion. Probably they supposed that, so far as Sabbath-keeping was concerned, the work was pretty much done, and that it only remained for our missionaries to step in with their counsel, and confirm the Revolutionists in their practice. They did not know that it was necessary to pray for Mr. Roberts' conversion to right views regarding the Sabbath, so that he might not lead an empire astray. Well, it was impossible for them to be aware of any such necessity at that time; but they might, and ought, to have known, that nothing less than the direct interposition of the Spirit of God was sufficient to establish, among the millions of China, a practice so completely at variance with that of all the rest of the Christian world as the keeping of the seventh day. Why did they not lay it to heart? Why did they not wrestle with God night and day, that he would defeat every opposing agency, and make foolish the wisdom of this world? Had they done so—had we all done so—peradventure Mr. Roberts himself might have become "taught in the gospel way more fully" before his arrival at Nanking; and so he, in whom the Chief of the Insurgents doubtless reposes more confidence as a Christian guide than in all others, would be the means of giving the Sabbath to half the population of the globe.

But is it too late to pray now? Certainly not. God is almighty still. If the end is desirable—if it is right—if it is in accordance with his will, he will not be at a loss for a way to accomplish it. To *us*, the right direction of Mr. Roberts' mind would seem to be very important at this crisis. It would seem as if his conversion to our views were almost indispensable—that the day is lost, if his influence is thrown against us. But to God it may appear far otherwise. It is not necessary that we see how God can defeat his influence; it is sufficient for us to know that God is infinite in power. T. B. B.

LATEST NEWS FROM CHINA.

Since the foregoing was written, we have received letters from our missionaries, dating as late as Sept. 13th. They contain no positive statement, that the Insurgents *do* observe the seventh day of the week; but, from the fact that the statements in former communications are neither contradicted nor modified, we infer that they do, or at least, that such is the prevailing impression at Shanghae. But let our readers judge for themselves.

Extract from Mr. Carpenter's Letter.

It is very gratifying to us to learn, that the Board are inclined to look so favorably upon that branch of our prospective labors which relates to the Honan Jews. We have heard nothing from them since they left here, about a year ago. Indeed, the state of the country has been such that, in the absence of postal arrangements, we could hardly expect any communication. But when the way shall be opened, it will be a very serious question for us to settle, What we shall do for them? As to sending any natives unaccompanied by a foreigner, it is not likely that we shall think best to do it. But another question may come up sooner. The way may be opened to Chung Kaung and Nanking for months, and perhaps for years, before it will be safe traveling all the way to Kai Fong Foo. Indeed, I should not wonder if access to the former places might be had in a month.

Of my poor labors for the last three months I cannot say much. The hot season has been upon us, taking away a portion of my strength. In addition to regular preaching once or twice a week, I have been giving some attention to the Court dialect, which is understood all over the empire, and to the books of the Revolutionists. * * * *

On the 7th inst. there was a local insurrection in Shanghae, previously concerted. All the Mandarins in the city were deposed, and their goods confiscated. The Criminal Judge of the city was murdered at about sunrise. From that day, the Insurgents have had complete possession of the city. It is not clear whether they are connected with the Quang-si Revolutionists, or not. They profess to be, and if they are not, perhaps they soon will be. It may depend upon the fact whether they will have power to stand alone, or not. The Insurgents are Cantonese, Fukien men, and Chin-chou men, and many of the poorer class of Shanghae men are joining them as soldiers, some probably for the loaves and fishes. The city is under martial law, and they seem disposed to keep order. They have issued proclamations setting forth their object, which is about the same with the Revolutionists from Quang-si, and other local insurrectionists in other places. They all aim at the upsetting of the throne of the Tartars. The head man in this local insurrection is named Lew, a Cantonese. Three days ago, in company with Bro. Wardner, I called upon this man. His head quarters are close by us. He received me politely, and promised to send my Tract to the chief of the Revolutionists at Nanking. The next day he sent it to me, with the request that I write it over on very thin paper, so as to reduce its bulk. This is in consequence of the difficulty of getting through the Imperialists to Nanking. Tong has got it nearly copied in very fine character, and very beautifully done, and it will be diminished to less than one fourth its former bulk. I am anxious to get this forwarded in good season When the next opportunity will occur, I know not, but hope it may be in a few days.

I have conversed freely with Rev. Mr. Roberts on the Sabbath question, and find him to be on the any-day system, provided it be the most popular day. He is decidedly opposed to the Revolutionists keeping the Jewish Sabbath, because it is not the day most generally observed thoughout Christendom; and his mind is fixed there. You probably know that Tae-ping-wang, the Chief of the Revolutionists, has sent for him to proceed to Nankin. So you see what we have to hope for, if his counsels prevail. But God rules. May He bless our humble efforts! Let our brethren not cease to pray for China's evangelization generally, and for the observance of the Sabbath by this great people particularly.

Mr. Wardner's letter makes no allusion to the religious character of the Revolutionists. The only item of general interest respects the local insurrection in Shanghae referred to by Mr. Carpenter. It is as follows:—

The same morning that we got your letter, (Sept. 7th,) Shanghae was taken by a force raised mostly in this region, and said to be under the direction of Tae-ping-wang. Only the city magistrate was killed, though some were wounded; and his life would probably have been spared, had he not rendered himself odious by his cruelty to prisoners of late, several having died under his hand from beating and starvation.

The insurgent force has increased greatly, since the city was taken, and increases rapidly every day. The poor, who live from hand to month, feel these changes very much, and are turning soldiers for the sake of the pay.

The leader has had interviews with our minister, Mr. Marshall, and has promised that Americans shall not be injured in person or property. The Shanghae people who do not join them, are greatly terrified, and are fleeing to the country as fast as they can get out, which is rather slowly, as the city gates are closed a good portion of the time to prevent plunder.

It was known for some time, that a formidable band was forming secretly for some purpose, but when they would rise was not known till they appeared. It seems, they lay concealed outside the North Gate, and at daybreak, when the guards, as usual, opened for the country people to bring in their produce, they rushed in, and by seven o'clock the city was in their hands. About nine, I passed through, and saw the mangled body of the magistrate. The Insurgents, with red badges, and armed with swords, spears, or guns, and some with clubs, were passing to and fro in numbers of one to a hundred, or more, and heralds with gongs were passing and repassing, calling upon the merchants to open their shops, and proceed to business.

Last Sabbath I preached, for the first time under the new reign, from the words, "And his name shall be called Immanuel."

NATIONAL SALUTATIONS.

Every people or nation have certain national or provincial expressions, indicative of their peculiarities and national characteristics. We will confine ourselves, in illustration, to a few *complimentary salutations.*

We are informed by writers on the subject, from whom we quote, that "*peace*" is the common salutation among warlike nations—indicating by their first word on meeting, what they most desire, and what they are fighting so hard to obtain. Hence the ancient warlike Jews used to meet each other with a hearty expression signifying *peace*. The Arab, the chief feature of whose religion is that every thing is fore-ordained and fore-doomed, salutes you with, "If God will, thou art well"—"If God will, all the members of thy family enjoy good health." The prayerful Turk says, "Be under the guard of God"—"Forget me not in thy prayers." The obsequious and facile Persian fluently asks, "How is the state of thine honor?"—"Is thine exalted high condition good?"—"May not thy shadow be removed from our heads?" The first inquiry of the quiet, rice-loving Chinese, is, "Have you eaten your rice?"—"Is your stomach in good order?"

The happy, joyous Greek, always met his friend with, *khaire*, that is, rejoice. The more robust Roman's salutation was, *salve, be healthy*, or *vale, be strong*—often accompanied with the question, *Quid agis?*—what doest thou? The impressionable, eager, restless, vivacious, vaporing, active, aggressive Frenchman, flippantly inquires, "How do you carry yourself?" The German's first inquiry is, "How goes it?"—not *you*, but *it*. On parting he would say, "Live well." The good, generous-hearted Irishman, would say, "Long life to your honor!"—"May you make your bed in glory!" "How do you do?" "How are you?" "Are you well?"—are expressions of the English and Americans—indicating a kind of half-way spleeny, careful, anxious sort of a disposition, that takes a sort of motherly interest in one's neighbors, so far as to ascertain their health. If satisfied upon that point, it is all that we care about, particulaly.

On the starting of cars, steamboats, and the like, the Englishman cries, *All right*—indicating his prudence and care in the management of affairs. The cry and watchword of the Yankee, on such occasions, is, *Go ahead*—caring but little for conditions, for consequences, if so be, he only gets *ahead*. *

SKETCHES FROM NOTES OF A TOUR THROUGH VIRGINIA AND OHIO.

Having been appointed by the Seventh-day Baptist Western Association, to attend the Anniversaries of our sister Associations of Virginia and Ohio, with the understanding that they were to be held, in point of time, so that it would be convenient, attending one, to pass immediately on to the other, when I found that more than a month would elapse between them, I thought that the difficulties in the way would, perhaps, be sufficient to prevent me from undertaking to fill the appointment. To attend them both, without returning between them, would be keeping me a long time from my charge at home. To attend them both, making the journey from home each time, would increase the already large expense which the Association was incurring in delegations, farther than I felt warranted in doing. And to attend only one, would be a discrimination which I did not feel at liberty to make. Yet the strong interest which these Associations had manifested in having some one with them at their anniversaries, together with a statement of their feeble and discouraged condition, gave me a strong inclination to go. Feeling that the length of time, could it be well spent on the fields, added to the prospect of the utility of the enterprise, I laid the matter before the church, referring them to their own early history, and they cordially gave their consent for me to go, and spend the time necessary to attend both Associations.

I accordingly left home August 29th, for Doddridge County, Va., where the Association was to open, September 2d. Taking the Express on the New York and Erie Railroad the next morning, arrived at Dunkirk about noon; thence up the Lake shore to Cleveland, Ohio, where I arrived the same evening. My way, as I had chosen it, from here, was the Cleveland and Pittsburgh Railroad to Wellsville, on the Ohio River, fifty miles below Pittsburgh. As there was no through train until the next day at 10 o'clock A. M., I must wait in Cleveland until that time. Here I found a very commendable arrangement, by which the traveler is relieved from the terrible nuisance of being besieged by a graceless gang of "Hotel Runners." There is an omnibus line, running from the railroad station and steamboat landings to all the principal hotels in the city, by which one can quietly go, and have his baggage carried, to any "house" he may prefer. The distance from Cleveland to Wellsville is 100 miles. The country along the Railroad, the most of the way, is level; but as you approach the Ohio river, it is more uneven, and the hills contain coal.

The Ohio river was so low that it could be navigated only with the smaller craft. For this purpose they use what they call stern-wheel boats. They are a grotesque looking affair, with furnaces, boilers, and engine, all on the main deck; and, as the name implies, a wheel at the stern. At such times of low water, these little boats monopolize the trade, and they make the traveler *pay* for all he has.

After waiting four or five hours at Wellsville, there came along a boat, and I took passage for Wheeling, Va., a distance of 46 miles. Our movement was a fit illustration of "slow motion imitated." The boat was frequently "aground," and an extra amount of steam must be brought into requisition to get her clear. The night was dark and rainy, and very uncomfortably warm to be in berth; but I lay down, and after a long watching, I fell so completely asleep, that I did not awake when the boat stopped at Wheeling. When morning came, I stepped, for the first time, upon the soil consecrated to *slavery*.

Wheeling is a place of some consequence; rendered especially so, as the western terminus of the Baltimore and Ohio Railroad. There is, also, at this place, a suspension bridge across the Ohio river, forming an immediate connection between the land of bondage and that of freedom.

As it was impossible for me to reach my destination in season, if I undertook to proceed farther by the river, I determined to take the cars, by which I could, without much delay, go within thirty-three miles of New Salem, the gathering point of one of the Seventh-day Baptist Churches of Virginia.

At a little past 9 o'clock A. M., September 1st, having paid $3,50 for a ticket to Fetterman, a distance of 97 miles, I was seated in the cars. I found a marked difference in the style and finish of the cars here and in the Free States—a difference by no means commendatory of Southern enterprise and taste. The first time the conductor came through, he took the tickets of way passengers, without giving in return any check, or other evidence that their fare had been paid. I wondered a little at the arrangement, but I made no remonstrance, and asked no questions. We proceeded down the Ohio river eleven miles, enjoying a pleasant view of the country, especially across the river on the Ohio side; but from this point the train had not passed over a great distance, before I began to think the conductor would have little trouble in detecting any addition to his load, though it might consist of self-moving freight. We literally "penetrated" the hills of the "Old Dominion;" for before we had made sixty miles, we had passed through seven tunnels. I thought I had seen wildness in connection with Railroad travel, but I soon found it necessary to yield the point. The country is tumbled up into hills and mountains, with their bases so near to each other, that there is, in many instances, barely room for the passage of a narrow stream. The streams are crooked beyond description; the water running to almost every conceivable point of compass They frequently turn so short as to form an acute angle, and the spur of the intervening hill, completely conforming to the angle, makes a bold high bluff. To avoid too sharp a curve in the road, these spurs are parted for the track; making cuts through rock, apparently from twenty to sixty feet deep. When one looks out from his position in the cars, he frequently seems to be hemmed in on every side, and he wonders at what point he is to find a passage; but as the train moves on, a sharp curve is made, and he passes into another basin-among-the-hills, with as little promise of a way out.

The first place that we passed, deserving the appellation of village, was Fair Mount, on the Monongahela river, from Wheeling seventy-seven miles; yet there are human habitations along the line of the Railroad, within a few miles of each other, the whole distance. They are, however, mostly rude specimens of architecture, apparently constructed without boards, or even nails. The country, except the small patches of clearing along the streams in the vicinity of the dwellings, is an unbroken forest.

At Fair Mount there is a suspension bridge over the Monongahela, and though it is every way inferior to the one at Wheeling, it is a great work for such a place. I think that they were both built by the same man who built that at Niagara Falls. Near this place there is also a splendid iron railroad bridge over the same river. I had been expecting to be brought out into some more desirable region of country before leaving the cars—an expectation, however, which was disappointed. It was all the same, only the settlements were older, and a little larger share of the land had been brought under cultivation.

Reached Fetterman about 3 o'clock P. M. Here I took the stage for New Salem, where I arrived about half-past 11 the same evening. The stage-house here is kept by Peter F. Randolph, who the next morning kindly furnished me with a horse to ride on my way towards New Milton, (distant fourteen miles,) until I should fall in with others on their way to the Association, who might furnish me a conveyance. I was also accompanied by a boy on horseback, to return the horse I rode. After proceeding seven or eight miles, we fell in company with a man riding in a wagon, (rather an unusual mode of traveling in Western Virginia,) going within a mile or two of the place of meeting. I chartered a seat in this wagon, and dismissed my boy, to return with the horses. By the time this charter expired, I was in company with a number of friends on horseback, who carried my baggage, and also urged me to ride; but as I could not without displacing some one, I determined to finish my journey by the primitive mode of travel. T. E. B.

Colleges, &c. in the United States.—In the United States and the Territories there are 234 colleges, with 1,651 teachers and 27,159 pupils. Annual income: from endowment, $452,313; taxation, $15,485; public funds, $184,549; other sources, $1,264,280—total, $1,916,628. Of public schools there are 80,991; of teachers, 92,000; of pupils, 3,354,173. Income: from endowment, $182,594; taxation, $4,686,414; public funds, $2,574,669; other sources, $2,147,853—aggregate, $9,591,530.

OUR PALESTINE MISSION.

The Committee on the outfit of our missionaries have nothing new to communicate in regard to the time of sailing. They still hope for an early opportunity by vessel to Jaffa or Smyrna.

The cause seems continually progressive in the affections of the people; there seems to be an appropriating in this work of benevolence for Seventh-day Baptists toward the house of Israel. The priest and levite of the Gentile world have, for centuries, passed by on the other side when material aid was in question, selfishly muttering, "Be ye warmed and filled," while at the same time they have bound upon the Jews grievous burdens, which they were unable to bear, instead of giving them those things which were needful to the body. But it is time to inquire, "What doth it profit, though a man say he have faith, and have not works? Can faith save him?" The Christian philanthropists of other denominations begin also to wonder at the cold-hearted missions so long and successfully persisted in to the poor Jews in the land of their fathers, and many are preparing to fulfill one of their first principles of active Christianity, by engaging in those works which the Gospel requires for the present and prospective relief of the poor down-trodden Israelite. And we believe, if God does not prosper this work in our hands, it will be for want of faithfulness, and not in the opposition or antipathy to them whom He declares are beloved for their fathers' sake. No! God will be faithful to reward, if we serve him aright in this thing. We believe it will be an acceptable service. No cause has been adopted with more unanimity by the Missionary Board of our denomination, or by the people, so far as yet ascertained, than this practical mission to the children of Abraham.

The following is from the pen of the afflicted father of Emma E. Hawley, whose death was announced in the last number of the *Recorder*:

"Dear Friend—As you are one of the Committee for the Palestine Mission, in accordance with their request, I take much pleasure in forwarding the enclosed seven dollars, which you will please credit. Our daughter, Emma E., expressed quite an anxiety, during her last days, to do a trifle for the cause. The amount of her funds, $1, in accordance with her desire forwarded, while her spirit is undoubtedly associated with many of all nations in chanting the praises above."

A friend of the Mission in New Jersey thus writes to Sister Jones:—

"Eighteen hundred years hath Zion been wasted by the spoiler, her bulwarks broken, her palaces destroyed, her hills and valleys barren and unfruitful. Eighteen hundred years have her children been wanderers and outcasts, despised and persecuted by all nations. But a glorious day for Palestine is dawning. The gloom of superstition must flee before the light of the gospel. The land of the ancient prophets and holy men, the land where the blessed Saviour lived and died must be delivered from the thraldom of error and sin; and there shall be a jubilee more joyful than those of olden time, even the jubilee of the angels in heaven over the ancient people of God, ransomed, enlightened, disenthralled. Happy are those whom God shall choose to assist in this grand work. May the time soon arrive when it may be said, in the language of the prophet, 'Arise! shine! for thy light is come, the glory of the Lord is risen upon thee.'"

We omit, for the sake of brevity, much more of great interest on this subject; but deem the concluding impromptu stanzas not inappropriate; and therefore take the liberty of inserting them:—

"Go ye forth to Palestine,
Self-devoted mission band;
Bear the Gospel, joyful tidings
In that long-neglected land.

Trust in the Lord Jehovah,
In his arm is power and might,
He will ever help and guide you,
While you're striving for the right.

Watch and pray, and toil, and struggle;
Never yield to doubt or fear;
Though dark clouds may gather round you
God the Lord is ever near.

Ye may sow in tears and sorrow,
Deeming all your labor vain,
But you'll come again rejoicing,
Bringing sheaves of precious grain. S. S. L.

The Meteodists in this city are beginning to feel the spirit of an active benevolence toward the Jews; and many of their leading members have sought interviews with us, regarding the nature of the circumstances attending the work of an agricultural character; but we tell them and all others, Do all in your power; there is room for all; but let not the Sabbath of Jehovah be profaned in that land, for, as a punishment for its profanation in former times, the land, by the prediction of God, has been enjoying a Sabbath of repose and barrenness. Her fields shall again blossom with promise of fruitful harvests, and her hills reecho with the song of the husbandman.

The Editor of the "*Pennsylvania Freeman*," after noticing the intended departure of our missionaries for Palestine says:—

"Mr. and Mrs. Jones were formerly engaged in the Haytien mission, under the patronage of the Free Mission Society. They are thorough abolitionists, and, at home or abroad, will teach the anti-slavery gospel, never fearing to 'declare the whole counsel of God, whether men will hear or forbear.' Though we know of no missionary field which has more need of such laborers than the American Churches and people, and can afford to lose from this home mission any devoted laborers, we give to our friends our warmest wishes for their health, happiness and usefulness on their voyage and in their far home in a strange land."

A. D. TITSWORTH, Plainfield, N. J.,
H. H. BAKER, New Market, N. J.,
T. B. STILLMAN, New York, } Committee on Outfit.

CLOSELY BOUND

TEACHING NEGROES TO READ.

A case was recently tried in the Circuit Court at Norfolk, Va., which shows in a striking light what kind of laws are considered necessary for the perpetuation of slavery. It appears, that some months ago, information reached His Honor the Mayor, Simon S. Stubbs, Esq., of a school for the education of blacks being in successful operation in the City of Norfolk, under the superintendence of Mrs. Douglas. A warrant was immediately issued, with directions to the officers to bring all parties concerned before him, in order that the matter might be investigated. Upon repairing to the residence of Mrs. Douglas, the officers found some eighteen or twenty youthful descendants of Ham engaged in literary pursuits, all of whom, with their teachers, were taken into custody and carried to the Mayor's Office. After a full investigation of the matter, His Honor decided to dismiss the complaint, in order that a Grand Jury might have an opportunity of giving it consideration. At the meeting of the Grand Jury a true bill was found against Mrs. Douglas and her daughter, but the latter having previously gone to New York, process could not be served upon her.

When the trial came on, Mrs. Douglas examined her own witnesses and pleaded her own case. She called up several prominent and respectable gentlemen, members of the Church, for the purpose of showing that the practice of teaching blacks had been sanctified by the customs of the members of the different Churches in the city in having Sunday Schools exclusively for that purpose. It did not appear, however, from the evidence of any of the gentlemen called upon by Mrs. Douglas, that they had actually seen negroes taught from books in any of the Sunday Schools of the city, but the fact, as stated by them, that nearly all the negroes attending the Sunday Schools could read, gave rise to a suspicion that many of the ladies and gentlemen of the city, moving in the higher circles of society, had been guilty of as flagrant a violation of the law, as could be imputed to Mrs. Douglas and her daughter,

At the conclusion of the evidence, Mrs. Douglas made her appeal to the Jury, which was done in a manner that would have reflected credit on any member of the "strong-minded" sisterhood. She disdained to deny the charge preferred against her, or to shirk the responsibility in any way whatever, but gloried in the philanthropic duties in which she had been engaged. She denied, however, any knowledge of the existing laws upon the subject, and confidently expected that the Jury would not pronounce her guilty for having committed no other offense than that of being betrayed into error, if such it was, by what she had deemed distinguished precedents. Having concluded her address, she retired from the Court, and the case was briefly concluded by the attorney for the Commonwealth.

The Jury could not agree at first, and were adjourned over till next morning, when they found the defendant guilty, and fined her $1. It is said that the Judge, in passing sentence according to the statute, will condemn Mrs. Douglas to imprisonment for not less than six months.

THE NEW CHINESE CALENDAR.—The insurgents in China have reformed the calendar, as well as the politics of the country :—

"This calendar makes every year to contain three hundred and sixty-six days, every odd month thirty-one days, and every even month thirty days. The seasons are: commencement of Spring, beginning February 14th; clear and bright season, beginning April 5th; period of bearded grain, beginning June 6th; commencement of Autumn, August 8th; season of cold dew, date not given; and season of great snow, December 7th.

"The editor of the North China *Herald* remarks of this new calendar, that it is undertaken to form a solar division of the months, instead of that combination of solar and lunar which has existed from time immemorial. Each of their months consists of two solar terms, or one sign of the zodiac. They also make another error in making the solar year consist of three hundred and sixty-six days every year, instead of once in four years. They also make their Sabbath fall on Saturday."

PETITION TO CONGRESS FOR PROTECTION ON THE SABBATH.—The following Petition is being circulated and signed among the German Seventh-day Baptists in Pennsylvania; and they would be glad to have also the signatures of their English brethren. Those friendly to the object are requested to copy the petition, get as many signatures as they can, and forward to John Monn, Jr., Quincy, Franklin Co., Pa.

To the Honorable the Senate and House of Representatives of the United States o fAmerica, in Congress assembled :—

We, the subscribers whose names are hereunto annexed, fully believe in the principles of freedom held forth by the Jews and Seventh-day Baptists, that the Government of the United States is bound to protect them on the first day of the week in the performance of their worldly occupations and business, in the same manner as the said Government protects the first-day people on the seventh day of the week in their occupations and business. And your humble petitioners pray to have an act passed to that effect.

THE SABBATH-SCHOOL VISITOR.—The third volume of the *Sabbath-School Visitor* ends with the December number. The first number of the fourth volume will be issued on or before the beginning of the new year. Now is the time, therefore, to renew old subscriptions and obtain new ones. It is hoped that in each of our societies an effort will be made immediately to get up lists of subscribers longer than ever before. The following are the terms :—

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

CONGRESS.—The XXXIIId Congress of the United States assembled at Washington on Second-day, Dec. 5. Both branches were promptly organized, Lynn Boyd being chosen Speaker of the House. After appointing the usual committees to notify the President, adjourned over to Third-day, when the Message would probably be delivered.

RELIGIOUS INTELLIGENCE.

Rev. Jean Vernier, having visited France and Switzerland for the purpose, has obtained two or three ministers of Christ and five or six missionary schoolmasters to labor among the French Catholics. A spirit of inquiry, says Rev. Mr. Wilkes, is awaking here and there among the more educated classes; the faith of some in Rome is shaken; the youth particularly, in instances not a few, are thoughtful and desirous to know the truth. "Surely the Lord has purposes of mercy toward Popery-ridden French Canada."

Under the head of "Theological Students," the *Christian Intelligencer* says that all the colleges are crowded, while the theological seminaries count their students by dozens. Should not these facts awaken the spirit of prayer in the churches for the Spirit of God to descend upon all our colleges and the numerous, or rather innumerable, academies crowded with young men, whose conversion would fill the thin ranks of the ministry ?

The Nevada (California) *Journal* mentions as a curious fact, that many of the Chinamen in that region are Protestants, who take oath on the Bible in courts of Justice, and say they were converted in China by the labors of a missionary, whom they named with much love. They are peaceable and industrious, and give practical evidence that "their faith is illustrated by works."

A large Protestant bookstore has been established in Constantinople, where there are to be had copies of the Scriptures in twelve different languages. During the past year, more than ten thousand copies of the word of God were sent out from it, besides other religious books and tracts in the various languages of that part of the world.

It appears from a recent return, that the Universities in Germany and Switzerland had, in 1852, 18,181 students, of whom 1,880 were educating for the Catholic priesthood, 1,765 for the Protestant clergy, 6,762 for law and political economy, 4,183 for medicine and surgery, and 2,644 in philosophy.

Another version of the Bible has been completed in the language of the inhabitants of the Hervey group of Islands in the Pacific. The labors of English missionaries among them have been greatly blessed for many years. The Bibles in their native tongue were received with the greatest enthusiasm.

The movement in behalf of church extension in Detroit, which has been some time in anticipation, has been effected. The First Presbyterian church has been sold for some $40,000; and to this sum some $90,000 more has been added, with which it is proposed to erect three Presbyterian churches in that city.

The American and Foreign Bible Society has voted, that that Society is called upon, in the providence of God, to print and circulate, as soon as practicable, at least 20,000 Chinese New Testaments in the vast Empire, and that correspondence be had on this subject with the Missionary Union, Boston.

An old farmer and his wife, residing near Boston, were recently murdered at night. The murderer after his arrest confessed that he had been stimulated to such deeds by reading the biographies of criminals, whose feats he desired to emulate.

Hon. Charles Cook, late canal commissioner of New York, is erecting, at a cost of fifteen thousand dollars, a new Episcopal church in the village of Havana, Chemung county, to be presented to the society at that place.

One hundred and fifty thousand Bibles and Testaments have been circulated during the last six years in Northern Illinois, Minnesota, and Wisconsin, the weight of which is seventy-five tons.

Rev. Dr. Cox has completed the negotiations, commenced some time since, for the purchase of a residence in Owego, N. Y. It is designed for the summer residence of his family.

The Sunday-School connected with the First Presbyterian Church of Reading, have raised five hundred and fifty dollars for the Church Erection Fund.

Bishop De Lancey, of New York, and others of his brother bishops, endeavor to account for Bishop Ives' defection to Rome on the ground of insanity.

Among the students of Monson Academy, numbering over one hundred, there has been a gratifying season of religious interest during the Fall term.

By the authority of the "Index Expurgatorium" at Rome D'Aubigne's History of the Reformation has been placed on the list of prohibited books.

Intelligence has been received of the death of Mrs. Nesbitt, of the Burman Mission.

SLAVERY ITEMS.

The *Cincinnati Columbian* says: "Last Friday a negro man, the property of James Thornberry, living near Louisville, drew a prize of $2,100 in the State Lottery. He is now, perhaps, rich enough to buy himself." To which another paper says: "Yes! but although as rich as Crœsus, it all belongs to his master, if he sees fit to claim it, according to slave-holding law. Does any one doubt that any master would be so mean as to appropriate it to his own use? Would it be worse, in any sense, than the case of the master in Covington, who *contracted* with his slave for the purchase of freedom, and after pocketing the price sold him into perpetual bondage, the *Courts* sustaining the shameful act ?

Wylie Kearney, of Caldwell County, Ky., was murdered last week by his two slaves, boys of 18 and 19 years, who made up a plot and executed it in revenge of his cruelty to them. While going out into the field to labor, he thrashed one of them, who resisted, the other coming to his aid. One of the two slipped up behind his master and threw a rope over his head, whereupon each one caught the ends of the rope and brought him to the ground, and with the rope and their hands killed him instantly by choking.

The *Louisville Courier* of the 12th ult., says that Col. John Reid, of Mason County, Ky., who had been for some days in that city on a visit, received intelligence that four of his slaves had been enticed away from his farm. Two of them, however, were subsequently captured, together with the white man who had been assisting them freedomward.

A lot of slaves, numbering sixteen, belonging to the heirs of Andrew P. Beirne, were sold at auction in Monroe County, Va., a few days ago, for $12,090 50. The *Farmer's Friend* says that three of them were infants, and one a very old woman. Twelve of them averaged $1,000 each, of which seven women and two of the men were only second or third rate.

Judy, a female slave on the plantation of Mr. E. B. Richardson, Bland County, North Carolina, recently died at the great age of 110. She was one of the eight slaves who nearly sixty years ago were the first settlers on the estate upon which she died, all but one of whom have reached a very advanced age.

The New Orleans *Bulletin* of Nov. 22d says: Three slaves were arraigned before the Recorder yesterday for gambling in a coffee house at the corner of Benjamin and New Levee-sts., and ordered to receive twenty lashes each, when their masters shall call for them. The slave Peter, belonging to a Mr. Pepper, was ordered to receive ten lashes for carrying a concealed weapon and threatening W. J. Redwood. The slaves are making "progress," evidently, and seem disposed to acquire fashionable habits.

The people of Alabama are vigorously agitating in favor of a law exempting slaves from execution for debt. The object of the law is to enable every man to own and keep one or more slaves, and thereby fortify and strengthen the Institution, giving the poorer classes an interest in its eternal perpetuity.

Last Saturday (says the Louisville *Courier* of Nov. 24) a fugitive slave, belonging to Judge Fitch, of this State, was captured in Jackson County, Ind., and given over to his owner. There was with him at the time he was taken a white girl, who had induced him to make his escape that she might join herself for life to his dark fortune.

We find the following paragraph in the *Cincinnati Commercial* of the 14th ult.: "Slave stampedes in Kentucky are becoming alarmingly frequent. On the night before last, three more escaped by means of flatboat skiffs, across the river, this side of Maysville."

SLAVEHOLDING JUSTICE.—The Richmond, Va., Mail of Nov. 24th, gives the following as an item of news, with no apparent consciousness of the cruel injustice it records, or the disgrace such a fact attaches to the community where it occurred:—

A mulatto woman, named Ann Matthews, was brought before the Mayor, yesterday, charged with being free and remaining in the Commonwealth contrary to law. From the evidence before the Mayor, it appeared that she is the property of Edward Matthews, who hires her to Mr. Robt. Lumpkin, who has her at a slave jail for the last three and a half years. About five years ago she was permitted by her owner to visit Philadelphia, where she remained three or four months, and left there a child, when she returned to Virginia, which child, we inferred from remarks at the examination yesterday, she had been in the habit of visiting. Mr. Matthews still claims her as his servant, and has more than once threatened to sell her. The Mayor discharged her, while he informed her owner and hirer that he should instruct the Police of the city to regard her as a slave, and see that she should not be allowed the privileges of a free woman.

THE WEAKNESS OF SLAVERY.—A discussion has been going on for some time in Alabama, as to the propriety of exempting a certain number of slaves from forced sale under execution, and a law insuring some provisions of this character, it is thought, will be enacted at the ensuing Legislature of the State. Its object is evidently and avowedly to strengthen the system of Slavery, by increasing the number of slaveholders. It is in fact a bribe to men of small means to become personally interested in Slavery by investing their capital in a species of property which may be held in spite of creditors. It is, moreover, to be made beneficial to the State in another way, as the persons applying for the benefit of it are to pay a *bonus* of twenty-five dollars for every slave, not exceeding five, so exempted, and the fund so created is to be used for purposes of education. The whole scheme is an acknowledgement of the weakness of Slavery, as it is based upon the fact that there is a large class which is not interested in the perpetuation of the system, and whose support it is worth while to purchase.

SUMMARY.

In the winter of 1848, the Rev. Thomas Waring mysteriously disappeared near Elizabethtown, Ky., and was then and still believed by his relatives and friends to have been murdered. Some year or more before the death of Mr. W., he had effected an insurance on his life, in favor of his wife, in the Nautilus Mutual Life Insurance Co. of N. Y. for $5,000. The Company, it appears, refused to pay the insurance to his widow, alleging that he was not dead, but had absconded. Suit was entered, and the case was decided in favor of Mrs. W., for the full amount, with interest.

A dispatch dated Pittsburgh, Friday, Dec. 2, 1853, says: Yesterday seventy suits under the Small Note law against the Pennsylvania Railroad Co., six against the Citizens' Deposit Co., fourteen against the Alleghany Savings Fund, sixty-two against the Ohio and Pennsylvania Railroad Co., and thirteen against the Cleveland and Pittsburgh Railroad Co., were brought by Absalom Morris, late dry-goods merchant of this city, and two others, one a citizen of Ohio. The supposed object is to obtain half of the penalty, which will amount to a large sum.

The 'Prohibitionist' is the name of a new monthly quarto which the New York State Temperance Society propose to issue at Albany on the 1st of January next and of every month thereafter. It will be afforded at 50 cents per copy, fifty copies for $11, and one hundred copies for $20, and is intended to be distributed broadcast through the efforts of the friends of Temperance in the various localities. Address Wm. H. Burleigh, Cor. Secretary, or O. Scoville, Publishing Agent, Albany.

Further particulars of the blowing up of the propeller Independence, at Saut Ste. Marie, have reached us. The explosion was caused by the neglect to let off steam during a stoppage for the purpose of completing the raising of the anchor. Seven lives were lost in all, and it is miraculous that the sacrifice was not greater, when it is considered that the boat was blown to atoms, with the exception of 25 feet of the bow.

Laban Mercer, arrested in Wetzell Co., Va., for murder, on the testimony of a ghost, has been sent on for trial at the spring term of the Circuit Court. The popular sentiment is very strong against him in his neighborhood.

A second edition of the Siamese Twins has lately been issued in North Carolina. The *North Carolinian*, Nov. 26, says: "The twins are negro children, 28 months old, naturally joined together in a remarkable manner. Their spines seem to grow together near their lower termination, and to form one common bone. Above and below the point of juncture they are entirely separate. They are females, and are quite lively and intelligent. Each preserves a distinct identity of feeling and action." They are now on exhibition at Fayettville.

A dispatch dated Washington, Friday, Dec. 2, 1853, says:—I have private advices from the City of Mexico to the 17th ult., to the effect that letters received there from Tepic, dated Nov. 12, state that two hundred armed men from San Francisco had just landed from the brig Caroline, at the port of La Paz, Lower California, and had taken possession of the town, put the Commanding General in prison, and declared Lower California independent. They have a flag with two stars, which is supposed by my Mexican informant to mean Lower California and Sonora.

Mr. Thompson, one of the oldest shipmasters of New York, recently deceased, besides leaving ample provision for his family, bequeathed $2,500 to each of the following societies: The New York Asylum for Lying-in-women; the Association for the Relief of Respectable and Aged Females; the Marine Society of the City of New York; the Protestant Episcopal Church Missionary Society for Seamen in the City and port of New York; and the Mariners' Church in Roosevelt-st.

The Governor of South Carolina, in his Message, says that the funded debt of the State is $1,870,986; the assets, $5,175,542. The Governor recommends a subscription of three-quarters of a million to the Blue Ridge Railroad, and the establishment of an improved system of education, with Commissioners of Public Instruction. He desires that the U. S. Supreme Court shall settle the disputed boundary with Georgia. The Governor is much pleased with the behavior of England in the matter of the imprisonment of colored seamen.

Mrs. Ward, a respectable woman living in Ashley County, Arkansas, was, a few nights since, "informed by a spirit" that her left hand had offended her Maker, and that to make her peace she must part with it. Mrs. Ward immediately got out of bed, procured an axe, and cut off her hand at the wrist. She then awoke her husband, telling him what she had done and why she had done it.

The Sussex Register relates the case of James Moran, aged 25, who drank himself to death on the 25th ult. He was a brilliant young man, and served in the Mexican war. He had often made attempts to forsake the bottle, by signing the pledge and joining the Sons of Temperance; but he was unsuccessful, and, as a last resort, strongly desired the enactment of the Maine Law in the State.

A slave, once the property of Blennerhasset, is now living on the plantation of Capt. Scott, near Jefferson, Texas. He was on Blennerhasset Island when the militia were sent there to arrest his master, and he remembers the incident well. He describes Aaron Burr as being the finest gentleman he ever saw, and says "white women in these days can't come up to what Mrs. Blennerhasset was."

Capt. J. Everson has recently secured a patent for glass tubes to conduct water from wells and cisterns, which supersedes those made of lead, iron, or wood. It is a wonder that some enterprising Yankee had not thought of this a half century since, as it is one of the most simple though useful inventions of the day.

One of the four convicts who escaped from the Charlestown State Prison, Tuesday night, named Campbell, has been captured near Concord, having became wearied from travel. He was sick with consumption. On Wednesday night the four went to a house in Lexington, and compelled a woman to give them all the food she had.

The receipts of the Erie Railroad for November are $163,000 over the estimate made in the early part of the year, and nearly 45 per cent. larger than for the same month of last year. The figures are: November, 1853, $508,327 50; November, 1852, $348,838 89. Increase, $154,488 61.

A dispatch dated Whitehall, N. Y., Saturday, Dec. 3, 1853, says: Last night, near this place, a freight train of twenty-five cars ran over a cow, throwing the engine and several of the cars from the track. The engineer, Mr. McMullen, was killed, and two cars full of hogs pitched into the canal.

The Chicago *Tribune* of the 7th Nov., says it has received a telegraphic dispatch from Quincy, informing it that thirteen negroes, men, women and children, had left Marion County, Missouri, by the underground railroad, for parts unknown.

In Boston, on Friday, an Irishman performed the astonishing feat of falling from the roof of the new Opera House to the cellar, a distance of ninety feet, alighting among barrels and rubbish, without receiving any injury.

Judge Petit, of Indiana, has decided that the liquor law passed in that State last winter is unconstitutional, and has discharged those who had been arrested charged with breaking that law.

A young lady of Hancock County, Indiana, has recovered a verdict of $3,000 against a young man in a suit for slander. A twin sister of the lady some time since recovered $1,700 from the same man.

A man named Charles Clarke was arrested in Philadelphia on Monday, charged with counterfeiting, and upwards of $30,000 in spurious notes, plates, &c., were seized on his premises.

Mr. Delos Allen and Miss Eliza W. Degarmo, were recently married in Rochester, N. Y., by Rev. Miss Antoinette L. Brown. This is probably the first marriage ceremony ever performed by a woman in this country.

A verdict of $10,000 has been rendered in Orange Co., N. C., against Col. J. Douglass, a wealthy married man, for the seduction of Margaret Holman.

The Hon. C. G. Atherton, recently deceased, has left $8,000 to President Pierce, and the bulk of his property, upward of $150,000, to his wife and cousins.

Wm. Tinney has been convicted in the U. S. Circuit Court of North Carolina of embezzling letters from the Post-Office.

The editor of the *Rome Farmer* has established a peculiar tariff of charges for the publication of marriage notices. For a notice where the wife is a first rate one, $1 is charged, and from that down to nothing, just according to the estimate of the husband. In one week several notices were received, accompanied by one dollar, and only one with less. One fellow alone valued his wife at fifty cents.

A detachment of an exploring party, near Salt Lake, was attacked by a party of Indians, and eight of them killed, including Capt. Gunnison, and Mr. Kern, the topographical engineer, and Wm. Porter, the guide.

Capt. J. Everson, of Memphis, Tenn., has recently secured a patent for glass tubes to conduct water from wells and cisterns, which supersede those made of lead, iron or wood.

A female slave of Secretary Guthrie, while in Cincinnati, on the way to Washington, in charge of a clerk of the Secretary, last week, absconded, and has not since been heard of.

Rev. E. M. Rollo, of Sandlake, has been called to the Presbyterian church at Greenbush, Rensselaer county.

The ship Marathon, from Liverpool, which arrived at New York last week, lost 64 out of 522 emigrant passengers, by cholera.

The cholera is raging in New Orleans, and 129 persons died of it during the week ending Nov. 26th.

The notes of the Patchin Bank of Buffalo are redeemed at the Agency in Albany, at the usual rate for New York State money.

Madame Rachel, the French Actress, is to receive $80,000 for a six months' engagement in St. Petersburg.

An emigrant party of thirty persons, destined for Nebraska Territory, passed through Cincinnati, Dec. 1.

Chas. Dickens is on a walking excursion through Italy, sustaining health, and picking up facts for future use.

Lewis A. Emery, of Herkimer, N. Y., a medium, committed suicide last week.

New York Market—December 5, 1853.

Ashes—$5 56 for Pots and Pearls.

Flour and Meal—Flour, 6 87 a 6 49 for common to straight State, 6 94 a 7 06 for mixed to fancy Michigan and common to good Ohio. Rye Flour 5 00 for fine, 5 44 for superfine. Corn Meal 3 94 a 4 00 for Jersey.

Grain—Wheat 1 65 for white Ohio, 1 72 a 1 80 for white Genesee. Rye 1 00. Barley 82 a 87c. Oats 51 a 53c. for State and Western. Corn, 79 a 81c. for Southern and Western mixed.

Provisions—Pork, 10 00 for prime, 13 12 for mess. Beef, 5 00 a 5 62 for country prime, 8 50 a 11 00 for country mess. Dressed Hogs 6c. Lard 9½ a 10c. for old, 10 a 10½c. for new. Butter 10 a 13c. for Ohio, 16 a 19c. for State dairies, 20 a 23c. for Orange County. Cheese 7½ a 9¾c.

Hops—40c. for old, 53c. for new.

Lumber—15 00 a 15 50 for Eastern Spruce and Pine.

Lime—1 00 for common, 1 30 for lump.

MARRIED,

In this city, on Thursday, the 1st inst., by Eld. Thos. B. Brown, Mr. JOSEPH ELIAS MOSHER, of Plainfield, N. J., to Miss FRANCES SOPHIA LORING, of the former place.

At Bolivar, N. Y., Nov. 25th, by Eld. H. Cornwell, Mr. THOMAS CRANDALL to Miss MARY ANN BEERS, all of Bolivar.

DIED,

Of a paralytic affection, in Fall River, Mass., Nov. 23, 1853, at the residence of her son-in-law, Mr. Joseph Crandall, Mrs. AMIE TRUMAN, widow of the late Clark Truman, aged 81 years. The subject of this notice was formerly a resident of Hopkinton, R. I. She was generally esteemed and much lamented by all who knew her. In her last sickness, she gave full assurance to those who were with her, that she was well prepared for her change. Her remains were taken back to the place of her nativity and deposited in the 1st Hopkinton church yard, after her funeral had been attended by a very large congregation, on the Sabbath, Nov. 26th.

In Hopkinton, R. I., of consumption, on the 23d of November, Mr. WILLIAM EDWARDS, aged 32 years.

In Brookfield, N. Y., Nov. 27th, 1853, Mrs. MARY WITTER, widow of Samuel Witter, deceased, aged 80 years. She professed religion in early life, and by it being supported, was enabled to bear her last illness and suffering with patience, and to terminate her pilgrimage on earth in hope of immortality.

Near Norwalk, Ohio, Nov. 17, NATHAN BROWN, formerly of Leonardsville, N. Y., aged about 85 years.

LETTERS.

Dennis Saunders, Joshua Clarke, Dr. E. R. Maxson, J. E. Potter, E. D. Spicer, James Bailey, T. E. Babcock, J. M. Allen, R. M. Devens, Isaac Hale, H. W. Babcock, J. L. Spencer, Isaac West, Christian King, Joshua Hill.

RECEIPTS.

FOR THE SABBATH RECORDER:

John Davis, Shiloh, N. J.	$2 00	to vol. 10	No. 52
Reese Ayars "	2 00	10	52
Malachi Bonham "	2 00	10	52
George Bonham "	2 00	10	52
Thomas Ewing "	2 62	10	52
John T. Davis "	2 00	10	52
John S. Bacon "	2 00	10	52
George B. Davis "	2 00	10	52
Enoch J. Davis "	2 00	10	52
John Bright "	2 00	10	52
Micajah Ayars "	2 00	10	52
Elias Ayars "	2 00	10	52
Mrs. Mary H. Davis "	2 00	10	52
Clayton Ayars "	2 00	10	52
Seeley Tomlinson "	2 62	10	52
Nathan Tomlinson "	2 00	10	52
Hazard W. Burdick, Rockville, R. I.	2 00	10	52
Albert Wells "	4 00	10	52
Francis Burdick, Hopkinton, R. I.	2 00	10	52
Maxson Johnson, Ashaway, R. I.	2 00	10	52
N. H. Langworthy, Westerly, R. I.	2 00	10	52
Manoah Matterson, Osway, Pa.	5 00	9	52
Lyman Saunders, Farmington, Ill.	2 00	10	7
Edward W. Burdick "	2 00	11	25
Dr. E. R. Maxson, Adams Center	2 00	11	20
Peleg S. Clarke, Scott	2 00	10	52
Electa Jones, North Norwich	1 00	11	25
Alva Jones, Batavia	1 00	11	25
John D. Maxson, Montra, O.	2 00	11	13

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Russell Stillman	$1 00	D. D. Sheppard	$1 00
Enoch J. Davis	1 00	Phebe Ann Swinney	1 00
Amos Stillman	25		

WILLIAM M. ROGERS, Treasurer.

Prospectus of "The Independent."

THIS well-known and widely-circulated journal, conducted by Pastors of Congregational Churches in New York and vicinity, has nearly completed its fifth year.

In addition to the regular editorial corps, *Rev. G. B. Cheever, D.D.*, (C.,) *Rev. Henry Ward Beecher*, (*,) *Mrs. Harriet E. Beecher Stowe*, (H. E. B. S.,) *Rev. C. L. Brace*, (C. L.,) and "*Minnie Myrtle*," are stated contributors, engaged to write weekly, and will be assisted by most able Correspondents at home and abroad, who will do all in their power to make this journal an interesting RELIGIOUS and FAMILY PAPER. The Editors are in truth, "*independent*," having *full* and *sole control* of the columns of the paper.

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Any person wishing to subscribe, will please enclose in an envelope TWO DOLLARS, and address

PUBLISHER OF THE INDEPENDENT,
No. 10 Spruce-st, New York,

Prepaying postage, and money so sent will be considered at our risk. Subscriptions forwarded before the 1st of January next, will entitle subscribers to the remaining numbers of the present volume, free of charge.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT S REET, PAINFIELD, NEW JERSEY.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8½ A. M., 12 M., and 3¾ P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6¾ and 9½ A. M., 3½ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Maunch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 7 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M, for Delaware and all intermediate stations.

Way at 4 P. M. for Delaware and all intermediate stations.

Night Express at 5 P.M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 5 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

Great Western Mail Line.

SIXTY MILES DISTANCE SAVED by taking the MICHIGAN SOUTHERN and NORTHERN INDIANA RAILROAD.

Through tickets for Chicago, St. Louis, Milwaukie, Racine, Kenosha, Waukegan, and Sheboygan, by New York and Erie Railroad via Dunkirk, and Buffalo and New York City Railroad, People's Line of Steamboats, Hudson River Railroad via Buffalo, connecting at Buffalo with the splendid steamers

EMPIRE STATE, J. Wilson, Commander, Mondays and Thursdays.

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NORTHERN INDIANA, I. T. Pheatt, Commander, Tuesdays and Fridays.

Leaving Buffalo every evening. (Sundays excepted.)

These steamers are low-pressure, built expressly for the Lake trade, and for finish, speed, strength, and safety, have no superiors any where.

The connections with the Express Trains at Toledo and Monroe, for Chicago and St. Louis, are perfect, and can be relied upon.

Forty hours from New York to Chicago. Time and money saved by taking this line.

Passengers preferring it can take the Lake Shore Railroad to Toledo, the Michigan Southern and Northern Indiana Railroad to Chicago, thence by the Rock Island Railroad to La Salle, forming the only continuous Line of Railroad to the Illinois River.

For Through Tickets or Freight apply to
JOHN F. PORTER, Agent, 193 Broadway,
Cor. Dey-st., N. Y.

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PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. J. M. Lewis, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from Pier No. 2 N. R., first wharf above Battery-place, at 4 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the train which leaves Boston at 5½ P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other; being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers on arriving at Stonington proceed immediately per steamboat train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6.30 A. M.

The steamer PERRY leaves Providence for Newport at 9 A. M., and 6 P. M., daily, except Sundays.

For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office No. 10 Battery-place.

DeRuyter Institute.

Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.

Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.

J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Terms.

Tuition, which must be settled strictly in advance is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50
Extras.	
Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $1 00.

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, $2 50.

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

JAMES R. IRISH, President.
JASON B. WELLS, Secretary.

Miscellaneous.

Autumn Woods.

BY WILLIAM C. BRYANT.

Ere, in the northern gale,
The summer tresses of the trees are gone,
The woods of Autumn, all around our vale,
Have put their glory on.

The mountains that infold,
In their wide sweep, the colored landscape round,
Seem groups of giant kings, in purple and gold,
That guard the enchanted ground.

I roam the woods that crown
The upland, where the mingled splendors glow,
Where the gay company of trees look down
On the green fields below.

My steps are not alone
In these bright walks; the sweet south-west, at play,
Flies, rustling, where the painted leaves are strown
Along the winding way.

And far in heaven, the while,
The sun, that sends that gale to wander here,
Pours out on the fair earth his quiet smiles—
The sweetest of the year.

Where now the solemn shade,
Verdure and gloom where many branches meet;
So grateful, when the noon of summer made
The valleys sick with heat.

Let in through all the trees
Come the strange rays; the forest depths are bright;
Their sunny-colored foliage, in the breeze,
Twinkles, like beams of light.

The rivulet, late unseen,
Where bickering through the shrubs its waters run,
Shines with the image of its golden screen,
And glimmers of the sun.

But 'neath yon crimson tree
Lover to listening maid might breathe his flame,
Nor mark, within its roseate canopy,
Her blush of maiden shame.

O, Autumn! why so soon
Depart the hues that made thy forest glad;
Thy gentle wind and thy fair sunny noon,
And leave thee wild and sad!

Ah! 'twere a lot too blessed
Forever in thy colored shades to stray;
Amid the kisses of the soft south-west
To rove and dream for aye;

And leave the vain low strife
That makes men mad—the tug for wealth and power,
The passions and the cares that wither life,
And waste its little hour.

White-washing Extraordinary.

The Rev. James Williams, the well-known philanthropic missionary, so long resident in the South Sea Islands, taught the natives how to manufacture lime from the coral of their shores. The powerful effect it produced upon them, and the extraordinary uses to which they applied it, he thus facetiously describes:

'After having laughed at the process of burning, which they believed to be to cook the coral for their food, what was their astonishment, when, in the morning, they found his cottage glittering in the rising sun white as snow—they danced, they sang, they shouted and screamed with joy. The whole island was in commotion, given up to wonder and curiosity, and the laughable scenes which ensued after they had obtained possession of the brush and tub, baffle description. The *bon ton* immediately voted it a cosmetic and kalydor, and superlatively happy did many a swarthy coquette consider herself, could she but enhance her charms by a dab of the white brush. And now party spirit ran high, as it will do in more civilized countries, as to who was, or who was not, best entitled to preference. One party urged their superior rank; one had got the brush and were determined at all events to keep it; and a third tried to overturn the whole, that they might obtain some of the sweepings. They did not even scruple to rob each other of the little share that some had been so happy as to secure. But some new lime was prepared, and in a week, not a hut, a domestic utensil, a war club, or a garment, but what was white as snow—not an inhabitant but had a skin painted with the most grotesque figures—not a pig but was similarly whitened—and even mothers might be seen in every direction, capering with extravagant gestures, and yelling with delight at the superior beauty of their white-washed infants.'

The Chinese Emperor and the Pretender.

It is a singular circumstance, that the two principal competitors in this tremendous struggle are two young men scarcely past their boyhood. The emperor Hienfoung is but twenty-two. He is of middling stature, and his limbs bear evidence to his aptness for physical exercises; he is slender and muscular. His physiognomy, which indicates resolution, is chiefly characterized by a very high forehead, and by the obliquity of his vision. His cheek bones are very prominent, and the space between his eyes is wide and flat like the brow of a buffalo. His character is marked by firmness and credulity. In the midst of luxury and effeminacy, he affects severe manners, and notwithstanding his youth, he is already married. The empress is a Tartar princess, with large feet, who has none of the daintiness and delicate graces of the small-footed ladies of China. The emperor loves to see her indulge in the violent exercises that amuse the women of her nation, and she often canters at his side through the immense gardens of the palace.

The chief of the insurrection, Tiente, is twenty-three, but study and vigils have prematurely aged him. He is grave and melancholy, and lives in great retirement, communicating with those around him only to give his orders. His face wears an expression of gentleness, but that gentleness peculiar to certain ascetics, which does not exclude the idea of firmness, or a kind of obstinacy often found in credulous natures. His complexion is that of the Chinese of the Southern provinces—a sort of saffron. He is taller than Hienfoung, but he appears less robust. Both have felt the influence of their education, and the moral is reflected in the physical formation. The young emperor, active, daring, with a bold glance, commands with haughtiness, and wishes to be blindly obeyed. Tiente, on the contrary, has an impassable gaze, that seems to lift, one by one, the folds that envelop the human soul, and plunge into its depths. He commands rather by suggestion than by direct dictation; in a word, he has the silent reserve of a man who has reflected much before disclosing his projects to any one. As to his general appearance, a Chinese gives the following description of the pretender's entrance into one of the numerous towns taken by his troops: "The new emperor's train reminded me of the scenes represented at our theatres and the pieces in which we see the heroes of ancient times who lived before we submitted to the yoke of the Tartars. The persons who surrounded Tiente had cut off their tails, let the whole of their hair grow, and instead of the *chang*, buttoned at the side, they wore tunics open in front. None of the officers wore on their right thumb the *pan tche*, that archer's ring which our mandarins display with so much ostentation. The emperor was in a magnificent palanquin, enveloped in yellow satin curtains, and carried by sixteen officers. After Tiente's palanquin came that of his preceptor, borne upon the shoulders of eight coolies; then came his thirty wives in painted and gilded chairs, and a multitude of servants and soldiers in beautiful order."

Village and Country Life in France.

In this ride from north to south we had a fine opportunity of seeing the country portions of France. In the main, the face of the country is very level, and is well cultivated. The people live in villages; and neither horses nor cattle are seen dispersed over the country as in Britain or with us. If now and then you see a cow feeding by the way side, it has always an attendant to keep it within bounds. There are no fences to be seen any where, and lines of trees running for miles without deviating from a straight line, constantly present themselves, till the eye is weary of seeing them. Where nothing richer can grow, the vine is sure to be planted. The hills are all vine clad, and are often prettily terraced for its cultivation. The vines are planted about as far apart as our hills of corn; the old stump seemed only a foot or two high; and the branches from the stump are only permitted to grow four or five feet long. Thus the strength of the tree is thrown into the fruit, instead of being permitted to expend itself in the production of long branches and many leaves. Vineyards thus cultivated were every where to be seen. They ran up the sides of the most steep acclivities, and capped the summits of the highest hills. Because they can stick a vine anywhere, the entire surface of the country is producing something.

The villages through which we pass present a very strong contrast to our American villages. The streets are so narrow as often to render it impossible for two carriages to pass each other. The houses are built directly on the street, without door-yard or pavement in front. Sometimes the horses are eating on the first floor, while you are eating on the second. And the air of neatness, cleanliness and comfort which is worn by our best American villages is generally absent from those of France.

The peasantry also seemed uncultivated, and of a low state of civilization. Women were every where working in the fields, and were doing all kinds of manual labor. And all along the canal, on the borders of which we traveled many miles, men were drawing the boat. The women seemed to be doing the work of men, and men the work of horses. In countries which support large standing armies, the men are needed for armies, for the deadly breach, as food for the cannon; and hence, the cultivation of the country must, of necessity, devolve upon women, if it is done at all; we have seen men directing gangs of women in the field, as it is said drivers superintend gangs of negroes on some of our southern plantations. When there, France was a republic; and yet soldiers were met every where. The people willed a republic, and legions of armed men were needed to induce the people to respect it! What a riddle are the French people.

Building in the Scotch Highlands.

The manners and customs of the Highlanders in the neighborhood of the Queen's residence are, we need hardly say, most peculiar; but their obstinate adherence to the "old way" of doing everything, is their most remarkable feature. They build now precisely in the same way they built in the time of Wallace. If they are to construct an edifice in the present day, they utterly disdain the erection of anything like a scaffolding, and reject with contempt the use of ropes, pulleys, blocks, the windlass or the crane, and, in short, any of the modern appliances which science has devised for the saving of labor. It will scarcely be credited by our readers, that her Majesty's new castle at Balmoral is being built at this moment in the manner we describe. Scaffolding there is none. Every square piece of granite is carried singly on a Highlander's back, up a narrow, zigzag platform, supported on tressels, and is deposited by him where it is to be placed. If a large block for the foundation is to be conveyed from the quarry, stout poles are placed under it, and, with four Highlanders on each side, it is carried to its destination. A wagon, with a team of horses, is a thing unknown; but it is astonishing the weights the men can transport. The pieces of granite are from two to three feet long, and proportionately thick; one of these is placed between the man's shoulders, which are protected by coarse, thick sackcloth, and, with his hands behind him, supporting the weight, he bends forward, and moves up the narrow inclined plane with an ease and celerity which are perfectly marvelous. In this primitive way, her Majesty's new castle at Balmoral is now being built, but, at the same time, we are bound to admit that it will be a most beautiful edifice.

The Preservation of Eggs for Winter Use.

The great secret, then, of preserving eggs, is to keep the interior in an unaltered state. This is best done by lime-water, in which a little common salt is infused. This constitutes a fluid perfectly indestructible by air, and one that is so allied to the nature of the shell as not to be absorbed by it, or through it into the interior of the egg. On the other hand, salt or lime in a dry state will act on the moisture of the egg, as will strong ashes. This plan, also, will save more eggs in a given space than any other. It will also admit of keeping them in cellars ever so damp, and I had almost said ever so foul, since nothing will be likely to act on the lime-water. As eggs are very nearly of the specific gravity of water, I have little doubt that eggs barreled up tightly in lime-water could be transported quite as safely as pork.

Lime-water may be made in the most careless manner. Seven hundred pounds of water will dissolve about one pound of lime. A pint of lime, therefore, thrown into a barrel of water, is enough, while ten times as much can do no hurt, and will not alter the strength of it. The salt, which I do not deem very important, should be used in small quantities, say a quart to a barrel. All are aware that a very large quantity of salt may be dissolved in water. Brine strong enough for pork would undoubtedly hurt eggs.

Having made your lime-water—in barrels if you are a merchant, and in a stone pot if you are a small house-holder—drop your eggs on the top of the water, and they will settle down safely. It is probably important that no bad eggs go in, as it is supposed by some that it would injure others. To test your eggs, put them in clean water; reject all that rise. A better remedy is to look at them through a tube—say a roll of paper—by daylight, or between your eye and a candle by night. If the eggs are fresh, they will in either case look transparent. If they are a little injured, they will look darkish; if they are much injured, they will look entirely dark.

Eggs put up in this manner will keep I cannot tell how long, but until they are much more plenty and cheaper than at present—quite long enough.

Leached ashes, well dried, and even grain, have kept eggs very well, in my experience, but no method is so obvious and cheap as the lime-water. As lime absorbs carbonic acid slowly, and thus becomes insoluble, so almost any lime, even though it has been slacked for months, will answer the purpose. Lime-water permitted to stand still, will immediately become covered with a transparent film. This is the lime of the water uniting with the carbonic acid of the atmosphere, and returning to the state of limestone, and does not hurt the eggs. [Country Gentleman.

Value of Leaves.

Payen and Boussingault give analyses of leaves from several different trees. Taking the average of all their analyses, leaves contain 1.13 per cent. of nitrogen, while farm yard dung contains only 0.41 per cent. In all vegetable or animal substances that will decompose readily, their true manurial value is in direct proportion to the amount of nitrogen they contain. Hence, *leaves are worth three times as much as common barn-yard manure.*

But we need not dwell on the theoretical value of leaves. Every gardener knows, from observation and experience, that nothing makes such a valuable compost as the leaves and other rubbish of the orchard and garden. This is owing partly to their chemical composition, and partly to their absorbent properties. Their porosity is so great that they will condense and retain large quantities of ammoniacal gas, and thus prevent its escape from the decomposing compost.

Every fruit grower and gardener, not to say every farmer, should rake up all the leaves on his premises and make them into a compost with seedless weeds and manure, covering the heap with a coat of loamy soil, and saturating it, during winter, with soap suds, &c., from the house. In the spring he will have spit manure of great value for garden crops.

Slaves in Russia.

Of the fifty-three and a half millions of people which Russia contained in 1842, not less than forty-two millions were slaves; of these, fifteen millions were slaves of the Crown, or the Emperor! The Russian slaves have no legal rights; in that they are no better than the negroes of the Southern States. The Russian people are not only slaves to their nobles, but they are slaves to the soil. The land of Russia is valueless of itself; its value consists in the human property belonging to it, and from which the nobles derive their chief revenue. Practically, the private serf of Russia—and there are above forty millions of such—is, life and limb, at the disposal of its owner, as completely as slaves have ever been in any country, he can be sold and hired out as a beast of burden. The law, it is true, now wills that a certain portion of the land must be sold with him; but the land in Russia is, as we have said, of mere nominal value. The master may remove one or all of his slaves for life from one estate to another, though thousands of miles apart. In purchasing a slave, he has only to go through the formality of receiving from the former owner a few acres with him, of which he soon forgets the possession, and from which he may remove the slave, separating him forever from his wife and children, and dooming him to perpetual banishment from his home.

The Russian slaves, male or female, cannot marry without the permission of their owner; and, as in the case of negroes in the Southern States, there are no purposes, even the most infamous, to which the female slave is not liable to be devoted, and frequently applied. The master may at any time send his male slave to Siberia, or for a soldier—and some he must constantly choose for this service. The owner may flog his slave to death, but the law only permits him to be fined. The law forbids any court to receive the evidence of the slave against his master. By a royal ukase issued by the monster Catharine, and since confirmed by Nicholas, if a serf makes any complaint to his superior against his lord, "he shall be amenable to the punishment which the laws award,"—that is, to the punishment of death! But there is no law in Russia except the despotic will of the head slave owner. Puschkin, the Russian writer, emphatically observes, "There is no law in Russia; the law is nailed to a stake, and that steak wears the crown."

A Beautiful Picture.

The man who stands upon his own soil, who feels that by the laws of the land in which he lives—by the laws of civilized nations—he is the rightful and exclusive owner of the land which he tills, is by the constitution of our nature under a wholesome influence not easily imbibed from any other source. He feels, other things being equal, more strongly than another the character of a man as lord of the inanimate world. Of this great and wonderful sphere, which, fashioned by the hand of God, and upheld by his power, is rolling thro' the heavens, a part is his—his from the center sky. It is the space on which the generation before moved in its round of duties, and he feels himself connected by a visible link with those who follow him, and to whom he is to transmit a home. Perhaps his farm has come down to him from his fathers. They have gone to their last home! but he can trace their footsteps over the scenes of his daily labors. The roof that shelters him was reared by those to whom he owes his being. Some interesting domestic tradition is connected with every enclosure. The favorite fruit tree was planted by his father's hand. He sported in boyhood beside the brook which still winds through the meadow. Through the field lies the path to the village school of earlier days. He still hears from his window the voice of the Sabbath bell which called his father to the house of God; and near at hand is the spot where his parents laid down to rest, and where, when his time has come, he shall be laid by his children. These are the feelings of the owners of the soil. Words cannot paint them, gold cannot buy them; they flow out of the deepest fountains of the heart, they are the life-springs of a fresh, healthy, and generous national character. [Edward Everett.

Self-made Men.

"If you are to be an exception," said Mr. Crabbe to his young friend, "you will be the first in all my observation and experience. You may take the whole population of Maryland, and select from it the fifty men who are most distinguished for talent, or any description of public usefulness, and I will answer for it, they are all, every one of them, men who began the world without a dollar. Look into the public councils of the nation, and who are they who take the lead there? They are men who made their own fortunes—self-made men, who began with nothing. The rule is universal. It pervades our courts, State and Federal, from the highest to the lowest. It is true of all the professions. It is so now; it has been so at any time since I have known the public men of this State or the Nation; and it will be so while our present institutions continue. You must throw a man on his own resources to bring him out. The struggle which is to result in eminence is too arduous, and must be continued too long, to be encountered and maintained voluntarily, or unless as a matter of life and death. He who has fortune to fall back upon will soon slacken from his efforts, and finally retire from the competition. With me it is a question whether it is desirable that a parent should be able to leave his son any property at all. You will have a large fortune, and I am sorry for it, as it will be the spoiling of a good lawyer. These are my deliberate sentiments, and I shall be rejoiced to find, in your instance, I shall have been mistaken.

American State Papers.

The London *News* pays the following handsome compliment to American statesmanship:

"From the time of Alexander Hamilton to that of Edward Everett, the reports and correspondence sent out by Congressional Committees and heads of departments have been of such singular merit as to fix the attention of society in Europe, wherever the English language is familiarly read. The wonder is less, to persons familiar with the structure and workings of the American Government, than to those who know only European ways. The statesmen at Washington are usually educated gentlemen and men of business at once—usually professional men, who yet have had occasion, in the course of their lives, to do with their own hands much of the real business of life; and there is nothing like that sort of experience, when combined with a liberal education, for enabling men to take and express sound and clear views of political subjects. Webster used to say that he did business all the better for having taken his father's horse to water, before he went to college; and Clay boasted of his manual toils as one of the chief preparations of his statesmanship. Chosen from among the people, the great officers of Government know how to address the popular mind, and the popular mind in America, when dispassionate, is a mind of high order."

IMPROVEMENTS IN THE PRINTING PRESS.—*The Paterson* (N. J.) *Guardian* describes an important improvement of the press, recently invented by Mr. D. Baldwin, of Godwinville, called the Press Feeder, and designed to supply the press with blank sheets. The model is a self-operative one, and takes up one sheet at a time, at the surprising rate of 7,000 per hour. The manner of taking hold of the paper is truly ingenious, and works with the greatest simplicity. The apparatus consists of a horizontal tube, to which are joined several small vertical ones; the whole, thus arranged, are given reciprocating motion from the pile of paper to the main cylinder of the press. Connected with these tubes is an air-pump to exhaust them of the air they contain. As the tubes are made to pass over the pile of paper, the pump in its turn exhausts the main tube, and the air immediately rushing in at the lower end of the smaller tubes to supply the vacuum thus formed, draws with it the top sheet of the pile, which, by the external pressure of the atmosphere, is held permanently against the face of the small vertical tubes. The sheet, thus secured, is drawn forward to the cylinder, when the pump is reversed and the sheet of paper is discharged where it receives the impression. The tubes immediately return to their former position for another sheet, and in succession till the whole pile of paper is worked off. This invention bids fair to dispense with a large amount of manual labor, and strongly recommends itself, from great simplicity and certainty in its working parts.

NEW RAILROAD BRAKE.—Capt. Sylvanus Bennet exhibited on Saturday afternoon, Nov. 26, at Woodruff's office, No. 63 Wall-street, New York, a working model of a new plan for stopping cars, operating without brakemen, and wholly at the will of the Engineer, by which the brakes can be applied to every wheel in the same space of time now required to send the alarm to brakemen on the cars by the whistle. Capt. Bennet thinks that he can stop a heavy train of cars going at the rate of twenty-five miles an hour in a space of about one hundred feet; and going at forty miles an hour, in a space of three hundred feet. The principle is very simple. The brakes are applied to the whole train by merely stopping the engine, or by turning the little hand-wheel on the end of any one car. Two cars butting together by any cause will apply the brakes to both. A rod which is coupled with the cars runs under the whole train, which, being shoved back, drives a wedge under the arm of the brake levers, which close a band upon the outer edge of the wheel two-thirds of its circumference. The act of starting the engine relieves the brakes of all the cars instantly. There is also a very simple arrangement for throwing the brakes out of gear when it is necessary to back, still leaving them to be applied by hand just as well with that motion as a forward one. Upon horse cars it can be so arranged that the stopping of the team will put the brakes hard down in an instant.

CAUSES OF CRIME.—Of 240 convicts confined in the Tennessee Penitentiary, 38 were temperate before sentence, and 202 intemperate; and 127 were drunk when they committed crime. There are 43 whose fathers were temperate, 197 whose fathers were intemperate, of whom 72 were common drunkards. There are three who have had a classical education, seven of a common English education, 105 who can read and write, 62 who can read only, and 63 who can neither read nor write. These statistics show clearly that intemperance and the want of education are the two most fruitful sources of crime.

HOW TO WEAR SPECTACLES.—The following is copied from a 'Treatise on the Eye,' by Mr. West, an eminent optician:—

"In the proper use of spectacles, there is no circumstance of more importance than their position on the head. They should be worn so that the glasses may come as close to the eyes as possible, without touching the eyelashes. They should also be placed so that the glasses may be parallel to the paper when the head is in an easy position. To accomplish this, let the sides of the spectacles bear on the head about midway between the top of it and the ear; the eyes will then look directly through the glasses to the paper, and make the most advantageous use of them, instead of looking obliquely through them to the paper, as spectacles are usually worn, with their bows in contact with the ear in which position they produce a distorted image on the retina. The sides of the spectacles should also be placed at an equal height upon the head."

NOW AND THEN.—In 1741 a Boston newspaper contained the following advertisement:

"To be sold by the printer of this paper, the very best Negro Woman in this town, who has had the small pox and the measles; is as hearty as a horse, as brisk as a bird, and will work like a beaver.

"To be sold by the printer of this paper, a Negro Man, about 30 years old, who can do both town and country business very well, but will suit the country best, where they have not so many dram-shops as we have in Boston. He has worked at the printing business 15 or 16 years; can handle axe, saw, spade, hoe, or other implement of industry, as well as most men, and values himself and is valued by others, for his skill in cookery."

Times have changed. The "Old Bay State" has long since abjured the sin of slavery. Boston has become the hot-bed of abolitionism.

MASSACHUSETTS OXEN.—At the Western Hampden Agricultural Fair, there were 50 yoke of Oxen exhibited, the average weight of which was 3,594 pounds to the pair. The following figures show the separate weights of pairs: Daniel Munson, 4,600, 4,290, 3,800, 3,450, 3,120; Seth Bush, 4,500, 4,090, 3,840, 3,740, 3,620, 3,420; George Taylor, 4,190, 3,990; Charles Fowler, 4,000, 3,880, 3,880, 3,690, 3,530, 3,200; William Noble, 3,800, 3,450, 3,770, 3,070; Hezekiah Taylor, 3,690, 3,660, 3,160, 3,540, 3,350, 3,040; Luke Bush, 3,850, 3,190; George H. Mosely, 3,780, 3,610, 3,440; Elijah Owen, 3,450, 3,450, 3,400, 3,230; Wm. Squier, 3,350; Roswell King, 3,230; Town of Westfield, 3,280; Elijah Sibley, 4,000, West Springfield; Abner Moore, 3,800, 3,590, 3,190, Montgomery; Oliver Moore, 3,380, 3,180, do.; Moses Moore, 3,300, do.; Wm. Herrick, 3,280, do.; O. Moore, 3,230, do. One pair not embraced in the above, by Mr. Luke Bush, estimated at 5,500 pounds.

THE SWEARING ROOM.—The *Baltimore Sun* says: "A day or two since, a genteelly dressed man, and having all the appearance of a gentleman, walked into the bar-room of one of our most respectable hotels, and perhaps by way of showing his consequence, strutted about the room, asking questions, and interlarding his language with any amount of oaths, especially annoying to the landlord and several other persons present. The landlord at last went to him, and quietly calling him aside, told him that the language he was using was exceedingly disagreeable in that place; further, that there was a private room, particularly fitted up, which was called the "swearing room," and if he would only go there he might swear to his heart's content. The stranger took the rebuke kindly, and no more swearing was heard from his lips at that time."

VARIETY.

Since the discovery of gold in California six hundred ships have gone round Cape Horn into the Pacific, which have not returned. Some were broken up at San Francisco, and some found employment in the Pacific. The abstraction of this large fleet from the Atlantic Ocean, is one of the causes of the activity which has prevailed in ship yards during the last few years.

In connection with the death of Arago, it has been noted as a singular fact, that not a single member of the Provisional Government was present at the funeral of their colleague. Lamartine, Dupont and Garnier Pages were absent from Paris; Ledru Rollin, Louis Blanc and Flocon are in exile; Alberti is in a political prison, and Marrast is dead.

It is stated that the number upon whom the title of D.D. has been conferred by the American Colleges this past year, is ninety-eight, Bishop Davis, of South Carolina, having received it from two different sources. The number blessed with the LL. D. is fifty-one, President Pierce, Governor Clifford of Massachusetts, and Judge Campbell of the Supreme Court, being thrice blessed.

The proprietors of the Cumberland Iron Works, on Cumberland River, Tennessee, have engaged the services of twenty Chinese coolies, as iron workers. They are expected to arrive shortly at Cincinnati, from whence they will be forwarded to their destination. It is said that the Chinese are very expert in working iron.

If we work on marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble to the dust. But if we work upon immortal minds—if we imbue them with high principles, with the fear of God and of their fellow-men, we engrave on those tablets something which no time can efface, but which will brighten to all eternity.

London extends over an area of seventy-eight thousand and twenty-nine acres, or one hundred and twenty-two square miles; and the number of its inhabitants, rapidly increasing, was two millions three hundred and sixty-two thousand two hundred and thirty-six, on the day of the last census.

Harmless mirth is the best cordial against the consumption of the spirits; wherefore, jesting is not unlawful, if it trespasseth not in quantity, quality, or season.

There's a secret drawer in every heart, as there is in every desk, if we only knew how to touch the spring of it.

The nerve that never relaxes, the eye that never blanches, the thought that never wanders—these are the masters of victory.

Cromwell did not "wait to strike till the iron was hot, *but made it hot by striking.*" A lesson of perseverance.

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address,

A. MENEELY'S SONS, West Troy, N. Y.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

THE PRESIDENT'S MESSAGE.

Fellow-citizens of the Senate and of the House of Representatives:—

The interest with which the people of the Republic anticipate the assembling of Congress, and the fulfillment, on that occasion, of the duty imposed upon a new President, is one of the best evidences of their capacity to realize the hopes of the founders of a political system, at once complex and symmetrical. While the different branches of the Government are, to a certain extent, independent of each other, the duties of all, alike, have direct reference to the source of power. Fortunately, under this system, no man is so high, and none so humble, in the scale of public station, as to escape from the scrutiny, or to be exempt from the responsibility, which all official functions imply.

Upon the justice and intelligence of the masses, in a Government thus organized, is the sole reliance of the Confederacy, and the only security for honest and earnest devotion to its interests, against the usurpations and encroachments of power on one hand, and the assaults of personal ambition on the other.

The interest, of which I have spoken, is inseparable from an inquiring, self-governing community, but stimulated, doubtless, at the present time, by the unsettled condition of our relations with several foreign powers; by the new obligations resulting from a sudden extension of the field of enterprise; by the spirit with which that field has been entered, and the amazing energy with which its resources for meeting the demands of humanity have been developed.

Although disease, assuming at one time the characteristics of a wide-spread and devastating pestilence, has left its sad traces upon some portions of our country, we have still the most abundant cause for reverent thankfulness to God for an accumulation of signal mercies showered upon us as a Nation. It is well that a consciousness of rapid advancement and increasing strength be habitually associated with an abiding sense of dependence upon Him who holds in his hands the destiny of men and of Nations.

Recognizing the wisdom of the broad principle of absolute religious toleration proclaimed in our fundamental law, and rejoicing in the benign influence which it has exerted upon our social and political condition, I should shrink from a clear duty, did I fail to express my deepest conviction, that we can place no secure reliance upon any apparent progress, if it be not sustained by national integrity, resting upon the great truths affirmed and illustrated by Divine Revelation. In the midst of our sorrow for the afflicted and suffering, it has been consoling to see how promptly disaster made true neighbors of districts and cities separated widely from each other, and cheering to watch the strength of that common bond of brotherhood, which unites all hearts, in all parts of this Union, when dangers threatens from abroad, or calamity impends over us at home.

Our diplomatic relations with foreign powers have undergone no essential change since the adjournment of the last Congress. With some of them questions of a disturbing character are still pending, but there are good reasons to believe that these may all be amicably adjusted.

For some years past, Great Britain has so construed the first article of the Convention of the 20th of April, 1818, in regard to the fisheries on the north-eastern coast, as to exclude our citizens from some of the fishing grounds, to which they freely resorted for nearly a quarter of a century subsequent to the date of that treaty. The United States have never acquiesced in this construction, but have always claimed for their fishermen all the rights which they had so long enjoyed without molestation. With a view to remove all difficulties on the subject, to extend the rights of our fishermen beyond the limits fixed by the Convention of 1818, and to regulate trade between the United States and the British North American Provinces, a negotiation has been opened, with a fair prospect of a favorable result. To protect our fishermen in the enjoyment of their rights, and prevent collision between them and British fishermen, I deemed it expedient to station a naval force in that quarter during the fishing season.

Embarrassing questions have also arisen between the two Governments in regard to Central America. Great Britain has proposed to settle them by an amicable arrangement, and our Minister at London is instructed to enter into negotiations on that subject.

A Commission for adjusting the claims of our citizens against Great Britain, and those of British subjects against the United States, organized under the Convention of the 8th of February last, is now sitting in London for the transaction of business.

It is in many respects desirable that the boundary line between the United States and the British Provinces in the north-west, as designated in the Convention of the 15th of June, 1846, and especially that part which separates the Territory of Washington from the British possessions on the north, should be traced and marked. I therefore present the subject to your notice.

With France our relations continue on the most friendly footing. The extensive commerce between the United States and that country, might, it is conceived, be released from some unnecessary restrictions, to the mutual advantage of both parties. With a view to this object, some progress has been made in negotiating a treaty of commerce and navigation.

Independently of our valuable trade with Spain, we have important political relations with her, growing out of our neighborhood to the islands of Cuba and Porto Rico. I am happy to announce, that since the last Congress no attempts have been made, by unauthorized expeditions within the United States, against either of these Colonies. Should any movement be manifested within our limits, all the means at my command will be vigorously exerted to repress it. Several annoying occurrences have taken place at Havana, or in the vicinity of the island of Cuba, between our citizens and the Spanish authorities. Considering the proximity of that island to our shores—lying as it does, in the track of trade between some of our principal cities —and the suspicious vigilance with which foreign intercourse, particularly that with the United States, is there guarded, a repetition of such occurrences may well be apprehended. As no diplomatic intercourse is allowed between our Consul at Havana and the Captain-General of Cuba, ready explanations cannot be made, or prompt redress afforded, where injury has resulted. All complaint on the part of our citizens, under the present arrangement, must be, in the first place, presented to this Government, and then referred to Spain. Spain again refers it to her local authorities in Cuba for investigation, and postpones an answer till she has heard from those authorities. To avoid these irritating and vexatious delays, a proposition has been made to provide for a direct appeal for redress to the Captain-General by our Consul, in behalf of our injured fellow-citizens. Hitherto, the Government of Spain has declined to enter into any such arrangement. This course on her part is deeply regretted; for, without some arrangement of this kind, the good understanding between the two countries may be exposed to occasional interruption. Our Minister at Madrid is instructed to renew the proposition, and to press it again upon the consideration of her Catholic Majesty's Government.

For several years Spain has been calling the attention of this Government to a claim for losses, by some of her subjects, in the case of the schooner Amistad. This claim is believed to rest on the obligations imposed by our existing treaty with that country. Its justice was admitted, in our diplomatic correspondence with the Spanish Government, as early as March, 1847; and one of my predecessors, in his annual Message of that year, recommended that provision should be made for its payment. In January last it was again submitted to Congress by the Executive. It has received a favorable consideration by Committees of both branches, but as yet there has been no final action upon it. I conceive that good faith requires its prompt adjustment, and I present it to your early and favorable consideration.

Martin Koszta, a Hungarian by birth, came to this country in 1850, and declared his intention, in due form of law, to become a citizen of the United States. After remaining here nearly two years, he visited Turkey. While at Smyrna, he was forcibly seized, taken on board an Austrian brig of war, then lying in the harbor of that place, and there confined in irons, with the avowed design to take him into the dominions of Austria. Our Consul at Smyrna and Legation at Constantinople interposed for his release, but their efforts were ineffectual. While thus imprisoned, Commander Ingraham, with the United States ship of war St. Louis, arrived at Smyrna, and, after inquiring into the circumstances of the case, came to the conclusion that Koszta was entitled to the protection of this Government, and took energetic and prompt measures for his release. Under an arrangement between the agents of the United States and of Austria, he was transferred to the custody of the French Consul-General, at Smyrna, there to remain until he should be disposed of by the mutual agreement of the Consuls of the respective Governments at that place. Pursuant to that agreement he has been released and is now in the United States. The Emperor of Austria has made the conduct of our officers who took part in this transaction a subject of grave complaint. Regarding Koszta as still his subject, and claiming a right to seize him within the limits of the Turkish Empire, he has demanded of this Government its consent to the surrender of the prisoner, a disavowal of the acts of its agents, and satisfaction for the alledged outrage. After a careful consideration of the case, I came to the conclusion that Koszta was seized without legal authority at Smyrna; that he was wrongfully detained on board of the Austrian brig of war; that, at the time of his seizure, he was clothed with the nationality of the United States; and that the acts of our officers, under the circumstances of the case, were justifiable, and their conduct has been fully approved by me, and a compliance with the several demands of the Emperor of Austra has been declined.

For a more full account of this transaction and my views in regard to it, I refer to the correspondence between the Chargé d'Affaires of Austria and the Secretary of State, which is herewith transmitted. The principles and policy, therein maintained on the part of the United States, will, whenever a proper occasion occurs, be applied and enforced.

The condition of China, at this time, renders it probable that some important changes will occur in that vast Empire, which will lead to a more unrestricted intercourse with it. The Commissioner to that country, who has been recently appointed, is instructed to avail himself of all occasions to open and extend our commercial relations, not only with the Empire of China, but with other Asiatic nations.

In 1852, an expedition was sent to Japan, under the command of Commodore Perry, for the purpose of opening commercial intercourse with that Island. Intelligence has been received of his arrival there, and of his having made known to the Emperor of Japan the object of his visit; but it is not yet ascertained how far the Emperor will be disposed to abandon his restrictive policy, and open that populous country to a commercial intercourse with the United States.

It has been my earnest desire to maintain friendly intercourse with the Governments upon this continent, and to aid them in preserving good understanding among themselves. With Mexico, a dispute has arisen as to the true boundary line between our territory of New Mexico and the Mexican State of Chihuahua. A former Commissioner of the United States, employed in running that line pursuant to the treaty of Guadalupe Hidalgo, made a serious mistake in determining the initial point on the Rio Grande; but, inasmuch as his decision was clearly a departure from the directions for tracing the boundary contained in that treaty, and was not concurred in by a surveyor appointed on the part of the United States, whose concurrence was necessary to give validity to that decision, this Government is not concluded thereby; but that of Mexico takes a different view of the subject.

There are also other questions of considerable magnitude pending between the two Republics. Our Minister in Mexico has ample instructions to adjust them. Negotiations have been opened, but sufficient progress has not been made therein to enable me to speak of the probable result. Impressed with the importance of maintaining amicable relations with that Republic, and yielding with liberality to her just claims, it is resonable to expect that an arrangement mutually satisfactory to both countries may be concluded, and a lasting friendship between them confirmed and perpetuated.

Congress having provided for a full mission to the States of Central America, a minister was sent thither in July last. As yet he has had time to visit only one of these States, (Nicaragua,) where he was received in the most friendly manner. It is hoped that his presence and good offices will have a benign effect in composing the dissensions which prevail among them, and in establishing still more intimate and friendly relations between them respectively, and between each of them and the United States.

Considering the vast regions of this continent, and the number of States which would be made accessible by the free navigation of the river Amazon, particular attention has been given to the subject. Brazil, through whose territories it passes into the ocean, has hitherto persisted in a policy so restrictive, in regard to the use of this river, as to obstruct, and nearly exclude, foreign commercial intercourse with the States which lie upon its tributaries and upper branches. Our minister to that country is instructed to obtain a relaxation of that policy, and to use his efforts to induce the Brazilian Government to open to common use, under proper safeguards, this great natural highway for international trade. Several of the South American States are deeply interested in this attempt to secure the free navigation of the Amazon, and it is reasonable to expect their coöperation in the measure. As the advantages of free commercial intercourse among nations are better understood, more liberal views are generally entertained as to the common rights of all to the free use of those means which nature has provided for international communication. To these more liberal and enlightened views, it is hoped that Brazil will conform her policy, and remove all unnecessary restrictions upon the free use of a river, which traverses so many States and so large a part of the continent. I am happy to inform you that the Republic of Paraguay and the Argentine Confederation have yielded to the liberal policy still resisted by Brazil, in regard to the navigable rivers within their respective territories. Treaties, embracing this subject among others, have been negotiated with these Governments, which will be submitted the Senate at the present session.

A new branch of commerce, important to the agricultural interests of the United States, has, within a few years past, been opened with Peru. Notwithstanding the inexhaustible deposits of guano upon the Islands of that country, considerable difficulties are experienced in obtaining the requisite supply. Measures have been taken to remove these difficulties, and to secure a more abundant importation of the article. Unfortunately, there has been a serious collision between our citizens, who have resorted to the Chincha Islands for it, and the Peruvian authorities stationed there. Redress for the outrages, committed by the latter, was promptly demanded by our Minister at Lima. This subject is now under consideration, and there is reason to believe that Peru is disposed to offer adequate indemnity to the aggrieved parties. We are thus not only at peace with all foreign countries, but in regard to political affairs, are exempt from any cause of serious disquietude in our domestic relations.

The controversies, which have agitated the country heretofore, are passing away with the causes which produced them and the passions which they had awakened, or, if any trace of them remains, it may be reasonably hoped that it will only be perceived in the zealous rivalry of all good citizens to testify their respect for the rights of the States, their devotion to the Union, and their common determination that each one of the States, its institutions, its welfare, and its domestic peace shall be held alike secure under the sacred ægis of the Constitution.

This new league of amity and of mutual confidence and support into which the people of the Republic have entered, happily affords inducement and opportunity for the adoption of a more comprehensive and unembarrassed line of policy and action, as to the great material interests of the country, whether regarded in themselves or in connection with the powers of the civilized world.

The United States have continued gradually and steadily to expand, through acquisitions of territory, which, how much soever some of them may have been questioned, are now universally seen and admitted to have been wise in policy, just in character, and a great element in the advancement of our country, and, with it, of the human race, in freedom, in prosperity, and in happiness. The thirteen States have grown to be thirty-one, with relations reaching to Europe on the one side, and on the other to the distant realms of Asia.

I am deeply sensible of the immense responsibility which the present magnitude of the Republic, and the diversity and multiplicity of its interests, devolves upon me; the alleviation of which, so far as relates to the immediate conduct of the public business is, first, in my reliance on the wisdom and patriotism of the two Houses of Congress; and, secondly, in the directions afforded me by the principles of public polity, affirmed by our fathers of the epoch of 1798, sanctioned by long experience, and consecrated anew by the overwhelming voice of the people of the United States.

Recurring to these principles, which constitute the organic basis of union, we perceive that, vast as are the functions and duties of the Federal Government, vested in, or entrusted to its three great departments, the legislative, executive, and judicial, yet the substantive power, the popular force, and the large capacities for social and material development, exist in the respective States, which, all being of themselves well constituted republics, as they preceded, so they alone are capable of maintaining and perpetuating the American Union. The Federal Government has its appropriate line of action in the specific and limited powers conferred on it by the Constitution, chiefly as to those things in which the States have a common interest in their relations to one another, and to foreign governments; while the great mass of interests which belong to cultivated men, the ordinary business of life, the springs of industry, all the diversified personal and domestic affairs of society, rest securely upon the general reserved powers of the people of the several States. There is the effective Democracy of the nation, and there the vital essence of its being and its greatness.

Of the practical consequences which flow from the nature of the Federal Government, the primary one is the duty of administering with integrity and fidelity the high trust reposed in it by the Constitution, especially in the application of the Public Funds, as drawn by taxation from the people, and appropriated to specific objects by Congress. Happily I have no occasion to suggest any radical changes in the financial policy of the Government. Ours is almost, if not absolutely, the solitary power of Christendom having a surplus revenue, drawn immediately from imposts on commerce, and therefore measured by the spontaneous enterprise and national prosperity of the country, with such indirect relation to agriculture, manufactures, and the products of the earth and sea, as to violate no constitutional doctrine, and yet vigorously promote the general welfare. Neither as to the sources of the public treasure, nor as to the manner of keeping and managing it, does any grave controversy now prevail, there being a general acquiescence in the wisdom of the present system.

The Report of the Secretary of the Treasury will exhibit in detail, the state of the public finances, and the condition of the various branches of the public service administered by that department of the Government.

The revenue of the country, levied almost insensibly to the tax payer, goes on from year to year increasing beyond either the interests or the prospective wants of the Government.

At the close of the fiscal year ending June 30, 1852, there remained in the Treasury a balance of fourteen million six hundred and thirty-two thousand one hundred and thirty-six dollars. The public revenue for the fiscal year ending June 30, 1853, amounted to fifty-eight million nine hundred and thirty-one thousand eight hundred and sixty-five dollars from customs, and to two million four hundred and five thousand seven hundred and eight dollars from public lands and other miscellaneous sources, amounting together to sixty-one million three hundred and thirty-seven thousand five hundred and seventy-four dollars; while the public expenditures for the same period, exclusive of payments on account of the public debt, amounted to forty-three million five hundred and fifty-four thousand two hundred and sixty-two dollars; leaving a balance of thirty-two million four hundred and twenty five thousand four hundren and forty-seven dollars of receipts above expenditures.

This fact, of increasing surplus in the Treasury, became the subject of anxious consideration at a very early period of my Administration, and the path of duty in regard to it seemed to me obvious and clear, namely first, to apply the surplus revenue to the discharge of the Public Debt, so far as it could judiciously be done; and, secondly, to devise means for the gradual reduction of the revenue to the standard of the public exigencies.

Of these objects, the first has been in the course of accomplishment, in a manner and to a degree highly satisfactory. The amount of the Public Debt, of all classes, was, on the 4th of March, 1853, sixty-nine million one hundred and ninety thousand and thirty-seven dollars; payments on account of which have been made, since that period, to the amount of twelve million seven hundred and three thousand three hundred and twenty-nine dollars, leaving unpaid, and in the continuous course of liquidation, the sum of fifty-six million four hundred and eighty-six thousand seven hundred and eight dollars. These payments, although made at the market price of the respective classes of stocks, have been effected readily, and to the general advantage of the Treasury, and have at the same time proved of signal utility in the relief they have incidentally afforded to the money market and to the industrial and commercial pursuits of the country.

The second of the above-mentioned objects, that of the reduction of the Tariff, is of great importance, and the plan suggested by the Secretary of the Treasury, which is to reduce the duties on certain articles, and to add to the free lists many articles now taxed, and especially such as enter into manufactures, and are not largely, or at all, produced in the country, is commended to your candid and careful consideration.

You will find in the Report of the Secretary of the Treasury, also, abundant proof of the entire adequacy of the present fiscal system to meet all the requirements of the public service, and that, while properly administered, it operates to the advantage of the community in ordinary business relations.

I respectfully ask your attention to sundry suggestions of improvements in the settlement of accounts, especially as regards the large sums of outstanding arrears due to the Government, and of other reforms in the administrative action of his department, which are indicated by the Secretary; as also to the progress made in the construction of Marine Hospitals, Custom Houses, and of a new Mint in California and Assay Office in the City of New York, heretofore provided for by Congress; and also to the eminently successful progress of the Coast Survey, and of the Light-House Board.

Among the objects meriting your attention will be important recommendations from the Secretaries of War and Navy. I am fully satisfied that the Navy of the United States is not in a condition of strength and efficiency commensurate with the magnitude of our commercial and other interests; and commend to your especial attention the suggestions on this subject, made by the Secretary of the Navy. I respectfully submit that the Army, which, under our system, must always be regarded with the highest interest, as a nucleus around which the volunteer forces of the nation gather in the hour of danger, requires augmentation, or modification, to adapt it to the present extended limits and frontier relations of the country, and the condition of the Indian tribes in the interior of the continent; the necessity of which will appear in the communications of the Secretaries of War and the Interior.

In the administration of the Post-Office Department for the fiscal year ending June 30, 1853, the gross expenditure was seven million nine hundred and eighty-two thousand seven hundred and fifty-six dollars; and the gross receipts, during the same period, five million nine hundred and forty-two thousand seven hundred and thirty-four dollars; showing that the current revenue failed to meet the current expenses of the department by the sum of two million forty-two thousand and thirty-two dollars. The causes which, under the present postal system and laws, led inevitably to this result, are fully explained by the Report of the Postmaster-General; one great cause being the enormous rates the department has been compelled to pay for mail service rendered by Railroad Companies.

The exhibit in the Report of the Postmaster-General of the income and expenditures by mail steamers will be found peculiarly interesting, and of a character to demand the immediate action of Congress.

Numerous and flagrant frauds upon the Pension Bureau have been brought to light within the past year, and, in some instances, merited punishments inflicted; but, unfortunately, in others, guilty parties have escaped, not through the want of sufficient evidence to warrant a conviction, but in consequence of the provisions of limitation in the existing laws.

From the nature of these claims, the remoteness of the tribunals to pass upon them, and the mode in which the proof is, of necessity furnished, temptations to crime have been greatly stimulated by the obvious difficulties of detection. The defects in the law upon this subject are so apparent and so fatal to the ends of justice, that your early action relating to it is most desirable.

During the last fiscal year, nine million eight hundred and nineteen thousand four hundred and eleven acres of the public lands have been surveyed, and ten million three hundred and sixty-three thousand eight hundred and ninety-one acres brought into market. Within the same period the sales by public purchase and private entry amounted to one million eighty-three thousand four hundred and ninety-five acres; located under military bounty land warrants, six million one hundred and forty-two thousand three hundred and sixty acres; located under other certificates, nine thousand four hundred and twenty-seven acres; ceded to the State as swamp lands, sixteen million six hundred and eighty-four thousand two hundred and fifty-three acres; selected for railroad and other objects, under acts of Congress, one million four hundred and twenty-seven thousand four hundred and fifty-seven acres. Total amount of lands disposed of, within the fiscal year, twenty-five million three hundred and forty-six thousand nine hundred and ninety-two acres—which is an increase in quantity sold and located under land warrants and grants, of twelve million two hundred and thirty-one thousand eight hundred and eighteen acres over the fiscal year immediately preceding. The quantity of land sold during the second and third quarters of 1852, was three hundred and thirty-four thousand four hundred and fifty-one acres. The amount received therefor was six hundred and twenty-three thousand six hundred and eighty-seven dollars. The quantity sold the second and third quarters of the year 1853, was one million six hundred and nine thousand nine hundred and nineteen acres; and the amount received therefor, two million two hundred and twenty-six thousand eight hundred and seventy-six dollars.

The whole number of land warrants issued under existing laws, prior to the 30th of September last, was two hundred and sixty-six thousand and forty-two; of which there were outstanding, at that date, sixty-six thousand nine hundred and forty-seven. The quantity of land required to satisfy these outstanding warrants is four million seven hundred and seventy-eight thousand one hundred and twenty acres.

Warrants have been issued to 30th of September last, under the act of 11th February, 1847, calling for twelve million eight hundred and seventy-nine thousand two hundred and eighty acres; under acts of September 28, 1850, and March 22, 1852, calling for twelve million five hundred and five thousand three hundred and sixty acres—making a total of twenty-five million three hundred and eighty-four thousand six hundred and forty acres.

It is believed that experience has verified the wisdom and justice of the present system, with regard to the public domain, in most essential particulars.

You will perceive, from the Report of the Secretary of the Interior, that opinions, which have often been expressed in relation to the operation of the land system, as not being a source of revenue to the Federal Treasury, were erroneous. The net profits from the sale of the public lands to June 30, 1853, amouuted to the sum of fifty-three million two hundred and eighty-nine thousand four hundred and sixty-five dollars.

I recommend the extension of the land system over the Territories of Utah and New Mexico, with such modifications as their peculiarities may require.

Regarding our public domain as chiefly valuable to provide homes for the industrious and enterprising, I am not prepared to recommend any essential change in the land system, except by modifications in favor of the actual settler, and an extension of the preëmption principle in certain cases, for reasons and on grounds which will be fully developed in the reports to be laid before you.

Congress, representing the proprietors of the territorial domain, and charged especially with power to dispose of territory belonging to the United States, has, for a long course of years, beginning with the administration of Mr. Jefferson, exercised the power to construct roads within the Territories; and there are so many and obvious distinctions between this exercise of power and that of making roads within the States, that the former has never been considered subject to such objections as apply to the latter, and such may now be considered the settled construction of the power of the Federal Government upon the subject.

Numerous applications have been, and no doubt will continue to be made for grants of land, in aid of the construction of railways. It is not believed to be within the intent and meaning of the Constitution, that the power to dispose of the public domain should be used otherwise than might be expected from a prudent proprietor, and, therefore, that grants of land to aid in the construction of roads should be restricted to cases where it would be for the interest of a proprietor, under like circumstances, thus to contribute to the construction of these works. For the practical operation of such grants thus far, in advancing the interests of the States in which the works are located, and at the same time the substantial interests of all the other States by enhancing the value and promoting the rapid sale of the public domain, I refer you to the Report of the Secretary of the Interior. A careful examination, however, will show that this experience is the result of a just discrimination, and will be far from affording encouragement to a reckless or indiscriminate extension of the principle.

I commend to your favorable consideration the men of genius of our country, who, by their inventions and discoveries in science and art, have contributed largely to the improvements of the age, without, in many instances, securing for themselves anything like an adequate reward. For many interesting details upon this subject I refer you to the appropriate Reports, and especially urge upon your early attention the apparently slight, but really important modifications of existing laws therein suggested.

The liberal spirit which has so long marked the action of Congress in relation to the District of Columbia, will, I have no doubt, continue to be manifested.

The erection of an asylum for the insane of the District of Columbia, and of the Army and Navy of the United States, has been somewhat retarded; but full preparation for the reception of patients, before the return of another winter, is anticipated; and there is the best reason to believe, from the plan and contemplated arrangements which have been devised, with the large experience furnished within the last few years in relation to the nature and treatment of the disease, that it will prove an asylum indeed to this most helpless and afflicted class of sufferers, and stand as a noble monument of wisdom and mercy.

Under the acts of Congress of Aug. 31, 1852, and of March 3, 1853, designed to secure for the cities of Washington and Georgetown an abundant supply of good and wholesome water, it became my duty to examine the report and plans of the engineer who had charge of the surveys under the act first named. The best, if not the only plan, calculated to secure permanently the object sought, was that which contemplates taking the water from the Great Falls of the Potomac, and, consequently, I gave it my approval.

For the progress and present condition of this important work, and for its demands, so far as appropriations are concerned, I refer you to the Report of the Secretary of War.

The present judicial system of the United States has only been in operation for so long a period of time, and has, in its general theory and much of its details, become so familiar to the country, and acquired so entirely the public confidence, that if modified in any respect, it should only be in those particulars which may adapt it to the increased extent, population, and legal business of the United States. In this relation, the organization of the Courts is now confessedly inadequate to the duties to be performed by them; in consequence of which, the States of Florida, Wisconsin, Iowa, Texas, and California, and districts of other States are in effect excluded from the full benefits of the general system, by the functions of the Circuit Court being devolved on the District Judges in all those States, or parts of States.

The spirit of the Constitution and a due regard to justice require that all the States of the Union should be placed on the same footing in regard to the judicial tribunals. I therefore commend to your consideration this important subject, which, in my judgment, demands the speedy action of Congress. I will present to you, if deemed desirable, a plan, which I am prepared to recommend, for the enlargement and modification of the present judicial system.

The act of Congress establishing the Smithsonian Institution provided that the President of the United States, and other persons therein designated, should constitute an "establishment" by that name, and that the members should hold stated and special meetings for the supervision of the affairs of the Institution. The organization not having taken place, it seemed to me proper that it should be effected without delay. This has been done; and an occasion was thereby presented for inspecting the condition of the Institution, and appreciating its successful progress thus far, and

[Concluded on Fourth Page.]

The Sabbath Recorder.

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GEO. B. UTTER & THOMAS B. BROWN (T. B. B.,) Editors.
JAMES BAILEY (J. B.)
T. E. BABCOCK (T. E. B.)
J. M. ALLEN (*)
J. A. BEGG,
} Occasional Editorial Contributors.

REV. I. J. ROBERTS—A CLOUDY PROSPECT.

The attention of our readers has been called to the movement of the Rev. Mr. Roberts, Baptist missionary in China, in connection with the extraordinary revolution now progressing in that country. They will, doubtless, be glad to know something of the former history of a man thus suddenly rendered conspicuous.

Issachar J. Roberts was a student at the Furman Theological Institute, Edgefield, S. C.; and while there, his mind became exercised upon the subject of Missions. His exercises finally resulted in a conviction, that he was called to preach the word of the Lord in China. Having come to this conclusion, he began to look out for a way and means to go.

In the fall of 1834 a Convention of Western Baptist Churches was held in Cincinnati, the object of which was, among other things, (if we remember rightly,) the promotion of the missionary spirit more extensively among the churches of the Great Valley of the Mississippi. Among the resolutions adopted by that body was one, recommending to the Baptists of the Mississippi Valley to furnish to the Baptist Board of Foreign Missions the means requisite to sustain a Baptist Mission in China.

Mr. Roberts' attention being calling to this resolution, he determined at the next meeting of the Convention to offer himself as a candidate for the mission in China. Accordingly, in 1835, he appeared before that body, and submitted a lengthy paper, detailing his exercises upon the subject of missions in general, and upon the proposed mission to China particularly, accompanied with sundry letters of recommendation from various persons and churches in Kentucky, South Carolina, and Mississippi.

The Western Convention was a mere Association of brethren, and could take no action in the case; the case was therefore passed to the Foreign Board, located in Boston, and this body rejected Mr. R.'s application. He had a thousand acres of land in Mississippi, valued then at $6,000. He offered to the Boston Board, or any other Baptist organization, this land as a permanent mission fund, provided they would add $6,000 more to it, and send him to China upon the interest of it.

The extraordinary spirit of speculation which spread all over the country about this time, giving a fictitious value to real estate, raised the value of his land to $25,000. He proposed selling it, establishing a permanent mission fund out of the proceeds, to be conducted by a Board of Trustees, and going to China as a missionary, sustained by the interest of this fund under the direction of said Trustees. In pursuance of his plan, the Roberts Fund and China Mission Society was organized in the city of Louisville on the 10th of May, 1836, and on the 15th of the same month he was solemnly set apart as a missionary to China, in presence of a large assembly of people. A subscription of over $1,000 for his support was taken on the occasion.

By collections, and loans by Mr. R., a sum sufficient, as was supposed, for outfit, &c., for one year was raised; and he immediately began to prepare for leaving the country on his contemplated mission. He arrived at Macao in the spring of 1837.

As his land yielded no rent, and under his instructions could not be sold before the spring of 1837, funds for his support had to be raised by contributions from the churches. He had been assured that he could as easily get $30,000 for his land in the spring of 1837, as he could the offered $25,000 in the summer of 1836; and the Board was therefore restricted from selling until the following spring, when the terrible monetary crash came upon the country, and the lands fell beyond the possibility of sale; so that he was left to subsist by the contributions of the churches. But notwithstanding this discouragement, the contributions of his friends and his own energy served to sustain him in China, and to enable him to purchase a lot and build a chapel. About two years afterward, however, he was received as a missionary of the Boston Board, and continued in this relation until about the time of the formation of the Southern Board, when he became a missionary of that body.

The foregoing account we have condensed from an article in the *Tennessee Baptist* by the Rev. Wm. C. Buck, one of Mr. R.'s earliest friends and supporters. The *Baptist* speaks of Mr. R. as "one who has *sacrificed more, labored more*, and *suffered more*, than any missionary to a foreign field was ever called upon to undergo"—though in what respects he has been such a sufferer, we are not informed. We could wish, that his *martyr* spirit might be evinced in trying to establish the great Chinese Empire in the observance of the Bible Sabbath, whether it were "the day most generally observed throughout Christendom," or not. But alas! he is on "the any-day system, provided it be the most popular day." (See Mr. Carpenter's Letter in last week's *Recorder*.)

The any-day system! A system which goes on the supposition, that God has not enjoined the observance of any one day in particular, but left his people to agree as they best can! A system which blots out the commemorative character of the Sabbath entirely, so that it is neither a memorial of Creation, as it would be, if its observance were restricted to the *seventh*, nor a memorial of Redemption, as it would be if its observance were restricted to the *first* day of the week! Yet the very persons who advocate this system, will tell us that we ought to keep Sunday, *because* the work of Redemption is far greater than that of Creation!

But, leaving our First-day brethren to get along with their inconsistencies as they best can, we have a word to our own people. Here is a most remarkable dispensation of Providence. In the midst of a heathen Empire, and in a part unvisited by Christian missionaries, springs up a band of reformers. They declare war against the idolatry of their land, they avow their belief in the religion of Jesus Christ, and they are all observers of the Bible Sabbath. Their numbers swell to eighty or a hundred thousand, as they march through the land, and still they are observers of the Bible Sabbath. They establish themselves at Nanking, their leader is declared Emperor, and no one doubts that the three hundred millions of China will soon be subjected to his sway. It seems next to certain, that all these three hundred millions—more than a quarter of the globe's population—will soon acknowledge the seventh day of the week as the Sabbath of the Lord. Messrs. Carpenter and Wardner, who have stood there alone as witnesses for the Sabbath, for the last six years, seem just about to have their hearts gladdened with the change; and the miserably contrived *fraud*, (we can give it no softer name,) by which other missionaries have attempted to palm off the Sunday upon their converts, as if it were the veritable seventh day enjoined in the Fourth Commandment, saying nothing to them about any *change* that has taken place, seems just on the point of being put away forever. The Sabbath of the Bible seems just on the eve of becoming the Sabbath of the Empire; when suddenly the scene changes. The sky that looked so bright, is suddenly clouded. The cup that was lifted to our lips, is dashed from us ere we can take the first draught.

Brethren of the Seventh-day Baptist denomination, can you interpret this Providence? Can you tell why God brought the blessing so near, and then suddenly took it away? Lay your hands upon your hearts, and say if it was not because you were in a totally unfit condition to receive such a blessing. Say if it was not because you were so full of the spirit of this world, so faithless, so prayerless, so wanting in readiness to do your duty, that God could not, consistently with his own perfections, bestow the blessing upon you. "*Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*"

T. B. B.

SKETCHES FROM NOTES OF A TOUR THROUGH VIRGINIA AND OHIO.

The Virginia Association was held on the bank of a stream called Meat-house Fork, taking its name, I was told, from the circumstance that "in an early day" some hunters had a gathering point on it, and erected a house in which to store their game, &c. It is a tributary of what is called Middle-Island River. This takes its name from the circumstance that its confluence with the Ohio is opposite the middle one of a group of islands in that river called the Three Brothers. The Church with which the Association was held, takes its name from this River, (Middle Island,) and holds its meetings sometimes at West Union, the county seat of Doddridge Co., situated on the river, and sometimes on the Meat-house Fork, near a place called New Milton. The distance between the two points is about eight miles. The members are so scattered that, to avail themselves of the benefits and comforts of frequently meeting together for worship, requires considerable effort. Yet the location of this church is more important, in some respects, than that of any other church in the Association. As the counties in Virginia are not divided into townships, a much larger proportion of business centers in the county seat than otherwise would, attaching to it a corresponding importance. Indeed, the operation of this arrangement, in many of the counties, is to make it the only town of much consequence in the county. To have an opportunity to bear a part in giving direction to morals and religion in such a locality, may be justly regarded as a high honor; and is a position involving no small responsibility. At this place, also, center the educational interests of our people in Virginia. Here, the Academy which they have undertaken to establish is located. It appears to me, that the future prosperity of our people in this region depends greatly upon the faithful and vigorous occupation of this field. If there is any place that calls more loudly than another for the concentration and vigorous action of *all* the influence and ability of those who profess to respect God's holy but neglected Sabbath, it is this. And if, for the want of such a concentration of influence, the position to which Providence has invited Sabbath-keepers here is neglected until others come forward and assume it, there are those upon whom a fearful weight of responsibility must fall; for, as if an eye had been directed to the emergency, an amount of talent has been developed here, perhaps superior to that of any other locality occupied by our people in the State.

Before we dispersed from the Association, I fixed West Union as the *place*, and the 13th of September as the *time*, of starting for Ohio, and arranged my visits and appointments accordingly. Bro. Jeptha F. Randolph stopped his plough to furnish me a horse, and Second-day morning, Sept. 5th, I set out for Hughes' River. Our company, at first, consisted of nine or ten persons, both men and women, all on horseback; among whom was Elder Asa Bee, pastor of the church on Hughes' River. This place is about twenty-four miles from New Milton, in a south-westerly direction, and is in Ritchie County, and, I believe, about ten miles from Harrisville, the county seat; situated below on the same river. This is comparatively a new settlement; though the church has been organized about twenty years. This church, though small in numbers, and occupying a very retired situation, presents a picture worthy of examination, and in many respects an example worthy of imitation. To them, their *fellowship* is no mere nominal affair. They hold meetings, besides those for worship, for investigation; in which they discuss all questions of interest, either in principle or practice, making the word of God the standard of authority. They have carried with them into these discussions a desire, not simply to gain a victory, but to arrive at truthful conclusions; and they have never failed to agree, in the end, on any question that has arisen. No one enters into any important business transaction, without the advice and consent of the church; and when, in following such advice, a loss is incurred, they are mutual sharers in sustaining it, in proportion to what each is worth. They publicly announce their purpose never to resort to the civil law for the recovery of debts, yet they seldom lose any thing by that means. They also agree that change of style in dress, &c., shall be by common consent, and on principles of utility.

I remained here one night, preaching in the evening; and the next day started on my return to New Milton. Eld. Lewis Bond an old minister, who was not able to attend the Association, having heard that I was present, had sent word that he wished me to come to his house and preach, and the appointment had been made for this afternoon, Sept. 6th. He lives not far from the North Fork of Hughes' River, where there was once a church, which has become extinct. I think he was the minister to this church. As my way was principally through forest, without any road, Bro. Asa Bee accompanied me as a guide. The distance is about ten or twelve miles. Though the house stands alone in a small opening in the forest, there were as many present as could be comfortably seated in the room. But few of them, I think, however, were Sabbath-keepers. After enjoying a short social interview with the old man and his family, and partaking of their hospitality, we went home with Bro. John Bee, and spent the night.

The next day, with my host for a guide five or six miles out to a more public road, I returned to New Milton, and thence to Green Brier Run, where I had an appointment for the evening. This settlement, I should think, is a little north of east from New Milton, on the road to New Salem; not far from midway between them. The people here are mostly connected with the New Salem church. There is a log meeting-house here, in which they sometimes used to worship, which is now nearly or quite neglected. Elder Peter Davis lives here, whose ordination is mentioned in a Missionary Report of Eld. John Green, published since my return, in the *Seventh-day Baptist Memorial*. He is the minister of the New Salem church. He has reached an advanced age, and feels that his public labors are nearly finished. His life has been laborious. Besides providing for himself and family, with his own hands, he preached much, for many years, not only in all the settlements occupied by our people in the State, but many other places.

After the service, I went home with Eld. Davis, who the next day, Sept. 8th, went with his horse and buggy, and carried me to Lost Creek; going via New Salem, to meet an appointment for me there at 11 o'clock A. M. This church (New Salem) is the oldest in the Association. Its organization dates back one hundred and eight years; though it has not stood here all that time. It was organized on Squam River, New Jersey, in 1745; and some time after, the main body of the church emigrated to Woodbridgetown, in the south-west part of Pennsylvania. After remaining there a while, they removed some sixty or seventy years since to this place. The meeting-house is an ancient looking structure, of hewed logs. There is a gallery in it, which, however, seems to have fallen into disuse. The gloomy aspect of the house is, perhaps, too true an index to the condition of the church. It is a sad picture, to see a church that has withstood the vicissitudes of more than a century, feebly struggling for existence. Truly "the harvest is plenteous, but the laborers are few.

T. E. B.

Premium of Five Hundred Dollars for a Work on Peace.—The American Tract Society announce that a premium of five hundred dollars from an aged friend is offered to be awarded to the author of the best approved treatise of not less than 300 nor more 400 pages, on Peace. The character of the work as defined by the donor, must not radical, opposing all war as *per se*, sinful. It must, moreover, accord, in its sentiments, with evangelical principles. The premium is to be awarded by a committee consisting of Rev. Joseph W. Parker, D.D., of Cambridge, Mass., Hon. William J. Hubbard of Boston, and Rev. Asa D. Smith, D.D., of New York; and the aged friend has pledged a sum sufficient to perpetuate the circulation of said volume in the Evangelical Family Library of the American Tract Society. Manuscripts may be presented until January 1, 1855, and may be addressed (post paid) to Rev. Seth Bliss, 28 Cornhill, Boston, or to William A. Hallock, 150 Nassau street, New York.

DR. ROBINSON AND THE SUNDAY ARGUMENT.

All who are conversant with the argument for a change of the Sabbath, have not failed to notice, that every circumstance that can be warped into an argument for the change is freely used. Hence the journey performed by the two disciples to Emmaus, and the meeting of Christ with them, is made to add strength to the argument—as if the meeting of Christ with them was proof that He wished to add His divine sanction to the day as a Sabbath. And it is sometimes gravely asserted, that Christ at this interview instructed his disciples in the doctrine of the change. A variety of expressions of Christ have been forced into this service, and many doubtless feel that in this they have some proof of the change.

Dr. Robinson, in his visit to Palestine, has come very near to demonstrating that the journey to Emmaus, by the disciples, and the interview of Christ with them, could not have been consistent with any notion of Sabbath-keeping, under either dispensation. Moreover, his argument proves, (whether he intended it or not,) that Jesus Christ and two of his disciples secularized the first day of the week on which it is said that Christ arose from the grave. With this fact proved, it must be a desperate case that would seek to establish the sanctity of Sunday from the precept or example of Jesus Christ. We have never yet found the Saviour taking both sides of a disputed question, nor seeking to establish what he disowned.

But we will give the conclusions at which the Doctor arrives as to the distance of Emmaus from Jerusalem, and leave him and others to judge as to the sacredness of that day on which Christ and his disciples performed such a journey. We quote from the *Bibliotheca Sacra* for July, 1853, article; "From Antipatris to Emmaus," by E. Robinson, D.D.

J. B.

The Extract.

Descending gradually, we came at 7.40 to the village of 'Amwâs, lying on the gradual declivity of a rocky hill, sufficiently high to have an extensive view of the western plain. It is now a poor hamlet, consisting of a few mean houses. There are two fountains or wells of living water; one just by the village, and the other a little down the shallow valley west. The former is probably the one mentioned by Sozomen in the fifth century, by Theophanes in the sixth, and again by Willibald in the eighth, as situated in a spot where three ways met *(in trivio,)* and as possessing healing qualities.

We noticed, also, fragments of two marble columns, and were told of sarcophagi near by, which had recently been opened. But the chief relic of antiquity consists in the remains of an ancient church, just south of the village, originally a fine structure built of large hewn stones. The circular eastern end is still standing, as also the two western corners, but the intervening parts lie in ruins. Such is the present state of the ancient Nicopolis!

That 'Amwâs represents the ancient *Emmaus* or *Nicopolis*, situated at the foot of the mountains, and according to the *Itin. Hieros*, twenty-two Roman miles distant from Jerusalem and ten from Lydda, I believe no one doubts. The name does not occur in the Old Testament, but from the first book of Maccabees and from Josephus we learn, that here Judas Maccabæus defeated the Syrian general Gorgias; that Emmaus, having been dismantled, was afterwards fortified by the Syrian Bacchides; that under the Romans it became the head of a toparchy; was afterwards reduced to slavery by Cassius; and at last was burned by order of Varus, just after the death of Herod the Great. The place appears not to have received the name *Nicopolis* until the third century after Christ, when it was again rebuilt by the exertions of the writer Julius Africanus, who flourished about A. D. 220. This name, along with Emmaus, it continued to bear during the centuries of the crusades. Yet the writers of that epoch, and later travelers, who speak of a *Castellum Emmaus*, (from the Vulgate,) evidently had in view, as we shall see further on, the fortress at el-Lâtrôn, a mile distant, on the Jerusalem road. The village 'Amwâs, though in sight from that road, would seem hitherto to have been actually visited by no traveler

A question of a good deal of historical interest connects itself with this place, viz., Whether it stands in any relation to the Emmaus of the New Testament, whither the two disciples were going from Jerusalem, as Jesus drew near and went with them, on the day of his resurrection? As the text of the New Testament now stands, the distance of that place from Jerusalem is said to have been about sixty stadia; which, if correct, of course excludes all idea of any connection with the present 'Amwâs, the latter being at least one hundred and sixty stadia distant from the Holy City.

Yet there can be no doubt, that in the earliest period of which we have any record, after the apostolic age, the opinion prevailed in the church, that Nicopolis (as it was then called) was the scene of that narrative. Both Eusebius and Jerome, in the fourth century, are explicit on this point; the one a leading bishop and historian, the other a scholar and translator of the Scriptures. Indeed, they seem to have known of no other interpretation, nor is there a trace of any other in any ancient writer. The same opinion continued general down through succeeding ages until the commencement of the fourteenth century, when slight traces began to appear of the later idea, which fixed an Emmaus at Kubeibeh, a transfer of which there is no earlier vestige, and for which there was no possible ground, except to find an Emmaus at about sixty stadia from the Holy City.

Thus for thirteen centuries did the interpretation current in the whole church regard the Emmaus of the New Testament as identical with Nicopolis. This was not the voice of mere tradition, but the well-considered judgment of men of learning and critical skill, resident in the country, acquainted with the place in question, and occupied in investigating and describing the scriptural topography of the Holy Land. The objections which lie against this view have been well presented by Reland and others, and are the four following:

First. The express statement of Luke, that Emmaus was distant from Jerusalem about sixty stadia. Such is, indeed, the present reading, as found in all the editions and in most of the manuscripts of the New Testament, that have come down to us. But it is no less true, that several manuscripts, and some of them of high authority, read here *one hundred and sixty;* and thus point to Nicopolis. This *may* then have been the current reading in the days of Eusebius and Jerome. There seems, indeed, to be a strong probability that it actually was so; since, other wise, those fathers, in searching for the Emmaus of Luke, had only to seek at the distance of sixty stadia from Jerusalem, in order to find it. We therefore may draw, at least, this definite conclusion, viz., that in their day such an Emmaus was unknown; and, also, that probably their copies read one hundred and sixty stadia. It may have been, that the word or numeral letter signifying a hundred had early begun to be dropped from the text by a lapse of transcribers; and that this was increased as copies were multiplied in other lands, by copyists who knew nothing of Palestine; until at length, by degress, the omission became current in the manuscripts. Indeed, few if any of the manuscripts now extant were written in Palestine. There exist likewise, in the New Testament, other examples of erroneous readings, which have, doubtless, in like manner crept in through the error of transcribers.

Second. Josephus relates, that Vespasian (or Titus) assigned in Palestine a place of habitation for eight hundred men, whom he had dismissed from his army; it was called Emmaus, and was distant from Jerusalem sixty stadia. This, it is said, confirms the present reading of the New Testament. But since, as is well known, the works of Josephus were copied in a later age almost exclusively by Christian transcribers, this passage would very naturally be conformed to the current reading in Luke, while it is also true, that several manuscripts of Josephus still read here *thirty* stadia. This at least shows the reading to be variable, and therefore doubtful; so that it can have no weight in determining the text of the New Testament. Indeed, the original reading may just as well have been one hundred and sixty.

Third. The Emmaus of Luke and Josephus, it is said, is called a *village;* while Nicopolis was a city. But the word employed by Luke signifies strictly *a town without walls*, a country-town, as distinguished from a fortified city; and that used by Josephus denotes *a place*, and is also put for a fortified post or town. Emmaus had been laid in ashes by Varus shortly after the death of Herod, and would seem not to have been fully rebuilt until the third century, when it received the name of Nicopolis. When Luke wrote, therefore, it was probably still a place partially in ruins and without walls, a fitting post for a colony of disbanded soldiers.

Fourth. The distance of Nicopolis from Jerusalem is too great, it is said, to admit of the return of the two disciples the same evening, so as to meet the assembled apostles. This, however, would depend, not so much upon the distance, as upon the time when they set off. They "rose up the same hour," and naturally returned in haste, to make known their glad tidings; although, with all their haste, they could not well have traversed the distance in less than five hours. It was not yet evening when they arrived at Emmaus, and if they set off to return even as late as six o'clock, which at that season would be about sunset, they might reach the city by eleven o'clock. The apostles were assembled "for fear of the Jews," not for an evening meal; or, if so, this had already been long ended, for Jesus afterwards inquires, if they had there any food. It was evidently late. There is, therefore, nothing impossible or improbable in the supposition, that the two had hastened back a long distance late at night, perhaps with much bodily effort, to declare to their brethren the wonderful things of which they had been witnesses. A like amount of travel, on an extraordinary occasion, would be nothing strange, even at the present day.

The case then may be thus presented. On the one hand, the reading of good manuscripts gives the distance of Emmaus from Jerusalem at one hundred and sixty stadia, at which point there was a place called Emmaus, which still exists as the village 'Amwâs; and all this is further supported by the critical judgment of learned men residing in the country near the time; as also by the unbroken tradition of the first thirteen centuries. On the other hand, there is the current reading of sixty stadia in most of the present manuscripts, written out of Palestine, supported only by a doubtful reading of Josephus, but with no place existing, now or at the end of the third century, to which this specification can be referred. So far as it regards the New Testament, it is a question between two various readings; one, now the current one, but with no other valid support; the other, supported likewise by manuscripts, by facts, by the judgment of early scholars, and by early and unbroken tradition. After long and repeated consideration, I am disposed to acquiesce in the judgment of Eusebius and Jerome.

Bible-house Corner-stone.—The cornerstone of the building now being erected in Nassau-st., New York, by the American and Foreign Bible Society, was laid on the 1st inst., without ceremony—public services with reference to the event being reserved for the Monthly Board Meeting on the evening of the 9th inst. At that meeting Dr. Welch delivered a lengthy address, reviewing the past history and present prosperous condition of the Society. The following extract will be read with interest:—

"From the reports of our Society it may be learned that, during the brief period of its existence, it has received and disbursed more than half a million of dollars, of which the sum appropriated in cash to the foreign work amounts to $264,740. So carefully and wisely has this been dispensed, that not less than thirty-five different languages have, by distinct appropriations from our Treasury, been aided to receive and widely diffuse, in whole or in important integral portions, the oracles of God. Many of these had never before been thus honored and blessed. The completion of the entire Bible in the Burman and Karen languages, at the expense of our Society, both for translating and publishing abroad this word, demands of us devout thanksgiving unto God.

"It is impracticable to ascertain the exact number of volumes which have thus been printed and distributed by our appropriations in foreign lands, but they are known to exceed half a million; for a few of the last and most successful years of our operations they have amounted to nearly 100,000 a year. They have embraced, in the aggregate, seven of the languages of Europe, twenty-one of Asia, six of North America, and one of Africa. Combining our own efforts with what had been done by Baptist missionaries and translators of the last half century, into whose labors we have been permitted, yea constrained to enter, and an aggregate of more than sixty languages and distinct dialects have in this period been enriched with the revelation of God by our and their instrumentality.

THE JEWS IN CHINA.

Some time ago, a Mr. Cohen, of California, published a statement showing the depressed condition of a remnant of Jews at Kai-fung-foo, China, and expressing the opinion that it would be practicable for Jewish missionaries to visit and greatly benefit them. This statement awakened considerable interest among the Jews of the United States and Great Britain, and led to a proposition to send missionaries among them. As a preparatory step, the Rev. Dr. Adler, of London, addressed a letter of inquiry to a Jewish firm in Canton, the answer to which we give below. It will be seen that they are unacquainted with the Jewish merchants who visited our missionaries at Shanghae, and consider the project of a mission impracticable.

Canton, July 21st, 1853.

Sir,—We beg to acknowledge the receipt of your much-respected letter, dated the 21st April last, requesting us to furnish you with such information as we are enabled to collect, regarding the Jews in China, their moral as well as their spiritual condition, their number and abodes, and whether it would be practicable and feasible to send out zealous and able ministers for the purpose of teaching them the principles of the religion of their ancestors, &c.

In reply to which we beg leave to state that we are hardly qualified to satisfy your reverence on that point, regarding which ourselves, and most, if not all, of our neighbors are quite in the dark, there being no means even of establishing inquiries regarding them, unless through the Chinese missionaries who travel and reside in the interior of China; and even amongst them, it seems little has been said or heard on the subject, except what was printed in a pamphlet last year, by the Bishop of Hong-Kong, of which your reverence will, no doubt, have heard. Yet we may continue to say, with respect to the information obtained through local newspapers, as to the Jews here sending their children to be taught by the missionaries, we think it is mere conjecture, as we do not know or hear of any such established school or institution in China.

As to our opinion on the probable result of able ministers being sent out here for the purpose of recalling and receiving into the bosom of Judaism all such scattered brethren, we may beg to state, that little or nothing could be done, unless such ministers are masters of the Chinese language, and have means to get into the interior of the country, where they may, by constant and habitual intercourse with the natives, meet with some of them; but this is, we think, also impracticable at the present time, that traveling into the interior is attended with great risk and difficulty, in consequence of insurrection and disturbance in almost all the provinces, where the objects of the inquiries are most likely to be met with. Chinese jealousy will not admit of a stranger being in open commerce with the natives, and the eyes of the Government and public vigilance will, therefore, be an unsurmountable barrier to any undertaking, until political affairs, and the present civil war, are brought to an end and substantial stability.

This is all we have to inform you at present, and if further inquiries put us in better light of the subject, we shall do ourselves the pleasure of communicating to you.

Meantime, we remain, with due respect, sir, your reverence's most obedient servants,

David Sasson, Sons & Co.

Baptist Mission in Burmah.—The *Macedonian* publishes communications from Rangoon, Bassein and Maulmain, of great interest. At Rangoon the Spirit seems to be poured out in copious effusions. More than fifty have been baptized in a little more than a month, and the number of earnest inquirers was never greater. At Tavoy the printing of the Karen Bible had advanced, on the 21st of August, to the middle of the gospel of John. The churches were peaceful and prosperous. Mr. Thomas, prevented from traveling by the rains, was teaching a class of sixteen young men, a majority of them preparing for the ministry. At Maulmain, Dr. Wade had entered on his duties as teacher of the Karen Theological School, in addition to which he preaches every week and performs other work, with the vigor of a young man. A letter from Mr. Granger describes a trip up the Irrawadi. He speaks with surprise of the populousness of the country, almost innumerable towns and villages lining the river and its branches, presenting abundant places accessible in the rains as well as in the dry season. Dr. Mason, having completed the translation of the Karen scriptures, is about to embark for this country, in such infirm health as to make it doubtful whether he can survive the voyage.

Presbyterian Mission at Fuhchu.—At the recent monthly meeting of the American Board of Commissioners for Foreign Missions, the semi-annual report from the mission at Fuhchu, China, was read. The missionaries are all in good health, and grateful for protection in the midst of disorders and alarms. Rumors of threatened attacks from the insurgents had frequently produced great excitement; trade was deranged, and supplies of provisions were, in a measure, cut off. Attempts to plunder were made, but the Lieutenant Governor with decision and firmness repressed them and maintained order. The state of things was unfavorable, but their work had suffered no serious interruption. The girls' school, under the care of Mr. and Mrs. Cummings, was closed for a time; the two boys' schools and another for girls went on as usual. An average number of 85 children received instruction in these schools. Preaching is conducted in the four chapels of the mission, in houses and school-rooms, and by the way-side. An advantageous use is made of native help in these services. Special attention is devoted to the preparation of books in colloquial style, in which the Chinese light literature is written for the masses.

Munificent Bequests.—Anson G. Phelps, of New York, recently deceased, bequeathed over five hundred thousand dollars to religious and charitable objects. After providing amply for his widow he left $100,000 to each of his children, $10,000 to each of his grand-children, and an additional $5,000 to each of them, to be paid by the executors, with the injunction from him to use the increase of this fund sacredly for benevolent purposes, and transmit to their heirs with the same injunction, and after making several bequests to relations, he left the following sums to various benevolent objects, providing for their payment by installments during a term of years:

American Bible Society	$100,000
Am. Board of Com. for Foreign Missions	100,000
American Home Missionary Society	100,000
Literary and theological education in Liberia, Africa	50,000
Union Theological Seminary, N. Y.	5,000
Institution for the Blind	5,000
New York State Colonization Society	5,000
Auburn Theological Seminary	3,000
Half-Orphan Society, Fourth-av.	1,000
Colored Orphan Society	1,000
Cong. Church, Simsbury, Conn., for the poor	1,000
Total	$371,000

In addition to the above Mr. Phelps, just previous to his death, placed in the hands of his son $100,000, the interest to be used at his discretion for the spread of the Gospel, and the principal eventually to be invested equally for the benefit of the American Bible Societies, the American Board of Commissioners for Foreign Missions. This disposition of Mr. Phelps' property, including the amount given to each of his twenty-two grandchildren, makes the munificent bequest of $581,000, for religious and benevolent purposes.

Charitable Bequests.—The late Russell H. Nevins, of this City, made provision in his will for the following legacies to benevolent and charitable institutions:—

New York Hospital	$5,000
New York State Colonization Society	3,000
American Bible Society	2,000
American Tract Society	2,000
New York City Tract Society	2,000
Demilt Dispensary	1,500
New York Juvenile Asylum	1,500
American Female Guardian Society	1,000
Northern Dispensary	1,000
Colored Home	1,000
American Home Missionary Society	1,000
Union Theological Seminary	1,000
Prison Association (for female department)	1,000
Association for the Relief of Aged and Respectable Indigent Females	1,000
Society for the Relief of Half Orphan and Destitute Children	1,000
Society for the Employment and Relief of Poor	1,000
Total	$26,000

We understand that the estimated value of the estate of the deceased is 600,000. The will is dated on the 3d of Nov. last.

Baptist Churches in London.—The oldest Baptist church in London was formed in 1633. In not a few of the churches of that great metropolis, Antinomianism and its attendant indifference or opposition to missions and religious enterprises generally, still exist, and their bitter fruit is manifest. A correspondent of the *New York Recorder* says:—

Mr. Noel's church, from peculiar circumstances in its history, under his predecessor, Rev. J. Harrington Evans, tending to isolate it from denominational action, is found among the number of unassociated churches; and a noble exception it is, contributing its thousands of dollars annually to the mission fund, and in most respects a healthy and energetic community; but among the crowd it stands alone, showing their insignificance the more by comparison. Of the churches named, not more than half make any collection for the Baptist Mission—a sure sign of internal unsoundness.

In not a few of these churches "a man-made ministry"—as that is commonly termed, which has not disdained, in the arrogance of spiritual conceit, to bring the aid of human learning to the exposition of divine truth—is held in utter contempt; doctrinal views bordering upon the extremes of Calvinism, and held in pernicious isolation from the heart-stirring principles of Christian duty, maintain a dominant ascendancy; and the cramped and bigoted spirit which those views, when thus held, are fitted to cherish, influences but too powerfully the relations which subsist between the Christian church and the world of ungodliness lying around.

A New Roman Catholic Prayer.—The following article, which we copy from a recent number of the N. Y. *Daily Tribune*, will show our readers how the Roman Catholic Church gets its praying done, and how those who pray get paid for it:—

The authorities of the Roman Catholic Church have just issued the following, designed to organize a "Prayer Association for the conversion of all who are out of the communion of the Church in the United States:"

By a Rescript, dated Sept. 5, 1853, our Holy Father, Pius IX., at the instance of the National Council of Baltimore, sanctions, by the grant of Indulgences, the institution of a Society whose members shall especially pray for the conversion of all who are out of the communion of the Church in the United States.

Almighty and Eternal God, who savest all, and wilt have none to perish, have regard to those souls who are led astray by the deceits of the devil, that, rejecting all errors, the hearts of those who err may be converted, and may return to the unity of Thy truth, through Christ our Lord. Amen.

Those who cannot recite the above prayer, may obtain the same Indulgence by saying daily in its stead the Our Father, Hail Mary, and Glory be to the Father, three times, with the same intention.

1. A Plenary Indulgence on receiving the Easter communion to all the members who shall daily recite, in any language, the above prayer.

2. A Plenary Indulgence in the hour of death, on condition of receiving the Holy Eucharist, after confessing their sins with sorrow; or, if they cannot receive it, on their invoking the name of Jesus with their lips, or at least in their hearts.

3. An Indulgence of a hundred days every time the members recite the above prayer.

The President's Message we give entire, because we suppose that all of our readers will be interested in this first formal statement of his views upon national questions.

Religious Changes in Ireland.—In a recent number of the *Dublin Nation* appeared a long article on this topic, in which the editor says:

"The Irish nation is fast dissolving, as the Jewish nation dissolved before the curse of God—as the Carthaginian nation dissolved before the sword of Rome—as the Red Indian race silently dissolves before the face of the white man. *Ireland is ceasing to be a Roman Catholic nation.* Priest Fitzgerald, in a recent speech, admits, 'Our nation and our church are perishing.' An organ of Romanism says 'Shall the soupers and tract distributors accomplish the work which all the force of England for three hundred years has been unable to effect?'"

Again:—

"We are afraid that neither the priesthood nor the people of this country have any idea of the system of proselytism carried on under their eyes. Its agents and emissaries—from the wealthy fanatics of Exeter Hall down to the meanest Bible reader in Connaught—are continually at work, and God only knows the evil they have wrought. It is time, and God knows there is full cause, to preach a crusade against it. It has had an incalculable success."

Baptists in New York.—Rev. H. J. Eddy, in an appeal for Home Missions, which he communicates to the New York *Recorder*, gives some startling figures of denominational decline in the "Empire State" within the last ten years. He says:—

"Mark this fact: During the last nine years, our numbers have decreased ten thousand and sixty-four. But the population of the State has rapidly increased. In ten years the population of New York city has nearly doubled. You had twenty-one churches then, and only thirty-one now. But what is still more appalling, you had eight thousand and thirteen communicants then, and you have only eight thousand three hundred and fifty-one now. Your increase for ten years is only 351, but the population of the city has increased 300,000."

Farewell Missionary Meeting.—On Sunday evening, Dec. 4, a meeting was held in New York on the occasion of the departure of several Missionaries of the American Baptist Missionary Union. A large congregation assembled, who were addressed by Rev. Dr. Bright, Rev. Mr. Lathrop, and Rev. Mr. Dean. The Missionaries are about to depart for stations in Asia, viz: For China, the Rev. E. C. Lord, (returning,) and the Rev. M. J. Knowlton; for Siam, the Rev. R. Telford and Mr. J. H. Chandler; and for Burmah, the Rev. J. S. Douglass. It is said that all these Missionaries are married gentlemen, and will be accompanied by their wives.

The Methodist Church Case.—The long-pending case between the Northern and Southern divisions of the Methodist Episcopal Church, has been decided. The Southern division is to have the sum of $191,000, in cash, together with the Richmond, Charleston, and Nashville printing establishments, and all the debts on books and periodicals, due the New York Book Concern, from individuals residing within the geographical limits of the Methodist Episcopal Church South.

Pious Parentage of Students.—A student in the theological seminary at Princeton, says that of one hundred and twenty students at present in that institution, ninety-five have parents of whom both are pious, eighteen have pious mothers only, one a pious father only, and five have neither a pious father nor mother. Of the whole number, twenty-two, or about one-fifth, are the sons of ministers, and a large number of the rest are the sons of the elders of the church.

Great Fire in New York.—At one o'clock in the afternoon of last Sabbath, (Saturday,) a fire was discovered in one of the buildings occupied by the publishing establishment of the Messrs. Harpers, near Franklin Square, New York. It is supposed to have originated from the explosion of some camphene fluid, and it spread with such astonishing rapidity that many of the people at work in the establishment escaped with difficulty, after receiving more or less injury. The fire raged most of the afternoon, destroying sixteen buildings, and property to the amount of $1,560,500, and throwing out of employment nearly two thousand working people. The heaviest loss will fall on the Messrs. Harpers, and is estimated at $1,400,000, their insurance amounting to only $200,000. The Messrs. Cooledge, publishers, also lost about $100,000, which is nearly covered by insurance. Many other persons in the immediate vicinity sustained damage, but they are mostly covered by insurance.

European News.

We have European news to Nov. 26th, a summary of which will be found below.

The news by the last steamer is of a more satisfactory character than any yet received, relative to affairs between Turkey and Russia. Hostilities all along the Moldavia Wallachian lines have ceased in consequence of the overflow of the Danube. The Czar, in answer to an inquiry of Austria, says he will propose a project of peace, and the Sultan is said to be equally disposed to come to terms, but will not be the first to retract. It is said the Sultan has sent Faud Effendi as Imperial Commisioner to the army on the Danube to restrain the ardor of Omar Pasha, and thus gives another chance for a treaty of peace. The French Minister at London returned to Paris with a draft of a treaty of peace agreed to by France and England, and in which the other powers of Europe will be invited to join. The success of the Turkish army in Asia still continued. In fact, the Turks appear to be victorious in all their operations.

A letter from St. Petersburg says that the Emperor of Russia is suffering from illness.

The coronation of Napoleon is fixed for the 20th Jan.

The cholera has made is appearance in Paris. There were about nine cases a day.

Donna Maria II., Queen of Portugal, died on the 15th ult., at noon, in childbed. The King was immediately declared Regent until the majority of the Prince, according to the laws of the kingdom. The oldest son and successor of the late Queen is in his seventeenth year.

Shanghae remained in the possession of the insurgents; some fighting occurred at Amoy. Canton remained quiet.

In Burmah, it is said, another war was imminent.

Proceedings in Congress last Week.

SECOND-DAY, DEC. 5.

In the House, nothing was done beyond reëlecting all the officers of the last House and adopting all its rules without exception.

In the Senate, Mr. Dodge gave notice of a bill to give land to Iowa railroads, and of another establishing a Territorial Government in Nebraska. Mr. Gwin gave notice of a bill to give lands in California for the Pacific Railroad; of another to establish a line of mail steamers from San Francisco by way of the Sandwich Islands, to Shanghae; and of another to pay California for the expenses she has had to bear in suppressing Indian hostilities. Mr. Seward introduced a resolution calling for correspondence with the King of the Sandwich Islands. A resolution by Mr. Fish for an inquiry into the recent mortality on board emigrant ships, with a view to such legislation as may be necessary in the premises, was postponed.

THIRD-DAY, DEC. 6.

There was very little done in either House, except to hear the President's Message, and order the printing of the usual number of copies. In the Senate, notice was given of several bills to be introduced; and in the House it was voted to elect two Chaplains for the entire Congress.

FOURTH-DAY, DEC. 7.

In the Senate, the Report of the Secretary of the Treasury was received, and referred to the Committee on Finance; after which the Rev. Henry Slicer (Methodist) was elected Chaplain. Mr. Gwin introduced several bills having reference to improvements, &c., in California. Mr. Fish's resolution, introduced on the first day of the session, for the appointment of a special Committee to inquire into the causes of mortality on board emigrant vessels from European ports, was adopted. The bill from the House for the relief of the late Secretary of Wisconsin Territory, was passed. Messrs. Slidell and Benjamin gave notice of bills granting lands to Louisiana to aid in the construction of railroads.

The House having been called to order, and the journal read, proceeded to the election of a Public Printer, which resulted in the choice of Gen. Armstrong, of *The Union.* Mr. Walbridge presented a memorial of Merchants of New York, asking increased mail facilities between the United States and the Spanish Main. The Secretary of the Treasury's Report was submitted to the Committee of Ways and Means. The House then proceeded to elect a Chaplain, which resulted in the choice of William H. Milburn, of the Methodist Church South.

FIFTH-DAY, DEC. 8.

In the Senate, Mr. Hunter, of Va., announced the death of Vice President William R. King, in an eloquent eulogy on his life and public services. Messrs. Clayton, Cass, Everett and Douglas, followed in beautiful and impressive addresses, after which the usual resolutions were adopted, and the Senate adjourned until Second-day.

In the House, after the reading of the journal, a message was received from the Senate, announcing the proceedings in that body upon the death of the late Vice-President, when Mr. Harris, of Alabama, delivered a glowing eulogium upon the deceased. Other members followed, and after adopting appropriate resolutions, the House adjourned until Second-day.

SUMMARY.

On Thursday evening, Dec. 8, an Erie Railroad emigrant train going out, and an express train coming in were driven into each other at a curve about three miles from Jersey City. The engineers seeing the imminence of the crash, jumped off in season and escaped unhurt, but the conductor of the express train was somewhat injured, a brakeman had his ancle cut off and has since died; two of the passengers were so injured that their recovery is doubtful, and two other persons were hurt, but not dangerously. The loss of life is thus, at the worst, limited to three persons, but it is a miracle that half the number on board the two trains were not destroyed. The violence of the shock was such that the locomotives were broken and the forward cars forced into each other and crushed to pieces.

There are remaining in this City eight of the sufferers in the Dartmoor Prison. When taken they were brave, sturdy heroes, battling with the foe for the rights of home and country. Now the frosts of many winters have whitened their heads, enfeebled their frames, and paleied their vigor. They are poor and almost destitute; a grateful country does not let its heroes want, but stretches out the hand of parental protection, and affords succor to their neediness and support to their old age. A meeting was held by these poor old men the other day, when a communication was read from one of their comrades in Massachusetts, stating that efforts would be made in Congress during the present session to obtain adequate relief for all.

A statement has been made of the number of letters and newspapers assorted and distributed at the New York City Post-Office on Tuesday, Nov. 29, being the greatest day's work ever performed there. The total number of letters received or sent out during that day was 198,807; newspapers do., 207,102. Total, 405,909. The number of hands employed in the various departments is 140, an addition of 36 having been required within two or three months past by the increase of business and to supply the deficiency before existing. The above is exclusive of 70 letter-carriers and 10 persons employed in collecting letters from the different station-boxes about the City.

Sir George Gore, an English Baronet, and a party of English gentlemen from Canada, arrived at St. Louis on Tuesday last by way of the Illinois River. They have just concluded a hunting excursion in the region of Lake Michigan, and are *en route* for Texas, with the intention of passing the winter in that State. The party have a perfect sporting outfit; tents, guns, ammunition, dog keepers and twenty-three thorough-bred English hunting hounds. They have servants also, and some dozens of trunks and carpet-sacks of baggage.

John Schultz, charged with the murder of two planters in Texas, ten years ago, has recently been arrested in South Carolina, and is now in New Orleans, on his way to Texas, to answer for the offense. He was their overseer; they were traveling in company—had camped out—when they were asleep, he cut the throat of one, and shot the other. He obtained a large sum of money by the murder—spent it all in gambling, was afterward tried for a successful burglary, was sent to the Penitentiary, from which he was released by pardon. He was traced to South Carolina, and is now to be tried for the double murder.

A report has been published of a Russian Expedition to Japan. It seems that Capt. Lindenberg, of the ship Prince Menchikoff, was sent to one of the Japanese Islands in the year 1852, not only to interchange civilities with the local authorities, but to restore to their country a number of shipwrecked Japenese who had found their way to Russian American Company's Colony of Sitka. The Captain states that he was politely received, but jealously watched by the Japenese officials, and not allowed to land the poor fellows he had brought with him.

In an article on coal, a few days since, (says the *Newark Daily Advertiser,*) we stated that an arrangement had been made for connecting the Central Railroad of New Jersey with a Pennsylvania coal road. Another feature of this arrangement appears in an application to the Legislature for a branch from the Central Railroad at Boundbrook to Perth Amboy, the intention of which is to make Perth Amboy the coal depot. Among other applications we see in the *Elizabethtown Journal* that for a new County to be formed from the six lower townships of Essex, and a bridge from Elizabethport to Bergen, across Newark Bay.

The Norwich (Ct.) *Courier* announces that Mr. Abner T. Pierce, of that city, has suspended payment. Mr. Pierce carried on two large car manufactories, one at Norwich, and the other at the eastern terminus of the Erie Railroad, and a foundry establishment in Norwich. Since his failure the *Courier* adds, it has been ascertained, "that he has been engaged in forgeries to a heavy amount—not less than ninety thousand dollars of his spurious paper having been found in the banks of this city."

The War Department has received advices from Capt. Morris, confirmatory of the previous accounts of the massacre of the Gunnison party. *The Star* says that Morris found the bodies so mutilated by wolves that they could not remove or even bury them. Capt. Gunnison was shot with 15 arrows, and Mr. Kearn, late draughtsman of the topographical bureau, was shot through the heart with a rifle ball, and both his arms were torn off. Nothing but a watch-guard was found on his body.

The property on Broadway and the south corner of Courtlandt-st., fifty feet front by one hundred, has been leased at $8,000 per annum for fifteen years, the lessee to put up a building costing $50,000, to revert to the owner of the ground on the expiration of the lease. A bonus of $100,000, we hear, has been offered for this lease, and refused, it being considered as really worth three or four times that sum, from the rental expected to be realized.

The New York Central Railroad Co. have assumed the expense of laying one or two miles of the improvement of Mr. Babcock, in the application of Rubber under their tracks, intended to obviate materially the present destruction of rails and machinery, and do away with the noise attendant upon the motion of the trains. It is to be laid under Ribbard's slide compound rail.

At Saltfleet, Canada, a young woman who had been courted by a mopus of a fellow for four long years to little purpose, got sick of that sort of fun, and married a more enterprising suitor who presented himself. Mopus opened his eyes and sued her for breach of promise. The jury, composed of men who had hearts beating under their jackets, returned a verdict of "served him right."

The Milwaukie Wisconsin states that a steamship is about to be built of 325 feet keel, 40 feet beam, 14 feet hold, without guards or paddle boxes, to cost $165,000. This steamer is intended as a ferry across Lake Michigan, to connect the Oakland and Ottoway and the Milwaukie and Mississippi Railroad, or Grand Haven and Milwaukie. The vessel is to be ready for sea in the autumn of 1854.

Some of the earnest opponents, in our City, of Human Slavery, have arranged a course of Public Lectures, to be given on successive Tuesday evenings throughout the season, commencing this week. On the list of Lecturers will be found the names of John P. Hale, William H. Furness, J. R. Giddings, Henry Ward Beecher, Lucy Stone, Theodore Parker, Wendell Phillips, Wm. Lloyd Garrison, Ralph Waldo Emerson, and others.

Wm. Moore was found guilty of manslaughter at Rockford, Ill., on the 28th ult., and sentenced to the Penitentiary for one year. He murdered a man named Terrence Donnerie, and the people were so indignant at the verdict of the Jury, that they held a public meeting and denounced the sentence of the Court as a burlesque and disgrace to the country.

The steamship Humboldt, on her passage from Southampton to New York, went ashore near Halifax, a few days ago, and will probably prove a total loss. Her passengers were all saved. Her cargo is estimated to be worth $400,000, most of which will be saved in a damaged condition.

The Halifax *Chronicle* charges the loss of the steamship Humboldt to an impudent and ignorant fisherman, who boarded her in the character of a pilot, to which he had no claim, and when asked to show his papers said he had left them at home.

The people at Erie, Pa., are making a great disturbance because one of the railroads running into the place proposes to change its guage. Now it is necessary to change cars and baggage at Erie; when the guage is altered it will not be; hence their interest in keeping things as they are.

A dispatch dated Herkimer, Friday, Dec. 9, 1853, says: As a man was crossing the track to-day in a double wagon, the freight train going West came up, smashed the wagon to pieces, killed one of the horses, and carried the man about 100 rods on the cow-catcher, without doing him any material injury.

The Gold Medal offered to all the students of Yale College for superiority in literary composition, has been awarded to Isaac Edwards Clark, of the Junior Class, Northampton, Mass.

The mercantile navy of the United States is at present greater than that of the United Kingdom of Great Britain, and the tonnage of the single city of New York is within a trifle of being equal to that of London and Liverpool put together.

John Mitchell and Thomas Francis Meagher will issue a new weekly paper on Saturday, the 31st inst. Its sphere of observation and action will embrace Literature, Politics, and whatever conduces to the freedom and well-being of our land.

The steamer Mary McKinnie, on her passage from Knoxville to Chattanooga, on the Tennessee River, was lost on Saturday, together with most of her large cargo. All the passengers were saved.

The proprietors of the Irving House in New York, are owners of a farm in Vermont, where they intend to raise their own vegetables and poultry, and thus avoid the extortionate New York prices.

The ferry-boat Montague, running between New York and Brooklyn, was destroyed by fire one day last week. She was nearly new, was valued at $40,000, and had changed owners at noon of the previous day.

The Missouri Legislature has before it a bill providing that no man shall be allowed to indorse a note without the consent of his wife, and that no indorsement shall be valid in law without such consent.

The Mayor of New Orleans has published a card declaring that the health of that city was never better, and it is perfectly safe for visitors.

There is a proposition before the Legislature of South Carolina, for appropriating $30,000 toward the erection of a monument to the late Mr. Calhoun.

The first two boys committed to the Reform School in Maine, were George Washington and Daniel Webster, the first of whom is a great rogue and the last almost a fool.

There are some 310 life members of the Bible Society, who have made payment of money in amount $20 or upward, to spread the Bible, without note or comment.

The number of licensed taverns in Philadelphia is 1,965, which is one tavern to every forty-four and a half of the 86,943 taxable inhabitants of the city and districts.

Three of Joseph Hall's children, of Roshville, Ia., were accidentally poisoned, and all were lying corpses in the house at the same time.

Thirteen hotel, beer-house and oyster-cellar keepers in Reading, have been fined $4 each for selling liquor, &c., on Sunday.

Col. Benton has selected the seat and desk long occupied by John Quincy Adams, on the Whig side of the House.

It is stated that an organ, to cost $125,000, is to be built for the new Crystal Palace at Sydenham, England.

The whole bank note circulation of the United States is estimated at $180,000,000, and the coin in the bank vaults $90,000,000.

In the Dead Letter Office at Washington last week, a letter was found containing $200.

Jonas Chickering, the well known piano forte manufacturer, died suddenly of apoplexy.

New York Market—December 12, 1853.

Ashes—Pots $5 50; Pearls 5 56.

Flour and Meal—Flour has declined slightly, under foreign advices; 6 75 a 6 81 for common to straight State, 6 81 a 6 94 for common to good Ohio, and mixed to straight Michigan and Indiana. Rye Flour, 5 00 a 5 50. Corn Meal 3 87 a 3 94 for Jersey.

Grain—Wheat, 1 53 for red Western, 1 66 for white Southern, 1 70 for good white Canadian, 1 73 for white Pennsylvania, 1 78 for white Genesee. Rye 1 00 a 1 03. Barley 84½c. for good six-rowed Wisconsin. Oats, 47 a 49c. for Jersey, 50 a 53c. for State and Western. Corn, 80 a 81½c. for Western mixed, 82c. for Jersey yellow.

Provisions—Pork, 11 25 for prime, 13 50 for mess. Beef, 5 00 a 5 75 for country prime, 8 50 a 11 00 for country mess. Lard 10 a 10½c. for new. Butter, 10 a 13c. for Ohio, 16 a 19c. for State dairies. Cheese, 7½ a 8c. for Ohio, 9 a 9½c. for State dairies.

MARRIED,

On the 17th ult., at Marlboro, N. J., by Eld. D. Clawson, Mr. Heopholes D. Ayars, of Marlboro, N. J., to Miss Ruth Dare, of Greenwich.

At Temperance Valley, R. I., on the 4th inst., by Eld. C. M. Lewis, Mr. William G. Cory to Miss Alice C. Potter, both of the town of Westerly, R. I.

At New Market, N. J., on the morning of Dec. 6, by the Rev. H. H. Baker, Mr. James Clawson to Miss Henrietta K., eldest daughter of Jacob Titsworth.

DIED,

At Elizabethtown, Essex Co., N. J., Oct. 20, 1853, Mrs. Elizabeth S. Wise, aged 66 years.

At Sackett's Harbor, N. Y., Dec. 7th, after a painful illness of six weeks, W. Morris Clarke, aged forty-one years. The deceased, when about twenty years of age, thought he experienced a change of heart, but never connected himself with any church. During his last illness, he expressed deep sorrow for the manner in which he had lived, and his trust in the mercy of God for his salvation. He bore his protracted sufferings with patience, often expressing his willingness to die, and the hope that he was prepared. He left a wife and child, an aged mother, and many relatives, to mourn their loss; "but not as those who mourn without hope." E. P. C.

LETTERS.

Andrew Babcock, P. C. Burdick, Calvin Whitford, J. C. Green, A. A. Crandall, C. M. Lewis, A. G. Packard, David Clawson, Wm. G. Quibell, H. W. Satterlee, N. V. Hull, A. Barnhart, Samuel Hunt, Enos Wise, Jr., E. C. Williams, A. Titsworth, A. Starr, B. Clarke, J. Hill, James White, A. B. Crandall, Erastus P. Clarke.

RECEIPTS.

FOR THE SABBATH RECORDER:

B. F. Clarke, Hopkinton, R. I.	$2 00	to vol. 10	No. 52
L. Crandall, Ashaway, R. I.	2 00	10	52
Isaac Crandall "	2 00	10	52
D. M. Crandall, Rockville, R. I.	2 00	10	52
S. S. Davis, Mystic Bridge, Ct.	1 00	10	20
Dorace A. Davis, Marlboro, N. J.	2 00	10	52
Hege Sims "	2 00	10	52
Alex. C. Heritage "	2 00	10	52
Samuel P. Burdick, Teotsa, Wis.	2 00	10	52
Elisha Coon, Albion, Wis.	2 00	11	26
J. C. Green, Covington, Ky.	1 00	10	52
W. D. Wilcox, DeRuyter	6 00	10	52
J. R. Irish "	2 00	10	52
Alburtus Starr, Hamilton	5 00	6	26
Benjamin Clarke, Alden	1 00	10	52
R. W. Green, Berlin	2 00	10	52
David Potter "	2 00	10	52
Desire Maxson, Pittstown	2 00	10	52
Wm. G. Quibell, Carthage	1 00	11	18
George Wood, Champion	1 00	11	18
Calvin Whitford, Morrisville	1 00	10	30
Wm. M. Simons, Brookfield	2 00	11	26
Hezekiah Babcock "	2 00	10	52
Newton & Moore "	2 00	10	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Edwin C. Williams	$1 00	John Maxson	$2 00
Benj. F. Clarke	1 00		

WILLIAM M. ROGERS, Treasurer.

Board Meetings.

☞ QUARTERLY MEETINGS of the Executive Boards of the Seventh-day Baptist Missionary and Publishing Societies and the American Sabbath Tract Society, will be held at Plainfield, N. J., on Fifth-day, Jan. 5, 1854, commencing at 10 o'clock A. M., and continuing through the afternoon and evening.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT S REET, PAINFIELD, NEW JERSEY.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr,
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8½ A. M., 12 M., and 3½ P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3½ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c.; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Maunch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 7 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M., for Delaware and all intermediate stations.

Way at 4 P. M. for Delaware and all intermediate stations.

Night Express at 5 P.M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 5 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

Great Western Mail Line.

SIXTY MILES DISTANCE SAVED by taking the MICHIGAN SOUTHERN and NORTHERN INDIANA RAILROAD.

Through tickets for Chicago, St. Louis, Milwaukie, Racine, Kenosha, Waukegan, and Sheboygan, by New York and Erie Railroad via Dunkirk, and Buffalo and New York City Railroad, People's Line of Steamboats, Hudson River Railroad via Buffalo, connecting at Buffalo with the splendid steamers

EMPIRE STATE, J. Wilson, Commander, Mondays and Thursdays.

SOUTHERN MICHIGAN, D. Perkins, Commander, Wednesdays and Saturdays.

NORTHERN INDIANA, I. T. Pheatt, Commander, Tuesdays and Fridays.

Leaving Buffalo every evening. (Sundays excepted.)

These steamers are low-pressure, built expressly for the Lake trade, and for finish, speed, strength, and safety, have no superiors any where.

The connections with the Express Trains at Toledo and Monroe, for Chicago and St. Louis, are perfect, and can be relied upon.

Forty hours from New York to Chicago. Time and money saved by taking this line.

Passengers preferring it can take the Lake Shore Railroad to Toledo, the Michigan Southern and Northern Indiana Railroad to Chicago, thence by the Rock Island Railroad to La Salle, forming the only continuous Line of Railroad to the Illinois River.

For Through Tickets or Freight apply to
JOHN F. PORTER, Agent, 193 Broadway,
Cor. Dey-st., N. Y.

Stonington Line, for Boston,

PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. J. M. Lewis, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from Pier No. 2 N. R., first wharf above Battery-place, at 4 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the train which leaves Boston at 5½ P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other; being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers on arriving at Stonington proceed immediately per steamboat train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6.30 A. M.

The steamer PERRY leaves Providence for Newport at 9 A. M., and 6 P. M., daily, except Sundays.

For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office No. 10 Battery-place.

DeRuyter Institute.

Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.

Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.

J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a great degree of respect, and a still more liberal patronage from the public.

Terms.

Tuition, which must be settled strictly in advance is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50
Extras.	
Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $1 00.

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, $2 50.

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

JAMES R. IRISH, President.
Jason B. Wells, Secretary.

The President's Message,

Concluded from First Page.

its high promise of great and general usefulness.

I have omitted to ask your favorable consideration for the estimates of works of a local character in twenty-seven of the thirty-one States, amounting to one million seven hundred and fifty-four thousand five hundred dollars, because, independently of the grounds which have so often been urged against the application of the Federal Revenue for works of this character, inequality with consequent injustice is inherent in the nature of the proposition, and because the plan has proved entirely inadequate to the accomplishment of the objects sought.

The subject of internal improvements, claiming alike the interest and good will of all, has, nevertheless been the basis of much political discussion, and has stood as a deep graven line of division between statesmen of eminent ability and patriotism. The rule of strict construction of all powers delegated by the States to the General Government has arrayed itself, from time, to time against the rapid progress of expenditures from the National Treasury on works of a local character within the States. Memorable as an epoch in the history of this subject is the Message of President Jackson, of the 27th of May, 1830, which met the system of internal improvements in its comparative infancy; but so rapid had been its growth, that the projected appropriations in that year for works of this character had risen to the alarming amount of more than one hundred millions of dollars.

In that message the President admitted the difficulty of bringing back the operations of the Government to the construction of the Constitution set up in 1798, and marked it as an admonitory proof of the necessity of guarding that instrument with sleepless vigilance, against the authority of precedents, which had not the sanction of its most plainly defined powers.

Our Government exists under a written compact between sovereign States, uniting for specific objects, and with specific grants to their general agent. If, then, in the progress of its administration, there have been departures from the terms and intent of the compact, it is, and will ever be, proper to refer back to the fixed standard which our fathers left us, and to make a stern effort to conform our action to it. It would seem that the fact of a principle having been resisted from the first by many of the wisest and most patriotic men of the Republic, and a policy having provoked constant strife, without arriving at a conclusion which can be regarded as satisfactory to its most earnest advocates, should suggest the inquiry whether there may not be a plan likely to be crowned by happier results. Without perceiving any sound distinction, or intending to assert any principle as opposed to improvements needed for the protection of internal commerce, which does not equally apply to improvements upon the seaboard for the protection of foreign commerce, I submit to you, whether it may not be safely anticipated that, if the policy were once settled against appropriations by the General Government for local improvements for the benefit of commerce, localities requiring expenditures would not, by modes and means clearly legitimate and proper, raise the fund necessary for such construction as the safety or other interests of their commerce might require.

If that can be regarded as a system, which, in the experience of more than thirty years, has at no time so commanded the public judgment as to give it the character of a settled policy—which, though it has produced some works of conceded importance, has been attended with an expenditure quite disproportionate to their value—and has resulted in squandering large sums upon objects which have answered no valuable purpose—the interests of all the States require it to be abandoned, unless hopes may be indulged for the future which find no warrant in the past.

With an anxious desire for the completion of the works which are regarded by all good citizens with sincere interest, I have deemed it my duty to ask at your hands a deliberate reconsideration of the question, with a hope that, animated by a desire to promote the permanent and substantial interests of the country, your wisdom may prove equal to the task of devising and maturing a plan, which, applied to this subject, may promise something better than constant strife, the suspension of the powers of local enterprise, the exciting of vain hopes, and the disappointment of cherished expectations.

In expending the appropriations made by the last Congress, several cases have arisen in relation to works for the improvement of harbors, which involve a question as to the right of soil and jurisdiction, and have threatened conflict between the authority of the State and General Government. The right to construct a breakwater, jetty, or dam, would seem, necessarily, to carry with it the power to protect and preserve such constructions. This can only be effectually done by having jurisdiction over the soil. But no clause of the Constitution is found, on which to rest the claim of the United States to exercise jurisdiction over the soil of a State, except that conferred by the eighth section of the first article of the Constitution. It is, then, submitted, whether, in all cases where constructions are to be erected by the General Government, the right of soil should not first be obtained, and legislative provision be made to cover all such cases.

For the progress made in the construction of roads within the territories, as provided for in the appropriations of the last Congress, I refer you to the Report of the Secretary of War.

There is one subject of a domestic nature, which, from its intrinsic importance, and the many interesting questions of future policy which it involves, cannot fail to receive your early attention. I allude to the means of communication, by which different parts of wide expanse of our country are to be placed in closer connection for the purposes both of defense and commercial intercourse, and more especially such as appertain to the communication of those great divisions of the Union, which lie on the opposite sides of the Rocky Mountains.

That the Government has not been unmindful of this heretofore, is apparent from the aid it has afforded, through appropriations for mail facilities and other purposes. But the general subject will now present itself under aspects more imposing and more purely national, by reason of the surveys ordered by Congress, and now in the process of completion, for communication by railway across the Continent, and wholly within the limits of the United States.

The power to declare war, to raise and support armies, to provide and maintain a navy, and to call forth the militia to execute the laws, suppress insurrections, and repel invasions, was conferred upon Congress, as means to provide for the common defense, and to protect a territory and a population now wide-spread and vastly multiplied. As incidental to and indispensable for the exercise of this power, it must sometimes be necessary to construct military roads and protect harbors of refuge. To appropriations by Congress for such objects, no sound objection can be raised. Happily for our country, its peaceful policy and rapidly increasing population impose upon us no urgent necessity for preparation, and leave but few trackless deserts between assailable points and a patriotic people ever ready and generally able to protect them. These necessary links the enterprise and energy of our people are steadily and boldly struggling to supply. All experience affirms that wherever private enterprise will avail, it is most wise for the General Government to leave to that and individual watchfulness the location and execution of all means of communication.

The surveys before alluded to were designed to ascertain the most practicable and economical route for a Railroad from the Mississippi to the Pacific Ocean. Parties are now in the field making explorations, where previous examinations had not supplied sufficient data, and where there was the best reason to hope the object sought might be found. The means and time being both limited, it is not to be expected that all the accurate knowledge desired will now be obtained; but it is hoped that much and important information will be added to the stock previously possessed, and that partial, if not full reports of the surveys ordered, will be received in time for transmission to the two Houses of Congress, on or before the first Monday in February next, as required by the act of appropriation. The magnitude of the enterprise contemplated has aroused, and will doubtless continue to excite a very general interest throughout the country. In its political, its commercial, and its military bearings, it has varied, great, and increasing claims to consideration. The heavy expense, the great delay, and, at times, fatality attending travel by either of the Isthmus routes, have demonstrated the advantage, which would result from interoceanic communication by such safe and rapid means as a railroad would supply.

These difficulties, which have been encountered in a period of peace, would be magnified and still further increased in time of war. But while the embarrassments already encountered, and others under new contingencies to be anticipated, may serve strikingly to exhibit the importance of such a work, neither these, nor all considerations combined, can have an appreciable value, when weighed against the obligation strictly to adhere to the Constitution, and faithfully to execute the power it confers. Within this limit and to the extent of the interest of the government involved, it would seem both expedient and proper, if an economical and practicable route shall be found, to aid, by all constitutional means, in the construction of a road, which will unite, by speedy transit, the populations of the Pacific and Atlantic States. To guard against misconception, it should be remarked that, although the power to construct, or aid in the construction of a road within the limits of a territory is not embarrassed by that question of jurisdiction which would arise within the limits of a State, it is nevertheless held to be of doubtful power, and more than doubtful propriety, even within the limits of a territory, for the general government to undertake to administer the affairs of a railroad, a canal, or other similar construction, and therefore that its connection with a work of this character should be incidental rather than primary. I will only add, at present, that, fully appreciating the magnitude of the subject, and solicitous that the Atlantic and Pacific shores of the Republic may be bound together by inseparable ties of common interest, as well as of common fealty and attachment to the Union, I shall be disposed, so far as my action is concerned, to follow the lights of the Constitution, as expounded and illustrated by those whose opinions and expositions constitute the standard of my political faith in regard to the powers of the government. It is, I trust, not necessary to say, that no grandeur of enterprise, and no present urgent inducement promising popular favor, will lead me to disregard those lights, or to depart from that path, which experience has proved to be safe, and which is now radiant with the glow of prosperity and legitimate constitutional progress. We can afford to wait, but we cannot afford to overlook the ark of our security.

It is no part of my purpose to give prominence to any subject, which may properly be regarded as set at rest by the deliberate judgment of the people. But while the present is bright with promise, and the future full of demand and inducement for the exercise of active intelligence, the past can never be without useful lessons of admonition and instruction. If its dangers serve not as beacons, they will evidently fail to fulfill the object of a wise design. When the grave shall have closed over all, who are now endeavoring to meet the obligations of duty, the year 1850 will be recurred to as a period filled with anxious apprehension. A successful war had just terminated. Peace brought with it a vast augmentation of territory. Disturbing questions arose, bearing upon the domestic institutions of one portion of the confederacy, and involving the constitutional rights of the States. But, notwithstanding differences of opinion and sentiment, which then existed in relation to details and specific provisions, the acquiescence of distinguished citizens, whose devotion to the Union can never be doubted, has given renewed vigor to our institutions, and restored a sense of repose and security to the public mind throughout the confederacy. That this repose is to suffer no shock during my official term, if I have power to avert it, those who placed me here may be assured. The wisdom of men who knew what independence cost—who had put all at stake upon the issue of the Revolutionary struggle—disposed of the subject to which I refer, in the only way consistent with the union of these States, and with the march of power and prosperity which has made us what we are. It is a significant fact, that from the adoption of the Constitution until the officers and soldiers of the Revolution had passed to their graves, or, through the infirmities of age and wounds, had ceased to participate actively in public affairs, there was not merely a quiet acquiescence in, but a prompt vindication of the constitutional rights of the States. The reserved powers were scrupulously respected. No statesman put forth the narrow views of casuists to justify interference and agitation, but the spirit of the compact was regarded as sacred in the eye of honor, and indispensable for the great experiment of civil liberty, which, environed with inherent difficulties, was yet borne forward in apparent weakness by a power superior to all obstacles. There is no condemnation which the voice of Freedom will not pronounce upon us, should we prove faithless to this great trust. While men inhabiting different parts of this great continent can no more be expected to hold the same opinions, or entertain the same sentiments, than every variety of climate or soil can be expected to furnish the same agricultural products, they can unite in a common object and sustain common principles essential to the maintenance of that object. The gallant men of the South and the North could stand together during the struggle of the Revolution; they could stand together in the more trying period which succeeded the clangor of arms. As their united valor was adequate to all the trials of the camp and dangers of the field, so their united wisdom proved equal to the greater task of founding, upon a deep and broad basis, institutions, which it has been our privilege to enjoy, and will ever be our most sacred duty to sustain. It is but the feeble expression of a faith strong and universal, to say that their sons, whose blood mingled so often upon the same field, during the war of 1812, and who have more recently borne in triumph the flag of the country upon a foreign soil, will never permit alienation of feeling to weaken the power of their united efforts, nor internal dissentions to paralyze the great arm of freedom, uplifted for the vindication of self-government.

I have thus briefly presented such suggestions as seem to me especially worthy of your consideration. In providing for the present, you can hardly fail to avail yourselves of the light, which the experience of the past casts upon the future.

The growth of our population has now brought us, in the destined career of our national history, to a point at which it well behooves us to expand our vision over the vast perspective.

The successive decennial returns of the census since the adoption of the Constitution have revealed a law of steady progressive development, which may be stated, in general terms, as a duplication every quarter-century. Carried forward, from the point already reached, for only a short period of time as applicable to the existence of a nation, this law of progress, if unchecked, will bring us to almost incredible results. A large allowance for a diminished proportional effect of emigration would not very materially reduce the estimate, while the increased average duration of human life, known to have already resulted from the scientific and hygienc improvements of the past fifty years, will tend to keep up through the next fifty, or perhaps hundred, the same ratio of growth which has been thus revealed in our past progress; and to the influence of these causes may be added the influx of laboring masses from eastern Asia to the Pacific side of our possessions, together with the probable accession of the populations already existing in other parts of our hemisphere, which, within the period in question, will feel, with yearly increasing force, the natural attraction of so vast, powerful, and prosperous a confederation of self-governing republics, and seek the privilege of being admitted within its safe and happy bosom, transferring with themselves, by a peaceful and healthy process of incorporation, spacious regions of virgin and exuberant soil, which are destined to swarm with the fast-growing and fast-spreading millions of our race.

These considerations seem fully to justify the presumption, that the law of population above stated, will continue to act with undiminished effect, through at least the next half century; and that thousands of persons who have already arrived at maturity, and are now exercising the rights of freemen, will close their eyes on the spectacle of more than one hundred millions of population embraced within the majestic proportions of the American Union. It is not merely as an interesting topic of speculation that I present these views for your consideration. They have important practical bearings upon all the political duties we are called upon to perform. Heretofore, our system of government has worked on what may be termed a miniature scale, in comparison with the development, which it must thus assume, within a future so near at hand as scarcely to be beyond the present of the existing generation.

It is evident that a confederation so vast and so varied, both in numbers and in territorial extent, in habits and in interests, could only be kept in national cohesion by the strictest fidelity to the principles of the Constitution, as understood by those who have adhered to the most restricted construction of the powers granted by the people and the States. Interpreted and applied according to those principles, the great compact adapts itself with healthy ease and freedom to an unlimited extension of that benign system of federative self-government, of which it is our glorious, and, I trust, immortal charter. Let us, then, with redoubled vigilance, be on our guard against yielding to the temptation of the exercise of doubtful powers, even under the pressure of the motives of conceded temporary advantage and apparent temporary expediency.

The minimum of Federal Government, compatible with the maintenance of national unity and efficient action in our relations with the rest of the world, should afford the rule and measure of construction of our powers under the general clauses of the Constitution. A spirit of strict deference to the sovereign rights and dignity of every State, rather than a disposition to subordinate the States into a provincial relation to the central authority, should characterize all our exercise of the respective powers temporarily vested in us as a sacred trust from the generous confidence of our constituents.

In like manner, as a manifestly indispensable condition of the perpetuation of Union, and of the realization of that magnificent national future adverted to, does the duty become yearly stronger and clearer upon us, as citizens of the several States, to cultivate a fraternal and affectionate spirit, language, and conduct, in regard to other States, and in relation to the varied interests, institutions, and habits of sentiment and opinion, which may respectively characterize them. Mutual forbearance, respect, and non-interference in our personal action as citizens, and an enlarged exercise of the most liberal principles of comity in the public dealing of State with State, whether in legislation or in the execution of laws, are the means to perpetuate that confidence and fraternity, the decay of which a mere political union, on so vast a scale, could not long survive.

In still another point of view, is an important practical duty suggested by this consideration of the magnitude of dimensions, to which our political system, with its corresponding machinery of government, is so rapidly expanding. With increased vigilance does it require us to cultivate the cardinal virtues of public frugality and official integrity and purity. Public affairs ought to be so conducted that a settled conviction shall pervade the entire Union, that nothing short of the highest tone and standard of public morality marks every part of the administration and legislation of the General Government. Thus will the federal system, whatever expansion time and progress may give it, continue more and more deeply rooted in the love and confidence of the people.

That wise economy, which is as far removed from parsimony as from corrupt and corrupting extravagance—that single regard for the public good, which will frown upon all attempts to approach the treasury with insidious projects of private interest cloaked under public pretexts—that sound fiscal administration, which, in the legislative department, guards against the dangerous temptations incident to overflowing revenue, and, in the Executive, maintains an unsleeping watchfulness against the tendency of all national expenditure to extravagance—while they are admitted elementary political duties, may, I trust, be deemed as properly adverted to and urged, in view of the more impressive sense of that necessity, which is, directly suggested by the considerations now presented.

Since the adjournment of Congress, the Vice President of the United States has passed from the scenes of earth, without having entered upon the duties of the station, to which he had been called by the voice of his countrymen. Having occupied, almost continuously, for more than thirty years, a seat in one or the other of the two houses of Congress, and having, by his singular purity and wisdom, secured unbounded confidence and universal respect, his failing health was watched by the nation with painful solicitude. His loss to the country, under all the circumstances, has been justly regarded as irreparable.

In compliance with the act of Congress of March 2, 1853, the oath of office was administered to him on the 24th of that month, at Ariadne estate, near Matanzas, in the island of Cuba; but his strength gradually declined, and was hardly sufficient to enable him to return to his home in Alabama, where, on the eighteenth day of April, in the most calm and peaceful way, his long and eminently useful career was terminated.

Entertaining unlimited confidence in your intelligent and patriotic devotion to the public interest, and being conscious of no motives on my part which are not inseparable from the honor and advancement of my country, I hope it may be my privilege to deserve and secure, not only your cordial coöperation in great public measures, but also those relations of mutual confidence and regard which it is always so desirable to cultivate between members of coördinate branches of the Government.

FRANKLIN PIERCE.

WASHINGTON, D. C., Dec. 5, 1853.

Railway Traveling in Russia.

We proceeded, bag and baggage, to the station of the Moscow Railway. Only one train starts daily; and the hour at which this most important event takes place is, or ought to be, eleven A. M. Travelers are commanded by the government to be at the station at ten precisely; and even then they are liable to be told that the train is full—as it is quite an unheard of thing to put on an extra carriage for any number of passengers. Having arrived, therefore, at ten minutes before ten, to be quite sure of being in time, our luggage was seized by a soldier, policeman, or railway porter, (for they all wear somewhat the same uniform,) and carried in one direction, while we rushed in another to show our passport for Moscow, to procure which we had been to three different offices the day before. Here the descriptions of our persons and our reasons for traveling, which it contained, being copied at full length, we were hurried to another counter, where we got it stamped; whence, catching sight of our baggage *en passant*, we sped on to the ticket-office, and then, returning to our portmanteaux, we went through a few formalities, which ended in receiving a ticket to add to the number of those with which our pockets were now pretty well filled. The anxiety of mind which such a variety of documents causes is not to be wondered at, when the consequences which the loss of any of them would entail are considered. Ladies in Russia do not think of trying to carry their tickets in their gloves. We now betook ourselves to the waiting-room, which we should have thought handsome had we not been detained in it so long that we got tired of admiring it. For an hour did the destined occupants of the train sit patiently on the benches, every man with head uncovered—for even a skull cap is an abomination to a Russian under a roof. Every man in military garb seemed to have the *entree* to the platform, while the doors were rigorously shut against us unhappy civilians. At a quarter before eleven, however, they are opened—a general rush follows, and we are hurried through a barrier, the doors of which close behind us. Soon the whole barrier becomes thronged with people, waving their adieus as ardently as if we were booked for Australia. A bell, a whistle, and a sort of dull attempt at a scream, are, as in more civilized parts of the world, the signals for starting; we leave the weeping eyes and waving pocket handkerchiefs behind us, and, in the course of ten minutes, find, to our satisfaction, that we have increased our speed to fifteen miles an hour. We have hardly done so ere we arrive at a station. Everybody rushes out and lights a cigarette. We are to stop here ten minutes, and the people during that time walk up and down the platform and smoke; then we huddle into our old places, and have time to look about us.

The carriages are large. Nobody seems to go in the first-class. A second-class carriage accommodates about fifty people. They are built as in Austria and America, with a passage in the center, perambulated by a man in uniform, who occasionally asks people for their tickets. He seems to make inquiry the first time to satisfy himself that you have got one, and afterwards merely as an amusement, which he apparently enjoys the more if he fancies you are going to sleep. The men are bearded and dirty, and relate stories in a loud tone of voice, for the benefit of the whole company, most of whom have evidently never been in a railway before. At every station the same scene ensues. The unsmoked ends of the last station's cigars have been carefully preserved, and lighted afresh, and vehemently smoked on the platform during five or ten minutes, as the case may be. The stations are all very spacious and uniformly constructed, with an immense domed building for engines attached to each. Though there is only one passenger train daily, there are three goods trains, always well loaded with inland produce, tallow, fur, tea, &c., or with cotton from St. Petersburg to the interior. I should hardly think the line could possibly pay; but as it is a government concern, nobody has any means of ascertaining this fact. Whether it pays or not, the railway traveler in Russia soon discovers that the requirements of trade are as little regarded by government as his own personal convenience; for the restrictive policy of the empire must ever neutralize, in a great measure, the beneficial effects of rapid internal communication, while the difficulties which have always been placed in the way of free mercantile intercourse exist in full force, though the physical obstacles by which it has hitherto been encompassed are overcome. In fact, though the public cannot but be benefitted by the formation of railroads throughout a country, it is hardly for the public benefit that railroads are constructed here. Russian railroads seem to be meant for Russian soldiers; and it is the facility thus afforded of moving large bodies of men, that invests this mode of communication in Russia with an importance which does not attach to it in Great Britain, or, perhaps, any other country in Europe, to an equal extent. When St. Petersburg, Moscow, Odessa, and Warsaw become connected, Russia assumes an entirely new position with regard to the rest of Europe. A few days, instead of many months, will then suffice to concentrate the armies of the north and south upon the Austrian or Prussian frontiers. Through this same quarter of the world, many hundred years ago, poured those barbaric hordes which overran civilized Europe—it would, indeed, be a singular testimony to the spirit of the age, if the next invaders made their descent by means of railroads.

[Russian Shores of the Black Sea.

Ventilation.

The only ventilation practicable in the houses of the working classes is that which is termed natural ventilation, which is caused by the ascent of heated air; the air which becomes impure by the action of the lungs, or by the burning of candles, lamps, gas, &c., or by the fire, is heated, and rendered lighter than pure air; it therefore rises to the top, and cold, pure air takes its place. Thus, to ventilate a room well, it is essential that there should be two openings, one above, by means of which the impure, heated air can pass out, and another below, for the entrance of pure, cold air. In dwelling rooms, as ordinarily constructed, the impure air is imperfectly carried away by the draught of the chimney; it follows that the whole of the room above the level of the fire-place remains filled with air in a partially impure state; and the openings by which air is admitted are usually left to chance, the cracks around and under the doors and windows being the means by which it gains an entrance. If these are not sufficient to admit a proper quantity of air to supply the draught of the chimney, the latter necessarily smokes. A much better plan is, to admit the pure outer air by means of a plate of perforated zinc, placed, instead of a pane of glass, in the upper part of one or more of the windows furthest from the fire; the air entering through the zinc in small streams, becomes so mingled with the warm air of the room, that a draught is prevented, and when the windows are opposite the fire, the whole air of the room is gradually and imperceptibly changed. If to this mode of admitting pure, cold air, be added an opening in the chimney, near the ceiling, to allow the escape of the impure, warm air, much will be done for health and comfort; this opening in the chimney, however, requires a chimney-valve to prevent any downward draught of smoke. The utility of this mode of allowing air to enter and escape, for the purpose of ventilating rooms, is proved by its frequent and increasing adoption. Where appearance is an object, glass perforated with circular holes or slits may be employed instead of zinc, and chimney-valves are made of a very ornamental character. Cold air, it may be added, should never be admitted under the doors or at the bottom of a room, unless it be close to the fire or stove—otherwise it flows along the floor toward the fire-place, leaving the upper foul air unchanged, and cooling most unpleasantly and injuriously the feet and legs, which are most susceptible to atmospheric changes. [London Journal.

THE CURSE OF INTEMPERANCE.—The Grand Jury of Allegheny County, (Pa.,) at their recent session, respectfully set forth "that for the last five years we have been engaged in the capacity of the grand inquest, sitting in and for the County of Allegheny; that during that time we found upward of one hundred and fifty true bills of indictment, and at the very lowest calculation four-fifths of this number are the results, either directly or indirectly, of the use of intoxicating liquors, thereby creating an enormous expense to be paid out of the public treasury, which must be replenished by imposing additional taxation upon the industrious portion of the community, and at the same time this unholy traffic is producing poverty, wretchedness, crime, and degradation that has a most ruinous and unhappy effect upon the public welfare."

SHEEP—REMEDY FOR WOUNDS.—Take the leaves of the elder tree, and make a strong decoction, and wash the parts injured from one to three times a day, and you will not be troubled with flies or worms on the wound. It also removes fever from the wound, and is healing. This is a good remedy, undoubtedly, but it cannot be used in winter; elder ointment can be. Scrape off the outer bark and throw away, then take the inner bark of elder sticks and boil it in at the rate of a stout handful to a pint of lard. This will make an excellent ointment. To make it a salve, add a little tar, or resin, or beeswax, or both, enough to make it sticky. It is equally good for man or beast. An ointment made in the same way with grated carrots, instead of elder bark, is equally good; some say better.

Mr. McGuigan, manager of the Chinese Museum at Philadelphia, is dead. He was a distinguished naturalist, the intimate friend of Bonaparte, Audubon and Peale, took part in the celebrated expedition through Central America, and brought with him on his return the first Peruvian Museum ever seen in the United States.

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Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

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The Sabbath Recorder.

"AN APOSTOLIC MINISTRY."

This is the title of a printed discourse delived by Rev. Dr. Wayland before the New York Baptist Union for Ministerial Education, at its annual meeting in Rochester, N. Y., on the 19th of July last. As the subject has been much discussed of late, our readers will no doubt be glad to know what view of it is taken by this distinguished minister and teacher. We therefore copy from the *Christian Secretary* the following synopsis of the discourse.

The text is Mark 16 : 15—"*Go ye into all the world, and preach the Gospel to every creature.*" He first shows what this gospel is. Next, what is *meant* by preaching it. We make the following extract to show his views on this point:—

"When the Israelites were bitten by the fiery flying serpents, and the bite was inevitably fatal, Moses was directed to set up a brazen serpent, with the assurance that whosoever that had been bitten, looked upon it should be healed. You can imagine how the first man who felt its saving efficacy flew to communicate the news to his brethren, and urge them to avail themselves of the remedy which had delivered him from death. Every man who was healed became immediately a herald of the glad tidings to others. Every one who was saved became a publisher of the salvation, or, in other words, a preacher, until in a few minutes the news spread throughout the encampment, and in this sense every tribe was evangelized.

"Allow me to illustrate the meaning of this term, as used by our Lord, by an occurrence of which I was an eye-witness. It so chanced, that, at the close of the last war with Great Britain, I was temporarily a resident of the city of New York. The prospects of the nation were shrouded in gloom. We had been for two or three years at war with the mightiest nation on earth, and, as she had now concluded a peace with the continent of Europe, we were obliged to cope with her single-handed. Our harbors were blockaded. Communication coast-wise between our ports was cut off. Our ships were rotting in every creek and cove where they could find a place of security. Our immense annual products were moulding in our ware-houses. The sources of profitable labor were dried up. Our currency was reduced to irredeemable paper. The extreme portions of our country were becoming hostile to each other, and differences of political opinion were embittering the peace of every household. The credit of the government was exhausted. No one could predict when the contest would terminate, or discover the means by which it could much longer be protracted.

"It happened that on a Saturday afternoon in February, a ship was discovered in the offing, which was supposed to be a cartel, bringing home our commissioners at Ghent, from their unsuccessful mission. The sun had set gloomily, before any intelligence from the vessel had reached the city. Expectation became painfully intense, as the hours of darkness drew on. At length a boat reached the wharf, announcing the fact that a treaty of peace had been signed, and was waiting for nothing but the action of our government to become a law.' The men on whose ears these words first fell, rushed in breathless haste into the city, to repeat them to their friends, shouting, as they ran through the streets, Peace! peace! peace! Every one who heard the sound repeated it. From house to house, from street to street, the news spread with electric rapidity. The whole city was in commotion. Men bearing lighted torches were flying to and fro, shouting like madmen, Peace! peace! peace! When the rapture had partially subsided, one idea occupied every mind. But few men slept that night. In groups they were gathered in the streets and by the fire-side, beguiling the hours of midnight by reminding each other that the agony of war was over, and that a worn-out and distracted country was about to enter again upon its wonted career of prosperity. Thus, every one becoming a herald, the news soon reached every man, woman and child in the city, and, in this sense, the city was evangelized. All this you see was reasonable and proper. But when Jehovah has offered to our world a treaty of peace, when men doomed to hell may be raised to seats at the right hand of God, why is not a similar zeal displayed in proclaiming the good news? Why are men perishing all around us, and no one has ever personally offered to them salvation through a crucified Redeemer?"

His third inquiry is, "*Who* is thus to preach the gospel?" In reply to this question, he says:—

"What would be the answer to this question, if we listened to the voice of common humanity? When the brazen serpent was lifted up, who was to carry the good news throughout the camp? When the glad tidings of peace arrived in the city, who was to proclaim it to his fellow-citizens? When the news of peace with God, through the blood of the covenant, is proclaimed to us, who of us shall make it known to those perishing in sin? The answer in each case is, *every one.* Were no command given, the common principles of our nature would teach us that nothing but the grossest selfishness would claim to be exempted from the joyful duty of extending to others the blessing which we have received ourselves."

He examines this part of his subject at length, and shows conclusively, that it is the duty of the *whole church* to preach the gospel. "A revival of religion," he says, "represents a church in its normal condition, the condition which Christ always intended it to maintain. Then every believer makes it his great concern to call men to repentance, not as a matter of form, but with earnest and moving persuasion. Every convert is inviting his former companions to turn unto the Lord. But, if this manner of life is appropriate to a revival, it is appropriate to all times; for men are everywhere and at all times sinners hastening to the judgment seat, and they must all perish unless they be redeemed by the blood of Christ."

His next position is, that it is the duty of some men to devote themselves *exclusively* to the ministry of the gospel. "If it be asked under what circumstances may a believer undertake this service?—I answer, the New Testament, as it seems to me, always refers to it as a calling to which a man is moved by the Holy Ghost. No one, therefore, may enter the ministry except from the motive of solemn, conscientious duty." "He must be conscious of a love for the work itself, and with the Apostle, he must be conscious that a necessity is laid upon him, yea, that a woe rests upon him, if he preach not the gospel."

The New Testament, he thinks, recognizes two forms of ministerial labor; that of evangelists, and that of pastors. Evangelists are specially preachers or missionaries. Pastors are placed over particular churches. The duties of pastors and evangelists are then defined:

"You see, then, my brethren, what is the New Testament idea of a church of Christ; it is a company of believers, each one united to Christ and pervaded by his spirit, and each one devoting every talent, whether ordinary or peculiar, to the work of evangelizing the world."

He then goes on to show the success that the Apostles met with in their day; alludes to the Burman mission, to Oncken and the German mission, and shows that these missions have been conducted upon the true apostolic principles. He [illegible] to our own country, and refers to the labors of a class of men who have now, mostly, gone to their rest.

"But it will perhaps be said, this is an example from a foreign country; would the same means for extending the reign of Christ avail us equally here at home? Cast your eyes backward, then, and look upon our own condition some fifty or sixty years since. The men are now living who remember the Baptist denomination when it was the least of the thousands of Israel. We are now among the most numerous, perhaps the most numerous communion in the United States. By what means has our increase been so astonishing? How has it come to pass, that believers in such multitudes have, through our instrumentality, been added to the Lord? I think the answer at once suggests itself, if we call to mind the character of the Baptists of the preceding generation. Though plain men, generally of ordinary education, they were men of prayer, full of the Holy Ghost, each one holding himself in a special manner responsible for making known to those that were around him the truth as it is in Jesus. They were men of conference and prayer meetings, and revivals of religion; who, in barns, in school rooms, and in private houses, wherever they could collect an audience, preached repentance towards God, and faith in our Lord Jesus Christ. Every talent which a church discovered among its members was called into the service of Christ. There was scarcely a church amongst us which had not its lay preachers, or, as they were termed, licentiates. Of these, many from time to time entered the regular ministry, and thus pastors were supplied in proportion to our need. Our settled ministers labored not only in their own churches, but made frequent missionary tours in the more destitute regions in their vicinity, thus doing the work of evangelists. While we were thus, with singular earnestness, devoting all the means in our power to the service of Christ, the Lord added to us daily of such as should be saved. And nowhere could I appeal to the result of these labors with greater pleasure than in the very spot on which I stand. The numerous and flourishing churches that fill the whole of Western New York, this University, with all its strength in the present, and its boundless hopes for the future, all owe their existence to the self-denials, the preaching, the prayers of these plain, pious, venerable, and never to be forgotten men. 'They have labored, and you have entered into their labors.' Of late years our progress has been much less rapid. Our views in many of these respects have changed. May not this change in our views be connected with the change in our prosperity?

"These instances seem to me to throw some light upon the teachings of the New Testament on this subject. I fear that we are in danger in this matter of forsaking the instructions of Christ and his apostles, and following the traditions of men, not observing the tendencies to which they lead. The Reformers brought with them many of the errors of the church of Rome. May we not have derived, through them, some erroneous notions respecting the church and the Christian ministry? Can any one fail to perceive, that the views of our Hamburgh brethren on this subject are more in accordance with the New Testament, than those of Luther, or Calvin, or Melancthon, or John Knox?"

Dr. Wayland then turns to the subject matter of his discourse—Christian and Ministerial Education. He holds that men are under obligation, not only to *use*, but to *improve* every talent committed unto them. Now suppose it manifest that God has called a man to devote his whole time to the ministry of the word; it is obvious that the obligation to improve his talent to the utmost is specially imperative. The substance of his ideas on this point may be inferred from the following paragraph; premising that he advocates a thorough education whenever it is practicable.

"If it be then our purpose to provide the means of improvement for those among us who are called to the ministry, it has seemed to me that we should bear in mind these elementary ideas of our denomination on this subject. If we are willing to follow, and not lead, the Spirit of God—that is, if we educate no man for the ministry until we are satisfied, not that he *may be*, but that he *has been* called of God to the work of preaching the gospel—we shall always have among our candidates a large number of those who have passed the period of youth, and for whom the studies of youth would be unsuitable, if not useless. Yet these are the very men to whom appropriate culture would be specially valuable. Others, in various degrees, have been more favored with preparatory education, and the means for more extended discipline. The means and advantages of our candidates must, therefore, be exceedingly dissimilar. If, then, we would labor to give to the ministry the means of improvement, we must provide those means for them all. A system of ministerial education, adapted to the condition of but one in twenty of our candidates, commences with the avowed intention of doing but one-twentieth part of its work, and of helping those only who have the least need of its assistance. We should therefore provide for all our brethren whom God has called to this service, the best instruction in our power; adapted, as far as possible, not to any theoretical view, but to the actual condition of the mass of our candidates, leaving each individual, in the exercise of a sound and pious discretion, to determine the extent to which he is able to avail himself of our services. While means should be fully provided for pursuing an extended course of education, we must never lose sight of the large number of our brethren to whom an extended course would be impossible."

THE GRACE OF GOD ILLUSTRATED.

A clergyman once represented the conduct of awakened sinners towards God's offers of gratuitous salvation thus:—

A benevolent and rich man had a very poor neighbor, to whom he sent this message, "I wish to make you the gift of a farm." The poor man was pleased with the idea of having a farm, but was too proud to receive it as a gift. So he thought of the matter much and anxiously. His desire to have a home of his own was daily growing stronger, but his pride was great. At length he determined to visit him who had made the offer. But a strange delusion about this time seized him, for he imagined that he had a bag of gold So he came with his bag, and said to the rich man, "I have received your message, and have come to see you. I wish to own the farm, but I wish to pay for it. I will give you a bag of gold for it."

"Let us see your gold," said the owner of the farm.

The poor man opened his bag and looked, and his countenance was changed, and he said, "Sir, I thought it was gold, but I am sorry to say it is but silver; I will give you my bag of silver for your farm."

"Look again; I do not think it is even silver," was the solemn but kind reply.

The poor man looked, and as he beheld, his eyes were further opened, and he said, "How have I been deceived! It is no silver, but only copper. Will you sell me your farm for my bag of copper? You may have it all."

"Look again," was the only reply.

The poor man looked; tears stood in his eyes; his delusion seemed to be gone; and he said, "Alas! I am undone. It is not even copper. It is but ashes. How poor I am! I wish to own that farm, but I have nothing to pay. Will you *give* me the farm?"

The rich man replied, "Yes; that was my first and only offer. Will you accept it on such terms?"

With humility, but with eagerness, the poor man said, "Yes; and a thousand blessings on you for your kindness."

The fable is easily applied. Mather has well expressed the difference between grace and merit, in few words. "God was a God to Adam before he fell; but to be a God to sinners, this is grace. He was a God to Adam in innocency, by virtue of the covenant of works; but he is not a God to any sinner, but in the way of free grace." [Dr. Plumer.

GETTING CERTIFIED.

The banks of this city require that any person not known to the paying teller, on presenting a check drawn to his own name or order, shall furnish satisfactory proof of his personal identity, before the payment of the check. This is a necessary and a reasonable regulation, though we confess we have found it somewhat embarrassing. It *is* a little awkward for one who has been preaching for ten years in this city, and who has inculcated innumerable lessons of commercial honesty, to have his own integrity impeached and his word refused by a bank teller whenever he has occasion to draw upon those mysterious depositories of wealth that line the sides of Wall-street. But we so seldom go to Wall-street, and possibly Wall-street so seldom comes to church, that we never know each other when we meet face to face. Again and again have we been sent away empty from the counter, to look up Mr. A., B., or C., who could certify to our physiognomy. We have thought of presenting to the banks engraved copies of our outer man—no longer in demand—but the likeness is so often disputed that we fear this would only enhance the difficulty. After all, we would rather submit to the mortification and the inconvenience, than have a check drawn in our favor paid to somebody else.

But what does such a rule signify *morally*? It is the testimony of the great commercial community to the doctrine of the universal depravity of men. Any man who presents himself at the counter of a bank *may* be a forger or a thief. The liabilities to deception are so many, and the actual frauds so frequent, that nobody is to be trusted whose honesty is not certified. Men may listen on the Sabbath to a sermon on the native excellence of mankind in general, they may hear the doctrine of total depravity denounced as a libel upon human nature, and to such preaching may say Amen, but in Wall-street on Monday morning they will presume every stranger to be a rogue till they have evidence to the contrary. Now we do not suppose there is anything peculiar in the atmosphere or the experiences of Wall-street, that makes a suspicion of universal depravity so rife in that quarter; we believe this is the spontaneous, untrammeled testimony of human nature against itself, and we are quite willing to submit to the inconvenience of the rule for the sake of its confirmation of our Orthodoxy. [Independent.

MY MOTHER'S HOME.

All alone in a valley, half hid among flowers,
  Is a home I recall with a thrill of delight;
Its rose-scented walks, and its vine-covered bowers,
  I see them again in my fancy to-night.
'Tis the home of my mother! Each long vanished scene,
  That memory paints with a pencil of truth,
Comes over my soul like a beautiful dream
  Of the bright, happy days of my innocent youth.

The home of my mother! In dreams I may stray
  O'er the hills and the valleys so dear to my heart,
And taste the bright waters that flow in my way—
  The purest and sweetest that life can impart.
The birds sing as sweet to my listening ear,
  The flowers bloom as fragrant and beautiful now,
As when in my childhood I have wandered to hear,
  Or gather the roses to twine for my brow.

But a strain of soft music steals over my dreams,
  And the voice of my mother in tenderness comes
O'er my spirit, so soft and so sad, it would seem
  Like echoes of angels from their bright starry homes.
Home of my mother! farewell; sorrow's tears
  Have dimmed the fond eyes that look back to thee now,
And the fond recollections of earlier years
  Only deepen the sadness that dwells on my brow.

THE FIRST MARRIAGE IN THE FAMILY.

"HOME!" How that little word strikes upon the heart-strings, awakening all the sweet memories that had slept in memory's chamber! *Our* home was a "pearl of price" among homes; not for its architectural elegance—for it was only a four gabled, brown, country house, shaded by two antediluvian oak trees; nor was its interior crowded with luxuries that charm every sense and come from every clime. Its furniture had grown old with us, for we remembered no other: could be, by daily scrubbing, was somewhat the worse for wear, it must be confessed.

But neither the house nor its furnishing makes the *home;* and the charm of *ours* lay in the sympathy that linked the nine that called it "home" to one another. Father, mother, and seven children—five of them gay hearted girls, and two boys, petted just enough not to be spoiled—not one link had ever been dropped from the chain of love, or one corroding drop fallen upon its brightness.

"One star differeth from another star in glory," even in the firmament of home. Thus—though we could not have told a stranger which sister or brother was dearest—from our gentle "eldest," an invalid herself, but the comforter and counsellor of all beside, to the curly haired boy, who romped and rejoiced in the appellation of "baby," given five years before—still, an observing eye would soon have singled out sister Ellen as the sunbeam of our heaven, the "morning star" of our constellation. She was the second in age, but the first in the inheritance of that load of responsibility which, in such a household, falls naturally upon the eldest daughter. Eliza, as I have said, was ill from early girlhood; and Ellen had shouldered all her burden of care and kindness, with a light heart and a lighter step. Up stairs and down cellar, in the parlor, nursery or kitchen—at the piano or the wash-tub—with pen, pencil, needle, or ladle—sister Ellen was always busy, always with a smile on her cheek, and a warble on her lip.

Quietly, happily, the months and years went by. We never *realized* that change was to come over our band. To be sure, when mother would look in upon us, seated together with our books, paintings, and needle work, and say, in her gentle way, with only half a sigh, "Ah, girls, you are living your happiest days!" we would glance into each other's eyes, and wonder who *would* go first. But it was a wonder that passed away with the hour, and ruffled not even the surface of our sisterly hearts. It could not be always so—and the change came at last!

Sister Ellen was to be married!

It was like the crash of a thunder bolt in a clear summer sky! Sister Ellen—the fairy of the hearth-stone, the darling of every heart—which of us *could* spare her? *Who* had been so presumptuous as to find out her worth? For the first moment, *this* question burst from each surprised, half angry sister of the blushing, tearful Ellen! It was *only* for a moment; for our hearts told us that nobody could help loving her, who had ever looked through her loving blue eyes, into the clear well-spring of the heart beneath. So we threw our arms around her, and hid our faces on her shoulder and lap, and sobbed without a word!

We knew very well, that the young clergyman, whose Sabbath sermons and gentle admonitions had won all hearts, had been, for months, a weekly visitor to our fireside circle. With baby Georgie on his knee, and Georgie's brothers and sisters clustered about him, he had sat through many an evening, charming the hours away, until the clock startled us with its unwelcome nine o'clock warning; and the softly spoken reminder, "Girls, it is bed time!" woke more than one stifled sigh of regret. Then, sister Ellen must always go with us, to lay Georgie in his little bed; to hear him and Annette repeat the evening prayer and hymn her lips had taught them; to comb out the long brown braids of Emily's head; to rob Arthur of the story book over which he would have squandered "the midnight oil;" and to breathe a kiss and a blessing over the pillow of each other sister, as she tucked the warm blankets tenderly about them.

We do not know how often, of late, she had stolen down again, from these sisterly duties, after our senses were locked in sleep; or if our eyes and ears had ever been open to the fact, we could never have suspected the *minister* to be guilty of such a plot against our peace! That name was associated, in our minds, with all that was superhuman. The gray-haired pastor, who had gone to his grave six months previous, had sat as frequently on that same oaken arm-chair, and talked with us. We had loved him as a father and friend, and had almost worshiped him as the embodiment of all attainable goodness. And when Mr. Neville came among us, with his high pale forehead, and soul-kindled eye, we had thought his face also "the face of an angel"—too glorious for the print of mortal passion! Especially, after, in answer to an urgent call from the people among whom he was laboring, he had frankly told them that his purpose was not to remain among them, or anywhere on his native shore; that he only waited the guidance of Providence to a home in a foreign clime. After this much bewailed disclosure of his plans, we placed our favorite preacher on a higher pinnacle of saintship.

But sister Ellen was to be married—and married to Mr. Neville! And then—"O, sister, you are not going away to India!" burst from our lips, with a fresh gush of sobs.

I was the first to look up into Ellen's troubled face. It was heaving with emotions that ruffled its calmness, as the tide-waves ruffle the sea. Her lips were firmly compressed; her eyes were fixed on some distant dream, glassed with two tears, that stood still in their chalices, forbidden to fall. I almost trembled as I caught her glance.

"Sisters! Agnes—Emily!" she exclaimed in a husky whisper—"Hush! be calm! *Don't* break my heart! Do *I* love home less than"—

The effort was too much; the words died on her lips. We lifted her to the bed, frightened into forgetfulness of our own grief. We soothed her until she, too, wept freely and passionately, and, in weeping, grew strong for the sacrifice to which she had pledged her heart.

We never spoke another word of remonstrance to her tender heart, though often, in the few months that flitted by us together, we used to choke with sobbing, in some speech that hinted of the coming separation, and hurry from her presence to cry alone.

Our mother has told us the tidings, with white lips that quivered tenderly and sadly. No love is so uniformly unselfish as a mother's surely; for though she had leaned on Ellen as sorrowed not, as we did, that she was going. She was too happy in the thought that her child had found that "pearl of price" in a cold and evil world—a true, noble, loving heart, to guide and protect her.

Father sat silently in the chimney corner, reading in the large family Bible. *He was* looking further than any of us—to the perils that would environ his dearest daughter, and the privations that might come upon her young life, in that unhealthy, uncivilized corner of the globe, whither she was going. But both our parents had dedicated their children to God; and they would not cast even a shadow on the path of self-sacrifice and duty their darling had chosen.

To come down to the unromantic little details of wedding preparations; how we stitched and trimmed, packed and prepared—how we stoned raisins, with tears in our eyes, and seasoned the wedding cake with sighs. But there is little use in thinking over these things. Ellen was first and foremost in all, as she had always been in every emergency, great or small. Nothing could be made without her. Even the bride's cake was taken from the oven by her own fair hands, because no one—servant, sister, or even mother—was willing to run the risk of burning sister Ellen's bride's cake; and *she* "knew *just* how to bake it."

We were not left alone in our labors; for Ellen had been loved by more than the home-roof sheltered. Old and young, poor and rich, united in bringing their gifts, regrets, and blessings to the chosen companion of the pastor they were soon to lose. There is something in the idea of missionary life that touches the sympathy of every heart which mammon has not too long seared. To see one, with sympathies and refinements like our own, rend the strong ties that bind to country and home, comfort and civilization, for the good of the lost and degraded heathen, brings too strongly into relief, by contrast, the selfishness of *most* human lives led among the gayeties and luxuries of time.

The day, the hour, came. The ship was to sail from B., on the ensuing week; and it must take away an idol.

She stood up in the village church, that all who loved her, and longed for another sight of her sweet face, might look upon her, and speak the simple words that should link hearts for eternity. We sisters stood all around her, but not too near; for our hearts were overflowing, and we could not wear the happy faces that should grace a train of bridesmaids. She had cheered us through the day, with sunshine from her own heart, and even while we were arraying her in her simple white muslin, like a lamb for sacrifice, she had charmed our thoughts into cheerfulness. It seemed like some dream of fairy land, and she the embodiment of grace and loveliness, acting the part of some queen Titania for a little while. The dream changed to a far different reality, when, at the door of her mother's room, she put her hand into that of Henry Neville, and lifted her eye with the look that said, "Where thou goest will I go," even from *all* beside!

Tears fell fast in that assembly; though the good old matrons tried to smile, as they passed around the bride, to bless her and bid her good-bye. A little girl, in a patched but clean frock, pushed forward, with a bouquet of violets and strawberry blossoms in her hand.

"Here, Miss Nelly—please, Miss Nelly," she cried, half laughing, half sobbing, "I picked them on purpose for you."

Ellen stooped and kissed the little eager face. The child burst into tears, and caught the folds of her dress, as though she would have buried her face there. But a strong armed woman, mindful of the bride's attire, snatched the child away.

"And for what would ye be whimpering in that style, as if *you* had any right to Miss Ellen?"

"She was always good to me, and she's my Sunday-School teacher!" plead the little girl, in a subdued undertone.

Agnes drew her to her side, and silently comforted her.

"Step aside—Father Herrick is here!" said one just then.

The crowd about the bridal pair opened, to admit of a white haired, half blind old man, who came leaning on the arm of his rosy granddaughter. Father Herrick was a superannuated deacon, whose good words and works had won for him a place in every heart of that little assembly.

"They told me she was going," he murmured to himself; "they say 'tis her wedding. I want to see my little girl again—bless her."

Ellen sprang forward, and laid both her white, trembling hands in the large hands of the good old man. He drew her near his failing eyes, and looked searchingly into her young, soul-lit countenance.

"I can just see you, darling; and they tell me I shall never see you again! Well, well—if we go in God's way, we shall all get to heaven; and it's all light *there!*" He raised his hand over her head, and added, solemnly, "The blessing of blessings be upon thee, my child. Amen!"

"Amen!" echoed the voice of Henry Neville.

And Ellen looked up with the look of an angel.

So she went from us! O, the last moment of that parting hour has burnt itself into my being forever! *Could* the human heart endure the agony of parting like that, *realized* to be indeed the last—lighted by no ray of hope for eternity? Would not reason reel under the pressure?

It was hard to bear; but I have no words to tell of its bitterness. She went to her missionary life; and we learned, at last, to live without her; though it was many a month before the little ones could forget to call on "Sister Ellen" in any impulse of joy, grief, or childish want. Then the start, and the sigh, "O, dear, she's gone—sister *is* gone!" And fresh tears would flow.

"Gone, but not lost;" for that First Marriage in the family opened to us a fountain of happiness, pure as the spring of self-sacrifice could make it. Our household darling has linked us to a world of needy and perishing spirits—[illegible] us, and to those who remain in the dear country of their birth. God bless her and her charge! Dear sister Ellen!—there may be many another breach in the family—we may all be scattered to the four winds of heaven—but no change can come over us like that which marked the *First* Marriage.

DANIEL A MODEL TO MEN OF BUSINESS.

Daniel was a busy statesman. Darius had made him his chief minister. He had charge of the royal revenue, and was virtual ruler of the empire. But amidst all cares of office he maintained his wonted practice of praying three times a day. For these prayers nothing was neglected. The administration of justice was not standing still; the accounts did not run into confusion. There was no mutiny in the army, no rebellion in the provinces, from any mismanagement of his. And though disappointed rivals were ready to found an impeachment on the slighest flaw, so wise and prompt and impartial was his proceedure, that they at last concluded, "We shall find no occasion against this Daniel, except we find it against him concerning the law of God." He found leisure to rule the realm of Babylon, and leisure to pray three times a day. Some would say that he must have been a first-rate business man, to find so much time for prayer. It would be nearer the truth to say, that it was his taking so much time to pray which made him so diligent and successful in business. It was from God that Daniel got his knowledge, his wisdom, and his skill. In the composure and serenity which these frequent approaches to God imparted to his spirit, as well as in the supernatural sagacity and forethought and power of arrangement, which God gave in direct answer to his prayers, he had a decided advantage over those men who, refusing to acknowledge God in their callings, vex themselves in vain, and who, when the fret, the worry and sweltering of their jaded day is done, find that they have accomplished less, and that little far more painfully, than their wiser brethren, who took time to pray. The man must be busier than Daniel who has not time to pray, and wiser than Daniel who can do what Daniel did without prayer to help him. Daniel was in a place where prayer was eminently needful. He was in Babylon, a place of luxury and revelry, and from his position in society he was peculiarly exposed to the idolatrous and voluptuous temptations around him. It was difficult, and ere long it was dangerous, to maintain his singularity. But so far as there was any seduction in the pleasures of that luxurious and wicked city, prayer kept him separate; and so far as there was any danger in withholding countenance from its idol-orgies, prayer made him bold. Though the clash of cymbals and the shouts of the revelers were coming in at his window, they did not disturb his devotion; and though he had not forgotten the King's decree and the lion's den, he did not close the lattice, nor try to conceal his faith and his worship; and secure alike from spiritual detriment and personal danger, the Lord hid his praying servant in the hollow of his hand.

The above is ascribed to Dr. James Hamilton. The article accords well with the Spanish proverb, "Prayer and provender hinder neither man nor beast:" that is, real, heartfelt prayer As in the case of prophet Daniel, it makes a man both diligent and courageous. How can it be otherwise? Of whom should a devout person be afraid, and how can a spiritually-minded person be indolent? Who has ever known a praying man or woman who was either a drone or coward?

A HINDOO CAVILER SILENCED.

As Mr. Thomas was one day addressing a crowd of Hindoos on the banks of the Ganges, he was accosted by a brahmin as follows: "Sir, don't you say that the devil tempts men to sin?" "Yes," answered the missionary. "Then," said the brahmin, "certainly the fault is the devil's; the devil, therefore, and not man, ought to suffer the punishment." Just then observing a boat descending the river, Mr. Thomas directed his attention to it, and said, "Brahmin, do you see yonder boat?" "Yes." "Suppose I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat; who ought to suffer punishment? I, for instructing them, or they for doing the wicked act?" "Why," answered the brahmin, "you ought *all* to be put to death together." "Ay," replied Mr. Thomas, "if you and the devil sin together, you and the devil will be punished together."

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GEO. B. UTTER & THOMAS B. BROWN (T. B. B.,) Editors.
JAMES BAILEY (J. B.)
T. E. BABCOCK (T. E. B.)
J. M. ALLEN (*)
J. A. BEGG, } Occasional Editorial Contributors.

THE DUTY OF EVERY CHRISTIAN TO PREACH THE GOSPEL.

What shall be done to increase the moral power of the Church? How shall she be made "terrible as an army with banners?" To her is entrusted the gospel of Christ—that instrumentality which has proved itself mighty through God to the pulling down of strong holds—the only agency which has ever proved adequate to the salvation of souls—that she may hold it forth, and try its power upon every creature. To some extent she has fulfilled her mission. Europe and America have heard of the only Saviour, and multitudes in other parts of the world have been taught the way of life through his name. Still the question arises, Might she not have done more? Might she not *now* do more? And what hinders her usefulness as an agency for converting souls to God?

We shall not undertake to set forth all the hindrances to her usefulness, but we believe that a very serious one consists in this—that her members have, to a very great extent, lost sight of their own personal responsibility with regard to making known the gospel, and committed it to *ministers*. Few are the efforts now made by the "*laity*" to guide the perishing into the way of life; it is a work almost exclusively done by those who have been ordained to the business of teaching.

Now we see nothing in the Scriptures to indicate that it is not quite as much the duty of church members to labor for the conversion of souls, as it is of their minister. The injunction of Christ, to preach the gospel to every creature, was not given exclusively to ministers, but to the whole church. The idea that it was intended for the Apostles, and for their successors in the ministry, finds no support in the context, nor any where else in the Sacred Volume. It was intended for all who love their Saviour, whether ministers or people, men or women. It was intended, that each individual believer should feel himself under obligation to speak to his fellow creatures of the fullness of grace and truth that is in Jesus Christ, and exhort them to flee from the wrath to come. And we verily believe that, till the people awake to this duty, and feel themselves under as strict obligation with regard to it as they do with regard to any duty of the moral law, the power of the Church will continue to wane, the world will abide under the dominion of Satan, and few and faint will be the lights shining in the darkness that covers the multitude.

Ministers often complain, (and with truth,) that their efforts to lead sinners to Christ are rendered nugatory by the worldliness of the Church. They labor carefully to set forth the truth, and prove, to a demonstration, that the wrath of God is upon the unbelieving. But so long as the unbelieving see the Church living in conformity to the world, her members acting as if they did not themselves recognize the necessity of being consecrated to God, what does the preaching amount to? Indeed, it is an admitted principle, on all sides, that only through the example of holiness of life on the part of those who profess Christianity, can the preaching of the gospel be of any avail.

Now, while many, alas! too many, are but indifferently careful on this point, acting as if they thought it made but little difference whether they adhered strictly to the law of righteousness, or not, the few whose consciences impel them to walk uprightly, do, nevertheless, shrink from that particular mode of manifesting their love of holiness, which it is the object of these remarks to enforce. They are willing to do justly towards their fellow creatures; they would not, for the world, wrong any man; they are kind to the poor, merciful to those who are in distress, compassionate towards all; beautiful and lovely are they in their lives altogether. But do they speak of Christ? Do they aim to set him forth as a Saviour, full of grace and truth? Do they recommend him, as they go, and show any anxiety to tell others what a precious Friend and Saviour they have found? Yet this is just what the Great Commission binds them to do. Any thing short of this is failure in Christian duty. This is the manner in which Christ would have his people evince their holiness. This is the inspired plan—the divinely prescribed plan—the plan which Christ himself marked out; and we commit a great error, when we depart from it, or attempt in any respect to modify it.

The plan of *indirectly* recommending Christianity by simply observing that righteousness which is enjoined in the Moral Law—a righteousness which commands universal esteem—is good, as far as it goes. It is by no means to be neglected. The Saviour himself enjoined it. "*All things whatsoever ye would that men should do to you, do ye even so to them.*" Matt. 7: 12. But it is not enough. The Christian's righteousness—we speak not of that which justifies him before God—is defective, if he does not directly speak of, and recommend, Jesus Christ as the only Saviour of sinners. For neglecting this duty, his conscience ought to reproach him; and when he comes clearly to understand, that the great end and design of his being reckoned among God's "peculiar people" is, "*that he may* SHEW FORTH THE PRAISES *of him who hath called him out of darkness into his marvelous light,*" it *will* reproach him.

It is true, that this kind of righteousness is not had in esteem among men. Those who practice it must expect to find it counted loathsome by them that are yet in their sins. Carnal wisdom would, therefore, say, Let just dealings with mankind, and kindness to the afflicted, be the sole method of recommending the gospel. But, planting ourselves upon the word of inspiration, we say, No. Let justice be done to man, and all necessary kindness shown to the afflicted, but by no means omit to show them the way of life through a Redeemer.

Is it objected, that to go about preaching Christ crucified is no certain indication of holiness, because many that have done so have been proved to be wicked men, notwithstanding their noisy profession? We answer, that this objection is valid so far as it relates to the public preaching of the gospel by ministers regularly appointed for the work. With them it is a regular *profession*, or *trade*, to stand up from time to time, and harangue the people upon the various points of doctrine embraced in the Christian religion. They are set apart to the work of investigating the Scriptures, and their sermons are the result of study; and if they choose to regard iniquity in their hearts, notwithstanding their public declamations in religion's favor, they can easily do it. Alas! that there have been so many wolves in sheep's clothing.

But though a man may stand up before a public assembly, and give a set discourse upon religion, and still be a bad man at heart, he cannot do the kind of preaching we refer to, unless he is a truly good man. He cannot, in a familiar, conversational way, recommend Christ to his perishing neighbors, unless his own life is measureably free from reproach. He will dread having his own inconsistencies thrown back upon him. In fact, he has no heart for any such work. None but the truly good—none but those whose bowels move with love and mercy, and are ever ready to visit the fatherless and widows in their affliction—none but those who love righteousness, and hate iniquity, can feel any concern for them that are living without God in the world; no others will heartily labor for their salvation. Show us those whose hearts are so full of the love of Christ, that they are always talking about him, and recommending him, and we will show you holy men and women.

Do not facts—does not experience—confirm what we say? When a church becomes revived—when its light begins to shine—when its power begins to be felt in the surrounding community, what kind of conduct do we witness in its members? Do they not begin to charge themselves with guilt, because they have neglected to warn their neighbors? Do they not immediately bestir themselves in this matter? Do they not talk to their families, to their friends, to all around, and tell them Christ is precious? They do. They *all* do it, not devolving it exclusively upon their minister. And while they continue so doing, the work of the Lord goes on; their own souls are edified, and sinners are saved.

But in so little measure are church members imbued with the love of Christ, that they grow weary of this work. After a short season spent in it, in which they seem to think that they have made wonderful sacrifices, they recollect that they have a minister, one whom they have *hired* to do such business, and they fall back into their old habits again. The minister finds himself unable to work alone, and he, too, soon sinks to the level of his people. "*Like people, like priest.*" The church then ceases to exert a holy influence. Sinners that had been awed into respectful behaviour for a time, begin to resume their boldness. Satan is let loose again, and the church becomes a by-word in community. 'What is the church good for?' asks the infidel; and the church finds it difficult to answer the question.

T. B. B.

A SCOTCHMAN'S OPINION OF AMERICA.

Wm. Chambers, Esq., of Edinburgh, Scotland, has been for three months past on a tour of observation through the British American Provinces and the United States. On the eve of departure for home, he writes to the N. Y. *Tribune*, under date of Dec. 13, expressing his sincere thanks for the kindness that has been extended to him, and for the opportunities he has enjoyed of becoming acquainted with the social and political characteristics of the country. He says:—

I leave the United States with much regret. I carry with me the conviction that a great and splendid future is before them. Contrary to the opinion of most travelers from England, I see here a young but rapidly growing nation offering an example to the oldest communities in Europe. It is far from my wish to flatter; but what do I not feel vast delight in seeing? I am overcome with the stupendous proportions and capacity of the country—its far-stretching fields for human subsistence and happiness. Of the American people, so little understood, and often misrepresented, I candidly own that their remarkable love of order, their energy and perseverance, their love of independence, the self-respect of even the humblest classes among them, their striking sobriety, their admirable educational systems, their many excellent libraries and universal fondness for reading, their press free from fiscal exactions, their flourishing religious institutions untampered by civil polity, their economically and spiritedly got up railways, now pushed half way to the Pacific, the neatness of their dwellings, their wonderful—and, to an Englishman, alarming—progress in the mechanical arts, the marvelous growth of their cities, and I will add their civilty to strangers—I say all this gives me unqualified pleasure; and when I contrast their cities, free of pauperism and vice in its most loathsome forms, with what meets the eye in London, Edinburgh, Glasgow, and other large cities in Britain, I feel that travelers from the old country have really little reason to speak disdainfully of America, or to exaggerate faults which at most are only partial and of no sort of account.

SKETCHES FROM NOTES OF A TOUR THROUGH VIRGINIA AND OHIO.

New Salem is rather a central point of the Seventh-day Baptist Churches of Virginia; having West Union fifteen miles on the west, Hughes' River about thirty-eight miles on the south-west, and Lost Creek about twenty miles on the south-east. The Church at Woodbridgetown, Pa., which also belongs to the Association, is about fifty miles, perhaps, a little east of north.

Lost Creek is a tributary of the West Branch of the Monongahela River. Its course is mainly West; and its confluence with the river is near the southern boundary of Harrison County. It takes its name, Tradition says, not, as one might infer, from its mysterious disappearance somewhere in its course, but from the circumstance that some person, in traversing the wilderness in this region, lost his way, and was discovered on this creek. The settlement of Sabbath-keepers here, is along this stream, commencing near its mouth; some living in Harrison County, and some in Lewis, the next county South. The Church here, at the time of its organization, which was nearly fifty years ago, was mostly made up of converts to the Sabbath. The same is also true of the Hughes' River Church. But the other churches consist mainly of those who observed the Sabbath when they came to this country, or those who have descended from them.

This Church (and I believe all the others) holds "Quarterly Meetings" for worship, continuing two days—Sabbath and First-day; in which they expect to be joined by more or less of their brethren from other churches. They also celebrate the Lord's Supper on such occasions. Besides these, they hold a "Yearly Meeting," not differing from them, materially, excepting what is indicated in the name.

It was "Quarterly Meeting" at the time of my visit at Lost Creek, and I had been urgently requested by Eld. Samuel D. Davis, their minister, for that reason, to be there at that time. The people here, as in almost every other place which I visited, presented a rather downcast and dejected appearance, expressive of a fear that the present declining condition of affairs among them will result in the extinction of that isolated light, which God's neglected Sabbath has shed upon this region since the time when the curling smoke arose here from the "council fires" of the native red man. Bro. Davis, though the prospect looks dark, continues to labor, what time he can spare from the scene of his manual toil; in which he, like the rest of the ministers here, is obliged to engage for the support of his family. Oh, how my heart was moved with sympathy for him, when, on parting, I held him by the hand, and saw his eyes fill with the tears of discouragement! I could but offer an earnest prayer, that he might see of the travail of his soul, and be satisfied. Besides his labor at home, he goes once a month or oftener to New Salem. He is, thus, now that Eld. Peter Davis, their minister, has become infirm, returning to that church the kindness which he, in his earlier life, manifested to the church at Lost Creek, in visiting and laboring there for many years.

They have a frame meeting-house here, which will compare favorably with any I saw in the rural districts of the country. Yet, Time, left to do the painting, has fixed upon it a rather somber hue. Its erection, which must have been quite an achievement when it took place, is attributed to the influence of Eld. Joel Greene, during his labors there as a missionary.

Those who in former years were there as missionaries, were often mentioned, both here and elsewhere, with great interest. There are many living witnesses of their usefulness, who refer to them as the instruments of their first religious awakening. Among those who were referred to in this connection, no one was more frequently mentioned than Eld. Amos R. Wells. These master-strokes of the panoramic pencil are far more distinctly visible since Time has removed this part of the picture so far in the distance, than they were when it was directly before the eye of the interested observer. Such occurrences illustrate the truth of the declaration, that the immediately perceptible fruits of missionary labor do not always furnish reliable data from which to judge of its importance and usefulness. Had the work been vigorously prosecuted on this field, it is more than probable, that the success of the Sabbath cause here would have been, at this time, a "fixed fact," instead of a problem, upon the solution of which the surviving Simeons and Annas are waiting in painful solicitude for light from Heaven.

Having attended the Quarterly Meeting, and made a number of pleasant acquaintances, First-day afternoon I returned with Eld. Peter Davis to New Salem; and the next day, Sept. 12th, my host, Jesse F. Randolph, one of the early settlers of this country, carried me to West Union, where I had an appointment for the evening, "being ready to depart on the morrow."

Our people here, in common with those about them, have labored under many embarrassments unknown in the Free States. The interests of slave labor and those of free labor are irreconcilable antagonists, and the triumph of one is the defeat of the other. Though there are but few slaves in the Western part of the State, the institution of slavery has here, as it does everywhere, spread a blight upon the interests of free labor throughout the whole domain, over which the policy and laws prevail which are adapted to its support.

The natural resources of this country are superior to those of the most of New England. The climate is comparatively mild; and though the surface is, to one who has not seen it, or something like it, almost inconceivably rough, yet there is scarcely any of it but what may be turned to good account for agricultural purposes. The soil is well adapted to the growth of wheat and corn, and various other valuable productions; but especially to grazing. Still, where it has been settled fifty or sixty years, it is, comparatively, a wilderness. The materials used for building, the appearance, or *non*-appearance, of the roads, the limited extent of land under cultivation, and the operation of storing hay and grain, of feeding cattle and threshing, all under the wide canopy of Heaven, if in the North, would say, "Stranger, this is a new country." There is a vast profusion of available water-power; yet the streams go rushing on to the great City of Waters, unobstructed in their course, save to lazily move the saw in some rude mill, that has set up a feeble opposition to the mallet and frower, or the grinding-stone of some other, which, to make an equitable distribution of service between water and *muscular* power, perhaps, gives the grinding to one, and the bolting to the other.

The country, however, has very sensibly improved, within a few years. It has been rendered accessible by the construction of turnpikes. One, the North-Western, I believe it is called, comes across the mountains from the East, and terminates at Parkersburgh, on the Ohio River. New Salem and West Union are situated on this road. Another is in progress, passing New Milton. There is, also, a Railroad in progress from Parkersburgh, to intersect the Baltimore and Ohio Railroad not far from Fetterman. Excepting a few variations, this Road lies along the North-Western Turnpike. These public works have created markets for the products of agriculture, and facilities for the transportation of goods, for which they may be profitably exchanged.

Could Western Virginia divorce her faithless counterpart, and be erected into a Sovereign State, with a government and laws suited to the development of her vast resources, in the way of agriculture, manufactures, and commerce, and an efficient system of education, there would scarcely be a limit to her attainable progress in all that relates to temporal prosperity. Indeed, with the forests reduced to desirable limits, and every place made accessible by well-wrought roads; the hill-sides covered with sheep for the shearer, or cows for the dairy; the vallies dotted with school-houses, churches, villas, towns and cities; the idle streams compelled to ply, to their utmost capacity, the polished machinery of the manufacturer; isolated dells made acquainted with each other by the perforation of intervening hills, for the passage of the railroad track, upon which the rushing "iron horse" makes his way with his train, freighted with the products of industry, or the devotees of bustling travel—now lost in his rocky retreat—now threading the tortuous ravine; it would be one of the most enchantingly beautiful portions of the earth. It would be wildness domesticated by the petting hand of enterprise, and would offer an inviting retreat for those who love to commune with Nature when in her most favorite mood for mirth and gambol.

T. E. B.

OUR PALESTINE MISSION.

The Committee on Outfit have not yet determined the time and place of embarkation for Brethren Jones and Saunders, but hope soon to be able to announce the place where the articles for shipment may be sent. Several communications have been made to the Committee, quite encouraging to the cause. The brethren in Mystic, Ct., have done nobly. They have circulated a paper for subscriptions, of which the following is a copy:—

"We the undersigned, desiring to afford our hearty coöperation with the Seventh-day Baptist Missionary Board, in support of their commendable resolution to associate with their missionary operations in Palestine an Industrial or Agricultural Department; and believing it to be our duty to afford to the suffering and destitute inhabitants of that country, the means for improving their *temporal* as well as spiritual condition; and believing that attention to the former is the primary and most reliable means of affecting the latter, and exhibiting to the unenlightened world the true spirit and mission of the Gospel of CHRIST—we do therefore agree to pay the sums attached to our respective names for providing the outfit of the said Industrial Department."

More than three hundred dollars have been subscribed for the purposes above set forth, as we are informed by Bro. Greenman.

The following is from the vicinity of Carbondale, Penn:—

To the Committee on Outfit of the Palestine Mission:—

As we are anxious to lend a hand to carry the good tidings of the Gospel to the Jews, we will enclose ten dollars, and pray that it may be blest of the Lord to the conversion of many souls to the truth. As we have always had a very favorable opinion of Bro. Jones, our faith is strong that his teaching will be blest of God. This from a brother and wife living remote from the society of Seventh-day Baptists. Pray for us, that God will raise up here a people that will be willing to keep all his laws.

Yours affectionately, P. C. KENYON,
ABBEY KENYON.

We say to all, "Go thou and do likewise." Other communications and remittances have been received, which will be noticed in their place.

To the Editors of the Sabbath Recorder:—

The following extract of a letter from Mrs. Miner to her son, will be of interest to all interested in the affairs of Palestine; and therefore has been solicited for publication in the *Recorder*.

T. B. S.

NEW YORK, Dec. 16th, 1853.

LETTER FROM PALESTINE.

PLAIN OF SHARON, Oct. 24, 1853.

MY BELOVED SON—It is about three months, I believe, since I wrote last, having deferred writing to hear from you and our other friends at home, in reference to our settlement in this place. The loving-kindness of the Lord has been daily manifested to us, and our humble effort has been truly prospered, considering the small means in our power. The health of our family has been good, and the heat not so great as we anticipated; through July and August the thermometer rising but one day as high as 85 degrees at noon in our house during these months. The sea-breeze has been so invigorating, that I have not failed myself of being actively engaged in the bêarrah (garden) over three hours in the morning and three in the evening, more than four times, I believe, since we commenced our work here.

All the varieties of vegetables which we have planted have produced well—except one crop of beans, in the hottest months. Another summer we shall better understand their season. Our Indian corn, sweet potatoes, tomatoes, egg-plants, beets, and Lima beans, are all very fine; and a little sample patch of cotton is now five feet high, and covered with pods and flowers—though planted in July! We are gaining a necessary experience, even by our small beginning, in the management of the artificial irrigation and seasons of planting, &c., so different from our farmer's practice at home, which we trust will not be lost.

We have many applications from poor Jews for clothing and medicine and employment. We have distributed (prudently) to the most needy the clothing we have received, and what we could spare of our own; also medicine to many of the sick. We have still some of the heavy goods, sent by Presbyterian friends, reserved for winter. If the donors could see their suffering need, and hear their affecting appeals and grateful thanks for the least aid, they could not fail to rejoice in the offering they have sent, and it is our earnest prayer, that they may receive eternal blessing in return. The "chiniodine"—sent in the box of medicine from Dr. Engles—has been very effective in curing the ague among the poor, who, on recovery, will often come and bring a present of a few pomegranates or other fruit, making many acknowledgments, praying for "the *peace* and *long life* of the Americans." How happy we should be, if these little testimonies of gratitude could be laid on the table of the benevolent giver.

The land-owners—Mahommedans and Christians—near us, beg us to settle permanently among them, and offer us any choice and quantity of land, improved gardens, with houses and wells, and lands on the plains unimproved. There are a number of very favorable situations, of rich soil, urged upon us at a very low rate, as near as we can judge, at from $8 to $10 per acre, according to nearness to Jaffa.

There is only one serious diffculty in the way of an abundant return from agriculture here, and that is, the labor and expense of raising water for irrigation through the hot months, in the present clumsy Arab fashion—the only resource here. If we had one of our simple Yankee chain-pumps, we could, at a small expense, easily supply our grounds, as the water is enexhaustible. Do try and send us one of these pumps immediately, so that we can put it in order by April next, and try its power. If such an one would succeed, (and, if I remember aright, they are not expensive,) we could easily introduce *hundreds*, among the gardens here, at a fair price—as the Arab farmers are very anxious for an improvement, and often inquire if we have nothing better to draw water with in our country. The expense of the present machinery, feeding mules, &c., is all that prevents this rich, extensive plain, from being soon covered with farms, as the inhabitants have an increasing interest in agriculture. What a benevolent work would it be, to bring water within the reach of the industrious poor—now only enjoyed by the rich.

The principal men of the Jews continue very friendly to us. The President and Chief Rabbi of Jaffa is much interested for us—cultivates a garden himself—frequently visits us. The second Rabbi of Jerusalem (called by *our* Jews "*a very great one*,") came to see us recently, and spent the night and part of two days in our house, for the purpose of becoming personally acquainted with us. After visiting the gardens, and seeing our manner and work, he expressed himself very strongly, as gratified and pleased with our effort, and voluntarily remarked, "that any time he would engage to send us a hundred laborers to work with us."

We also receive frequent testimonies of the kind feelings of the Arabs around us; they are kind and obliging, and very grateful for the least favor. Many sick beg for medicine; and, as I return from the garden before noon, I often find numbers waiting on the door-steps. The kind hand of the Lord has relieved many by the simple remedies with which we are familiar, and it is very affecting to hear their prayers for our blessing when healed. I would here entreat, if any medical friend can advise any general specific for the common inflamed sore eyes, so prevalent among the poor here, and also for ophthahmia, and such remedies could be sent prepared with careful directions, that it may be sent, and it would ensure great relief of human misery.

Through September we have had very pleasant weather—many cloudy days, and two small showers of rain. In the "hill country" they had rain last week, and we have heavy clouds, and every appearance now of the rain setting in. We have been very busy the last three weeks, putting in the winter crop of vegetables—beets, peas, beans, turnips and cabbage—as there is no frost here. After the first rain we expect to sow some wheat, oats, buckwheat, clover, and field horse-beans, and we have great hope of raising something considerable to sell this winter.

There is much talk about war with Russia, and some of the inhabitants are in fear from the unsettled state of the Government; but we have felt no alarm, and feel *as safe here* as we used to do in our cottage in West Philadelphia.

At present we have a vacation, as our Jews are gone to Jerusalem and to Jaffa to keep their great autumnal feast. Our means for their employ is nearly exhausted, and unless we receive additional aid, from friends of Israel at home, we shall be under the painful necessity of denying them further aid. Some cases are so desperate, and their entreaties so urgent, that we suffer much in refusing them. A wide door is open for their relief, and for access to their hearts, in the most moderate expenditure. Nothing but means is wanting—any amount of good soil is offered on most reasonable terms, and the poor Jew, who has been almost idle and disabled for these long centuries, is appealing now to *Christians*—for charity in continued idleness? No! for *employment*, and wages only sufficient for his cheapest existence.

Several German families live near us, who came here in religious love for this land during the disturbances in their own country in 1848–9 They are poor, but industrious, and have succeeded, in great privation, to earn their bread. They have learned the language, and seek employ in agriculture, at the lowest wages here, rather than more advantageous terms in any other land. Such might be useful as honest, active helpers, if Christians would be inclined to extend *this* work, as the Jews are so ignorant and feeble (from long disuse) it is indispensable that they should have teachers and laboring helpers with them to secure a profitable return for the labor and expenditure. One of these Germans (John G.) is living in our family for two months past, and has become so convinced that God *is* with us, that he has resolved with all his heart to devote himself to our cause, and unite with us in faith and spirit to labor for the Lord, asking only simple food and clothing. He is a good mechanic and experienced farmer, and his whole soul is engaged in planting and building up the desolate wastes, to the glory of the Lord, for the aid and refuge of Israel.

The Austrian and French steamers come to Jaffa every two weeks, and from our terraces we see them come and go beyond the forest of palm, orange, and banana trees, that intervene between our house and the sea, but they seldom bring any news from our far-off native land.

A few weeks since we made a short excursion of an hour and a half north, to visit a beautiful river, some distance above its entrance into the sea. There are two very ancient stone mills, with eleven set of stones, carried round at a rapid rate, day and night, by clumsy machinery. The river contains about the same volume of water as the Schuylkill, though narrower; the soil on each side is very rich, and almost of a black color. We saw several plantations of mulberry trees and cotton irrigated by raising water from the river.

Excuse the haste of this letter, as I received yours last evening, and wish the steamer that leaves to day to take this—rather than wait another two weeks before sending an answer. I have, my dear son, endeavored to represent our present state to you. While the opportunity for usefulness is very great, it needs much self-denial, industry, and patience, as we live in a very frugal manner, and have constant labor and care, with no certain support but faith in the same kind Providence that has thus far led and upheld us in this our sincere purpose to only *do* his will.

Your ever-devoted and sincere mother,
C. S. MINOR.

METHODIST TRACT OPERATIONS.—A year ago, the Methodists organized a Tract Society, to take charge of that class of publications. Last week the first annual meeting was held, at which a very favorable report was presented. The Society has 36 conference auxiliaries, including the German conference at Bremen; 13 conference agents, whose business it is to travel extensively throughout the bounds of the conference where they severally belong, appoint colporteurs, and look after the general interests of the tract cause. There are 76 colporteurs employed. The Society's list of tracts already amounts to 554, including those in the German tongue. The number of pages of unbound tracts distributed during the year amount to 5,876, 240; and of bound tracts there have been sold 101,780 volumes. The receipts for the year amount to $16,400.

EVADING THE LIQUOR LICENSE LAW—Peter Buckley, of Delaware City, Del., has been convicted on four counts, and fined $104, for selling liquor without license. It appears he attempted to evade the law by selling a cracker or cigar for a fip, and then asking the purchaser to take a drink. He proved the sale of a cracker in one instance, and a cigar in another, and contended that he had the right to give away his liquor to his customer. But it was proven that the purchasers went to the house to get the liquor, and that the crackers would not have offered sufficient inducement to call them there, had the liquor not been in anticipation. The Court held that it was an attempt to evade the meaning and spirit of the law.

HOT CORN: LIFE SCENES IN NEW YORK ILLUSTRATED. By Solon Robinson. Published by Dewitt & Davenport, 160 and 162 Nassau-st. N. Y. Pp. 408, $1 25 elegantly bound and gilt.

In this work the author has connected by a slight thread of narrative numerous sketches which have appeared from time to time in the *Daily Tribune*. The pictures which he gives of every-day life in New York are true and graphic, and can not be looked upon without profit. The volume sustains to the Temperance cause a relation similar in some respects to that of Uncle Tom's Cabin to the Anti-Slavery cause. A wide circulation is inevitable.

THE HUTCHINSON FAMILY have been giving concerts in New York for several weeks past, which are largely attended by delighted audiences. This is their twelfth year in New York; and although they have given over one hundred concerts in the city, the desire to hear them seems unabated. They sing at the Tabernacle on Thursday evening, Dec. 22d, and on three successive Wednesday evenings, January 4th, 11th, and 18th, 1854.

REPORTS OF OUR SOCIETIES.—The Annual Reports of our Tract and Publishing Societies are printed and ready for distribution. The Report of the Missionary Society has not yet been by the Board ordered printed, but probably will be at the forthcoming Board meeting.

Anti-Slavery Lectures.—The New York Anti-Slavery Society, (auxiliary to the American Anti-Slavery Society,) believing the present time to be eminently favorable for a full and free discussion, in New York City, of the great question of American Slavery, has made arrangements for a Course of Anti-Slavery Lectures, to be delivered on successive Tuesday evenings. The first was delivered on the 13th inst., by Hon. John P. Hale; the second on the 20th inst., by Hon. John G. Palfrey. The remaining lectures are expected as follows:—

Hon. Joshua R. Giddings, Tuesday evening, Dec. 27.
Dr. Lenox Bemond, Tuesday evening, Jan. 3.
John Jay, Esq , Tuesday evening, January 10.
Rev. Henry Ward Beecher, Tuesday eve., Jan. 17.
Miss Lucy Stone, Tuesday evening, Jan. 24.
Horace Greeley, Tuesday evening, Jan. 31.
Rev. Wm. H. Furness, Tuesday evening, Feb. 7.
Wm. Lloyd Garrison, Esq., Tuesday evening, Feb. 14.
Rev. Theodore Parker, Tuesday evening, Feb. 21.
Wendell Phillips, Esq., Tuesday evening, Feb. 28.
Ralph Waldo Emerson, Esq., Tuesday evening, March 7.

The terms of admission are:—Gentlemen's Season Ticket, $2 00; Lady's Season Ticket, $1 00; one admission for a gentleman or lady, 25 cents; one admission for a gentleman and two ladies, 50 cents.

The Clergy and the Liquor Law.—The State Temperance Society of Massachusetts recently addressed a circular to *all* the clergymen in that State, asking them this question:—"Are you in favor of the Prohibitory principle and main features of the Anti-Liquor Law of Massachusetts?" To this question, responses have been received from *five hundred and forty-four* clergymen—which must be a large majority of the Protestant ministers in the State—of whom *five hundred and thirty-seven* say Yes, and *seven* only answer No—as follows:—

Denominations.	Yeas.	Nays.
Orthodox Congregational	209	3
Baptist	94	1
Unitarian	29	1
Methodist	149	0
Universalist	39	0
Freewill Baptist	7	0
Episcopal	8	0
New Jerusalem	0	2
Second Advent	2	0
Total	537	7

Street Preaching in New York.—On Sunday, Dec. 11th, a Mr. Parsons, undertaking to preach in the open air at the foot of Third-st., in New York, was arrested by a policeman, acting under an order from the Mayor. A large concourse of people had assembled to hear the preacher, and many of them were indignant at the arrest, and some went so far as to urge a rescue of the prisoner. The matter was compromised, however, by sending for Justice Wood, who, after an informal examination, released Mr. Parsons, the Mayor being present and concurring, when the crowd dispersed. This matter was much talked of during last week, and fears were expressed that a riot would follow if Mr. Parsons should attempt to preach on Sunday, Dec. 18th. The Mayor issued a proclamation warning the people to be on their guard, and Bishop Hughes, through the daily papers, advised all good Catholics to keep away. The result was, that although Mr. Parsons preached, every thing passed off quietly.

Religious Books in Hayti.—An exchange says that one of the missionaries of the New York City Tract Society having supplied the crew of a vessel going to Hayti, not only with tracts, but also with some religious papers and books, the men, upon their arrival there, made them into a parcel, and were taking them on shore, when they were stopped by a Custom-House Officer. This being observed by a superior officer, he directed that no duty should be charged upon the parcel, and promised the Captain, that whatever he might bring of the same kind should be passed duty free. Just at that time, the Emperor Faustin passed that way, and hearing of what had taken place, he immediately gave command that henceforward no duty should be charged upon Bibles, Testaments, or Protestant religious books or tracts, or other publications; and then, turning to the Captain, he said, "I shall be happy to have on the Island as much of such reading matter as you can bring, and if any person interferes with you, let me know it."

European News.

We have European dates to Dec. 3d. The most important items of news will be found below.

There has been no more fighting on the Danube; but the Turks have gained considerable advantage in Asia in the capture of the important fortress Sochou Kaleh, on the north-west of the Black Sea, commanding an important route leading to the Caucasus. The Turks have also gained advantages at sea, having sunk one Russian war-steamer and captured another. There is reason to believe that a new diplomatic conference has been resolved upon by the Four Western Powers, with a view to the peaceable settlement of the Eastern Question.

From England there is very little news of importance.

The "Protestant Alliance" held a meeting at London on the 29th ult., to memorialize the Government against the aspect of Popery toward British Protestants abroad. The Earl of Shaftesbury was in the Chair. Lord Shaftesbury also presided, on the 28th, at a meeting of the London Missionary Society, to send additional missionaries to China.

Cholera has appeared in the City of Cork. Dublin is, as yet, free from the disease.

Cholera is making some progress in Paris. Fifteen cases per day are now reported.

Statements had been current of the outbreak of a Miguelite revolt in Portugal. The news came to England in a letter from Madrid of date November 24, stating that Don Miguel had been proclaimed in Oporto. The *Clamor Publico* had a letter from Badajoz, November 21, which mentions that the Thirteenth Regiment of Infantry had risen in insurrection in the direction of the Douro, and that many Miguelites had joined its ranks.

The Mercantile Library Association have applied to Thomas Carlyle to come to this City and deliver a Course of Lectures.

Abstract of Proceedings in Congress.

SECOND-DAY, DEC. 12.

In the **Senate**, after the transaction of some preliminary business, Mr. Seward gave notice of a bill to aid the State of New York in constructing a ship canal around the Falls of Niagara. Several petitions praying for cheap postage were presented. Mr. Weller gave notice of a bill authorizing the Postmaster-General to contract for the transportation of mails in steamers from San Francisco to Shanghai. Mr. Cass offered a resolution calling upon the President to transmit to the Senate the correspondence relative to certain treaties made at Washington between the British Government and the United States, which was amended by Mr. Clayton, and adopted. The Senate then preceeded to the election of a Printer, which resulted in the choice of Beverly Tucker. The Standing Committees were then announced. Mr. Adams offered a resolution directing the printing of 10,000 copies of the obituary addresses on the occasion of the death of Vice-President King, which was adopted. Mr. James offered a resolution that a Select Committee of the Senate be appointed to investigate the mode and manner of the importation of merchandise into the United States, with a view of ascertaining whether any frauds have been committed against the revenue laws. Mr. Chase introduced a bill granting to Ohio the unsold lands in that State. Messrs. Slidell and Benjamin introduced bills for granting lands to Louisiana in aid of Railroads in that State. Mr. Gwin introduced a bill granting land to California to aid in constructing railroads. Mr. Dodge, of Iowa, introduced a bill granting land to Iowa to aid in constructing railroads.

In the **House of Representatives**, after the reading of the *Journal*, the Speaker announced the several Committees. Gerrit Smith presented a petition from the New York Temperance Alliance, asking Congress to take action for the suppression of intoxicating drinks in the District of Columbia—laid over. Bills asking lands for Railroads were referred. Mr. Cobb introduced the Homestead Bill—referred to Committee on Public lands. Mr. Wentworth of Illinois, offered a resolution, that Congress has the power to provide for the construction of a railroad over the territories of the United States for the safer and more expeditious transportation of the public moneys, mails, troops, &c., from the Atlantic to the Pacific coast, which was laid on the table. Mr. Washburn, of Illinois, offered a resolution, that incidental to the power conferred on Congress to provide for the common defense and general welfare, Congress has power to construct Railroads through the territories of the United States for facilitating transportation, &c. Mr. Jones, of Tennessee, moved to lay the resolutions on the table, pending which, the House adjourned.

THIRD-DAY, DEC. 13.

In the **Senate**, several communications, of no general interest, were received. Also, a number of petitions on various subjects were appropriately disposed of.

In the **House of Representatives**, after the reading of the Journal, two resolutions in favor of constructing railroads through the Territories of the United States, were laid on the table.

FOURTH-DAY, DEC. 14.

In the **Senate**, a large number of petitions were introduced and withdrawn from the files, which were referred to appropriate Committees. Mr. Dodge, of Iowa, introduced a bill to organize the Territory of Nebraska.

In the **House of Representatives**, Mr. Benton declined the appointment of Chairman of the Military Committee, and Mr. Bissell was appointed. Mr. Ingersoll submitted a resolution calling on the President to furnish copies of all the correspondence between this and the Spanish Government, relative to the seizure and imprisonment of Capt. Beecher and crew, of the schooner North Carolina, at Porto Rico, in March of 1850. Several bills were introduced, mostly for grants of public lands for the construction of railroads; among them was one to extend the time for the payment of duties on railroad iron. Mr. Boyce offered a resolution that, in view of the surplus in the Treasury, the duties on imported goods shall be reduced so as only to raise such revenue as may be necessary for the economical administration of the Government, which was laid over.

FIFTH-DAY, DEC. 15.

In the **Senate**, Mr. Seward gave notice of a bill for the construction of a railroad through the Territories of the United States from the Atlantic to the Pacific Ocean. Several petitions, relating to various subjects, were received and referred to their appropriate Committees; and after the transaction of other unimportant business, the Senate adjourned till Second-day.

In the **House of Representatives**, Mr. Houston, from the Committee of Ways and Means, reported the Indian and Military Academy Appropriation bills. Mr. Dawson, from the Committee on Agricultural Affairs, reported back to the House the Homestead bill. Mr. Sage introduced a joint resolution for the purchase by Congress of the Mount Vernon estate. The House adjourned to Second-day.

Conflagration in Minnesota.—*The St. Paul Democrat* has been favored with the perusal of a letter from Selkirk settlement on Red river, dated 3d inst., by which it learns that a terrible and destructive fire swept over that settlement on the 30th and 31st ult., devouring everything in its course, and spreading terror and consternation through the community. The fire commenced at Fiddler's Point, on the Assineboin, on the 30th October. The weather had been unusually dry for several weeks, and a strong south wind drove the flames with a maddened fury down behind the settlement toward Oak Hammock. About 12 oclock at night, a furious gale set in from the north-west, and the fire, like a crazy demon, flew before it, bearing death and devastation in its trail. Several citizens had been severely or fatally burnt, several thousand tons of hay destroyed, and an immense number of horses killed. At Oak Hammond twenty-seven horses were dstroyed in one band.

A Mrs. Williams, who eloped from Columbus, Ohio, with a man named Griffith, was arrested in Cincinnati some days since, and sent back to her husband. Since then she has murdered her husband by giving him poison, at the instigation of Griffith. She and her paramour are now in jail to await a trial.

SUMMARY.

The Great Western Railroad from the Niagara River to London, Canada, is now in operation. It was opened to Hamilton, fifty miles, a few weeks since. On the 13th inst., the first train of cars passed over the road from Hamilton to London, distance 84 miles; the train was four hours in performing the trip, having to make frequent stoppages to receive the congratulations of the assembled crowd. A part of the distance was run at the rate of fifty miles an hour. On the 1st January the Road will be opened through from Niagara Falls to opposite Detroit, forming, in connection with the Michigan Central Road, another through line from New York to Chicago.

Several samples of large California productions have been presented to the Patent Office, among which are potatoes of the following weight: 2, 3½, 4, 4½ and 6 lbs. each; sweet potatoes, 6 lbs. each; onions, 2, 2½ and 4½ lbs. each. Samples of barley, from a 50 acre field, averaging 149½ bushels per acre, weighing 50 lbs. per bushel. Samples of wheat, grown from volunteer, or self-sown grain, producing 55 bushels per acre. Samples of crop of wheat grown in 14 weeks, weighing 62 lbs. per bushel. Sample of volunteer oats, 10 feet 9 inches high.

Gertrude Kohler has been committed to the Albany jail for indulging in the luxury of three "live lords." To the first she was married five years ago, to the second two years ago, and to the third quite recently. They all met a few days since at Albany, where they agreed to decide their respective claims to the fair dame by a three-handed game of "seven up." The first husband won, but Gertrude refused to abide the hazard of the cards, and clung to her latest acquisition, whereupon recourse was had to the law, and she was taken before the Police Court for bigamy.

There is a bill before the Legislature of Georgia, proposing that the property of the wife at the time of marriage shall not vest in the husband, and that all property she may subsequently acquire, by grant or devise, shall absolutely vest in herself and heirs. The husband is to be an ex-officio Trustee of the wife's estate, subject to removal by the judgment of a Court of Equity. He is also empowered to expend the rents, issues and profits of the wife's separate estate for family uses.

A dispatch dated Washington, Wednesday, Dec. 14, 1853, says: I have trustworthy information from New Orleans to the effect that a powerful fillibuster expedition is preparing against Cuba, and will sail some time before the middle of February. It is intended that the entire force shall consist of some four thousand men, led by officers of tried skill and bravery, with a general who gained laurels in Mexico at their head. The enlistments are proceeding with every effort to keep the matter strictly private.

The Gloucester fishermen have all arrived home. Of the whole fleet of 250 sail, only three have been lost, and the crews of these were saved. Many of the vessels have returned home with not half fish enough to pay their bills, but some have made splendid voyages, stocking about $7,000 each. A large number of new vessels will be added to the fleet next year.

The South Carolina Senate has unanimously passed a resolution directing the Governor to present a sword, or some other suitable testimonial, to Capt. Duncan N. Ingraham, of the United States Navy, as a proper tribute from his native State for his late gallant and meritorious conduct on board the sloop-of-war St. Louis, in the Bay of Smyrna.

Died in Strong, Maine, of the malignant "throat distemper," which baffled all the skill of physicians—on the 20th of Nov., Thomas Henry, aged 9 years; on the 26th, Abby Josephine, aged 6 years; on the 27th, Nancy, aged 11 years; and in five minutes afterward, Jane, aged 14 years—all children of Mr. Thomas Kennedy. During the scene, a little infant daughter was added to the family.

A telegraphic dispatch to Walter R. Jones, Esq., dated at Halifax, Nov. 15th, says that the Humboldt is all broken to pieces, and nothing more from her can be saved except on salvage. Very little of the materials will be saved. The Government has sent down a revenue cutter to protect the floating property. About half the cargo is landed, nearly all thoroughly damaged.

The Cincinnati, Peru and Chicago Railroad Company, organized under the general law of Indiana, is building a railroad from Laporte to Peru, a distance of sixty-nine miles. At the latter point it connects with the Peru and Indianapolis road, now consolidated with the Madison and Indianapolis, under the name of the Madison and Northern Indiana road.

A Monmouth County, N. J., Court has decided between a Mr. Lewis and a Mr. Pitcher, on a suit for trespass for a disputed tract of land, about three feet broad at one end, and running to a point at the other, the value of which was estimated at from one shilling to fifty dollars. The Jury found the defendant guilty of trespass to the amount of $200 and costs.

In Florida, Louisiana and Texas, the only States where sugar is made from the cane, a capital of $80,000,000 is invested in the business. These States produce annually above 300,000 hogsheads of the article. The importation of foreign sugar amounts to 350,000 hogsheads, more or less.

Under a recent enactment, which is embraced in the New Code of Ohio Laws, a debtor who is suspected of having disposed of his property for the purpose of defrauding his creditors, can be brought before a Probate Judge and required to testify under oath with reference to the matter.

Madame Jenny Lind Goldschmidt appeared in a concert at Dresden, on the 26th ult., for the first time since many months. One of her pieces, the Cradle Song of Tauber, was encored. The critic of the *National Zeitung* says that her voice has lost much, especially in the middle notes, and is no longer what it once was.

The St. Lawrence Republican gives the seemingly well authenticated fact of a Mrs. Paine (wife of Otis Paine of Morley, N. Y.) having sustained the thirty-six last days of her life without food, she having refused to take it. She was insane.

The trial of Tucker, the Engineer of the New Haven train at the time of the accident at Norwalk bridge, has been postponed still further, on account of his continued illness. He has not been well since the accident.

The interior of Australia, a barren sandy desert, has been found to be considerably below the level of the sea. It is now proposed to employ British convicts in cutting a narrow canal from the ocean to the desert, a distance of about 250 miles, when it is expected that the rush of water will be so great as to widen the canal and cause the formation of an inland sea almost as large as the Mediterranean, to the incalculable benefit of a vast extent of territory at present wholly useless.

Ozone, which is sometimes, but not universally, present in the atmosphere, and which has been hitherto regarded when observed to be an allotropic condition of oxygen, has been discovered, by a German chemist at Bonn, not to be so, but a distinct substance, existing as a teroxide of hydrogen, thus continuing the series of the compounds of oxygen with hydrogen. The details of the process by means of which the discovery was effected have not yet been given.

The Postmaster at Cincinnati has detected an ingenious attempt at fraud. What appeared to be a large pamphlet, the leaves protruding at the ends of the envelop, was received at the office. On removing the envelop the center of the book between the covers was found to have been cut away, and five dozen of silk gloves and four dozen packages of needles packed nicely in the space.

The Wheeling *Intelligencer* says that twenty-five years ago the father of M. P. Ward, who killed Prof. Butler, of Louisville, was with difficulty restrained from attacking a teacher who had moderately chastised his son. The son is now a confined criminal, charged with killing the teacher of his youngest brother. It seems that he is twenty-five years of age, and married. Verily the influence of a good or bad example reaches far, far into the future.

The large new public house, at Fairfield, Conn., known as the "Marine Hotel," belonging to Mr. John B. Monnet of the New York Hotel, was entirely destroyed by fire last week. Part of the furniture was saved. The house was closed for the season since last Sept., and the fire was doubtless the work of an incendiary. The building and furniture were insured for $35,000.

We learn by telegraph from New Orleans, that information has been received there that Santa Anna had been declared Dictator for ten years. Another account states that he is to be proclaimed Emperor. It is likely that he has already assumed, as he has for some time exercised, supreme power, and that these reports are founded on this fact.

Gov. Foote has written an address to the people of Mississippi, withdrawing from the Senatorial canvass, attributing the defeat of his friends to the interference of the Adminis tration in the election, and the impertinent issue of the Union Bank Bonds, and announcing his retirement to private life.

A German colony has been for a couple of years settled in Pickens District, South Carolina, on a tract of twenty thousand acres of land, which it has purchased in common, to be divided among the several families of the community. Houses have been erected, and a village laid out, named "Walhalla," and schools and churches have been instituted.

A fire, attended with a serious loss of life, occurred recently in Woodstock, Canada. The family consisted of six persons, two of which escaped the flames by jumping from the windows. The other four seem to have been unaware of their danger in time to make their escape. An elderly lady, two children and a servant, perished in the flames.

Gov. Collier, in his recent message to the Alabama Legislature, recommends that more stringent laws be enacted to prevent the separation of mothers from children, in cases in which slaves are sold, at least when the children are under ten years of age, and likewise to secure the continued relations of husband and wife.

Dr. W. B. Carpenter, the eminent physiologist of London, has just issued a timely and popular work, entitled "The Physiology of Temperance and Total Abstinence, being an examination of the effects of the excessive, moderate and occasional use of alcoholic liquors on the healthy human system."

Mr. Sherman, living near Mount Crawford, Va., recently found a flannel shirt, having in it tied up a stone and pocket-book, while cleaning out his mill race. On examination the pocket-book was found to contain $8,000 in bonds, executed to Francis Jordan.

The Boston *Transcript* records the death in that city of Samuel G. Grant, of Hallowell, Me., from lockjaw, caused by the breaking of a finger in falling through a hole in the sidewalk, left by house-builders. Mr. Grant was one of the largest ship-owners in Maine.

A robber in a hotel in Halifax, the other day, was found kneeling at a trunk in the room of a boarder, and on being discovered said he was *at his prayers*, and begged not to be interrupted. He was politely left to finish his devotions and decamp with his booty.

The Directors of the Albany and West Stockbridge Railroad Company have given public notice that they intend to apply to the next Legislature of the State for the privilege to construct a bridge across the Hudson River at Albany.

The Supreme Court of Massachusetts has given a verdict to William Hilliard against Josiah Richardson, of Cambridge. The plaintiff was thrown from his buggy and injured, his horse having taken fright at a pile of boards placed opposite to defendant's building. The damages assessed were $7,700.

The New Berlin Star contains an account of a recent family gathering at the residence of the Hon. Mr. Middleswarth, in Beaver, Pa. There were with the old patriarch and his wife, 11 children, 80 grandchildren, 1 great-grandchild, and a large number of neighbors.

The connection between the Norwich and Worcester and the Willimantic and Palmer Railroads at Norwich was completed last week, and thus was made another land route between this City and Boston, via New Haven, New London, Norwich, and Worcester.

John Riley, of Tribe Hill, the individual who has caused so much annoyance to the Utica and Schnectady Railroad, by placing obstructions on the track, has had his trial and been sent to State Prison for two years.

A white owl, measuring five feet, eleven and a half inches, from tip to tip, has been captured, alive, on Plumb I land. This is supposed to be the largest bird ever captured on our coast, of its kind.

The Norfolk papers have announcements of the escape of seven slaves from that port, in a New York vessel, as alleged, accompanied by the usual excited denunciations of "daring violations of law" by "secret agents," &c.

Francis W. Hughes, Attorney-General of Pennsylvania offers $5,000 for the establishment of a Miners' Hospital at Pottsville, provided $15,000 is raised by other parties for this purpose.

The libel case of Edward P. Fry against James Gordon Bennett of the N. Y. *Herald*, terminated last week in a verdict of ten thousand dollars against Bennett.

There were 381 deaths in this City last week. Only four cases of cholera. 218 were under 10 years of age.

New York Market—December 19, 1853.

Ashes—Pots $5 50, Pearls 5 56.

Flour and Meal—Flour, 6 75 a 6 94 for Canadian, 6 81 a 6 87 for Western Canal, 7 00 a 7 06 for mixed to fancy Michigan and common to good Ohio. Rye Flour 5 00 a 5 12. Corn Meal, 3 75 a 3 81 for Jersey.

Grain—Wheat, 1 48 for red Upper Lake, 1 61 for red Indiana, 1 63 for red Dutchess County, 1 72 for White Pennsylvania, 1 80 for prime Genesee. Barley, 83c. for mixed. Rye 1 00 a 1 05. Oats 50 a 54c. for State and Western. Corn, 81 a 83c. for common to good mixed Western.

Hay—75 a 80c. for home use.

Hops—45 a 48c. for new Eastern and Western.

Lumber—14 00 a 15 00 for Eastern Spruce and Pine.

Provisions—Pork, 11 00 for prime, 13 50 for mess. Beef, 5 00 a 5 75 for country prime, 8 50 a 11 00 for country mess. Dressed Hogs 6c. Lard 9¾ a 10¼c. Butter, 10 a 13c. for Ohio, 16 a 19c. for State dairies. Cheese 7½ a 9¾c.

Potatoes—2 25 a 2 50 per bbl. for Carters and Mercers.

Seeds—Clover 10 a 10½c. Timothy 12 00 a 16 50 for mowed, and 17 00 a 20 00 for reaped. Flaxseed 1 50 for State.

Tallow—11c. for Butchers' Association.

Wool—40 a 45c. for native, 60 a 62c. for American Saxony Fleece.

MARRIED.

At Hopkinton, R. I., on the 19th Nov., by Eld. Joel Greene, Mr. BENJAMIN KENYON to Miss PHEBE E. CRANDALL, all of the above place.

In Persia, Cattaraugus Co., N. Y., Nov. 24th, by Eld. L. M. Cottrell, Mr. LEROY BURDICK to Miss MARIETTE GREENE, both of Persia.

DIED.

In Whitestown, Oneida Co., N. Y., Dec. 10, 1853, of paralysis, REUBEN WILCOX, in the 92d year of his age. Mr. Wilcox was born at Middletown, Ct., in 1762. During the Revolutionary War, he was called into service a short time, for which he received a pension. In 1792 he removed from Middletown to Whitestown, N.Y. Passing through the present city of Utica, which had then only one framed house, he found his way by the aid of marked trees to the place where he spent the last sixty-one years of his life, and where he died. As a religious man, Mr. Wilcox was distinguished for conscientiousness and tenacity of what he considered to be Bible truth. During a revival among the Congregationalists at Middletown, in 1779, he became a subject of Divine Grace, though he did not at that time make a public profession of religion. Soon after his removal to Whitestown, he became a Baptist in principle, and a few years later a Sabbath-keeper. About thirty years ago he was baptized and joined the First Seventh-day Baptist Church in Brookfield of which he remained a member until his death. He received baptism at the hands of Eld. Wm. B. Maxson, by whom his funeral sermon was preached.

October 20th, of croup, at the residence of his grandfather, Eld. C. Chester, in Verona, N. Y., while on a visit with his parents, ALFRED STILLMAN, son of John H. and Sarah E. Chester, aged 2 years and 4 months.

In Rome, N. Y., November 28th, of consumption, Mr. ROBERT CLARKE, aged 54 years. During his last sickness he obtained a hope in Christ. He has left a widow and three children to mourn their loss. C. C.

LETTERS.

L M Cottrell, Joel Greene, Eli Forsythe, Christopher Chester, N V Hull, A D Titsworth, E Maxson, George Greenman, P C Kenyon, E B Rogers, J M Wood, E R Clarke, Delatrius Davis, James White, Benj Clarke, O Davis, A B Crandall, B G Stillman, W M Fahnestock.

RECEIPTS.

FOR THE SABBATH RECORDER:

Daniel Coon, West Edmeston	$2 00	to vol. 10	No. 52
Ichabod Burdick "	2 00	10	52
Benj F Burdick "	2 00	10	52
Wm M Palmiter "	2 00	9	52
Henry D Crandall, Edmeston	2 00	10	52
Nathan Burch, South Brookfield	2 00	10	52
Amos Wilcox "	1 00	10	52
Pardon Cottrell, Almond	2 00	10	52
John Woolworth, Alfred Center	1 00	11	52
Joseph Edwards "	2 00	10	52
George Champlin "	2 00	10	52
Charles Gill, Williamsburgh	1 00	10	52
Lee Bush, Sangerfield	2 00	11	26
Caleb Green, New London	2 00	10	52
Morris Langworthy "	2 00	10	52
O Davis, North Fairhaven, Mass	1 00	10	52
E C Scranton, Madison, Ct	4 00	9	52
Lyman Dudley, Portersville, Ct	2 00	10	52
E B Rogers, Milton, Wis	1 00	10	52
J H Saunders, Albion, Wis	2 00	11	26
Joel Babcock, Montra, O	2 00	11	52
Caleb W Church, Rockville, R I	2 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

M Fifield 50c, J Truman, Wm Lewis, P C Kenyon, 25c each $1 25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Joel Babcock $1 00 P C Kenyon $ 75

WILLIAM M. ROGERS, Treasurer.

Receipts for Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

2d Brookfield Church	$8 77
Eli S Bailey, Brookfield	10 00
A Young Sister	5 00
Female Missionary Organization of 1st Church in Brookfield	5 00
3d Church in Brookfield, by E Maxson	1 36
A Sister, Montville, Ct	5 00
Collected for Palestine Mission by Wm M Jones, to be acknowledged in full hereafter	424 14
Gerrit Smith, for Palestine	30 00
Jeremiah Dunham and wife, for Palestine	3 00
Charles Breece, for Palestine	1 00
Barzillia D Randolph	2 00
Emeline F Randolph	1 00
George Dunham	2 00
D V Dunham	1 00
Church at DeRuyter, by L Babcock	10 00
Eliza E Wells, Brookfield	1 00
Nathan Lauphear, Alfred, for Palestine	3 00
2d Alfred Church, by P K Shaw, Treasurer	8 50
Delos C Burdick, 5 00 each for Pal. and China	10 00
Mrs N Hawkins, Persia, for Palestine	3 00
L R Burdick " " "	1 00
Francis Tallett, South Otselic, for China	6 00
Elisha Stillman, Unadilla Forks	1 00
Mrs B Osgood, for China and Palestine, 1 00 each	2 00
Eunice P Osgood " " "	2 00
Elizabeth M Osgood " " "	2 00
Wid Mary Rogers, for Palestine	2 00
Ann S Clarke, home mission	1 00
Clarence Church (with $47 previously sent for Palestine, to make Rowse Babcock and Lyman Pratt L M)	3 00
Benj Stelle, for China and Palestine, $3 each	6 00
3d Brookfield Church, for Palestine, to be acknowledged in full hereafter	70 55

A. D. TITSWORTH, Treasurer.

Board Meetings.

☞ QUARTERLY MEETINGS of the Executive Boards of the Seventh-day Baptist Missionary and Publishing Societies and the American Sabbath Tract Society, will be held at Plainfield, N. J., on Fifth-day, Jan. 5, 1854, commencing at 10 o'clock A. M., and continuing through the afternoon and evening.

Western Association—Executive Committee.

THE Executive Commmittee of the Western Association will hold its next session at Independence, Alegany Co., N. Y., on the second Wednesday in January, 1854. E. R. CLARKE, Secretary.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PAINFIELD, NEW JERSEY.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8 A. M., 12 M., and 4 P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3¼ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Mauch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 7 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M, for Delaware and all intermediate stations.

Way at 4 P. M. for Delaware and all intermediate stations.

Night Express at 5 P.M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 5 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

Great Western Mail Line.

SIXTY MILES DISTANCE SAVED by taking the MICHIGAN SOUTHERN and NORTHERN INDIANA RAILROAD.

Through tickets for Chicago, St. Louis, Milwaukie, Racine, Kenosha, Waukegan, and Sheboygan, by New York and Erie Railroad via Dunkirk, and Buffalo and New York City Railroad, People's Line of Steamboats, Hudson River Railroad via Buffalo, connecting at Buffalo with the splendid steamers

EMPIRE STATE, J. Wilson, Commander, Mondays and Thursdays.

SOUTHERN MICHIGAN, D. Perkins, Commander, Wednesdays and Saturdays.

NORTHERN INDIANA, I. T. Pheatt, Commander, Tuesdays and Fridays.

Leaving Buffalo every evening. (Sundays excepted.)

These steamers are low-pressure, built expressly for the Lake trade, and for finish, speed, strength, and safety, have no superiors any where.

The connections with the Express Trains at Toledo and Monroe, for Chicago and St. Louis, are perfect, and can be relied upon.

Forty hours from New York to Chicago. Time and money saved by taking this line.

Passengers preferring it can take the Lake Shore Railroad to Toledo, the Michigan Southern and Northern Indiana Railroad to Chicago, thence, by the Rock Island Railroad to La Salle, forming the only continuous Line of Railroad to the Illinois River.

For Through Tickets or Freight apply to
JOHN F. PORTER, Agent, 193 Broadway,
Cor. Dey-st., N. Y.

Stonington Line, for Boston,

PROVIDENCE, NEW BEDFORD, TAUNTON, and NEWPORT. Inland Route, without change of cars or detention.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. J. M. Lewis, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from Pier No. 2 N. R., first wharf above Battery-place, at 4 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the train which leaves Boston at 5½ P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other; being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers on arriving at Stonington proceed immediately per steamboat train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 6.30 A. M.

The steamer PERRY leaves Providence for Newport at 9 A. M., and 6 P. M., daily, except Sundays.

For passage, berths, state-rooms, or freight, application may be made at Pier No. 2, N. R., or at the office No. 10 Battery-place.

DeRuyter Institute.

Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.

Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.

J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Terms.

Tuition, which must be settled strictly in advance is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50
Extras.	
Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $1 00.

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, $2 50.

Room rent per term, $1 75; Board in families, $1 25, and $1 50; in Clubs, 60 and 90 cents.

JAMES R. IRISH, President.
JASON B. WELLS, Secretary.

Miscellaneous.

Railway Bridge at Niagara.

This great work, which is to unite the United States with Canada by a railway, is rapidly advancing under the supervision of Mr. John A. Roebling, an engineer favorably known in connection with the suspension acqueduct on the Pennsylvania canal at Pittsburgh, and a suspension bridge over the Monongahela, near the same place. As it is to be on some accounts one of the most remarkable mechanical achievements in the world, we shall be pardoned for devoting considerable space to a careful description of its plan and prospects. It is well known that Stephenson, the Magnus Apollo in engineering, whose fame rests upon his Tubular Bridge over Menai Straits, has decided against the suspension principle as applied to railway bridges, mainly on the ground that it is incapable of rendering them sufficiently stiff. The successful construction of this work, therefore, at Niagara, will make an era in bridge building. It will be doing what has not merely never been done before, but what has been pronounced by the highest authority impracticable.

The present suspension bridge having been constructed in 1847 to aid in the erection of the railway bridge, will be removed after performing that service. It was begun by a boy on the Canada shore, who elevated a kite, and by that means established a thread communication with the other side. Over this *tow-path* wire was drawn, and the wire cables were soon formed. The railway bridge will consist of two parts, each suspended from two cables; a covered one for common travel, and above that, on its roof, an open track for the railroad. It was first intended to build a bridge with a single floor, but the difficulty of rendering it wide enough for purposes of horse, foot and steam locomotion at the same time, without making it too heavy and too expensive, caused the plan to be abandoned. The double floor of this bridge simplifies the problem of rendering a stiff support to the weight of a railroad train, by placing under it, in addition to other props, the tresses that will form the sides of the lower portion of the bridge. The hollow tube, also, which that part will form, is expected to aid materially in strengthening the work, operating like the tube in Stephenson's bridges.

The bridge will be 800 feet long, hung by wire ropes, five feet apart, to four huge wire cables stretching from shore to shore, with a considerable deflection, over the tops of towers 60 feet high. The towers are now advanced toward completion, having been begun some four or five months since. They are fifteen feet square at the base and 8 feet square at the top, built of a dark-colored limestone, very hard and compact. But the first operation, which was commenced last winter, was to sink eight shafts, 25 feet deep, in the rock below the towers, four on each side of the river. In the bottom of each of these, enlarged for the purpose, a cast-iron plate, six feet square, was placed, to which an immense chain was fastened. The shaft was then filled in with masonry, the chain being imbedded in a mixture of cement, lime and sand. These chains reach the surface, outside the base of the towers, and are to connect with the cables. They will be 66 feet long, each consisting of eight links, that average over eight feet in length. The links are made alternately of seven and eight plates of wrought iron, each plate formed into one piece without a weld. Each link of eight plates has *sandwiched in*, to use an expressive phrase, the plates of the sevenfold link, and the whole fifteen are riveted firmly together by an iron bolt, $3\frac{1}{2}$ inches in diameter. The anchor plate at the bottom of the shaft cannot be lifted until the whole rock is raised bodily, with all its incumbent masonry. Nor can the plates and chains give way from any force which can be withstood by the cables, and they are calculated to withstand a pressure four times greater than the whole weight of the superstructure, combined with any load that will ever be placed upon it. The towers, it will be observed, act as fulcrums, between the chains on the one side and the cables on the other, and the weight of a loaded bridge will not act upon them sideways, but vertically.

The cables are to be $9\frac{1}{4}$ inches in diameter, each formed of 3,390 strands of wire. Long lines of wire are first formed, by fitting the ends of separate pieces to one another, and wrapping them round with smaller wire. These are then dipped in boiling oil and dried, and the process is repeated a number of times, until a coating is formed that will protect the metal thoroughly from the moisture. The wire is then wound round large cylinders. These operations are now going on upon the Canada shore. When the cable comes to be formed, the wire will be drawn over to the American side, one strand at a time, passed through the link of a chain, then drawn back to the other side, passed through a chain there, and so on, back and forth, until the whole cable is made up; this will then be tightly wound round with small wire. The cables will connect with the chains, after passing through the iron saddles on the top of the towers, there being iron blocks with a groove fitted to the cable. Each saddle rests upon a wrought iron roller, three inches in diameter, that rolls on a smooth iron plate. This is to accommodate any slight motion that may arise from unequal tension between the chains and cables, when the balance is from any cause disturbed.

Stephenson's great objection to the suspension principle, as was stated above, was the want of stiffness. It is conceded by the engineer of this bridge, in his report on the subject, that wire cables alone will not be sufficient. But he relies for stiffness, first, on the timber placed under the railway. Two girders, as they are called, or longitudinal timbers, four feet deep, are to be placed in the upper floor, for the immediate support of the track. In addition to these, are the trusses or sides of the lower bridge, which will consist of upright posts, five feet apart, supporting the upper floor, and connected with one another by a light bridging and by iron rods. Any pressure upon either floor is thus shared with the other. The rods are to be one inch in diameter and $2\frac{1}{2}$ to 3 feet long, and will connect the posts by fives crossing at right angles, between the top and bottom of the first and fifth. The vertical action of each post is by these means transferred to each of those with which it is connected. The rods will have a nut at each end, which will be screwed up tight to the post, so that these rods will make the trussing extremely rigid. Besides these two sources of stiffness, stays will be made use of, that is, iron rods reaching out from the towers to the bridges at different angles, like those sometimes employed to sustain a long and heavy gate. These three resources, it is believed, will supply to the bridge all needed stiffness.

The action of the wind will not be very great, the trussing of the lower bridge being quite open, and allowing it pretty free passage. The width of the lower part will be nineteen feet clear, of the upper twenty-four feet, the latter being elevated twenty feet above the other floor, and 230 feet above the water. As to the capacity of the bridge—supposing it covered from end to end with a loaded train, the weight of such a train is estimated at 430 tons, which, added to the weight of the bridge, 782 tons, with fifteen per cent. on the weight of the train, as the result of a speed of five miles an hour, viz: sixty-one tons, make 1,273 tons. The tension of the cables resulting from this and their average deflection, is equal to 2,240 tons. Their capacity is 10,000, or more than four times the tension. The tension referred to, it will be observed, is an extraordinary one, as it can scarcely be supposed that a loaded train equal in length to that of the bridge, will ever be allowed upon it. Assuming as the engineer does, 2,000 tons as a tension to which the cables may more frequently be subjected, he has provided a resistance equal to five times that. The covered floor, were it crowded to its utmost capacity, might hold 310 tons. But as this might be closed in case of a very heavy train approaching, before it was allowed to come upon the bridge, it is not necessary to make a calculation for an extreme load upon both parts at once.

The suspension bridge at Lewistown is 1040 feet in length, the largest in the world. This will be 240 feet shorter, but a far more surprising work. It is to be done next June. Its cost was estimated at $250,000, but it is likely, we are told, to exceed that sum. Supposing it is twice as much, what a saving even then, in comparison with the immense expenditure to which Stephenson has subjected the English at Menai Straits and Montreal. The tubular bridge at Montreal is not yet done or paid for to be sure, but its cost is estimated at $7,000,000. [N. Y. Evening Post.

Heroes and Martyrs.

Our readers will probably all recollect the story of the Norwegian boy at Chicago, who was drowned by some older boys because he refused to assist them in robbing an orchard. Some of the papers now raise doubts as to the martyrdom of the boy, and attempt to account for his death in some other way than that first suggested. It seems to such that heroism, of the kind imputed to the boy, does not exist in the world at the present time. Such editors underrate humanity. A case of moral heroism exceeding that imputed to Knud Iverson, occurred in Marquette County, in this State, a little over a year ago, the facts of which were established by judicial investigation, and were related to us by Judge Larrabee, who presided at the trial.

A beautiful, fair-haired, blue-eyed boy, about nine years of age, was taken from the Orphan Asylum in Milwaukie and adopted by a respectable farmer of Marquette, a professor of religion and a member of the Baptist persuasion. A girl, a little older than the boy, was also adopted into the same family. Soon after these children were installed in their new home, the boy discovered criminal conduct on the part of his new mother, which he mentioned to the little girl, and it thereby came to the ears of the woman; she indignantly denied the story to the satisfaction of her husband, and insisted that the boy should be whipped until he confessed the falsehood. The man—poor, weak bigot—impelled by a sense of religious duty, proceeded to the task assigned him, by procuring a bundle of rods, stripping the child naked, and suspending him by a cord to the rafters of the house, and whipping him at intervals for over two hours, till the blood ran through the floor, making a pool upon the floor below; stopping only to rest and interrogate the boy, and getting no other reply than "Pa, I told the truth—I cannot tell a lie;" the woman all the time urging him to "do his duty." The poor little hero, at length released from his torture, threw his arms around the neck of his tormentor, kissed him, and said, "Pa, I am so cold," and died. It appeared in evidence, upon the trial of this man and woman for murder, that the child did tell the truth, and suffered death by slow torture rather than tell a lie. The age of heroism and martyrdom will not have passed till mothers cease to instil holy precepts into the minds of their infant offspring. The man and woman who murdered this angel child are now in the penitentiary at Waupun, to which they were sentenced for ten years. [Madison (Wis.) Argus.

Analysis of Soils.

Within a few years, an expectation has prevailed that, by means of chemical analysis, the exact composition of soils could be ascertained, and thence we should learn what special application each soil might need to make it fertile. It is obvious, that if this result were attainable, agriculture would become of the nature of an exact science; and, as might be expected, the general interest and great importance of these researches have attracted the public attention to them. The agricultural journals give notices of chemists who analize soils for farmers, and give advice, founded on the analysis, for the application of manures. On the other hand, we have seen published the opinions of men of science to the effect that such analysis, in the present state of chemistry, does not lead to useful results. In the address of Professor Hallowell, of Alexandria, to the Agricultural Society of London, Virginia, recently published, he expresses the opinion that the analysis of the soil is "wholly useless for practical purposes." His remarks on the subject are as follows:

I have been requested to state my opinion of the advantage of analyzing soils with the view of determining what manures to apply for their improvement; and I do so with pleasure, having had some experience in the practical part of the subject. The present state of chemical science is such as to enable the chemist to determine, with the *utmost precision*, the constituents of a body subjected to his examination; but a difficulty lies in getting a fair specimen of the soil to operate upon. The quantity usually taken to analyze is from fifty to one hundred grains, say half a teaspoonful; and how is so small a quantity to be obtained that shall be an exact sample of the field? If it should not be an *exact sample*, and it appears almost impossible it ever should be, then the result will necessarily mislead, and is wholly useless for practical purposes. On this account I place comparatively little reliance upon any benefits likely to arise from a general analysis of soils; though such an analysis may sometimes be very beneficial in determining the presence of some hurtful ingredient that may be diffused through the soil, and which may be neutralized by some substance readily determined and applied. I would rely much more on a knowledge of the *constituents of the rocks* from which the soil has resulted, and the mode of cropping and culture to which the lands have been subjected; and thus, knowing what they originally contained, and what has been removed from them, we can readily infer what is left. If the money paid for analyzing a soil, as a general thing, were spent in the purchase of some guano, crushed bones, ashes, or lime, with which to experiment on different crops, *on a small scale*, it would be likely to lead to much more satisfactory and profitable results."

Parental and Filial.

Two family incidents show great results from little causes. Baron Cuvier, when a very little boy, was encouraged by his mother in collecting and delineating objects of nature—the study of minerals, plants, &c., aided by drawing. During the researches made by this great man, he often referred to this maternal incident as one of the happiest circumstances of his life, furnishing good reasons that the vast services rendered to science and to the world by this great naturalist and good man, are to be traced to the judicious treatment of one mother to a little son.

About twenty years since a little boy in Western New York entered with great energy into the collection of minerals and other objects of nature. His parents soon coming to the conclusion that it was not safe to repress this spirit and his efforts, allotted to him a room and shelves for storing and arranging his collections, and by various modes encouraged this young explorer of nature's riches. His ardor and intelligence pointed him out, at the early age of sixteen, for an assistant engineer on an important railroad route. For his skill, energy, and fidelity in the work assigned him in this responsible undertaking, he was, in a short time, selected as the principal, for surveying one branch of the general route. At the age of seventeen he was employed as an assistant geologist for the State of New York. When that great work was completed, he was elected to a professor's chair in a very extensive female seminary in Albany. After holding the chair for several years, he resigned it to visit Germany, where he spent two years with Liebig, renowned for his researches and discoveries in animal and vegetable chemistry. On his return from Europe, he was elected to a professor's chair in the Lawrence School of Science, in Cambridge, Mass. He now holds, at the age of thirty-two, this important place in an institution designed to advance, in scientific investigations, the graduates of colleges and universities. He is professor Horsford, son of Hon. Jeremiah Horsford, now of the New York delegation in Congress. It adds to the credit of this young and promising professor, that during his whole course, his support came from his own efforts.

The Vatican.

This word is often used, but there are many who do not understand its import. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of 1,200 feet in length, and 1,000 in breadth. It is built on the spot once occupied by the garden of the cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected an humble residence on its site. About the year 1160, Pope Eugenius rebuilt it on a magnificent scale. Innocent II. a few years afterwards gave it up as a lodging place to Peter II. King of Arragon. In 1305, Clement V. at the instigation of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the pontifical court to Rome, an event which had been so earnestly prayed for by a poor Petrarch, and which finally took place in 1376, the Vatican was put into a state of repair, enlarged, and it was thenceforward considered as the regular palace and residence of the Popes, who, one after the other, added fresh buildings to it, and gradually encircled it with antiquities, statues, pictures and books, until it became the richest depository in the world. The library of the Vatican was commenced fourteen hundred years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Boromeo, and many Hebrew, Syrian, Arabian, and Armenian Bibles. The whole of the immense buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome; with paintings by the master; and with curious medals and antiquities of almost every description. When it is known that there have been exhumed more than 70,000 statues, from the ruined temples and palaces of Rome, the reader can form some idea of the richness of the Vatican. It will ever be held in veneration, by the student, the artist, and the scholar. Raphael and Michael Angelo are enthroned there, and their thrones will be endurable as the love of beauty and genius in the hearts of their worshipers.

The Cripple's Farm.

At the mass-meeting of farmers, in Concord, Mass., in March last, Hon. John W. Proctor gave as an illustration of what energy and perseverance can do, under the most discouraging and unfavorable circumstances, for improving, at one and the same time, the soil and the mind.

"A few years since," said Mr. Proctor, "Simeon L. Wilson, of Methuen, sent in his statement to the committee on farms, of the Essex Society, which, when the facts came to be known, awakened much interest. It appeared that this cultivator of the soil had been a cripple from his youth, with no command of his lower extremities whatever, and only able to move from place to place, as moved by others, or in the little go-gig that his ingenuity had constructed. He had come in possession of about an acre of what was deemed a *worthless bog*, situated by the side of the way, for years claimed by no one—and had contrived to drain it, and to cover it from the adjoining knolls, so that he grew thereon a nursery of more than twelve thousand fruit trees, and a variety of fruit of fine quality in considerable abundance. In fact, he so managed as to be able to sell enough to support himself and his mother from the products of this reclaimed acre, thereby saving the town one hundred dollars a year, to which they would otherwise have been properly subjected."

What a lesson for those stalwart farmers, with great farms, and healthy sons, to study and put to practice, in reclaiming their wet lands and irrigating the dry ones upon their farms! "A word to the wise is sufficient."

Woman's Rights Questions.

A Convention was recently held at Rochester, to consider the following questions, which we suppose are leading ones in the creed of those technically called Woman's Rights People:—

1. Why should not Woman's work be paid for according to the *quality* of the work done, and not the sex of the worker?

2. How shall we open for Woman's energies new spheres of well-remunerated industry?

3. Why should not Wives, equally with Husbands, be entitled to their own earnings?

4. Why should not Widows, equally with Widowers, become by law the legal Guardians, as they certainly are by nature the natural Guardians, of their own children?

5. On what just ground do the laws make a distinction between Men and Women, in regard to the ownership of property, inheritance, and the administration of estates?

6. Why should Women, any more than Men, be taxed without representation?

7. Why may not Women claim to be tried by a jury of their peers with exactly the same right as Men claim to be and actually are?

8. If Women need the protection of the laws, and are subject to the penalties of the laws, equally with Men, why should they not have an equal influence in making the laws, and appointing Legislatures, the Judiciary and Executive?

And finally, if Governments—according to our National Declaration of Independence—"derive their just powers from the consent of the governed," why should Women, any more than Men, be governed without their own consent; and why, therefore, is not Woman's right to Suffrage precisely equal to Man's.

The Sandwich Islands.

As the question of annexing the group of islands composing the Hawaiian kingdom is becoming to assume considerable importance, it is proper that the people should be put in possession of all the information in regard to the subject which can be obtained.

The Hawaiian kingdom is composed of a group of islands, seven in number, situated in latitude from 19 to 22 degrees north, and on a direct line between San Francisco and Hong Kong, 2,260 miles from the former, and 5,000 miles from the latter. Their position is an important one in a commercial point of view, affording a good recruiting station for our fleets of whaling ships in the Arctic and Pacific, and their convenient distance from California would make them desirable as a depot for ocean mail steamers between California and China. They are important also as a military and naval station for the protection of our commerce in the North Pacific.

The native population of the islands is about 60,000, distributed among the different islands as follows:—Hawaii, 20,000; Ohau, 18,000; Niani, 13,000; Kania, 5,000; Molokai, 2,500; Niihau, 700; Lanai, 300.

This part of the population, however, is rapidly decreasing, and in a quarter of a century, they will probably have entirely passed away. All the leading interests of the kingdom are in the hands of the Americans now. The rich planters and merchants are Americans; the missionaries who have done so much in bringing them from a state of rude barbarism, and christianizing and civilizing them, are a large majority Americans. The members of the King's ministry are Americans, and nearly all the important offices are in the hands of Americans. American sentiments, feelings, laws, and institutions, must follow as a natural consequence.

Huahine.

The schooner Emma Packer, Captain Latham, lately arrived from Huahine, one of the Society Islands, after a passage of 37 days, bringing many interesting particulars of this distant, but important group.

Huahine is in lon. 151 deg. 8. min. E., and lat. 16 deg. 43. min. S., and is consequently distant 3,764 miles from San Francisco in a S. E. by S. course. The group, consisting of six islands, was discovered by Cook in 1769, and has until lately been under the influence of the English missionaries; but the policy of the French Government to extend its foreign possessions, has led them to usurp and claim the principal island, (Tahiti,) where they are now forming a naval rendezvous.

A description of one island would answer for any of the others. Huahine is about forty miles each way and its coast is indented with numerous small harbors, receiving the waters of several small streams—almost rivers. The principal of these, and the most secure for shipping, is that called Owherre Bay, where the Emma Packer received her cargo. The Islanders, in number some 800, have several little settlements on the coast, but the principal one is at the Bay above mentioned. The interior abounds in beautiful valleys, exquisite spots of woodland, waving with all the luxuriant verdure of the tropics, and smiled upon by a perpetual summer. The gentle S. W. trades preserve a delicious coolness, and in this, as in all the Polynesian Islands, there seems but to want the benefits of a constant communication with the civilized world to make it a most delightful residence. The hills and rising grounds present the most enticing picture of rural beauty, their sides covered with a never-dying expanse of rich green grass and bright-leaved trees. The numerous valleys bordering the tiny streams afford excellent pasturing to the small stock of cows and horses which have been imported from Australia. The island produces, in the greatest luxuriance, oranges, lemons, yams, breadfruit, bannanas, limes and sweet potatoes, and the natives subsist upon those during the greater part of the year. The bays afford a variety of delicious fish.

THE ANCIENT LEVITICAL CITIES.—The Rev. Dr. Croly, the well-known author, recently writing on the subject of a park projected for Finsbury, one of the London Boroughs, points out as remarkable, "that in the divine allotment of the cities of Israel, this provision was distinctly made, in the forty-eight cities of the Levites, of a circle of open ground surrounding each city of a thousand cubits breadth, probably for gardens and fruits, and an exterior circle of two thousand cubits more, called the 'fields of the suburbs,' for pasture, and, of course, recreation, both forming a large space, which was expressly forbidden to be encroached on in any sale of dwellings or alienation of property. 'That the fields of the suburbs of their cities may not be sold, for it is their perpetual possession.' (Leviticus 25: 34.) We are to remember, also, that this special provision for health was made in the midst of a nation almost wholly agricultural, already 'sitting under its vine and fig-tree, and singularly exempted from those drudgeries which in later times shut up men in infected air, and mulct generations of half the life of man."

Cure for the Potato Rot.

In a recent conversation with Mr. John Barret, Jr., of Cayuga Bridge, on the subject of the potato disease, he informed us that he had not been troubled with the rot for many years, and that there was an easy remedy for it which all might apply with very little trouble or expense.

Mr. Barret stated that a few years since, he, as well as most of his neighbors, lost their entire crop of potatoes by the rot—that the next spring he was compelled to go to another town for seed, where he procured a supply for himself and an adjoining neighbor, and where he was told how to prevent the disease. He said he and his neighbor planted the seed he procured on adjoining fields—the soil and treatment similar—only, that Mr. B. applied the remedy recommended to him—which consisted in sowing ashes over the field once a week for six weeks, commencing shortly after the second hoeing of the crop. He used from two to three bushels of ashes per acre, which is sufficient to give the potato-tops a good dusting. The result was, that his field was entirely free from the disease, while the potatoes on the adjoining field, without this application of ashes, rotted badly. Since then Mr. B., as well as most of his neighbors, had applied ashes, and had been entirely free from the disease.

Potato Harvester.

Three patents for machines to dig potatoes have been granted. The first of these consists of an axle and pair of wheels, drawn by a pair of horses, and around said axle, which moves with the wheels, a drum or cylinder is arranged, and armed with rows of radial teeth, while immediately behind and beneath, and in the same curve with the periphery of the said radial teeth on said drum, is arranged a fixed rake, which has the ends of its curved teeth at the lowest part of the machine, while its rear part and head extend upward and backward in the curve of said drum to the highest part of the machine. As the machine is drawn forward astride the row of potatoes to be dug, the rake teeth of the fixed rake run into or under the hills of potatoes, while the radial teeth on the drum sweep backward along the potatoes toward the curved teeth, and as the dirt falls out the potatoes are carried rearward and upward between the drum teeth and the curved rake head, and when at the top of the drum they roll off into the cart body.

A second machine of this character has also been patented, substituting for the radial teeth on the drum a series of stiff brushes, and for the upper portion of the curved rake head, in the rear of the drum, an endless belt of open-work slats, or their equivalent, for the purpose of allowing the dirt to fall out, and to carry up the potatoes and deliver them into the cart body.

A NOVEL GIFT.—The *Gazette des Hospiteaux*, one of the oldest medical journals in France, has just received a donation of 10,000f. a year, from a physician attached to one of the hospitals in Paris, on condition—1. That the donor's name shall be kept inviolably secret; 2. That 3,000f. of the sum shall be employed in encouraging the authors of useful and practical papers published in the *Gazette;* and 3. That the remaining 7,000f. shall be employed in distributing copies of the *Gazette* to physicians or students who are too poor to pay the whole or any part of the subscription—the simple declaration to that effect, of the applicants, being all that is to be required. This is probably the first time, in the history of the periodical press, that a journal has been the object of such munificence.

DURABILITY OF WOOD.—The piles under the London Bridge have been driven 500 years, and on examining them in 1846 they were found to be little decayed. Old Savoy Place, in the city of London, was built 650 years ago, and the wooden piles, consisting of oak, elm, beach and chesnut, were found, upon recent examination, to be perfectly sound. Of the durability of timber in a wet state, the piles of a bridge built by the Emperor Trajan over the Danube, afford a striking example. One of these piles was taken up and found to be petrified to the depth of three-fourths of an inch, but the rest of the wood was not different from its former state, though it had been driven 1600 years.

INTERESTING TO LUMBERMEN.—Chief Justice Taney has recently decided in Admiralty, in the United States Circuit Court for the Maryland District, that lumber rafts wrecked on the Susquehannah or any public navigable river, while being floated down or anchored in the river, are not the subject of salvage; that they are not subject to admiralty jurisdiction, as they are not intended for the navigation of the sea or arms of the sea; and that any assistance rendered to such rafts, when in danger of being broken or swept down by the current, is not a salvage service, and makes no liability to a recompense; that all intermeddling with such property in such cases is at the risk of those intermeddling.

Sir George Gore, who arrived at St. Louis some days ago *en route* to Texas on a hunting excursion, was robbed between Alton and Springfield of his portmanteau, containing a draft for $5,000 on a house in New York, and $300 in gold and jewelry. Sir George telegraphed to New York to stop payment of the draft.

Mr. Alfred E. Beach has commenced a useful monthly paper, called the "People's Journal," an illustrated record of Agriculture, Mechanics, Science and Useful Knowledge, at 50 cents a year, or $12\frac{1}{2}$ cents for a single number. Office at 86 Nassau-street. The first number is an excellent specimen.

A monster tunnel is now in course of construction near Cincinnati, Ohio, on the route of what is called the Short Line Railroad. The tunnel proper will be 8,094 feet in length, or, with its approaches, which are to be arched, 10,011 feet. It will be 20 feet wide and 23 high.

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

A. MENEELY'S SONS, West Troy, N. Y.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 24 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

For the Sabbath Recorder.

PERSONAL PERFECTION.

It is only by placing before ourselves the highest standard of excellence, that we may expect to rise even above mediocrity. And though we may be convinced that no real perfection can be attained in this life, yet how glorious the thought, that we possess within us germs of an immortal growth, which, if properly nurtured, will eventually lead us to perfection. As the mirror reflects the image before it, so the heart reflects the character of the ideal it looks upon. Again, the longings of the soul within, are but the indications of its future attainments. Hence how important that our attention be directed to the highest model.

We might more properly denominate our theme *Personal Culture*, for all individual perfection must be the result of individual culture. And here we find our subject divides itself into three distinct parts—*Physical, Mental*, and *Moral*.

To preserve the health of the system is nature's first law. The proper and full development of all the physical functions of our being should be regarded the first and important duty of self-culture—for it is the foundation of all other improvement. As the plant derives its nourishment and vigor from the soil in which it is placed, so the mind derives its strength and means of growth from the body; and if the earth be weak, and destitute of its fertilizing influence, the plant cannot thrive, though the light of heaven may freely shine upon it, and the skies distil in profusion their invigorating dews—so, too, if the body be impaired, deprived of full and perfect development, the mind must ever remain feeble, though bred in the halls of learning, where the Light of Literature may beam upon it, and Science pour forth its unnumbered teachings. The pleasures of sense, the clearness and accuracy of the understanding, and every enjoyment of the soul, depend, first of all, upon the healthy exercise of the physical laws of our nature. Again, in the arrangement of Providence, we are so happily created, that every impression of the mind and heart within, must find its expression in the outward senses. And thus "the eye is the true index of the soul." Every noble impulse throbbing there, every great thought bursting into life, and every clear and brilliant perception of truth, finds its expression in that delicate organ; and if its power of manifestation be weakened by improper use, or by a violation of any of the physical laws, the emotions of the inward man, and the treasures of the mind, lose their greatest means of communication, and in a remarkable degree are as if they did not exist. Again, to what does the Orator owe his influence? All will say, to a great heart; but not altogether; otherwise, Demosthenes would not have made his home in a desolate cave, amid the roaring and confusion of the elements. The mind may conceive the grand thought, and the heart may imbibe it with a holy pathos, yet, were it not for the clarion tones of the speaker, it would fall without impression. If, then, a brilliant eye and a thrilling voice are two important requisites in the attainment of eloquence, and if eloquence be the highest development of our nature, is not attention to health the first grand step of self-culture? It is a deplorable fact, that too many of those who might otherwise have become the brightest lights in the literary firmament, have gone tottering to the grave, ere the star of their glory had arisen to public view. A neglect of the simplest duties of life, had cut them off in their youth, and defeated the accomplishment of their noble purposes.

But, from the physical, let us turn to the spiritual; and here it hardly seems proper to consider mental and moral culture separately, for no truly noble education of the one can exist without the other. Yet there is a mental training which gives power, even where the faculties of the soul may not have their proper exercise. Had the heart of Napoleon received the highest order of cultivation, and had he recognized the true destiny of life, the combined nations of Europe might have to-day been enjoying the blessings of freedom. But that bright luminary has passed away, radiating throughout the world the splendors of a mind made powerful by the force of long and untiring discipline. In the pursuit of Mental Perfection, development and discipline are alone sufficient. By development we mean the inducing to action all the faculties of the mind. Each should be culivated in due proportion, and none receive undue importance at the sacrifice of others. We have heard of a memory so retentive as to be able to rehearse literally the whole contents of the Bible; others, having this faculty so highly cultivated as to carry with them the dates and details of every occurrence recorded on the page of history, yet with reasoning powers so dormant as not to be able to use these great resources to the least possible advantage. Some perceive all objects through the eye of the imagination, furnishing no aliment to their minds, save what they find in the works of fiction and the wanderings of their own fancy, never subjugating themselves to patient and truthful investigation. Others indulge their imagination so slightly, that all their exhibitions are cold and lifeless. This, then, is a true development of our intellectual gifts, which consists in cultivating each with a just proportion, that all our powers may be prepared for action, and combine in glorious harmony. While, by calling out all our faculties, true development can only be obtained, yet habitual and laborious exercise can alone make them powerful—this, then, is the force of discipline. As the war-horse, by careful training, becomes fitted to act an important part in the hour of conflict, so the mind, by rigid and unyielding application, becomes obedient to the dictates of the will; and he who has truly learned how to study, has made great advancement in the progress of mental culture. Too much stress cannot be placed upon the importance of probing every mystery and removing every difficulty that may beset us in our educational career. Truly did the heathen philosopher remark, that the gods have given nothing useful to mortals without great labor; while history and reason furnish us with the solacing truth, that the ordinary mind, empowered with a thorough education, is far better fitted to fill any responsible calling in life than the brightest genius without mental discipline.

But before leaving this part of our theme, we must pause to notice one truth which is the foundation of all durable advancement. The most valuable results must always be the prompting of the highest motives—and the purest and strongest motive which can impel the student to continued action, is the greatest possible cultivation of the mind. All objects of worldly ambition, to gratify the hopes of parents, to attain popular and influential positions in future life, to gain a superiority over a zealous rival, are, without something lying back of them, all unworthy of the great object of life. A spirit of just emulation is commendable; for did not the noble deeds of others enkindle within us a desire after superiority, our energies would be too seldom aroused to action. All of these are great aids to the grand moving power, but not to be depended upon alone. They influence us now and then, but exert no constant force. And that student, who has no other motive to intellectual culture than the gratification of ambitious longings, will be visited during his academical career by fearful misgivings of the course he has adopted. While triumphs and defeats alternately meet him, and his prospects of future honor frequently fade away, he will be fatally solicited to turn in despondency from the path before him. But should he even survive these changing emotions, and hope lead him on, disappointments will lower around him; and, with his soul lacerated with the bitter pangs of unawarded merit, will at last fail of his purpose. An Achilles may fight the battles, but an Agamemnon may bear away the prize. But if one's motives be the highest development of his intellectual faculties, there are no mortifications of beclouded prospects to check his onward growth. There is no failure to such an one. Every effort is a triumph, so much knowledge gained from the domain of ignorance, so much fresh power added to the mind. He has a spirit within, that suffers no change, but exerts its influence powerfully and steadily, even to the end. It was the embodiment of this idea that caused the sun of Newton's life to grow brighter as it approached its cloudless horizon

Yet the lives of an Alexander, a Cæsar, and a Charlemagne, should teach us there is a beauty which personal perfection requires, that human power cannot achive. These heroic spirits, like lurid meteors, shot athwart the Eastern sky, but they radiate a crimson hue. The monuments of their deeds cannot swell the soul with emotions of holy reverence. The illustrious notes of Byron chant a mournful dirge over the departure of truth and innocence. Yet in these sad exhibitions of wasted powers there is much to admire. We seldom, if ever, see combined in a single individual all the virtues of humanity. And as the painter, in tracing out his model of perfected beauty, must select from one character an expressive eye, from another a roseate complexion or a graceful figure; so, would you design a model of human grandeur, blend the indomitable will of a Napoleon, and the tender susceptibilities and poetic imagery of a Shelley, with the philosophy of a Bacon, and underlay them all with the love of Christ, and you have a character, if not the greatest in one direction, yet complete in itself, for it possesses a due proportion of all virtues. This characteristic, then, that lends the crowning grace to physical and mental culture, is the exhibition of a spirit of genuine love. This spirit embraces all that is purely human within us, and all that is ennobling without. It is confined to no party or creed, but it opens the door of the inner sanctuary, that God himself may enter. That was a noble act of the Roman centurion, when he plunged the dagger into the heart of his daughter, to preserve her honor inviolate. The anxious solicitude of a fond sister for the fate of her erring and dissolute brother, is a mark of genuine love. But it is a mark of higher benevolence still, when the patriot turns from the companion of his heart, and sacrifices his happiness, and endures unmitigating toil, for the welfare of his country. Paul's life is a sublime record of benevolence. But that was the most disinterested love that drew the Saviour from his celestial home, and the association of angels, to die for a world of humanity. There is a moral beauty in that sacrifice, that neither human eye nor the piercing vision of angelic host can fully measure. And yet, would we aspire for moral perfection, it is this kind of benevolence that must come welling up from the fountains of our hearts. What a sublime position for humanity to attain! There is no envy there, for envy has no place in a generous mind. Neither will the poisoned arrows of malevolence destroy its peace, for the object of their aim is beyond their reach. But while it bespeaks emotions of kindness toward all, loving spirits will throng around, to enjoy its holy influence. What is there that we ever love except for its purity and loveliness? Our admiration is excited when we hear the tones of the angry storm-cloud, and the earth trembles beneath it. We wonder at the heroic deeds of those who have attained the highest niche of human glory; but yet we love the playful tones of the infant, for they bespeak an amiable heart. The last prayer of the Christian martyr, expiring for the cause of truth, supplicating heaven to save his cruel murderers, is a touching example of genuine love. The world has seen few such spirits, but enough to prove our theme a reality. Socrates, living in a heathen age, with nought but the light of nature to guide his soul upward, has taught us a lesson of philanthropy. Luther's life was one of hardships and sufferings, but the high approbation of posterity has amply atoned for the offering, while his purified spirit has gone to gain a brighter reward. It were well would we commune with these noble dead, for by studying their characters we might be induced to emulate their virtues,

How glorious the pursuit of personal culture, and how certain the reward! And yet how many, with gifted minds, and hearts susceptible of the highest delight, whose glorious goodness should be heard and praised throughout all the world, have gone down the tide of time, leaving no mark behind them, save the demoralizing effects of a dissolute life. And how many of the present day are concealing beneath a dark pall of sensuality, powers that might reform the world—jewels that might glitter with ever increasing brilliancy in an immortal crown. There is a glory hovering about that one who has for his motive the highest development of his immortal nature. And though the honors of the great may not deck his brow in this life, yet he grieves not; for the object of his pursuit is fraught with sufficent interest to fill his soul. And though nations may not watch over his departing spirit, yet angels will, and bear it to the bosom of divine love.

E. M. D.

ALFRED ACADEMY.

RULES FOR HOME EDUCATION.

1. From your children's earliest infancy inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children always understand that you mean what you say.

3. Never promise them anything unless you are quite sure you can give them what you promise.

4. If you tell a little child to do something, show him how to do it, and see that it is done.

5. Always punish your children for willfully disobeying your commands, but never punish them in anger.

6. Never let them perceive that they can vex you, or make you lose your self-command.

7. If they give way to petulence and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment, should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have forbidden, under like circumstances, at another.

11. Teach them that the only sure and easy way to appear good, is to be good.

12. Accustom them to make their little recitals with perfect truth.

13. Never allow tale-bearing.

14. Teach them that self-denial, not self-indulgence, is the appointed and sure method of securing happiness.

15. Guard them against the indulgence of an angry and resentful spirit.

If these rules were reduced to practice—daily practice—by parents and guardians, how much misery would be prevented, how many in danger of ruin would be saved, and how largely would the happiness of a thousand domestic circles be augmented. It is lamentable to see how extensive is parental neglect, and to witness the bad and dreadful consequences in the ruin of thousands.

SUGGESTIONS ABOUT SCHOOLS.

DUTIES OF PARENTS TO SCHOOLS.

1. Parents should send their children to school constantly and seasonably. 2. They should see that they are decently clothed, and cleanly in their persons. 3. They should encourage them to respect and obey the rules and requirements of the school. 4. They should encourage them to be orderly in their deportment, and studiously to regard right. 5. They should encourage them to be studious, by manifesting an interest in their lessons. 6. They should have a regard for the character of the books their children read, and see that they read understandingly. 7. They should cultivate in their children habits of true politeness and courtesy. 8. Besides visiting the school and co-operating and sympathizing with the teacher, they can do much for its improvement and success, by manifesting, at all proper times and in all proper places, an interest in its welfare, and a deep solicitude for its reputation; by speaking well of the teacher and of all his judicious plans; by palliating or excusing his faults or failings, (of which every teacher must be expected to have some;) and by inducing their neighbors to visit the school and take an interest in its exercises; thus showing to their children, in the most convincing manner, that they feel that their present employment is an important one, and that the duties of school are not to be regarded as of little consequence.

DUTIES OF CHILDREN AT SCHOOL.

1. Scholars should be constant in their attendance at school. 2. They should always endeavor to be at school in season. 3. They should have a strict regard to all the regulations of the school. 4. They should be studious, and improve all their time to the best possible advantage. 5. They should be honest in regard to their lessons. 6. They should be neat and orderly in their personal appearance and habits. 7. They should avoid the use of profane and improper language. 8. They should always speak and act the truth. 9. They should be kind and pleasant to their companions, and to all with whom they have intercourse. 10. Their deportment in the street and elsewhere should be orderly and becoming. 11. They should love God and keep his commandments.

Should every scholar in all our schools faithfully perform these duties, not one would require punishment, or even a reprimand during the present winter. How delightful a place would the school-room be, what a pleasant employment would that of the teacher prove, and with what alacrity would all the scholars resort to school and engage in their duties, if all were *aiming* to discharge these duties to the best of their ability!

[Ohio Journal of Education.

"SEEM NOT—BE."

BY MIRA.

Are there words, whose wealth of meaning
  May excel these, "Seem not—be?"
Or from which is brighter gleaming
  All that's truthful, noble, free?
Can you, in this world of ours,
  Buddings find, that have the art
To expand in brighter flowers,
  'Mong the green leaves of the heart?

Fair youth, with the world before thee,
  And the light of love around,
While young hope is bending o'er thee,
  Whispering words of sweetest sound—
Thou who lov'st the pure and noble,
  But dost covet worldly fame—
Oh, beware! lest thy ambition
  Teach thee wisdom but in name.

Maiden, with the brow of beauty,
  And the voice of witching tone,
Would'st thou be beloved, and truly—
  Cherished for thyself alone?
Then away with idle seeming;
  Cast aside earth's hollow show;
Cherish thoughts whose fairer beaming,
  Shall o'er all thy nature glow.

Middle aged, you who are wrestling
  With the sterner things of life,
On whose anxious souls are resting
  Heavy burdens, pain and strife—
Upward look, and ever faithful
  To the trusts reposed in thee,
Weary never of the rightful;
  Steadfast, noble, manly be.

Youthful, aged, son of pleasure,
  Man of God, or child of earth,
You possess the richest treasure
  In your love for things of worth;
Now be truthful, and while *seeming*
  To be all that you revere,
Let your inmost soul be feeling
  That you are indeed *sincere*.

Brother, sister, whatsoever
  Your life's station, "seem not—be;"
Let the gleam of falsehood *never*
  Dim the light of truth in thee;
For thy guiding star, take duty,
  With a satellite of love;
And know this, that peace and beauty
  Shall attend thy path above.

AUGUST 20th, 1853. [Janesville Free Press.

A DOLLAR ON THE CONSCIENCE.

"Fifty-five cents a yard, I believe you said?" The customer was opening her purse.

Now fifty cents a yard was the price of the goods, and so Mr. Levering had informed the lady. She misunderstood him, however.

In the community, Mr. Levering had the reputation of being a conscientious, high-minded man. He knew that he was thus estimated, and self-complacently appropriated the good opinion as clearly his due.

It came instantly to the lip of Mr. Levering to say, "Yes, fifty-five." The love of gain was strong in his mind, and ever ready to accede to new plans for adding dollar to dollar. But, ere the words were uttered, a disturbing perception of something wrong restrained him.

"I wish twenty yards," said the customer, taking it for granted that fifty-five cents was the price of the goods.

Mr. Levering was still silent; though he commenced promptly to measure off the goods.

"Not dear at that price," remarked the lady.

"I think not," said the store-keeper. "I bought the case of goods, from which this piece was taken, low."

"Twenty yards at fifty-five cents! Just eleven dollars." The customer opened her purse as she thus spoke, and counted out the sum in glittering gold dollars. "That is right, I believe," and she pushed the money toward Mr. Levering, who, with a kind of automatic movement of his hand, drew forward the coin, and swept it into the till.

"Send the bundle to No. 300 Argyle-st.," said the lady, with a bland smile, as she turned from the counter and the half-bewildered store-keeper.

"Stay, madam! there is a slight mistake!" The words were in Mr. Levering's thoughts, and on the point of gaining utterance, but he had not the courage to speak. He had gained a dollar in the transaction beyond his due, and already it was lying heavily on his conscience. Willingly would he have thrown it off; but when about to do so, the quick suggestion came, that in acknowledging to the lady the fact of her having paid five cents a yard too much, he might falter in his explanation, and thus betray his attempt to do her a wrong. And so he kept silence, and let her depart beyond recall.

Any thing gained at the price of virtuous self-respect, is acquired at too large a cost. A single dollar on the conscience may press so heavily as to bear down a man's spirits, and rob him of all the delights of life. It was so in the present case. Vain was it that Mr. Levering sought self-justification. Argue the matter as he would, he found it impossible to escape the smarting conviction that he had unjustly exacted a dollar from one of his customers. Many times through the day he found himself in a musing, abstracted state, and, on rousing himself therefrom, became conscious in his external thought that it was the dollar by which he was troubled.

"I'm very foolish," said he, mentally, as he walked homeward, after closing his store for the evening. "Very foolish to worry myself about a trifle like this. The goods were cheap enough at fifty-five cents, and she is quite as well contented with her bargain as if she had only paid fifty."

But it would not do. The dollar was on his conscience, and he sought in vain to remove it by efforts of this kind.

Mr. Levering had a wife and three pleasant children. They were the sunlight of his home. When the business of the day was over, he usually returned to his own fireside with buoyant feeling. It was not so on this occasion. There was a pressure on his bosom—a want of self-satisfaction. The kiss of his wife, and the clinging arms of his children, as they were twined around his neck, did not bring the old delight.

"What is the matter with you this evening, dear? Are you not well?" inquired Mrs. Levering, breaking in upon the thoughtful mood of her husband, as he sat in unwonted silence.

"I'm perfectly well," he replied, rousing himself, and forcing a smile.

"You look sober."

"Do I?" Another forced smile.

"Something troubles you, I'm afraid."

"O no; it's all in your imagination."

"Are you sick, papa?" now asks a bright little fellow, clambering upon his knee.

"Why, no, love, I'm not sick. Why did you think so?"

"Because you don't play horse with me."

"Oh dear! Is that the ground of your suspicion?" replied the father, laughing. "Come! we'll soon scatter them to the winds."

And Mr. Levering commenced a game of romps with the children. But he tired long before they grew weary, nor did he, from the beginning, enter into this sport with his usual zest.

"Does your head ache, pa?" inquired the child who had previously suggested sickness, as he saw his father leave the floor, and seat himself, with some gravity of manner, on a chair.

"Not this evening, dear," answered Mr. Levering.

"Why dont't you play longer, then!"

"Oh, pa! exclaimed another child, speaking from a sudden thought, "you don't know what a time we had at school to-day.

"Ah! what was the cause?"

"Oh! you'll hardly believe it. But Eddy Jones stole a dollar from Maggy Enfield!"

"Stole a dollar!" ejaculated Mr. Levering. His voice was husky, and he felt a cold chill passing along every nerve.

"Yes, pa! he stole a dollar! Oh, wasn't it dreadful?"

"Perhaps he was wrongly accused," suggested Mrs. Levering.

"Emma Wilson saw him do it, and they found the dollar in his pocket. Oh! he looked so pale, and it made me almost sick to hear him cry as if his heart would break."

"What did they do with him?" asked Mrs. Levering.

"They sent for his mother, and she took him home. Wasn't it dreadful?"

"It must have been dreadful for his poor mother," Mr. Levering ventured to remark.

"But more dreadful for him," said Mrs. Levering. "Will he ever forget his crime and disgrace? Will the pressure of that dollar on his conscience ever be removed? He may never do so wicked an act again, but the memory of this wrong deed cannot be wholly effaced from his mind."

How rebukingly fell all these words on the ear of Mr. Levering! Ah! what would he not then have given to have the weight of that dollar removed? Its pressure was so great as almost to suffocate him. It was all in vain that he tried to be cheerful, or take an interest in what was passing immediately around him. The innocent prattle of his children had lost its wonted charm, and there seemed an excusing expression in the eye of his wife, as, in the concern his changed aspect had occasioned, she looked soberly upon him. Unable to bear all this, Mr. Levering went out, something unusual for him, and walked the streets for an hour. On his return, the children were in bed, and he had regained sufficient self-control to meet his wife with a less disturbed appearance.

On the next morning, Mr. Levering felt something better. Sleep had left his mind more tranquil. Still there was a pressure on his feelings, which thought could trace back to that unlucky dollar. About an hour after going to his store, Mr. Levering saw his customer of the day previous enter, and move along towards the place where he stood behind his counter. His heart gave a sudden bound, and the color rose to his face. An accusing conscience was quick to conclude as to the object of her visit. But he soon saw that no suspicion of wrong dealing was in the lady's mind. With a pleasant, half recognition, she asked to look at certain articles, from which she made purchases, and in paying for them, placed a ten dollar bill in the hand of the store-keeper.

"That weight shall be off my conscience," said Mr. Levering to himself, as he began counting out the change due to his customer; and, purposely, he gave her one dollar more than was justly hers in that transaction. The lady glanced her eyes over the money, and seemed slightly bewildered. Then, much to the store-keeper's relief, opened her purse, and dropped it therein.

"All right again!" was the mental ejaculation of Mr. Levering, as he saw the purse disappear in the lady's pocket, while his breast expanded with a sense of relief.

The customer turned from the counter, and had nearly gained the door, when she paused, drew out her purse, and emptying the contents of one end into her hand, carefully noted the amount. Then walking back, she said with a thoughtful air—

"I think you've made a mistake in the change, Mr. Levering."

"I presume not, ma'am. I gave you four dollars and thirty-five," was the quick reply.

"Four thirty-five," said the lady, musingly. "Yes, here is just four thirty-five."

"That's right; yes, that's right," Mr. Levering spoke, somewhat nervously.

"The article came to six dollars and sixty-five cents, I believe?"

"Yes, yes, that was it!"

"Then three dollars and thirty-five cents will be my right change," said the lady, placing a small gold coin on the counter. "You gave me too much."

The customer turned away, and retired from the store, leaving that dollar still on the conscience of Mr. Levering. "I'll throw it into the street," said he to himself, impatiently, "or give it to the first beggar that comes along." But conscience whispered that the dollar wasn't his, either to give away or to throw away. Such prodigality, or impulsive benevolence, would be at the expense of another, and this could not mend the matter.

"This is all squeamishness," said Mr. Levering, trying to argue against his convictions. But it was of no avail. His convictions remained as clear and rebuking as ever.

The next day was the Sabbath, and Mr. Levering went to church, as usual, with his family. Scarcely had he taken a seat in his pew, when on raising his eyes, they rested on the countenance of the lady from whom he had abstracted the dollar. How quickly his cheek flushed! How troubled became, instantly, the strings of his heart! Unhappy Mr. Levering! He did not make the usual responses, that day, in the sermon, and when the congregation joined in the swelling song of praise, his voice was not heard. Scarcely a word of the eloquent sermon reached his ears, except something about "dealing justly;" he was too deeply engaged in solving the question whether or no he should get rid of the unwholesome dollar by dropping it into the contribution box, at the close of the morning service, to listen to the words of the preacher. This question was not settled when the box came round. But this disposition of the money proved only a temporary palliative. There was still a pressure on his feelings; still a weight on his conscience that gradually became heavier. Poor man! What was he to do? How was he to get this dollar removed from his conscience? He could not send it back to the lady and tell her the whole truth. Such an exposure of himself would not only be humiliating, but hurtful to his character. It would be seeking to do right in the infliction of a wrong to himself.

At last Mr. Levering, who had ascertained the lady's name and residence, inclosed her a dollar, anonymously, stating that it was her due; that the writer had obtained it from her unjustly, in a transaction which he did not care to name, and could not rest until he had made restitution.

Ah! the humiliation of spirit suffered by Mr. Levering in thus seeking to get ease for his conscience! It was one of his bitterest life experiences. The longer the dollar remained in his possession, the heavier became its pressure, until he could endure it no longer. He felt not only disgraced in his own eyes, but humiliated in the presence of his wife and children. Not for worlds would he have suffered them to look into his heart.

If a simple act of restitution could have covered all the past, happy would it have been for Mr. Levering. But this was not possible. The deed was entered in the book of his life, and nothing could efface the record. Though obscured by the accumulating dust of time, now and then a hand sweeps unexpectedly over the page, and the writing is revealed. Though that dollar has been removed from his conscience, and he is now guiltless of wrong, yet there are times when the old pressure is felt with painful distinctness.

Earnest seeker after this world's goods, take warning by Mr. Levering, and beware how, in a moment of weak yielding, you get a dollar on your conscience. One of two evils must follow. It will give you pain and trouble, or callous the spot where it rests. And the latter of those evils is that which is most to be deplored. [Godey's Lady Book.

MOSES—HIS MORAL GREATNESS.

In respect to his moral endowments, Moses has not always been justly appreciated. The stern lawgiver was not all sternness. Even his violent passions, for such undoubtedly he had, did not break forth at his own personal wrongs. He thought for his nation and for his trust far more than for himself, and in his treatment of the Egyptian oppressor and the rebels of his own camp, there is a disinterested grandeur in his very vehemence. The poems that bear his name are wonderful alike for their tender humility and exalted confidence. He leaned upon a sovereign power as a lowly and faithful servant, and thus performing his work as under divine guidance, he was brave and bold in his very meekness, strong not to do his own will, but the Lord's. There is more truth than in these days has been generally allowed in the old primer that called Moses the meekest of men. Humility is not the pliant, supple thing that the superficial suppose it to be. Columbus was humble, when refusing to sacrifice to the ridicule of the multitude the belief which he believed providentially given, that a new world awaited his adventurous fleet. Luther was humble when, lifting up the Bible before the Imperial Diet, he refused to recant, and stood boldly upon the ground of the New Testament against royal threats and Papal anathemas. Paul was humble, when, at Athens, and before Agrippa, and at Rome, he bodly professed his allegiance to Christ, and confirmed his allegiance at last under the executioner's sword. What, indeed, is humility, but the surrender of man's will to the Divine will—a surrender that may give proof of itself, now in lowly penitence and prayer, and now in bold confession and heroic daring?

Moses was the civil and religious counsellor, and this office shows the nature of his mind, the greatness of his influence. To him belongs the high dignity of devoting his life to a sacred aim, whose results only ages could exhibit. Of those previous to Christ, his name stands first among the leaders, lawgivers, and prophets of our race. How noble he appears in his anticipations of the greater than himself, and of the age better than his own! He claimed not to know all of God's will, nor to have exhausted the Divine light. His face, so generally associated with stern command and imperious law, beamed not seldom with yearning for a brighter day. The lawgiver should stand before us, not in the arrogance of self-complacent righteousness, but with an humble longing for a blessed time beyond his own best achievement—a time to follow dark centuries of idolatry and degradation with ages of peace and virtue above aught that his own eyes had seen. His character was not unlike the rock which he smote in the desert. [Osgood.

The Sabbath Recorder.

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GEO. B. UTTER & THOMAS B. BROWN (T. B. B.,) Editors.
JAMES BAILEY (J. B.,)
T. E. BABCOCK (T. E. B.,)
J. M. ALLEN (*)
J. A. BEGG, } Occasional Editorial Contributors.

Business Notice.—The Seventh-day Baptist Publishing Society has been in operation nearly five years—long enough, certainly, to carry on the publishing business without a thorough settlement of accounts. Such a settlement we intend to have before the close of the present volume of the Sabbath Recorder. An Agent has been engaged for the purpose, who will enter upon his work about the first of February. Those indebted to the establishment need be in no doubt as to the amount of their indebtedness, inasmuch as bills have been sent them each year. What we wish now to say to them is, that in all cases where the amount of those bills is forwarded to us immediately, by mail direct, or through our local agents, the accounts will be squared on our books. In all cases where payment is delayed until the Agent calls, fifty cents per year will be added, according to our published terms. Promptness will save the trouble and expense of a call from the agent.

THE DUTY OF EVERY CHRISTIAN TO PREACH THE GOSPEL—AGAIN.

Our readers must have discovered, from our remarks last week, that our idea of preaching the gospel, as enjoined by Christ in the Great Commission, is somewhat different from the popular one. We suppose the gospel is preached, whenever Christ is presented to perishing sinners as an all-sufficient Saviour. It makes no difference whether this is done in the way of a set discourse to a public assembly, or in the way of a fire side conversation—whether to a company regularly gathered for the purpose, or to a little group casually met with—whether by ordained ministers, or by those who are not recognized in the character of ministers—whether by men, or by women—whether by white persons, or by those of dark skin—whether by slaves in bondage, or by those who glory in being free. Any kind of communication, which conveys in clear and intelligible language to a perishing sinner his need of a Saviour, and that Jesus is the very Saviour he needs, is preaching the gospel to him. And this is just what Christ meant, when he said, "Go ye into all the world, and preach the gospel to every creature."

According to this view, it is not necessary, in order that one may preach the gospel, that he be able to instruct believers in Christian doctrine. It is only necessary that he bear witness to the simple fact, that Christ is risen from the dead, with power to save. As the word *preach* means simply to proclaim—to announce, or publish—and as the word *gospel* means simply good news—that is, the good news that Christ, once crucified for sins, is risen from the dead, with power to save to the uttermost all that come to God by him—so the Commission, rightly interpreted, means nothing more nor less than this:—'I, Jesus, that was dead, am alive again; all power in heaven and in earth is vested in me; go, you that love me, tell the good news to every body.' Now, is not any one capable of fulfilling a commission thus simple? Is not the humblest disciple in the church capable of doing it? Is it necessary that he be specially called and ordained to the work, the same as if he were to be invested with the pastorship or oversight of a church? No, it is a simple story, that any body can tell; and if told in sincerity and earnestness, Christ will bless the telling of it.

Yet of this kind of preaching very little is done; and *if* any of it is done, the people, for the most part, think the minister must do it. For their own part they calculate to live honestly, to show kindness to the distressed, labor in useful callings, attend upon the ordinances of religion, and do what they can in the way of recommending religion *indirectly*; but if any thing is to be said about Christ in the way of a *direct* appeal to the unconverted, it is the minister's business, not theirs.

We are firmly persuaded, that this indirect method of preaching Christianity will never suffice to develop the power of the system. And if the Church contents herself with it, few and limited will be the triumphs of Truth. Satan will continue to hold the world in bondage, as he now does. The reasons of our persuasion are these:—

1. It is not in accordance with the divine plan. It is God's plan, that sinners shall be saved through the preaching of Christ crucified. 1 Cor. 1 : 18, &c. Rom. 1 : 16. And any scheme which leaves out this great doctrine, or even puts it in the back-ground, is offensive to Him. He cannot attend it with his blessing. And who is mad enough to suppose, that any scheme will succeed without His blessing? If we believe that the carnal mind is enmity against God—if we believe that the heart is corrupt, and fully set to do evil—we cannot suppose that men would be persuaded by any arguments whatever to change their course, unless those arguments were accompanied with a divine influence, making them see and feel the evil of sin, and that there is a way in which they can be pardoned. But this divine influence is inseparable from the gospel. It accompanies no scheme which ignores, or undervalues, the great doctrine of Atonement. This doctrine must be made prominent. It must be set forward, and made first, in every scheme which aims at the salvation of the world. *We* may be unable to see why it should always be made so prominent, and may therefore think it foolish to be forever holding it forth as the beginning and end of all reformatory effort. *We* may think it would be wiser to go at the work in another manner. But *God* has determined otherwise; and we may rest assured, that His blessing will accompany the scheme which He has determined upon, and not the one which human wisdom dictates.

Now, we suppose that Christians, for the most part—at least so many of them as our remarks are likely to reach—would reply, that they have no disposition to undervalue the Atonement, and could by no means reject it, as an unimportant doctrine of Scripture. *Theoretically*, perhaps, this is true. But an orthodox theory, floating somewhere in the upper regions of the head, but not coming down low enough to influence the heart, and (by consequence) the "issues of life," is of little account. What is the *practical* system of Christians? What is that which they habitually *act out*? They (that is, the better portion of them) do indeed show their good *works*—they are careful to display their regard for righteousness in all their dealings with mankind—but, for any thing that ever passes their lips, no one would ever know whether this righteousness were the fruit of their faith in Christ, or merely the result of a good education. And they confine themselves so strictly to this indirect method of recommending Christianity, that the doctrine of Atonement is seldom, or never, heard from them. They do not *preach the gospel*. Christ crucified is practically ignored in all their attempts to influence the lives of their fellow creatures. It is set forth only in the minister's sermons.

But the minister's sermons do not make the doctrine prominent enough—that is, they are not sufficient to create in the mind of the community a conviction, that the *whole body* of Christians is alive to its importance. The people need to hear the doctrine, not only from the minister, but from every church member. When they see the whole church zealous to make it known,—when they see this badge of discipleship worn by every member, and all striving to display it as the power which is to redeem the world, and the only power which can redeem it,—they can hold out no longer. An overturning follows at once, proving that nothing was gained, when Christians were ashamed to preach Christ, and that every thing is gained, when they are bold to proclaim him.

2. The ultimate tendency of this plan is to wear away the holiness of the church itself. We have said, and it is universally admitted, that holiness of conduct on the part of God's people is indispensable to the moral power of the church. But how is this holiness to be maintained? It must have something to feed upon; and sound reason would say, that the instrumentality which developed it in the first place, was necessary to perpetuate it. Now, it is the doctrine of Christ crucified, received by faith, that is the means of creating the soul anew in righteousness and true holiness. No person was ever made holy without it. And it is certain, as all experience proves, that *growth* in holiness is promoted only by constant meditations in, and actings of faith upon, the Great Atonement. This being so, would not the work of proclaiming to sinners the fullness of Christ as a Saviour, be the means of establishing believers themselves in holiness? Would it not make them *more* holy? For, certainly, the more their minds are occupied with that which first broke up the love of sin with themselves, the more holy they must become. And, conversely, the less they are thus occupied, the greater is the opportunity for sin to regain its ascendancy over them. Now, as most Christians habitually neglect to preach Christ to others, so their minds are not as constantly stirred up to the subject as they ought to be. What they hear from the minister on the Sabbath, joined with their own private exercises, is about all the stimulus they have. They have not excitement enough to keep their minds actively exercised upon Christ and Him Crucified. And what is the consequence? Why, just what might be expected. Their holiness wanes. Their zeal grows cold. They become worldly, prayerless, indifferent to the cause of God. Sin gets the ascendancy; selfishness begins to manifest itself in their actions; the world says of them, that there is little difference between them and those that make no profession. And, alas! *it is too true.*

Now, if there is such a power in the doctrine of Christ crucified as the word of Inspiration declares, and as every real Christian knows, it is worthy of being employed more extensively by the Church than it is now, and more extensively than it can be by the limited *ministry* under her control. *"Would God, that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!"*

T. B. B.

Addition to "A new Roman Catholic Prayer."—The *Sabbath Recorder* of Dec. 15th contained the following:—

"Almighty and eternal God, who savest all, and wilt have none to perish, have regard to those souls who are led astray by the deceits of the devil, that, rejecting all errors, the hearts of those who err may be converted, and may return to the unity of Thy truth, through Christ our Lord. Amen."

The proposed *addition* to the above prayer is:—

We mean, Lord, such as are "giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; *forbidding* [their priests] *to marry, and commanding to abstain from meats,* [on Fridays, and during lent, &c.,] which God hath created to be received with thanksgiving of them which believe and know the truth." Amen. 1 Tim. 4th chap.

A PROTESTANT.

New England Society.—On the evening of Dec. 22d, the New England Society of the City of New York celebrated their 48th anniversary, and the 233d anniversary of the landing of the Pilgrims on Plymouth Rock. A discourse was preached by Rev. Mark Hopkins, D. D., at the Church of the Puritans, Union Square. On the following evening, the Annual Dinner was given by the Society, at the Astor House, and was attended by a large number of distinguished descendants of New England, several of whom delivered addresses appropriate to the occasion.

SKETCHES FROM NOTES OF A TOUR THROUGH VIRGINIA AND OHIO.

Having made arrangements to meet the stage at the Post-Office at about 4 o'clock the next morning, I took lodgings about a quarter of a mile distant. Just as I was invited to sit down to a breakfast which had been prepared by the hand of that hospitality for which the people of this country are *remarkable*, the rumbling of an old-fashioned "Yankee" coach along the turnpike announced the arrival of my conveyance. I hastened on, accompanied by John Davis, Esq., my obliging host, as far as the river, (Middle Island,) which lay across my way. He "set" me over, in a little craft that is kept here for the purpose of shortening the path to "town," and I was soon at the Post-Office, where I waited for the tardy operation of changing the mail, &c., long enough to have eaten breakfast a number of times. We were, however, after a while, "under motion" for Parkersburgh. The distance is 56 miles. The turnpike runs, much of the way, through uninhabited portions of country, winding right and left, like a crawling serpent, as do all the *ways* here, for the purpose of securing an easier grade. The "Stage Houses" are mostly solitary log buildings.

On starting from the first of these stopping places to which we came, where we had an opportunity to breakfast, I chose a seat on the outside; which I found very convenient for the observation of whatever new or interesting appearance lay along our secluded way. Among the novelties, I noticed a nervous acting little reptile, wriggling along, which, on being described, my companionable "Jehu" said must be a scorpion.

There are venomous serpents of various kinds all through the country, but the people seem by no means to regard it a serious matter to be bitten by them. I saw not less than six or seven persons who had been bitten—one young man three times in the same foot, once by a rattlesnake, and twice by copperheads. One man, however, whom I saw in an almost helpless condition, attributed it, mostly, to the bite of a snake in the hand.

This man is one of a somewhat numerous family here, from New Jersey. Their ancestors were from Wales. His brother, Eld. Ezekiel Bee, of the Middle Island Church, told me that when a boy, before coming to Virginia, he had seen a very ancient manuscript history of the family, which he believed to be an abridgment of an older and more extended work. This history, he said, showed that the family were the descendants of Abraham; and though at a remote period they embraced Christianity, they had never forsaken the observance of the Sabbath. I think he said, also, that it referred to a time when Sabbath-keepers in Wales were very numerous. He is unable to tell where the manuscript is, but thinks that it fell to some branch of the family, formerly living in the eastern part of Pennsylvania. If it could be found, it would, perhaps, bring to light many interesting facts. May not some of the *old* people of New Jersey be instrumental in furnishing a clew to its discovery? If in existence, my informant says, it must be in the possession of those who do not now observe the Sabbath.

Some twenty miles from Parkersburgh, we passed what they call a burning spring. The driver stopped the coach and went with us to the spot. It is near the turnpike, on a high hill, and comes out from under a ledge of rock just reaching the surface. There are two apertures within a few feet of each other. The amount of water discharged is very small, and the escape of gas is attended with a constant bubbling. Some lighted paper was held near the water, instantaneously igniting the gas, which burned with an unsteady flame, as if its escape were at intervals, like breathing. The flame seemed also to be drawn in, as if there were a movement in opposite directions. We left it burning, which continues until it is by some means extinguished. A strong wind is sufficient for the purpose.

It was dark before we reached Parkersburgh, and the river was still so low that boats run with no regularity, none having passed, either way, for twenty-four hours. The landing, all along the Ohio, above Cincinnati, is effected by means of floating wharves. The "wharf-boat" here being constructed with a view to lodging detained travelers, as boats were every hour expected, I determined to avail myself of this opportunity to be on hand, in case one should arrive. Having paid a "quarter" for the use of a berth, which might have been disposed of to the advantage of my successor in the purchase and use of "Lyon's Powder," I lay down; but not to sleep. About midnight I was aroused from a state of nervous abstraction by the shrill whistle of a boat for Cincinnati. I hurried down, and was soon on board, and under way.

The passage, until we reached the mouth of the Great Kanawha, was slow and tedious. The scenery along the river is not very attractive. There is, however, a marked difference, most of the way, in appearances of enterprise and thrift, in favor of the Ohio side. Almost all the landings were on that side. Among the interests that attract business here, besides agriculture, iron and coal seemed to be prominent.

My two companions, one a Pennsylvanian, who had come with me from West Union, and the other the son of a Virginia slave-holder, who had met us at Parkersburgh, were very sociable men, and did much to abate the tediousness of the passage. The Pennsylvanian was a Presbyterian, and a plain husbandman. I had some conversation with him upon the subject of the Sabbath. He took a number of the positions which are commonly taken, in justification of treating the first day of the week as Sabbath, and when I reviewed them, he frankly acknowledged that they did not stand the test of criticism. "But," said he, "if I could express it as I think, I believe, after all, it is right."

The view of Cincinnati, from the deck of a steamer upon the river above, is very fine. It seems to sit nestling on the "sunny side" of a gentle inclination, laving its feet in the majestic Ohio; with a bold bluff for a screen, hung against the distant sky in the background.

My way, as far as I could proceed by railroad, was on the direct route from this place to Sandusky, on Lake Erie. I took the Cincinnati, Hamilton, and Dayton Railroad to the latter place, (where I left my two friends,) and the Mad River and Lake Erie Railroad to Huntsville. The country, especially between Cincinnati and Dayton, is exceedingly fine and beautiful.

Reached Huntsville about 11½ o'clock P.M., and found that I was within twelve miles of Sabbath-keeping friends. The next morning I found the landlord willing, though not anxious, to go and carry me that distance for $2 50. I thought I could better glorify God in walking the journey, than in paying that amount for the privilege of riding. I, however, found an opportunity to ride about four miles on the way, after which I shouldered my baggage, and set up an independent pedestrian line. The weather was oppressively warm, and when I reached Bro. Wm. Van Horn's, a distance of eight miles, I was glad to meet cordiality and find a place to rest.

T. E. B.

VOICE—UTTERANCE.

Each temperament is marked by its peculiarity of voice—of utterance. The *lymphatic* drawls out, with a lazy, languid tone. The *sanguine* is sprightly and cheerful—words move lightly and animated. The *nervous* is quick, jerking, energetic, and generally without anything deep, rich, or sonorous in its utterance. The *bilious* gives a deep, full, energetic, bass voice. The endless intermingling of temperaments gives an endless variety of intonation.

Again, every state, desire, emotion, and feeling, creates a peculiarity of voice. Tranquillity, for instance, gives a gentle, easy flow of utterance. Dignity, solemnity, reverence, adoration, and all other sentiments producing respect or deliberation, are naturally expressed by a voice full, monotonous, and slow, with but slight and simple inflections. Gayety, facetiousness, eager argument, and earnest description, on the other hand, being opposite in character, require a sprightly, quick, natural utterance. Confidence, positiveness, authority, in affirming, denying, forbidding, reproving, commanding, denouncing, or defying, are indicated by the downward inflection of the voice, accompanied with energetic and forcible expression. Ill humor, discontent, petulence, repining, vexation, and chagrin, have a kind of whining, snapping, snarling way of manifesting themselves, more easily experienced than described. Hate, wrath, rage, malice, revenge, vary in their manifestations, from the low, guttural, inarticulate mutterings, with compressed lip and clenched fist, to quick, aspirated, abrupt vociferations. Envy, jealousy, scorn, disgust, derision, mockery, and execration, are generally slow and guttural—sometimes tremulous and piercing. Mirth, jollity, are often quick and broken in expression—delight, joy, exultation, and rapture, are slower, more dignified. Apprehension, fear, secrecy, mystery, curiosity, suspicion, eagerness, and hope, are manifested by a suppressed aspiration, often amounting to a whisper—admiration, astonishment, amazement, are more forcible and emphatic. Penitence, submission, petition, supplication, tenderness, love, condolence, pity, grief, and sorrow, manifest themselves in a slow, soft, tremulous voice, each word commencing slowly, lightly, tremblingly, and swelling in soft, full proportions, then dying away as gradually and as softly. Pain, bodily or mental, is tremulous, aspirated, broken—often running up into great force and high pitch of voice, when the pain is excessive. Terror breaks forth with great force, amounting, frequently, to a scream. Apathy, irresolution, shame, fatigue, weakness, speak with a voice slow, faltering, and feeble.

With such indices, we may determine, very accurately, the peculiarity of mind, as well as the emotions, states and desires, prompting the utterance manifested. You hear a voice, perhaps, drawling out half-formed words, that seem to ooze from half-opened lips. It indicates a being stupid and lazy—a spirit dull and sluggish. You hear again a voice voluble and flippant—the exponent of a tongue running hap-hazard upon all subjects and on all occasions. You instinctively feel that such a person cannot be trusted with important matters; for words, being such a cheap commodity, he will, very innocently of course, tell all that he knows, and more too. The most important injunction to such a one is to request him to close the flood-gates of his mind, whence are flowing all of his senses.

Listen, next, to that mellifluous voice, which sounds quietly and sweetly in your ear. Be assured that it is the voice of some gentle, quiet spirit, for such is not the utterance of rough, coarse, harsh spirits. A stranger voice of this stamp awakens an instinctive sympathy, from the fact that we take it as an index of his soul. Mark the contrast between such a voice and that of a coarse, vulgar, ill-natured churl. Every word comes harsh and grating. His language seems to saw rather than cut into your soul. Who does not, on hearing such a voice, shudder and shrink from too close approach? And why? Simply because you feel assured that his voice is an exponent of his character. Notice, next, those clear, silvery-voices. They ring out joyous and free, indicating a happy union of the strong, the gentle, and refined. Be assured that in such an one you will find a happy, good-hearted spirit, whose mission it is to make all around happy. The characteristics of another voice have been noticed in the earliest ages. Homer says:—

> "Still silence lulls the camp to peace,
> Theristes only clamored in the throng,
> Loquacious, loud and turbulent of tongue,
> Awed by no shame, by no respect controlled,
> In slander busy, in reproaches bold;
> With witty malice, studious to defame;
> Scorn all his joy, laughter all his aim."

There is another voice which sounds like the rumblings of distant thunder. The utterance is not rapid, perhaps, but comes as if backed up by some irresistible, some mighty impulse. Such characteristics are generally considered as indicative of depth, grasp, and power of intellect.

We mention one other voice, quite different from the last, but none the less marked. Every word is like the lightning's flash—every sentence comes like the quick clap of some earthward directed thunderbolt, bursting and shattering all opposing objects. Every drop of such a man's blood seems to contain what Faraday says every drop of water does—enough of electricity to burst the gable-end off of any house. Such men are the real go-ahead spirits, scaling walls, compassing land and sea, to accomplish their object. They are the regular high-pressure steam-engines, with a fifty pound weight upon each safety valve, and the steam hissing from every screw and jointure.

STREET PREACHING IN NEW YORK.

The arrest of Mr. Parsons, while preaching in the open air in the eastern part of New York City, has been the occasion of much excitement and discussion. Now that the excitement is past, and the naked facts are understood, the whole matter resolves itself into a mistake. There is a very proper and necessary city ordinance, which forbids preaching in the streets without special license, which ordinance the police had been instructed to enforce. Mr. Parsons was preaching in a spar-yard, by permission of its owner, which he had a perfect right to do. But a policeman, who did not perceive the difference between preaching *in the open air* and *in the street*, supposing that the ordinance had been broken, made the arrest out of which grew so much excitement. On the one side it was charged that Mr. P. was arrested because he declaimed against the Catholics, and on the other, that he was arrested simply for a breach of the city ordinance. The facts began to be understood before the following Sunday, and this circumstance, in connection with the restraining influence of the Mayor's Proclamation, preserved the city from threatened outbreak.

Just at this time, when the subject of street-preaching and freedom of speech is under discussion, the following suggestions from the *Independent* are worthy of consideration. Speaking of the street preachers, that paper says:—

Such persons remind us that the Saviour and his Apostles preached in the open air, and in the streets and markets of the cities, and they would feel convicted of a grievous lack of boldness and fidelity, unless they or *somebody* should stand upon the reservoir on the Sabbath and split their throats and lungs against a northwester, or should clear up the doctrine of depravity amid the density of an East River fog. Now, to reason from the climate and the social usages of Palestine to our own, is simply absurd. Palestine is an open-air, out-door country. For many months of the year the people sleep upon the ground or the house-top, almost without covering. By day business is carried on to a great extent in the open air. The shops are out of doors,—mere open stalls or niches along the sides of streets, which are commonly covered with some light roofing to keep off the sun. Sometimes they have not even this protection; and the chief market places, as at Gaza and at Joppa, are large open areas about the gates of the city. These are also chief places of concourse. There is not in any town in Palestine a hall for the purpose of public discussion. Excepting the mosques and the few churches, there are no places of public assembly; and in the time of Christ these were wanting. In Jerusalem the temple was then standing, and in one of its open cloisters our Saviour taught. The area of the temple, with the exception of the sanctuary itself, had no roof; neither had the theaters of Greece and Rome, of Herculaneum and Pompeii, any covering; neither has the vast modern arena at Milan. At Athens there was no covered hall in which Paul could address the multitude; Plato taught in an Academic grove; the supreme court of the Areopagus sat upon the summit of a rock hollowed out into a circular basin; Demosthenes spoke from a ledge of table rock surrounded with tiers of seats hewn from the same rock, and all open to the sun, in the sight of Pentilicus and Hymettus, and the Bay of Salamis, and the wide-spread Ægean. In the Agora, or on Mars Hill, or from the Pnyx, he must speak, if he spoke at all. Now to insist that because under the sky of Palestine and of Greece—where everything of a public nature was transacted in the open air—our Lord and his apostles preached in the open air, therefore we as faithful imitators of their example must preach out of doors in this changeable and killing climate, is like insisting that a convert on board the Arctic expedition shall be dipped through a seal-hole into polar-ice, because our Lord went down into the soft warm waters of the Jordan to receive baptism of John. Yet there are minds that would go to martyrdom for either of these imitative virtues.

Again, since in this city, where the climate favors meetings within doors, and for at least half the year forbids out-door assemblies as dangerous to health, there are provided churches, halls, lecture-rooms, saloons, of all shapes, sizes, and prices, for the accommodation of whoever may wish to preach and can get hearers, it is absurd to speak of the prohibition of street preaching on the score of public quiet and order, as an infringement upon the rights of conscience and the freedom of discussion.

If Gavazzi hires Metropolitan Hall, and there denounces the Pope as the first child of the Devil, and Archbishop Hughes as his cousin-german, nobody has any right to interfere, by word, or gesture, or act. If Archbishop Hughes in the same place denounces Protestants as infidels, and lauds both the spiritual and temporal power of the Papacy as the grand conservator of popular freedom, no man has a right there to resent the unblushing lie. If either speaker were molested, it would be the duty of the police to preserve order, and to maintain the right of free speech even at the point of the bayonet. But if either of these gentlemen should attempt to enlighten the public in front of Metropolitan Hall, it would be the duty of the police to disperse the crowd, and if the speaker persisted, to arrest him for a breach of the peace. We go to the death for free discussion where free discussion belongs; but to obstruct the thoroughfares of a populous and busy city is a nuisance—an injury to business, to property, and perhaps to life—that cannot be tolerated, whether from a political speaker, a temperance lecturer, a crier of razor-strops and envelops, an organ-grinder, or a preacher of the Gospel. Freedom of locomotion is a right as well as freedom of speech.

Separating Slave Families.—The Richmond *Enquirer* is down on the Governor of Alabama for venturing to suggest, in a message to the Legislature, the enactment of a law to prevent the separation of husband from wife and parent from children in the sale of slaves. It says:—

"This recommendation strikes us as being most unwise and impolitic. If slaves are property, then should they be at the absolute disposal of the master, or be subject only to such legal provisions as are designed for the protection of life and limb. If the relation of master and slave be infringed for one purpose, it would be difficult to fix any limit to the encroachment. If the slaveholder yield one point to the demands of Abolition fanaticism, he will but embolden the spirit which he aims to conciliate, and will be driven to some more substantial concession."

Bequest.—Mr. Thomas Hanna, who died lately at Pittsburgh, Pa., gave $1,000 each to the Bible, Tract, and Colonization Societies, the Foreign Missions and Home Missions of the Associate Reformed Presbyterian Church, and to the Western Theological Seminary. He then directed that the remainder of his property—about $600,000—should be divided into seven equal parts—an equal portion of which was bequeathed to each of his six children. The remaining part was left to the Presbytery of Monongahela of the Associate Reformed Church, with full power to devote it to objects of benevolence, not overlooking the Theological Seminary or the missionary cause.

Consoling, very.—Under the head of "Mistake," the N. Y. Tribune of Dec. 23d says:—

"W. S. writes us that he lately sent us a dollar (as a subscription) and a communication for our columns—that the dollar was retained and the paper sent, but the article not printed—wherefrom he concludes that '*money* is in better demand in your market than *brains*.' If that were true, it would not be amazing, as Editors are supposed to have more brains than money; but his conclusion is not justified by his premises. The *money* was genuine; the *brains* bogus."

Sailing of Missionaries.—The bark Lyman, for Calcutta, sailed from Boston on Monday, Dec. 12, having on board as passengers, Rev. J. L. Douglass, formerly pastor of the Baptist church in Fort Ann, N. Y., and Rev. A. R. R. Crawley, of Nova Scotia, and a graduate of Newton Theological Institution, Missionaries of the American Baptist Missionary Union to Burmah.

The *Congregational Journal* finds pleasure in the fact "of a growing conviction in the churches, of the necessity of increasing the support of their pastors, when the cost of the means of living has so perceptibly advanced. The Pearl Street church in Nashua voluntarily offered their minister, Rev. Mr. Adams, a salary of $1200, which, we believe, is the largest paid in the State. The Congregational society in Quincy, Mass., recently added $200 to the salary of their minister, Rev. Nelson Clark, with great unanimity."

At a meeting of the Manchester Bible Society, the Earl of Shaftesbury stated that he had recently learned, that of the 350 pickpockets and burglars, at a meeting of whom, in London, he some time since presided, only fifty were now pursuing those callings. The reformation of the remainder had been effected by the Bible in the hands of a very humble man.

The friends of the Theological Seminary of Virginia will be glad to learn that the late Rev. James W. Cooke, the Secretary for Foreign Missions, left by will his library of about 1000 volumes to the Seminary. The books are valuable, and just such as the students most need.

The Rev. R. G. Burleson, of Texas, who was appointed one of the Vice-Presidents of the American Bible Union declines the honor. He says: "After examining the question on both sides, and in all its bearings, I am profoundly penetrated with the conviction, that its origin, progress, and results, are full of mischief and evil to our churches."

It is stated that thirty-nine Roman Catholics have publicly joined the National Church of Geneva; this was the result of a course of lectures on the errors of Popery, given by ministers of the Reformed faith, during last winter.

It is proposed to commence a Religious Newspaper in Oregon, entitled the *North Pacific Christian Advocate*, about the 1st of March next.

The fund collected for the benefit of the Madiai Family is to be invested in a government annuity on the joint lives of Francesco and Rosa Madiai, and on that of the survivor.

The death of Rev. Dr. Symington, of Paisley, known as the author of a work on the Atonement, is announced in the foreign papers.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, DEC. 19.

In the SENATE, Senator Norris, of New Hampshire, announced the death of his colleague, the Hon. Charles Gordon Atherton, in an eloquent eulogy, presenting the circumstances of his demise, and recounting the history of his public services, and offered the customary resolutions of respect and condolence, which were adopted, and the Senate adjourned.

In the HOUSE OF REPRESENTATIVES, the proceedings of the Senate relative to the death of Mr. Atherton were announced, when Mr. Hibbard, of New Hampshire, delivered a touching eulogy on the life and character of the deceased, and offered the customary resolutions, which were adopted, and the House adjourned.

THIRD-DAY, DEC. 20.

In the SENANE, Mr. Shields, of Illinois, gave notice of a bill to authorize the President to confer the brevet rank of Lieut. General upon Winfield Scott, for his eminent military services. Mr. Seward presented a remonstrance from certain citizens of the City of New York against the ratification by Congress of the International Copy Right; he also submitted a resolution directing the Committee on the Judiciary to inquire whether any further legislation was necessary to secure the rights of the children of American citizens born abroad, which was adopted. Mr. Sumner offered a resolution, which was agreed to, directing inquiry as to the expediency of a reduction of ocean postage.

In the HOUSE OF REPRESENTATIVES, Mr. Bocock, from the Committe on Naval Affairs, reported a bill authorizing the construction of six first-class steam frigates for the use of the United States Government. Mr. Dean offered a resolution presenting a sword and the thanks of Congress to Capt. Ingraham. Mr. Tweed introduced a bill establishing a Mint in the City of New York. Mr. Clingman introduced a bill giving credit to railroad iron importers. Gerrit Smith then made an eloquent speech on the Koszta affair, in qualified approval of Capt. Ingraham's action with regard to Koszta, and in unqualified reprobation of the conduct of our Government in upholding Slavery at the same time that it professes devotion to Liberty. Mr. Preston of Ky. responded, advocating Slavery as a humane, politic, and Christian contrivance—until God shall see fit to abolish it.

FOURTH-DAY, DEC. 21.

In the SENATE, numerous petitions were, as usual, presented and appropriately referred. Mr. Gwin, from the Committee on Naval Affairs, reported a bill in favor of the construction by the United States Government of six naval Steam Frigates. Mr. Shields introduced the joint resolution of which he gave previous notice, authorizing the President to confer the rank of Lieut. General by brevet, upon Winfield Scott, which was referred. Mr. Chase introduced a bill dividing Ohio into two Judicial Districts. Mr. Seward offered a resolution that the Committe on the Judiciary inquire whether, consistently with the Constitution, provision can be made for referring cases instituted according to the course of common law to referees, and whether such provisions, if they should be constitutionally made, would be expedient.

In the HOUSE OF REPRESENTATIVES, several communications from the President were received. Mr. Orr submitted a resolution of inquiry relative to the books printed by the order of Congress, the number of those already finished, and the progress of those still in course of completion, which was adopted. Mr. Phillips introduced a resolution instructing the Committee on Commerce to inquire into the propriety and expediency of continuing the completion of such river and harbor improvements as were appropriated for at the last session of Congress, which was adopted. After a short discussion, on a motion to reconsider the vote, Mr. Dean made a reply to the remarks of Mr. Gerrit Smith.

FIFTH-DAY, DEC. 22.

In the SENATE, Mr. Gwin gave notice of several bills granting land for railroads in California. Mr. Sumner offered a resolution, which was agreed to, inquiring into the expediency of authorizing remittances in small sums to foreign post-offices for post-office drafts. Mr. Cass offered a resolution, which was agreed to, inquiring into the propriety of Congress granting a pension to the widow of Capt. Gunnison, who was recently massacred by the Utah Indians. The joint resolution authorizing the President to confer the brevet rank of Lieutenant-General was considered and ordered to be engrossed.

In the HOUSE OF REPRESENTATIVES, Mr. Henn presented the credentials of Hadley D. Johnson, Delegate from Nebraska, which were referred to Committee on Elections. Several bills were introduced giving lands for railroad purposes in the South and West. Mr. Houston offered a resolution, which was adopted, directing the Committee on Naval Affairs to inquire into the expediency of dispensing of such Navy Yards and Marine Hospitals throughout the United States, as can only be dispensed with. Mr. Disney introduced the bill for the payment of French spoliations, which was referred. Mr. Miller introduced a bill organizing the territory of Nebraska, which was referred to Committee on Territories; after which the House went into Committee on the President's Message. The debate of yesterday was resumed by Mr. Wright of Pa., followed by Mr. Smith of New York, and Bayly of Va. The Committee rose, Mr. Phelps of Mo. having the floor.

SIXTH-DAY, DEC. 23.

In the SENATE, after the presentation of various petitions, Mr. Jones of Tenn. gave notice of a bill to distribute the proceeds of Public Lands among the several States. Mr. James gave notice of a bill to give a sword to the nearest male relative of the late Major S. Ringgold. The bill for the relief of the legal representatives of Major Caleb Swan, was then taken up and passed. Mr. Brodhead gave notice of a bill making further provision against counterfeiting United States coin. The Chair then presented a letter from the Managers of the Industrial Exhibition of New York, inviting the Senate to attend the same. The Senate adjourned until Third-day.

In the HOUSE OF REPRESENTATIVES, the Speaker presented a communication from the Clerk, stating that certain documents voted by last Congress for distribution among the people, have been published, and that since the adjournment of last Congress, and after the expiration of the franking privilege of the Members of that Congress, a question has arisen as to whether Members of the present Congress shall distribute them, and asking to be relieved from the embarrassment. It was then ordered, that those documents be delivered to Members of the present Congress for distribution. The House went into a Committee of the Whole, and continued the debate of yesterday—Mr. Phelps of Mo., and Mr. Bayly of Va., successively taking the floor. The Speaker then laid before the House a letter inviting the Members of Congress to visit the Crystal Palace; after which the House adjourned until Third-day.

California News.

The steamer Northern Light, from San Juan, arrived at New York on the 24th inst., with California dates to the 1st, 526 passengers, and $1,500,000 in specie on freight. We give below the principal items of news for two weeks, copied from the *San Francisco Herald*:—

The expedition which we noticed in our last summary as fitting out in our State, for the purpose of exploring the auriferous regions of the Amazon, seems to have made no progress, and the excitement has in a great measure died away. The "sober second thoughts" have divested the enterprise of many of its charms, and it has been found upon examination to possess much less of romance than was at first supposed.

Mining accounts from all parts of the State continue favorable. The rises in the different streams, caused by the recent rains, have, however, produced a change in the fields of operation. In many places, flumes, dams, and machinery, have been swept away, occasioning heavy losses, and putting an immediate termination to all operations in the river beds and along the sides. The miners have therefore been compelled to abandon these localities for the winter, and seek other diggings among the gulches which have heretofore been dry and not in working order. In the hitherto abandoned sections, the harvest is just commencing.

The last of the immigrants by the Southern, or Gila route, have arrived. They bring with them a large number of sheep, cows, and other stock. The Yumas were quiet and apparently friendly.

Snow has fallen in the mountains, and the northern part of the State has been visited by frost.

The Indians in the North have again been subjected to outrages and wrongs at the hands of the whites. A few days since, two of those unfortunate creatures were killed by mistake—upon a subsequent examination it having been made to appear that they had not committed the offenses attributed to them.

The Utah Indians have been committing a series of depredations in the southern portion of the State.

The Chinese of San Francisco have donated $1,000 to Capt. Love's Rangers, for their services in capturing the bandit Joaquin.

From Oregon the dates are to Nov. 19:

A murder was committed in the southern part of the territory by an Indian, but upon a demand, he was surrendered by the chief of the tribe, in conformity with the treaty. In another place the whites and the Indians have had a battle, and it is feared that there will be another general Indian war.

The Cape Flattery Indians have been committing depredations in Washington Territory.

The business of Olympia is said to be very brisk.

In attempting to arrest an Indian, who had murdered a white man near Port Townsend, a fight took place between the settlers and the Indians, in which one of the former and several of the latter were wounded. The culprit, after some delay, was captured.

Our dates from the Sandwich Islands are to the 5th of November. Up to that date one hundred and twelve whalers had arrived at Honolulu, Lahina and Hilo.

Honolulu is said to be free from small-pox, but the disease is carrying off many of the natives in the rural portions of the Islands.

Hawaiian Missionaries have been dispatched to the Marquesas Islands to convert the natives.

In politics a calm seems to have followed the storm, although the approaching election is beginning to excite attention. Free Trade and annexation to the United States are warmly advocated by the Liberal party.

European News.

The steamer America, with one week later dates from Europe, arrived at Boston Dec. 24th.

From the East the news is still favorable to the Turkish arms. No new conflicts have taken place in Europe, but in Asia they have captured several more Russian fortresses, repulsed an attempt to retake the fort of St. Nicholas, and come off victors in one or two minor engagements in the field. Their main body, under Abdi Pasha, was marching against Tiflis, the capital of the Russian province of Georgia, and we must soon hear of decisive fighting in that quarter. Meanwhile hostilities are suspended on the Danube, and strenuous efforts for peace are about to be put forth by the Western Powers.

The weather in England and France had been very foggy.

Five men, rescued from the wreck of the Hyperion, had arrived at London. They were brought in by ship Edward Everett. Eight of their companions were lost.

Cases of cholera are quite frequent in Paris.

At Rome twenty young men have been arrested on a charge of belonging to a London secret society.

An Æronaut from Rome had been frozen to death in a balloon.

The religious question in England keeps men's minds in agitation. Lord Palmerston lately took a bold step against Puseyism, by refusing to advise the Queen to issue a "*Queen's Letter*" for the Society for Propagating the Gospel, which is Puseyite to the core. He yielded at last to the solicitations of Mr. Gladstone and the Duke of Newcastle, but only for the present year, as it would be unjust so abruptly to cut off the revenues of the Society; but it has been openly declared that this is to be the last Queen's Letter to be granted.

The British Government has published the official dispatches received from Admiral Moresby, commanding in the Pacific, relative to the quantity of Peruvian Guano remaining at the Chincha Islands. The quantity estimated to be available, after a careful examination, is 8,600,000 tuns, but the Admiral affirms that the Islands will be exhausted of the guano that would be saleable in the English market, and that would be worth paying freight for, in 8 or 9 years. The Peruvian Government, on the other hand, had stated the quantity remaining to be equal to 25,000,000 tuns.

Among the news from Europe a striking feature is the rumor concerning the fall and disgrace of Prince Menchikoff, with whom it may be said the whole Turkish quarrel originated. Should this prove true, it would point to a complete change in the policy pursued by the Czar, as well as indicate the downfall of the ultra-orthodox party in Russia, of which Menchikoff has been the leader since the war of 1828.

The loss of the steamship Marshall, from Hamburg, bound to Hull, is confirmed. One hundred and seventy lives are supposed to have been lost.

Four Days Later Important.

The steamer Pacific arrived at New York on the 26th inst., bringing four days later news—news which changes the whole aspect of affairs, and renders probable a general war in Europe.

One account says that on the 30th of November, the Russian Admiral Nachirnoff, or Machinoff, with six ships of the line, appeared off the Roads of Sinope, and forthwith proceeded to attack the Turkish force that he found there After an engagement of one hour's duration he had destroyed seven Turkish frigates, two corvettes, one steamer, and three transports. The larger vessels destroyed had each 800 soldiers besides artillerymen on board, and a large sum of money, being bound for the east coast of the Black Sea. The Turkish Admiral's frigate was towed out by the Russians, but burnt at sea. Osman Pasha and his suite were taken on board the Russian Admiral's ship. One Turkish vessel managed to escape undamaged, being the only survivor of the 14. The battle, says the dispatch, begun an hour's distance from Sinope. The Russian flag-ship was so much injured that it could with difficulty reach Sebastopol.

Another account says that the Russien force considerably outnumbered the Turkish. In addition to the six ships of the line mentioned as the strength of Nachiroft's fleet, he had twelve frigates, a brig, and five steamers, in all twenty-four sail, while Osman had but fourteen. The Turks fought with the most desperate bravery, and caused the Russians the loss, in sunk and burned, of two ships of the line, three frigates and two steamboats! The remaining Russian ships were so badly disabled that they could take no prizes, and could with difficulty make their way back to Sebastopol.

WRECK OF A BRITISH SHIP AND LOSS OF OVER TWO HUNDRED LIVES.—From English papers we learn that the wreck of the British ship Lady Evelyn, Capt. M'Clellen, while on a voyage from Hong Kong to San Francisco, had been announced at Lloyd's. The Lady Evelyn sailed from Hong Kong on the 29th of June, with a cargo of merchandise and 220 emigrants. Among the passengers was Major Poore, of Indian Hill Farm. On the 19th of July, the ship, in a heavy gale, went on a reef known as Richard Rocks, off the south-east end of Tyfrosian, one of the Madjiscosema group of islands, and after thumping a while broke in two just abaft the mainmast. In a moment the stern and after part of the ship drifted away, loaded with human beings, not one of whom escaped. About 30 of the passengers took to the fore-rigging, and finally reached the shore, whence they were rescued.

SUMMARY.

The Great Western Railway is now open from London to Niagara Falls, a distance of 119 miles. A great demonstration took place at London on Thursday, when the cars made their first trip. All along the line the inhabitants had congregated to witness the advent of the iron horse, and at several places refreshments were provided, of which champagne formed an important item. At London the cars were met by a large concourse of citizens, a procession was formed which proceeded to the Court House, where several addresses were delivered. In the evening there was a public dinner, and the embryo city was brilliantly illuminated with bonfires.

Benjamin Buckingham of Northville, (New Milford,) was found dead in a cave on the mountains near that place, last week. The deceased was among the first of the California adventurers, and returned with some $50,000. He again visited the land of gold, where he lost his property, and since his arrival home, a year since, has appeared rather depressed in spirits. He had been absent from his boarding place about two weeks, when search was made and his body found as above. A revolver was by his side, with one barrel empty, the charge having passed through his head. His age was about 27.

On Friday last, says the *Boston Traveler* of Dec. 22d, the ship Abby Pratt, from Calcutta for Boston, went ashore on Nantucket Shoals, and was abandoned by her officers and crew, who proceeded to Nantucket for assistance. A steamer was procured, and several boats started on their own hook, with the hope of obtaining salvage; but up to yesterday the most diligent search had failed to discover this rich waif, which probably floated off after being abandoned, and is either adrift upon the waters, or has sunk to the bottom. The ship and cargo were worth probably $250,000.

Bayard Taylor, a traveling editor of the N. Y. *Tribune*, returned last week from a long tour. He left New York on the 28th of August, 1851, and has been gone two years and four months. In this time he has visited most of the countries of Europe, has ascended the Nile further than any other American or English traveler, journeyed in Palestine, Asia Minor and India, visited China twice and taken part in the American Expedition to Japan. He has traveled altogether some fifty thousand miles.

The steam-tug Ajax, which was wrecked late in October, has been discovered near the end of Cape Cod, in fourteen fathoms of water, where she sunk during a heavy gale on her way to Boston, all on board having perished. An attempt will be made to raise the vessel.

The Board of Directors of the Illinois Division of the Chicago and Milwaukee Railroad have just closed a contract with Messrs. Stone & Witt, of Cleveland, Ohio, for the entire construction of the road, with all the necessary locomotives, cars and stations—the whole work to be finished and put in operation by the close of navigation next year. The contractors on the Wisconsin division of the road, Messrs. Bishop, are to have their work finished from Milwaukee to the State line as soon as the Illinois division is completed.

In the Supreme Court at Boston, in the case of James Mitchell *vs.* the Boston and Worcester Railroad, the Jury, after being out all night, returned a verdict for defendants. This was a suit brought by plaintiff, a brakeman in the employ of defendants, for $5,000 damages for the loss of one leg at the knee by falling from a freight train while in motion, which accident he alleged was in consequence of the negligence of defendants in not providing suitable ladders for him to pass over the tops of the cars.

The *Albany Atlas* of Dec. 21, says:—We may now announce the close of river navigation. This morning the river was covered with a sheet of formidable ice, and there were no arrivals of boats. Although the river remained open to the 24th of December in the year 1847, and to the 27th in '49, and to the 22d in '52, no season during the past ten years shows so long a period of navigation as the one just closed. Navigation commenced on the 21st of March, and closed on the 21st of December—nine months, or 275 days!

A dispatch dated Charleston, Thursday, Dec. 22, 1853, says:—The steamer Marlborough, when on the point of starting, at 8 o'clock this morning, for Cheraw and other landings on the Pedee River, with an assorted cargo, exploded her boiler, instantly killing the Captain, W. M. Smallwood, the mate, Mr. Bullen, formerly the Captain of the bark Saranak; the Chief Engineer, Warren Stone, and, it is said, twelve out of the fifteen hands on board.

As Miss Jane M. Tripp, of North Providence, R. I., was riding in a chaise near Gen. Hawe's place, about sunset, a man came out from the woods, seized her horse, and demanded her money. She threw out a purse, and while the robber stopped to pick it up, still holding the rein, she hit the horse with the whip, and he sprung clear, and ran for half a mile. The rascal got only about a dollar in change, although the lady had a considerable sum with her.

The brig General Pierce, Capt. Goodmanson, sailed from Savannah on Friday, Dec. 16, for Liberia, having on board 162 colored emigrants to that far off land. Of the 162 who sailed, 100 were under 21 years of age; 7 were from South Carolina, 15 from Alabama, 84 from Tennessee, and 56 from Georgia; 125 were sent by masters now living, 16 were liberated by will, and 21 were free; 83 were males and 79 females.

Dr. Cogswell, Superintendent of the Astor Library, gives notice that the Trustees of that Institution have ordered the building to be opened for the admission of visitors on Monday, the 9th of January next, from 9 A. M. until 4 P. M., and for this purpose only, at the same time every day, except Sunday, during the residue of the month. At the expiration of that time the Library will be opened for its appropriate use.

Large cargoes of ship's knees have recently been brought to the ship-building ports of Massachusetts and Maine from Nova Scotia, which is something not heretofore practiced. It is stated that there will be much excellent ship timber in the upper part of Maine, New Hampshire, and in Canada, which will soon begin to come down the Atlantic and St. Lawrence Railroad to Portland.

The Belfast Journal says that the old custom of burying a bottle of liquor under the corner-stone of a public building, is about to be abolished. The new era of affairs was commemorated in that city by placing under the corner-stone of the new Court House, a broken bottle and a copy of the Maine Law.

On Sunday afternoon, Brewster Reynolds, Esq., Superintendent of the Sabbath-School connected with the Universalist Church at South Boston, suddenly fell to the floor in an apoplectic fit, while about opening the school. He was removed to his residence, but all attempts to revive him proved ineffectual, and he died in about an hour and a half after the attack.

Ephraim Paulk, of Bangor, Me., and a gentleman of Boston, have recently purchased the fee of two old French Signiories, amounting to about one hundred and eighty thousand acres, on the rivers St. Lawrence and Pestigouche, in the British Provinces.

A man named William R. Moss, recently from Georgia, committed suicide in Marshall, on the 20th ult. He had some $15,000 in his possession, and his mother and sister are said to be on their way to Texas, with one hundred and twenty negroes—forty of which belonged to him.

At Ashland, Kentucky, on Saturday evening, Dec. 17, during a raffling match, two young men quarreled about seven cents, when one, named Thornton Hool stabbed the other, named Mank, through the heart, killing him instantly. Hool made his escape.

Mary Smith, alias Mary Stevens, has been arrested in Boston, and committed to prison for want of bail, for passing gold dollars which were made of type metal. She succeeded in passing fifty of the counterfeits, and sixty more were found upon her. She hails from Brooklyn, N. Y.

Stephen A. Richards, formerly of Utica, N. Y., who was sentenced to imprisonment, on the 15th of July, 1852, for the term of three years and six months, for abstracting money from letters intrusted to his care, has been pardoned by the President.

A Miss Hector, a school teacher at Greenville, Ohio, fell into the fire one night last week, while under the influence of chloroform, which she was in the habit of inhaling for the headache, and was so shockingly burned that she survived but a few hours.

The Governor of New Jersey has ordered an election to be held in the Fifth Assembly District of the County of Essex, on the 3d of January next, to fill the vacancy in the Assembly occasioned by the death of William N. Searles.

There are confined within the limits of the County Jail at Trenton, N. J., at the present time, eighteen offenders, among whom are four females. There is one family there, embracing father, mother, and several children.

The Virginia Senate has passed a bill requiring the Attorney-General to represent the interests of Virginia, before the Supreme Court of New York, in appeal taken from the decision by which Jonathan Lemmon was deprived of his slave, and, if necessary, prosecute the appeal to the United States Supreme Court.

The Saratoga *Whig* announces that the Saratoga and Sackett's Harbor Railroad have made contracts as far as Carthage, and a large force will probably be at work on the line by the 1st of February. The Engineers are engaged in surveying the lands received from the State.

Nine of the eleven head of fat cattle exhibited last summer in Forty-second-st., near the Crystal Palace, were bought by James Irving, of Washington Market, for $1,900, and butchered last week. The average weight of the beef of these nine cattle was 1,916 pounds.

Twenty or thirty years ago, say our best physicians, no such disease as *mania a portu*, or delirium tremens, was known. The disease is caused principally by the poisonous drugs with which all wines and liquors of the present day are so abundantly dosed.

The brig Vintage, Capt. Gallop, sailed from Salem on the 26th of February last for the west coast of Africa; since which nothing has been heard of her, and she is presumed to have been lost, and it is feared all of her crew have perished.

The proprietor of *The National Era* announces the publication of that journal daily, as soon as the necessary arrangements can be made. He already rejoices in a circle of readers far more extensive than any other paper in Washington.

A dispatch dated Cincinnati, Wednesday, Dec. 21, 1853, says:—The steamer Zachary Taylor, bound from Lawrenceburg for this city, exploded her boiler this morning at 6 o'clock at Taylorsville, killing three persons and scalding ten others.

The catalogue of Madison University for the present year represents it to be in a most flourishing condition. The number of students attending is 208, classed as follows: Theological, 10; under graduates, 120; academic 78.

John Murphy, who murdered his wife at Fall River, by forcing sulphuric acid down her throat, on the 9th of April last, has been tried and convicted before the Supreme Court, and sentenced to be executed after one year's imprisonment.

A dispatch dated Boston, Friday, Dec. 23, 1853, says: Elihu Burritt addressed a large and attentive audience in Faneuil Hall last evening, in favor of cheap ocean postage. Mayor Seaver presided, and many of our influential citizens were present.

An immense colonizing enterprise has been organized in this City under a grant from the Musquito King of, we understand, some twenty-five millions of acres of land. The capital stock of the Company consists of 250,000 shares at a par of $10, making a capital of $2,500,000.

A bed of bituminous coal has been discovered very near the line of the Harlem Railroad. The explorations are not yet sufficient to determine whether the discovery can be made of any practical value.

A resolution has been adopted by the New Brunswick Common Council asking the Delaware and Raritan Canal Company to have the running of boats and all labor connected therewith discontinued on Sunday.

A few days since, a poor inebriate, named Kingsbury, was found dead in a meadow in the town of Mansfield, Conn. The Coroner's Jury returned the verdict, "*Died from want of Rum!*" He was the victim of delirium tremens.

Fourteen thousand and ninety-eight persons are now receiving pensions in the several States from the United States Government, under the various acts passed since 1818.

A cotton factory has just been erected near Monticello, in Florida, for the manufacture of osnaburgs. This is the third establishment of the kind in Middle Florida.

In the Legislature of Georgia, recently, a bill was introduced to change the name of Mary Dolly Doxy Ann Lewis to Mary Dolly Doxy Ann Lapp.

It is estimated that not less than four millions of dollars have been spent by Southerners this summer in sight-seeing and dissipation at the North.

Elihu Burritt is in Boston, feeling round for the hinges on which turn the question of ocean postage reform. He receives flattering attentions from shippers and bankers.

The buildings known as Colonnade Row, on Brooklyn Heights, were burnt on the 20th inst. Loss some $70,000.

New York Market—December 26, 1853.

Ashes—Pots $5 50; Pearls $5 56.

Flour and Meal—Flour has advanced, selling at 7 12 a 7 18 for Canadian and common to straight State, 7 18 a 7 25 for common to good Ohio and mixed to straight Michigan and Indiana. Rye Flour 5 12 a 5 25 for fine, 5 37 a 5 75 for superfine. Buckwheat 2 12 a 2 50 per 100 lbs. Corn Meal 3 53 for common.

Grain—Wheat has advanced 4 to 6c. per bushel, selling at 1 57 for common Southern, and 1 65 for inferior Canadian. Rye 1 08 a 1 10. Barley 82 a 87c. Oats 46 a 47c. for Jersey, 49 a 50c. for State. Corn 80 a 81½c. for Western mixed, 81 a 82c. for round yellow.

Provisions—Pork, 11 00 for old and 12 00 for new prime, 13 25 for old and 14 75 for new mess. Beef, 5 00 a 5 75 for country prime, 8 50 a 11 00 for country mess. Dressed Hogs 6 a 6¼c. Lard 10½ a 11¼c. Butter, 16 a 19c. for State, 20 a 22½c. for Orange County. Cheese 7½ a 9½c.

Hay—65 a 87c. per 100 lbs.

Hops—40c. for old, 45 a 48c. for new.

Lumber—14 00 a 15 00 for Spruce and Pine.

Potatoes—2 25 a 2 75 per bbl. for Carters and Mercers.

Seeds—Clover, 10c. for old, 10½ a 11c. for new. Timothy, 12 00 a 16 50 for mowed, 17 00 a 20 00 for reaped. Flaxseed 1 45 a 1 51.

Tallow—10½ a 11c. for Philadelphia rendered. 11c. for Butchers' Association.

Wool—40 a 45c. for native and half Merino, 60 a 62c. for American Saxony Fleece.

MARRIED,

In Hopkinton, R. I., Dec. 11, by Eld. D. Coon, Mr. JOHN N. BARBER to Miss CLARINDA P. BURDICK, all of Hopkinton.

By the same, Dec. 17, in Westerly, R. I., Mr. GIDEON T. COLLINS, of Hopkinton, to Miss ABBY JANE NOYES, of Westerly.

DIED,

In Charlestown, R. I., Nov. 24, Mrs. NANCY HISCOX, wife of Arnold Hiscox, aged 64 years.

In Westerly, R. I., Nov. 23, of consumption, Miss PRUDENCE VOSE, aged [illegible] years. Through a long and painful illness the Christian's faith was her support.

LETTERS.

Wm. M. Fahnestock, J. M. Allen, T. E. Babcock, E. M. Dunn, Samuel H. Burdick, John Babcock, Nathan Gilbert, Ephraim Maxson, C. D. Lewis, W. C. Pendleton, J. Greene, D. C. Burdick, Charles Potter, M. L. Potter, G. T. Spicer, J. M. Wood, Paul M. Barber, R. S. Geer, G. C. Lanphear, Daniel Coon, J. B. Clarke, E. Konigmacher.

RECEIPTS.

FOR THE SABBATH RECORDER:

G. C. Lanphear, Westerly, R. I.		$2 00	to vol. 10	No. 52
Paul M. Barber	"	2 00	10	52
Ephraim Stillman	"	2 00	10	52
Geo. C. Crandall	"	4 67	10	16
A. M. Babcock	"	2 00	10	52
B. F. Burdick	"	2 00	10	52
D. Babcock, 2d	"	1 00	10	26
John T. Thurston	"	2 00	10	52
Benj P. Bentley	"	2 00	10	52
V. S. Hall	"	4 50	10	52
J. C. Nash	"	2 00	10	52
Jared Barber	"	2 00	10	52
Welcome Stillman	"	2 00	10	52
Benj. F. Kenyon	"	4 00	10	52
Wm. Greenman	"	4 00	10	52
Silas Greenman	"	2 00	10	52
Geo. W. Wilcox	"	2 00	10	52
Samuel Allen, Hopkinton, R. I.		2 00	10	52
Geo. T. Spicer, Providence, R. I.		2 00	10	52
Jedediah Kenyon, Rockville, R. I.		2 00	10	52
John Babcock, Defiance, O.		2 00	10	52
James Weed, Albion, Wis.		2 00	11	26
Hannah Konigmacher, Ephrata, Pa.		2 00	11	26
S. Hawkins, Kendall Creek, Pa.		2 00	11	26
Noel Hawkins, Gowanda		2 00	10	52
Winter Green, Berlin		2 00	10	52
Reuben Kelsey, West Union		2 00	11	26
Elias Heath, Adams Center		2 00	10	39
Ransom Coon, Smithville		2 00	10	52
Samuel H. Burdick, Brookfield		8 00	10	52
Nathan Gilbert, Rodman		2 00	11	16
Silas L. Bovee, East Rodman		2 00	10	26
C. D. Lewis, Caton		2 00	10	52
Amos Stillman, New York		50	10	21

FOR THE SABBATH-SCHOOL VISITOR:

Maria L. Potter, Potter Hill, R. I.	$11 00
Geo. W. Potter, Albion, Wis.	25
D. D. Maxson, Petersburgh, for school at Dakota	3 00
Charles A. Coon, West Edmeston	2 33

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Geo. T. Spicer	$1 00	J. C. Nash	$1 00
Benj. R. Champlin	1 00	Samuel Clarke	1 00

WILLIAM M. ROGERS, Treasurer.

Board Meetings.

☞ QUARTERLY MEETINGS of the Executive Boards of the Seventh-day Baptist Missionary and Publishing Societies and the American Sabbath Tract Society, will be held at Plainfield, N. J., on Fifth-day, Jan. 5, 1854, commencing at 10 o'clock A. M., and continuing through the afternoon and evening.

Western Association—Executive Committee.

THE Executive Commmittee of the Western Association will hold its next session at Independence, Alegany Co., N. Y., on the second Wednesday in January, 1854. E. R. CLARKE, Secretary.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8 A. M., 12 M., and 4 P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3½ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Mauch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 7 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M, for Delaware and all intermediate stations.

Way at 4 P. M. for Delaware and all intermediate stations.

Night Express at 5 P.M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 5 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

DeRuyter Institute.

Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.

Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.

J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Terms.

Tuition, which must be settled strictly in advance is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50

Extras.

Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $[illegible] 00.

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, [illegible] 50.

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

JAMES R. IRISH, President.
JASON B. WELLS, Secretary.

Miscellaneous.

Rewards of Authorship.

A work on International Copyright, written by H. C. Carey, (in which he argues against the proposed treaty,) has recently been published, and [illegible] much information relative to the rewards of authorship, in Great Britain and America.

In regard to the poverty of English writers, Mr. Carey says:—

"Mrs. Inchbald, so well known as the author of the Simple Story, and other novels, as well as in her capacity of editor, dragged on, as we are told, to the age of sixty, a miserable existence, living always in mean lodgings, and suffering frequently from want of the common comforts of life. Lady Morgan, so well known as Miss Owenson, a brilliant and accomplished woman, is now dependent altogether upon the public charity, administered in the form of a pension of less than five hundred dollars a year. Mrs. Hemans, the universally admired poetess, lived and died in poverty. Laman Blanchard lost his senses and committed suicide in consequence of being compelled, by his extreme poverty, to the effort of writing an article for a periodical while his wife lay a corpse in the house. Miss Mitford, so well known to all of us, found herself, after a life of close economy, so greatly reduced, as to have been under the necessity of applying to her American readers for means to extricate her little property from the rude hands of the Sheriff. Like Lady Morgan, she is now a public pensioner. Leigh Hunt is likewise dependent upon the public charity. Tom Hood, so well known by his *Song of a Shirt*—the delight of his readers, and a mine of wealth to his publishers; a man without vices, and of untiring industry—lived always from day to day on the produce of his labor. On his death-bed, when his lungs were so worn with consumption that he could breathe only through a silver tube, he was obliged to be propped up with pillows, and, with shaking hand and dizzy head, force himself to the task of amusing his readers, that he might thereby obtain bread for his unhappy wife and children. With all his reputation, Moore found it difficult to support his family, and all the comfort of his declining years was due to the charity of his friend Lord Lansdowne. In one of his letters from Germany, Campbell expresses himself transported with joy at hearing that a double edition of his poems had just been published in London. "This unexpected fifty pounds," says he, "saves me from jail." Haynes Bayley died in extreme poverty. Similar statements are furnished us in relation to numerous others who have, by the use of their pens, largely contributed to the enjoyment and the instruction of the people of Great Britain. It would, indeed, be difficult to find very many cases in which it had been otherwise with persons exclusively dependent on the produce of literary labor. With few and brilliant exceptions, their condition appears to have been, and to be, one of almost hopeless poverty. Scarcely anything short of this, indeed, would induce the acceptance of the public charity that is occasionally doled out in the form of pensions on the literary fund.

In regard to the amount received by successful American authors, Mr. Carey makes some statements, which will be new to most readers:—

I have now before me a statement from a single publisher, in which he says that to Messrs. Willis, Longfellow, Bryant, and Alston, his price was uniformly $50 for a poetical article, long or short—and his readers know that they were generally very short; in one case only fourteen lines. To numerous others it was from $25 to $40. In one case he has paid $20 per page for prose. To Mr. Cooper he paid $1,800 for a novel, and $1,000 for a series of naval biographies, the author retaining the copy-right for separate publication; and in such cases, if the work be good, its appearance in the magazine acts as the best of advertisements. To Mr. James he paid $1,200 for a novel, leaving him also the copy-right. For a single number of his journal he has paid to authors $1,500. The total amount paid for original matter by two magazines—the selling price of which is $3 per annum—in ten years, has exceeded $130,000, giving an average of $13,000 per annum. The Messrs. Harper inform me that the expenditure for literary and artistic labor required for their magazine is $2,000 per month, or $24,000 a year.

Passing upward, we reach the producers of books, and here we find rewards not, I believe, to be paralleled elsewhere. Mr. Irving stands, I imagine, at the head of living authors for the amount received for his books. The sums paid to the renowned Peter Parley must have been enormously great, but what has been their extent I have no means of ascertaining. Mr. Mitchell, the geographer, has realized a handsome fortune from his school books. Professor Davies is understood to have received more than $50,000 from the series published by him. The Abbots, Emerson, and numerous others engaged in the preparation of books for young persons and schools, are largely paid. Professor Anthon, we are informed, has received more than $60,000 for his series of classics. The French series of Mr. Bolmar has yielded him upward of $20,000. The school geography of Mr. Morse is stated to have yielded more than $20,000 to the author. A single medical book, of one 8vo. volume, is understood to have produced its authors $60,000, and a series of medical books has given to its author probably $30,000. Mr. Downing's receipts from his books have been very large. The two works of Miss Warner must have already yielded her from $12,000 to $15,000, and perhaps much more. Mr. Headley is stated to have received about $40,000; and the few books of Ike Marvel have yielded him about $20,000; a single one, *The Reveries of a Bachelor*, produced more than $4,000 in the first six months. Mrs. Stowe has been very largely paid. Miss Leslie's Cookery and Receipt books have paid her $12,000. Dr. Barnes is stated to have received more than $30,000 for the copy-right of his religious works. Fanny Fern has probably received not less than $6,000 for the 12mo. volume published but six months since. Mr. Prescott was stated, several years since, to have then received $90,000 from his books, and I have never seen it contradicted. According to the rate of compensation generally understood to be received by Mr. Bancroft, the present sale of each volume of his yields him more than $15,000, and he has the long period of forty-two years for future sale. Judge Story died, as has been stated, in the receipt of more than $8,000 per annum; and the amount has not, as it is understood, diminished. Mr. Webster's works, in three years, can scarcely have paid less than $25,000. Kent's Commentaries are understood to have yielded to their author and his heirs more than $120,000, and if we add to this for the remainder of the period only one half of this sum, we shall obtain $180,000, or $45,000 as the compensation for a single 8vo. volume, a reward for literary labor unexampled in history. What has been the amount received by Professor Greenleaf I cannot learn, but his work stands second only, in the legal line, to that of Chancellor Kent. The price paid for Webster's 8vo. Dictionary is understood to be fifty cents per copy; and if so, with a sale of 250,000, it must already have reached $125,000. If now to this we add the quarto, at only a dollar a copy, we shall have a sum approaching to, and perhaps exceeding, $180,000; more, probably, than has been paid for all the dictionaries of Europe in the same period of time. What have been the prices paid to Messrs. Hawthorne, Longfellow, Bryant, Willis, Curtis, and numerous others, I cannot say; but it is well known that they have been very large. It is not, however, only the few who are liberally paid; all are so who manifest any ability.

Bishop Burgess on the Maine Law.

The following letter is from Bishop Burgess, Bishop of the Protestant Episcopal Church of Maine. The authority is of the very best kind, and we think no one will call in question the statements in the letter. We copy from the *Family Visitor* for October.

GARDINER, Me., August 22, 1853.

REV. AND DEAR SIR:—To your queries I reply briefly, in their order.

Q. 1. Did this prohibitory law originate in the scheme of politicians for other purposes, or did it stand in the Legislature upon its own merits?

A. I have very little knowledge of the operations of politicians amongst us; and, undoubtedly, individual leaders or others, members of parties, may have been influenced by their political interests in sustaining or opposing this measure. But I suppose that, beyond all question, the law originated with persons who were solely concerned for the suppression of intemperance; and that it was passed only because it was believed to be demanded by a great majority of the people, for its own merits.

Q. 2. Has it justified the expectations entertained of it by its friends at the time of its passage?

A. What were their actual expectations, I cannot venture to say; but every reasonable expectation must have been more than satisfied. Whatever it is in the power of a prohibitory law to accomplish without extreme severity or inquisitorial scrutiny, this law has generally, in my opinion, accomplished. Those who are bent upon obtaining liquor can and do succeed; but it has ceased to be an article of traffic; it has ceased to present any open temptation; the young are comparatively safe; and all the evils of public drinking shops and bars are removed, together with the interest of a large body of men in upholding them for their own pecuniary advantage.

Q. 3. Have there been any reactions in public opinion, so as to induce the belief that at a future day it might be repealed?

A. In my opinion quite the contrary. Should the law be repealed, which seems in the highest degree improbable, it will be the result merely of political arrangements; but I do not believe that any political party would venture on a measure so hazardous to its own prospects. Undoubtedly many discreet and conscientious persons saw strong objections to some features of the law, and still feel their force. But multitudes who doubted the expediency of adopting it, would, I believe, regret and resist its repeal.

Q. 4. Has the law been generally executed, and the amount of intoxication been speedily diminished in the State in consequence?

A. The law has been, I believe, generally executed; though not every where with equal energy; and the amount of intoxication has been, in consequence, most evidently, strikingly, and even, I think I may say, wonderfully diminished.

Q. 5. Has the health, wealth, morality, and general prosperity of the State been apparently promoted by it?

A. Unquestionably.

Q. 6. Has the law been found in its operation to be oppressive to any citizens not guilty of its violation?

A. So far as I know, not in the least.

In thus answering your inquiries, I would avoid everything like the intrusion of an opinion respecting the practicability or wisdom of such a measure elsewhere. I never appeared here as its public advocate; and I am not blind to such arguments as may be urged against legislation which, though it is peculiarly humane in its operation upon *persons*, is so sweeping with reference to *things*. Nevertheless I am most devoutly grateful for the practical working of the law; and believe that to every family in Maine it is of more value than can easily be computed.

I am, very faithfully, your friend and brother, GEORGE BURGESS.

REV. C. W. ANDREWS, D.D.

Important to Honey-Makers.

We observe that chloroform has been applied instead of sulphur to bees. A correspondent of the Edinburgh *Evening Courant* has adopted this plan successfully, and publishes his discovery:—

"The quantity of chloroform required for an ordinary hive is the sixth part of an ounce; a very large hive may take nearly a quarter of an ounce. My mode of operation is as follows:—I set down a table opposite to, and about four feet distant from the hive; on the table I spread a thick linen cloth; in the center of the table I place a small shallow breakfast plate, which I cover with a piece of wire guaze to prevent the bees from coming in immediate contact with the chloroform. I now quickly and cautiously lift the hive from the board on which it is standing, set it down on the top of the table, keeping the plate in the center; cover the hive closely with cloths, and in twenty minutes or so, the bees are not only sound asleep, but, contrary to what I have seen when they are suffocated with sulphur, not one is left among the combs; the whole of them are lying helpless on the table. You now remove what honey you think fit, replace the hive in its old stand, and the bees, as they recover, will return to their domicil. A bright, calm, sunny day is the best; and you should commence your operations in the morning, before many of them are abroad."

The Moquis.

Far away beyond the South Pass, on the head waters of Gila River, lives John Bridger, a trapper of the plains and mountains for more than 40 years. It is admitted by all trappers that he is better acquainted than any living man with the intricacies of all the hills and streams that lose themselves in the great basins. While trapping on the tributaries of the Colorado, an Indian offered to guide Mr. Bridger and party to a people living far up the desert, with whom he could barter.

The proposition was accepted; and after providing themselves with dried meats and water, they struck right out into the heart of that great desert, where no white man has before or since trodden, and which the hardy mountaineers will only venture to skirt. After five days' travel the party arrived at three mountains, or buttes, rising in grandeur in that solitary waste. These mountains were covered with a diversity of forest and fruit trees, with streams of the purest water rippling down their declivities. At their base was a numerous agricultural people, surrounded with waving fields of corn and a profusion of vegetables. The people were dressed in leather; they knew nothing of fire-arms, using only the bow and arrow; and for mile after mile, circling those buttes, were adobe houses two and three stories high. Mr. Bridger was not allowed to enter any of their towns or houses, and after remaining three days, bartering scarlet cloth and iron for their furs, he left them; not, however, before being given to understand that they had no communication beyond their desert home. That these are the people that once inhabited the banks of the Gila and Colorado, and left these monuments of wonder, the "Casse Grand," which so deeply attracted the followers of Fremont and Doniphan, and then vanished like a dream, there can no longer be a doubt.

China.

The Chinese are, especially with reference to the past, emphatically a great people. When England was a mixture of swamp and forest, the kingdom of China was covered with towns and cities in a state of complete political and municipal government. When the ancient Britons wore paint, and huddled themselves together under wicker-work huts, the Chinese dressed in silk, and resided in palaces. While many of the European rivers had yet to be explored, China was intersected with canals, bearing travelers and merchandise on their waters from the Yellow Sea to countries beyond the Great Wall. While the wisest of the Grecians believed in soothsayers and drew auguries from the stars, the Chinese studied astronomy, and computed the annual orbit of the earth; when nobody in Europe could read but monks, the city of Nankin was daily placarded with advertisements of books, and bills of popular plays—plays, the success of which puts to shame the boasts of European managers; for some of them have run, not hundreds of nights but hundreds of years; many being performed, we will venture to assert, at the same moment that some of our readers scan these lines. When the most that could be done here in foreign commerce was to sell a little Cornish tin to the Phœnicians, the Chinese supplied the whole of India with luxuries, and had invented printing, gunpowder, the mariner's compass and bank notes. Those, again, who have studied the government policy of the Chinese, declare it to be, theoretically (but only in theory,) as near perfection as is conceivable. The country is ruled, down to the minutest details and observances of private life, not by a dynasty of tyrants, nor by this or that political faction, but according to the written laws of their sages. By these laws every sort of power in China is limited and checked. The Chinese originated what Sydney Smith expressed such a horror of—select committees. Every department of the state is governed by a board—the army, the navy, the law, &c. China is the only nation upon earth which, repudiating the idea of hereditary legislators, professes to admit no one to the ranks of the noble who has not earned his nobility by learning—that is to say, by a knowledge of the laws, precepts, and general literature of their classical sages. The son of the Emperor himself, while his father lives, has no higher rank than the meanest tracker on a canal, until he has earned rank at school. The consequence is, that—to borrow a sentence from Gutzlaff—there are in China more books, and more people who can read them, than in any other nation under the sun.

Vanity may, therefore, be an excusable foible in a nation which achieved so much while the rest of the world was in a state of barbarism. But, unhappily, the vanity of the Celestials (as they are so good as to call themselves) is so thoroughly national, and so intense, that the first and fastest article of their creed is that they are perfect. They say, The institutions and precepts of our ancient sages have made us what we are—perfect; consequently, to believe for an instant in anything different from what we find in our books and institutions is simply insanity; and to put a grain of faith in the possibility of improvement is flat blasphemy. Hence, originality in a Chinese is a crime actually punishable with death. Watt, Arkwright, and Professor Wheatstone, would inevitably have suffered the extreme penalty of the law had they invented the steam engine, the spinning jenny or the electric telegraph in China. Those "men made perfect," their sages have (they say) laid down the limit to invention, and everything new must be wrong. Conservative content has for several thousand years been the religion of China. For that reason they have shut up every avenue from the outer world. For any native to leave the country, or any foreigner to enter it, was death by the law. The nation walled itself up in the bliss of ignorance. Nothing that they could see or be told could benefit them, even if it were not a crime to learn it.

This lasted up to 1842, when the war with Great Britain took place. In that year two things were proved to all intelligent Chinese: First, that they were not invincible; secondly, that after the most rigid researches in the books of their sages, no authority whatever for the ships which steamed up their rivers to go against wind and tide, and without sails, could be found. Yet, there they were, darting about under perfect control, "are devils as they were." Neither had their classics accounted for a great many other things which our army and navy introduced to their notice. Did they dream, or were their sages wrong? The latter conviction is slowly stealing on them.

The events of the past year have proved that what we showed to the Chinese on that occasion was not shown in vain. It would have been a miracle if the steamboat, improved fire arms, and other astonishing Western inventions, had been exhibited to an eminently literary and thinking people, without their finding out that their sages had erred in not providing better for the future. They have manifestly, during the last ten years, been losing faith in the infallibility of their ancient wise men. Add to this, the government having become embarrassed for money, has departed more glaringly than its predecessors had done (for the laws of China were never exempt from the great evil of evasion) from the honest plan of promoting merit, and adopted the pernicious abuse of selling offices. Meanwhile the extreme pressure of population meeting diminished means of existence, and both happening coincidently with the discovery of gold on the opposite coast of the Pacific, induced vast numbers of Chinese to break their law by emigrating. Discontent and disorganization have been the natural consequences of these events, and any sort of rebels have been welcomed—whether members of the Triad of Lily secret societies, the banditti from the western mountainous districts, or the half Christian leader, who has headed and is evidently consolidating the revolt. [London News.

Sketch of a Business Man.

Anson G. Phelps, recently deceased, bequeathed over half a million dollars to benevolent objects. Of the business transactions by which his large fortune was accumulated, we find the following account in one of our exchanges:—

Anson Green Phelps, Esq., was born in Simsbury, Conn., in the year 1780, and at an early age learned the saddler's trade of his elder brother, Thomas Woodbridge Phelps, in that place. On arriving at his majority he went to the South, where he spent some two or three years at his business. Subsequently he went to Hartford, Conn., and established himself in business, and married an estimable young lady, Miss Olivia Eggleston. He had connected himself with the first congregational church in Hartford, under the pastoral care of the Rev. Dr. Nathan Strong, and up to this time took a great interest in religious matters. Eventually, in 1815, he came to this city, and established himself as a dealer in tin plate and heavy metals. He was extremely successful, and continued to extend his commercial transactions largely. It will be recollected that in the year 1832 a most sad incident occurred, which nearly resulted in depriving the community of their benefactor and friend. The store of the firm situate, at the corner of Cliff and Fulton streets, fell with a terrific crash in the middle of the day, when the hands were at work, Mr. Phelps having gone to attend a meeting of the Bible Society. That Society was to have met in the very store at that particular critical moment; but in consequence of some interfering circumstance the meeting was appointed at another place. Unfortunately, as it were, nine persons were killed, but had the members of the Society been there, the loss of life would have been appalling. The only cause which could be assigned for this melancholy catastrophe was, that the superincumbent weight of heavy metals and cotton on the upper floors was too great for the strength of the building and its supports. The store was afterwards rebuilt, but the firm changed the locality of their store, and removed further down Cliff street. Subseqently a dissolution in the firm took place. Mr. Peck retired, and Mr. Phelps took in his sons-in-law, Mr. Dodge and Mr. James, the firm assuming the title of "Phelps, Dodge, & Co." He afterwards took in his only son, Anson G. Phelps.

After the formation of the new firm they established a branch house at Liverpool, which at present is carried on by one of the partners. They then commenced the manufacture of wire at Haverstraw, and subsequently established copper mills at Birmingham, Conn. Mr. Phelps gave lots for the erection of churches of various denominations, and he owned very considerable lands around. From the successful results of his energetic operations in that quarter, other manufacturers were induced to follow in his track, and ultimately Birmingham became most conspicuous as a manufacturing town. Such was the appreciation of its residents of the enterprise of Mr. Phelps, that they named the best streets after his family, appropriating to them their Christian names. He then, with his water-power, established, in connection with other parties, a brass mill for the manufacture of kettles and other articles; and from the successful manner in which he carried on his operations, and the stimulus given thereby to the progress of the spot, grew up the now manufacturing village of Ansonia. He went largely into the purchase of real estate in this city, in the neighborhood of 30th street, 4th and 5th avenues, and about the vicinity of Kip's Bay. His speculations were so numerous that it would be a herculean task to enumerate them.

Fruit Trees.

If fruit dwindles in size, and becomes defective and knotty, a scientific farmer knows that the earth needs phosphate of lime, one of the most necessary ingredients to a full and perfect development of fruit.

The scientific farmer would then gather leaves and burn or pulverize them, and after digging round his trees so as to expose their roots, put half a bushel of bone dust, leaves and leached ashes, mixed in equal portions, to each tree, and thus afford materials for a perfect development of the fruit.

If peach trees dwindle, the leaves crisp, and curl up, or in other words have the yellows, they need iron. A man may as well live without breath, as a peach tree without iron. If the ground does not naturally furnish it, the owner must, or be disappointed in his hope of fruit. In such a case, go to the smith, or machine shop, and get the scales, or what is better, the iron turnings, and digging away around the roots, so as to expose them, apply one quart of scoriæ, or scales or turnings, to each tree, a pint of salt, and a peck of leached ashes, and the curled leaves will give place to delicious fruit.

The yellows in the peach tree, is the same as the yellow water in the horse; both arise from a want of iron. Infuse that into the system, to act as a receiver of the electricity, and the yellow water in a horse, and the yellows in the peach tree are matters of history. [Ohio Farmer.

Application to business is worth more in this country than to be born the heir to a fortune, for he who struggles to achieve a competence, learns at the same time how to retain it.

VARIETY.

An exchange tells the following anecdote of a Wisconsin lawyer, of superior natural talents, but rather deficient in early education. On one occasion he was attempting to fasten the charge of fraud upon an opponent, "Yes, gentlemen," said he, "this whole transaction appears to me to be a fraudulent one. Upon every event in its whole course, I see written the word fraud. Aye, gentlemen, and upon that plaintiff's brow, (pointing fiercely at the meek-looking gentleman,) clear as the light of noon-day, I see written in characters of blackest dye—F-R-O-A-D."

Benjamin Smith, of Batavia, Ill., has invented certain improvements in reaping machines, on which he has applied for a patent. The invention consists in a new mode of elevating or depressing the sickle-bar, by means of which it is enabled to pass over any obstructions, and also in the employment of a pressure roller to prevent the grain or grass of an adjoining swath from being drawn into the fingers by the sickles. The sickle-bar is also peculiarly constructed, and a friction roller is attached to the connecting rod for the purpose of diminishing friction and ensuring a steady movement of the knives.

A London paper states that a new method of painting has been discovered and employed by Horace Vernet. It consists in 'mixing the colors with olive oil. When the picture is painted, the back of the canvas is covered with a coating of fuller's earth, which draws the oil through and absorbs it entirely. The painting is thus reduced to the nature of a paste. The fuller's earth is then removed from the canvas, and a coat of linseed oil is applied—always at the back. The colors, in their turn, imbibe this oil, and all the mellowed tones of the old masters are obtained.'

There is a man living in Constantia, Oswego County, named Bentley, aged 103 years, who is mentally and physically as fresh and sprightly as most men of middle age. From his appearance, no one would suppose him to be more than 50 or 60 years old. He has a family of 13 children, all of whom are at present living—the eldest about 75 years, and the youngest nearly 40. The family are all hale and hearty, and present a picture which is seldom seen. Mr. Bentley was born in Rhode Island, and was an active participant in the scenes of the Revolution.

It appears from an article in Putnam's Magazine for September, on the Salem Witchcraft, that the number of persons actually executed in the year of its occurrence, in 1692, was twenty, that eight more were under sentence of death, that 150 were in jail, and that 200 more suspected persons were at large. The spot where the delusion raged is now Danvers. By the same delusion thousands lost their lives in Scotland and on the continent.

During the last excavations made at Pompeii, several human skeletons, and one of a dog, were discovered, pressed one upon the other. Two gold rings, ornamented with cameos, were found on the fingers of the left hand of one of the skeletons. The remains of an antique villa have been discovered between Acermo and Seafati, on the banks of the Sarno, at a depth of only three or four feet under the level of the earth.

Several bank bills disappeared very mysteriously a few nights since from the coat pocket of Mr. Lamprey, of North Hampton, N. H., he having left his coat hanging upon his bed-post on retiring to bed. A morning or two afterward, Mrs. Lamprey found a mouse's nest in her oven, in which were four young mice nicely wrapped up in the missing bills.

The *Journal of Commerce* states that a Russian gentleman, residing in New York, had occasion, not long since, to bring to this country his overcoat, which was lined with sable, agreeable to Russian custom, and the duty assessed on it amounted to $700, the garment being appraised at something like $3000.

Tom Marshall, when Pilcher was haranguing about "*his* father having been a poor man; *his* father was a cooper," and more of that sort of thing—said, he would admit the gentleman's father was a poor man; perhaps he had been a cooper; but if he was, (pointing to Pilcher,) he had made a mighty *poor head* to one of his whiskey barrels!

The Iowa *Reporter* says the emigration into that State this year is immense. The prairies of Illinois are lined with cattle and wagons pushing on for that prosperous State. The addition to the population from September 1st to December 1st, from emigration alone, is computed at 50,000.

The whole of the Ferries now running between New York and Brooklyn have been consolidated into the Union Ferry Company, in consequence of which the Superintendent, Mr. C. J. Taylor, has notified the public that foot passengers will be charged on each Ferry the uniform fare of *one cent*.

Several months ago, a building in New York, the fifth story of which was overloaded with grain, fell to the ground, killing a man who was at work in the vicinity. The widow sued for damages in the loss of her husband, and obtained a verdict of $4,000.

A former Mayor of Baltimore thus explained his reasons for preferring to wear stockings with holes, to having them darned: "A hole," said he, "may be the accident of a day, and will pass upon the best gentleman, but a darn is *premeditated poverty*."

The man who made a shoe for the foot of a mountain, is now engaged on a hat for the head of a discourse—after which he will manufacture a plume for general Intelligence.

A runaway negro at Natchez stabbed a white man to the heart who attempted to arrest him, and afterwards jumped among the machinery of a mill, and was chushed to death.

Pennel Hendricks, convicted at Raleigh, N. C., for passing counterfeit gold coin, has been fined twenty-five hundred dollars, and sentenced to hard labor for ten years.

The Baltimore papers announce the death of Archibald G. Ridgeley, the notorious slave-catching policeman of that city, formerly of the firm of Cook, Zell & Ridgeley.

The Watertown and Rome Railroad Company have prohibited the sale of intoxicating drinks in any eating houses or other buildings under the control of the Company.

An application will be made at the next session of the New Jersey Legislature for the passage of a law to protect planted oysters, as other property is protected.

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No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
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The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
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The Sabbath Recorder.

From the Christian Watchman and Reflector.

REACTION OF THE CHURCHES ON THE MINISTERS.

[The following is the main part of the Address to the Baldwin Place Church and Congregation, delivered by Rev. R. W. Cushman, D. D., at the recent public recognition of Rev. Dr. Caldicott. We commend it to the special attention of all members of our churches and societies.]

The influence of the ministry upon the churches is a familiar theme; but *the reaction of the churches on the ministry* is less thought of, and is seldom dwelt on. Their duty to seek out the gifts among them which the Saviour calls for in the ministry is acknowledged; and they have not, generally, been backward in putting them into it. A license to preach may generally be had for the asking; the means of education are also attainable without much difficulty; and ordination follows almost as a matter of course. And this, most generally, is accompanied with induction into the pastoral office. And so is completed the investiture. Yet when all this is done, the ministry has only received its beginning. It is only at the threshold of its life, character, and power. For the church to consider her responsibility at an end, when she has taken it out of the rank of private membership, and educated it, and inducted it into its office, and thenceforth to regard herself as having filled out the whole of her creative duty, is as if the orchardist, after having planted the seed and transplanted the sapling, should leave its development to chance, where droughts might dwarf it; where tempests might rend it; where frosts might wither it, and the unseen worm at the core might rob it of its life.

The power and usefulness of the ministry, both as to measure and duration, are, to a great extent, dependent on the care and sympathy of the churches. Ministers are "men subject to like passions as" their brethren; and their energies, like those of other men, may be roused and sustained by encouragement and sympathy; or they may be repressed, benumbed or paralyzed by unjust or unkind requital. Grace may be supposed to do a great deal, to be sure, for those whose especial business it is to minister in holy things; but it is rather too much to expect that it will so overmaster all the wants and susceptibilities of their nature, as to supply the place of kindness, encouragement, affection, sympathy, and co-operation; and carry them forward, strong, cheerful, untiring, and unfaltering, to *be* and to *do* all that might have been justly expected, with proper encouragement and support.

Let two men of equal gifts, graces, and acquirements enter the ministry together. Let one of them find himself in the midst of a people who appreciate his worth and his labors, and who give him those manifestations of their regard which inspire him with confidence; which draw forth his affections, and stimulate his ambition. Let him feel, in the first place, that his office is revered, and its authority recognized; and that he is esteemed in love for his work sake, and may venture to discharge, in a proper spirit, the duties of his office—not only those of teaching, but those of admonition and government. Let him feel that the motives which animate him are understood; that his labor in study "to show himself approved unto God, a workman that needeth not to be ashamed," is appreciated; that his wants are thoughtfully cared for, and provided for; that his people have forbearance for his frailties, and sympathy for his sorrows; that his brethren are ready with their counsel in his perplexities, and their cooperation in his plans of usefulness. Let him feel that he can form his plans, and lay out his work, and look forward to the execution of enterprises for good with a cheering confidence of reaping the fields he has sown. Let him feel that the seed he scatters is not watered by his own tears alone, but that his people pray for him while he preaches; that they remember him in their closets and at their domestic altars; and that they so speak of him in their families, and in the walks of business, and in the social intercourse of life, as will open the public ear and draw the public heart to his ministry, and give him moral power with men.

While this shall be the history of the one, let the other begin his ministry with a church which fails to give him a support; and let him be obliged to struggle with poverty. Let the questions, "what shall I eat, and wherewithal shall I be clothed?" and how shall I supply myself with the means of improvement? find no quieting answer where he is; and, forcing themselves upon him with more and more urgency, oblige him to seek their solution by seeking another field. Let him even be fortunate enough to find another where the means of support are not wanting, and where he may address himself to his work without the embarrassment of poverty, but let him find his new field beset with new difficulties. Let him find that his ministry is valued not by the truth he proclaims, nor by the labor with which he prepares himself for communicating it, nor by the sentiments and motives which actuate him, but by its effect in "drawing a house;" not by its adaptation to the edification of the church, but by its effect in paying for its place of worship; and that thus his permanency, his happiness, his reputation, and his prospects for life, rest not on his merits, but on the price of pew stock. Let him feel, when he goes into his study to prepare for the pulpit, that he must consider not what is true, and pertinent to the condition of his people, but what will be acceptable; that they, instead of desiring the sincere milk of the word, that they may grow thereby, are looking forward to the Sabbath for an entertainment. Let him find that truth, however spoken in love, may give offense; that he cannot rely either upon the authority of his office, the purity of his motives, or the benevolence of his heart, for the preservation of friendships while carrying out measures of discipline and reform—that his motives are likely to be misjudged, and his measures condemned, by those to whom he has a right to look for support. Let him see and hear, from day to day, evidences of dissatisfaction, the only means of removing which would be *to be every* thing to *every* body, or *any* thing but himself. Let him find that he cannot study without being complained of for neglecting his people; nor visit without censure for neglecting his study; that he can seek no enjoyment from the congenialities of social intercourse without exciting jealousies, nor relaxation in any way without animadversion upon his piety. Let him feel that his efforts to rise in his profession meet no answering sympathy from his people; that his most elaborate preparations for the pulpit gain him as little favor as his most extemporaneous effusions; and that while the productions of other men, on occasions of public interest, and especially the productions of men of other denominations, are sought and read by his people, his own are never called for; and that if he ever gains a name among men it must be without their aid. And thus let him ever feel the conviction pressing home upon his spirit, that it is useless for him to try to *do* any thing or *be* any thing; that *his* path of life must be a path of toil and obscurity, and that however he may seek to improve it, it will still be an uncheered path of privation and of change.

Now, how widely this *supposed* condition can be shown to be an *actual* one with our ministry, I do not undertake to say. But *if*, as we have supposed, of two young men of the same natural and acquired powers, the one should enter the ministry, and pass his life in it under the *favorable*, and the other under the *unfavorable* conditions supposed, who can fail to see that, while the former is growing in stature and strength, until he attains the full measure and power of his intellectual and moral manhood, the latter may be crushed and dwarfed? And while the former is exercising an influence commensurate with all the powers he possesses, the latter, discouraged and broken-spirited, may really have become incapacitated for the responsibilities and duties even of an obscure and limited sphere.

Men with whom conscience is not supreme, will, of course, be driven to turn aside from a path so obstructed and so beset with thorns. But even those with whom it *is* supreme, may be brought to the conviction that duty does not demand the sacrifice of life in the continuance of the struggle. How far the abandonment of the pastoral office, by ministers of our denomination, for other spheres of usefulness, and other means of livelihood, which has become so common, may be attributed to the dereliction of duty on the part of the churches, we will not undertake to decide. But one thing is certain; there must be something wrong somewhere. And, wherever it lies in the withholding from the ministry the authority, sympathy, confidence, support, and co-operation which, under the law of Christ, were its due, that people are chargeable not merely with a suicidal act, but with a flagrant wrong. Christ did not create the office to be so used; he did not call one portion of his people to labor for, and to be so requited by the other. He has more sympathy with his servants than to have made them things of convenience, and foot-balls of caprice to their brethren.

The duties, cares, and responsibilities which he *has* laid on them, have quite sufficient pressure for their fortitude; and they often compel them to cry out, "Who is sufficient for these things?" even when best sustained in their work by their people.

The church that withholds from the pastor whom she has called into her service, the deference which is due to the office, and the sympathies which are due to the man, is not only chargeable with the folly of depriving herself of the comfort and prosperity which the ministry might give her, but is guilty both of injustice and cruelty to him who serves her. And not only so, but she is abridging his usefulness among men, and destroying the power which Christ has put in her keeping for their salvation. This, it must be acknowledged, is "using great plainness of speech." But it is truth which needs to be spoken. Our churches are in danger of finding themselves without an adequate ministry. The complaint is becoming frequent, and is coming up from all parts of the land, that we have not ministers to meet the wants of the churches and the times; and the deficiency is becoming greater with every year. We have now literally thousands of churches without pastors. Many who have been in the pastoral office have left it for other fields of usefulness. Converted young men of talent are shunning the ministry, and giving themselves to secular pursuits. And is it because they have not grace enough to make them faithful to convictions of duty? or is it not rather because they are aware of the trials of the office? And if those trials are greater than they need be, and in effect, are desolating our pulpits, and leaving the churches without pastors, and the people without the gospel, is it not a duty to do *whatever can be done* to lessen them?

Of one thing I think our churches may feel well assured; that when they have done all which Christ requires of them in the way of giving honor and authority to the ministry, and all which even generosity may render to its support, and all which co-operation may give of encouragement, and all which kindness may do to smooth its path, there will still be enough of trial left, *in our denomination*, to protect it from the entrance of the unworthy. It has no mitres to bestow on ambition; no pluralities for avarice; no sinecures for indolence.

The young man who devotes himself to the ministry in our denomination—at least the young man who knows what he is doing, who has "sat down and counted the cost"—must calculate on a life, not of ease, but of labor—labor, not among the rich and great, but mainly among the poor; and, so far as the resources of his profession are concerned, must expect to be and remain of their number. He gives himself to the spread of a doctrine that is "everywhere spoken against;" and must expect to find, wherever his lot may be cast, whether on heathen or on Christian ground, disfavor and opposition attending his success; and while the ministry of other denominations has but the world and sin to oppose it, he must expect to find Christian bulwarks and sanitary cordons drawn around his own. Who, then, in the name of humanity, shall be his friends and supporters, if his church is not! He has turned from the pleasures of the world, from the gains of business, from the honors of station; and, more than this, he has forgone much in social position and intercourse that he might have had, even in the ministry, but for his preference of truth to all else which the world or the church can bestow, and has given himself to be the servant of his people. Who, then, shall honor him if they do not? Who shall be just to his motives; who appreciate his labors; who cherish his reputation; who be lenient to his imperfections; who considerate of his peculiarities; who attentive to his wants; who sympathize in his sorrows; who help him bear his burdens; who cheer him in his toils and discouragements, if his own people will not do it? If they, at whose call he has trustingly given up to their welfare everything he had to give—his *time*, his *strength*, his *intellect*, and his *heart*—if *they* fail him, on whom shall he rely?

OBEAHISM.

The following extract from one of Mr. Richardson's letters, shows the lingering of this African superstition among the people of Jamaica:—

"More of the superstitious and wicked practices of Obeahism, &c., have fallen under my notice during the past year than ever before. Some two months since, a man of considerable intelligence, connected with my congregation, came to me one morning in great perplexity, to 'show minister his trouble.' Upon inquiry, I found that some evil-designing persons had been trying to '*obeah* him.' They had been during the night, and buried a bottle and sundry things at the gate leading into his yard. Having often had the folly of such things pointed out to him, he resolved to break away from the trammels of superstition, and went boldly (?) and dug it up and threw it into the bush. But when he arose the next morning, and found that *another* had been put in its place during the night, his sense and courage both failed him, and his superstitious fears returned upon him with redoubled power. In his extremity he came to beg minister to go and break the fatal spell! When I found that I could neither reason nor laugh him out of his fright, I agreed to go. So, after waiting an hour or two, to perform a marriage ceremony in the chapel, I mounted my horse, and after a ride of two or three miles, I reached the place. But instead of some frightful-looking object, I merely found a junk-bottle filled with ashes and water, with an egg placed over the orifice instead of a cork, and bound on with a strip of white cloth, wound with an abundance of black linen thread—the whole surmounted by a small piece of silver coin! The bottle was buried to the neck, in the middle of the path, and *no one dared to step over it*, to pass out or come in! They had cut up a quantity of limes and squeezed out the juice upon it, and scattered them around, for the purpose, I suppose, of driving away the evil spirit; (many of them have great faith in the purifying virtues of lime-juice, often pouring it upon the coffin after it is placed in the grave.) Several of the neighbors had assembled, curious to know what I would do. I quietly removed the bottle from its place of deposit, gave the piece of money to a little girl who stood by, nothing loth to receive it, and then proceeded to examine the different articles one by one, remarking upon the folly and absurdity of supposing that any harm could come from such things. I appealed to the man to know if he were frightened by them. 'Yes, Minister, truth; me 'fraid! me 'fraid!' He said not one of the neighbors would touch or go near it. One man, however, offered to dig it up for *eight dollars!* He was, probably, the very one *who put it there*, and had taken that way to extort money from his superstitious neighbor! They frequently work upon the imagination in this way, until persons are really made sick and likely to die, and then persuade them to give them money to save their lives! Had I time, I could mention several cases of this kind within my own knowledge. But I forbear. Ignorance and superstition go hand in hand the world over.

[Am. Miss.

THE MINISTER'S MIGHT IN GOD.

Philip Henry thus wrote upon a studying day: "I forgot when I began, explicitly and expressly, to crave help from God, and the chariot wheels drove accordingly. Lord, forgive my omission, and keep me in the way of duty."

Another old divine observes: "If God drop not down his assistance, we write with a pen that hath no ink. If any in the world need walk dependently upon God more than others, the minister is he."

It was once said to a minister of Christ, whose labors had been abundantly successful, "Sir, if you did not plough in your closet, you would not reap in your pulpit."

The eminent author of "The Saints' Rest," being reminded of his labors on his death-bed, replied, "I was but a *pen* in God's hand, and what praise is due to a pen?"

"After having composed and delivered a sermon," says Bishop Horne, "I have often thought of, and repeated the following lines of Thompson:—

> 'Be gracious, Heaven! for now laborious man
> Has done his part. Ye fostering breezes, blow!
> Ye softening dews, ye tender showers, descend!
> And temper all, thou world-reviving sun,
> Into a perfect year.'"

A minister has no ground to hope for fruits from his exertions until in himself he has no hope; until he has learned to put no faith in the point and energy of sentences; until he feels that a man may be mighty to compel the attention, and mighty to regale the imagination, and mighty to silence the gainsayer, and yet not mighty to the pulling down of strong-holds."

FUNERAL HYMN.

BY G. P. MORRIS.

I.

"Man dieth and wasteth away,
And where is he?"—Hark! from the skies
I hear a voice answer and say,
"The spirit of man never dies;
His body, which came from the earth,
Must mingle again with the sod;
But his soul, which in heaven had birth,
Returns to the bosom of God."

II.

No terror has death, or the grave,
To those who believe in the Lord—
We know the Redeemer can save,
And lean on the faith of his word;
While ashes to ashes, and dust
We give unto dust, in our gloom,
The light of salvation, we trust,
Is hung like a lamp in the tomb.

III.

The sky will be burnt as a scroll—
The earth, wrapped in flames, will expire;
But, freed from all shackles, the soul
Will rise in the midst of the fire.
Then, brothers, mourn not for the dead,
Who rest from their labors, forgiven;
Learn this from your Bible instead,
The grave is the gateway to heaven.

IV.

O Lord God Almighty! to Thee
We turn as our solace above;
The waters may fail from the sea,
But not from Thy fountains of love:
Oh, teach us Thy will to obey,
And sing with one heart and accord,
"He gave and He taketh away,
And praised be the name of the Lord!"

THE LATE DR. SHARP.

In one of our Baptist exchanges, we find the following notice of some of the leading characteristics of the late Rev. Dr. Sharp:—

Dr. Sharp was a man of peace. He shunned controversy, and loathed all contention. "I have no taste," he once said to me, "for the bitter waters of strife. I intend soon to preach a sermon from the words, 'I am for peace.'" Hence, while he was inflexibly firm in all matters of principle, never yielding a hair's breadth, he was one of the most pliable and conciliatory of men in all matters of opinion. He made a distinction between questions of right and questions of expediency, and allowed that question to regulate his conduct. From duty he could be neither seduced nor driven; but where the conscience was not immediately concerned, no man was ever more flexible. Like "Daniel, greatly beloved," among the captives of Babylon, "an excellent spirit was in him." He was truly a peacemaker, and on this account, as well as for his soundness of judgment, he was resorted to as a counsellor and a referee in ecclesiastical difficulties, more than any other minister in New England.

Dr. Sharp was habitually and conscientiously a man of truth. Every thing like prevarication and duplicity, and secret management, he abhorred. When he spoke, or wrote, you knew that you had the idea precisely as it existed in his mind. Who ever knew him to equivocate or dissemble? Did he ever exaggerate, or diminish, or color a fact? Were his utterances or his actions ever so equivocal as to require explanation? His mind, like the limpid fountain, was transparent, and he was never suspected of mental reservations, or of feelings of which his words and his conduct were not the faithful exponents.

Dr. Sharp was eminently just. As he understood his own rights, and wished them to be respected, so he acknowledged and honored the rights of others as equal to his own. He regarded justice as a primary virtue, and the slightest deviation from it was sure to forfeit his confidence. Pecuniary obligations he met with rigid fidelity; promises he fulfilled with invariable exactness. In his judgment of others, he aimed to be scrupulously just. If ever severe in any uttered opinion, it was an exception to his general habit, and easily tolerated because so unusual. His detestation of wrong was so deep as to make him earnest in its reprehension.

Dr. Sharp was conservative. He loved the past, and if a thing was good, he loved it the more because it had been tested by years, and proved serviceable to his predecessors. He rejoiced in all true progress, but he made a distinction between the real and the seeming. He could not join in every measure of reform simply because its end was good. He looked cautiously at the means proposed, and judged for himself of their probable tendency. What he could approve, he countenanced; to what he could not approve, he refused even the influence of his name. When it was intimated to him that he might fall behind his age, he replied, "I have lived too long to regard every forward movement as progress. I have found that when the world seems to be running away from me, I have only to stand still, and once in seven years it comes round where I am." He did not stand still. He went forward with Providence, and as he moved in a straight line, all his advancement was real. His cast of mind led him, not so much to originate projects of reform, as to detect the errors in those originated by others. He encouraged all that he considered as good, and hung with his whole weight upon the wheels of evil.

Dr. Sharp was a man of great purity. One of the most searching, discriminating sermons that I have ever heard, was preached by him from the words, "Cleanse thou me from secret faults." I remember another of great power, from the words, "I hate vain thoughts;" and still another from "I hate every false way." He understood well the relation between unholy thoughts and immoral conduct, and with a master's hand he sketched the evil tendency of every impure affection. He had purified his own soul in obeying the truth, and its issues were uncommonly free from the mixtures of inbred depravity. His thoughts were chaste, and therefore his speech and his manners were chaste. Lives there a man or woman who ever heard from his lips a sentence, a suggestion, an inuendo, an implication, an allusion that could raise a blush on the cheek of the purest? Who ever dared in his presence to utter a sentence bordering on indelicacy?

Dr. Sharp was ever kind and generous towards those who differed from him in theological creed and ecclesiastical relations. Though an European by birth, and nurtured amid institutions where religious freedom is recognized as a privilege conceded, more than as an inalienable right, yet he had the American idea of liberty of conscience, and developed that idea in both his teaching and his practice. He gave a broad construction to "the perfect law of liberty," measuring the freedom of others by the rule with which he measured his own. In him was nothing bigoted, nothing narrow. He had his preferences, grounded, not on accident of birth, not on the prejudices of education, not on the influence of early associations, for all those were adverse to the position which he occupied, but wholly upon his own interpretation of the inspired oracles; and yet, decided as were his convictions, he did not wreath them, or allow others to wreath them around his soul as chains of servility. He was free, and never in bondage to any man or party. Though he was of a sect, he never *belonged* to it in any but a Christian sense. His own views of doctrinal truth and church order were fixed; and, as he held them honestly, he supposed that others, though he believed them in error, might be equally honest; and if he could not fully approve, he could not find it in his heart to be intolerant. He loved true goodness wherever he discovered it, and gave it the friendly hand, without imagining that by acts of social urbanity, or by coöperation in works of philanthropy, he might jeopard any important principle, or countenance what he ought to condemn. Of all those who dwell with special emphasis upon his enlarged liberality, not one, probably, ever supposed him to be untrue to his avowed convictions as a Trinitarian and a Baptist. He was both, and in no position did he ignore his principles, or hold them unnecessarily in abeyance. To the late Dr. Channing, whose friendship he enjoyed, he made a full and undisguised statement of his belief; and to others he has done the same—so anxious was he to foreclose all misapprehension, and to let it be understood that he could do nothing to compromise his fealty to the truth of God. The fact was simply this: he held the truth in charity; and if the circle of his charity may have appeared to some as too comprehensive, it is possible that he may have regarded that of others as too restricted and exclusive. In such matters, he acted, not as the representative of a sect, but as an individual; and, as he never asked or wished others to regulate their liberty by his conscience, so he could demand, with the Apostle Paul, why his liberty should be judged by another man's conscience. That he loved and preferred his own denomination, he proved by abundant labors for the advancement of her particular interests. Can you mention the man whose name is more closely interwoven in her history—whose efforts were more freely or largely given to her enterprises—whose influence contributed more to her prosperity?

Such was the Rev. Dr. Sharp. He has finished his course; he has kept the faith; he has left no stain upon his profession; he has gone to receive an unfading crown. Other good men are left; but the number is small who will ever remind us of him, or who can supply the vacancy occasioned by his departure. In reviewing my own intercourse with him in an endeared intimacy of more than twenty years, I have no painful recollections. And now that he has retired from this scene of our earthly fellowship, I have felt like exclaiming as did Elisha to the ascending prophet, "My father! My father!" Who that survives may hope to receive his falling mantle? It would be indeed a legacy.

THE BEAM IN THE EYE.

"Mother, I don't like Mrs. Gay; I wish you would not visit her," said Fanny Miller to her mother, as that lady left the house.

"Why do you speak so, Fanny?" asked her mother, somewhat surprised.

"Because she is always talking about people. I don't believe she said three good or kind words about a single person this afternoon, and I could not help thinking she would talk about you after she went away. She is a tattler, mother, and I don't like her."

"You are very observing, Fanny, and quite positive in your assertions. It is too true that Mrs. Gay has the unfortunate habit of telling all the faults of her neighbors—"

"And suspecting a great many more, mother," interrupted Fanny, much excited. "Why, she said Elizabeth Lewis looked very fine in her new hat, to be sure, but she really believed her mother never meant to pay for it. Now, she knew nothing at all about it, and if she did, it was no matter to her. Elizabeth's hat is paid for; her aunt Harriet gave it to her for being so kind to little Ellen, and calling for her every morning to lead her to school."

Elizabeth was a particular friend of Fanny's, and therefore the insinuations of Mrs. Gay were not very pleasing to her.

Mrs. Miller smiled, as she answered: "I fear our visitor has ruffled your temper a little by making too free with your friends. You are not quite so vexed because she said that the Browns did not pay their rent, and had let their store bill run two or three years. If I remember, the Browns are no great favorites of yours."

"But, mother," replied Fanny, blushing deeply, "do you not think Mrs. Gay does wrong in talking so much about people? She don't know that she is telling the truth, and even if she is, what good is there in telling it?"

"I certainly think, my child, with the philosopher of old, that among wild beasts the most dangerous is a slanderer. I do not approve of Mrs. Gay's course at all, my dear. Could you not see that by my conversation?"

"Yes, mother," answered Fanny; and then, after hesitating a little, added: "But why do you associate with her, then?"

"My child," returned her mother, "Mrs. Gay is a widow, and she has but few friends, for her unhappy failing renders her society unwelcome to most people. She was a schoolmate of mine when we were both young, and her propensity for talking was as proverbial then as now. She always had some complaint to make to the teacher against some one, and if a fault were committed, Sarah Wiley was sure to fix upon the offender, who, however, was quite as often proved innocent as guilty.

"I do not think she really meant to tell falsehoods, but she certainly would raise very large buildings upon the most slender foundations, and when they fell she was ever ready to commence another. She was a constant annoyance to the teacher, by calling out in the class, 'Mary has a book open,' 'Anna is telling,' 'Jane is not paying attention;' and many a punishment has she received for this very thing.

"I remember how she once most foolishly involved herself in a serious difficulty, by the habit of zeal without knowledge. The teacher had a beautiful penknife, which she valued very highly, and which, after being laid upon her desk, could not be found.

"Inquiry was made of the girls concerning it, but no information could be obtained, till Sarah happily hit upon the right track, as she thought; she remembered seeing Charlotte Lewis, who was then absent, have it in the afternoon. The next day, on being asked, Charlotte instantly replied: 'That she had used the knife by permission, and had left it where she found it.'

"This was believed by all except Sarah, who gave several knowing winks and tosses of the head, mysteriously hinting that she was sure where the knife was; it would be found with the scissors and thimble she had lent Charlotte Lewis, and had never seen since.

"In a few days suspicion was quite excited against poor Charlotte, and even the teacher began to entertain some doubts about her integrity.

"Just at this time I commenced attending school again, having been detained at home a week on account of sickness.

"Sarah ran to me with the wonderful news and she had not half finished before I sprang to a little drawer in the desk, and found the knife where I had placed it, for safe keeping, on the last afternoon I attended school. That night Sarah found her thimble and scissors in a basket where she had placed them herself, and had forgotten them.

"And only last week, Mrs. Gay, true to the bent of her youth, reported that Mr. Arnott and his wife had parted on account of a quarrel about property. The truth was, Mr. Arnott, who knows her character, and who is something of a wag, told her, in answer to some question about his wife, 'that they had some words and parted; Mrs. Arnott wanted a large sum of money, which he could not give to her, and she had left him to go home to her father's.'

"By the time the news of their separation was pretty widely spread, the absconding lady returned from a visit to her father, with several hundred dollars left her by an aunt."

"But, mother," said Fanny, "I should think she would see the folly of this course, and refrain from it."

"Do you see that tree in the corner of the yard, Fanny? When a tiny thing, it was bent down to the earth and embedded there. It then shot up again, but it is remedilessly deformed. The sun may shine, the dew and the rain may fall, but the tree will never be straight. I do not mean to say that Mrs. Gay will never reform, but she will find it difficult to do so; for bad habits once fixed, are hard things to root out."

"Well, mother, I hope I shall never be guilty of this sin, for I would not be such a mean, despicable thing as Mrs. Gay is, for all the world."

"I believe Mrs. Gay applied the terms 'mean and despicable,' to Mrs. Norris," observed Mrs. Miller, quietly.

Fanny blushed deeply, and exclaimed: "O mother! I didn't think what I was saying."

"Will you receive that from Mrs. Gay as an apology for her fault, Fanny? Take heed that you 'cast the beam out of your own eye,' before you attempt to 'pull out the mote' from your neighbor's."

A HINT TO MINISTERS.

A certain minister, who had been very successful in the gospel vineyard, at length saw but very little fruit attending his ministrations. To be useless, he could not bear—his soul was bowed down under the discouraging prospects around him. Nothing on earth was so gloomy to him as a spiritual dearth; for he had been used to showers of reformation and mercy, and nothing else could satisfy his mind. Seeing no outpouring of the Spirit, no sinners converted under his preaching for some time, his soul was beset with desponding and melancholy fears.

While thus exercised, he dreamed a gentleman hired him to work for him, and the price of his labor, per day, was stipulated. On inquiring what his employer would have him go about, he was informed he must go and hammer a certain rock to pieces. "That," he replied, "will do no good, for the rock is large and hard—I could never break it to pieces." "That is nothing to you," said the gentleman, "follow my directions, and I will pay you your wages."

The laborer then went to work; and though it appeared an endless, and therefore useless task, he labored with diligence and patience for the sake of his wages. After a while, contrary to all his calculations, the mountainous rock broke into shivers.

The minister saw that the dream contained instruction for him; he felt the reproof, resumed his charge, and was again blessed with seeing the rocky hearts of his hearers broken by the hammer of God's word. [South Pres.

The Best Security.—At the late meeting of the American Board in Cleveland, Rev. Mr. Treat mentioned the following incident: "Mr. Hamlin, of the American Mission, on one occasion, wished to obtain a loan to apply towards the erection of a stone building, for the purposes of the mission. The rate of interest demanded was *twelve* per cent. if the security was the building, but if it was the obligation of the American Board, only six per cent. "Why this difference?" asked Mr. Hamlin. "Because," it was replied, "Earthquakes may injure your stone building, or political changes may occur to affect its value, but neither of these can reach the American Board of Foreign Missions.'"

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GEO. B. UTTER & THOMAS B. BROWN (T. B. B.,) Editors.
JAMES BAILEY (J. B.)
T. E. BABCOCK (T. E. B.)
J. M. ALLEN (*)
J. A. BEGG,
Occasional Editorial Contributors.

Business Notice.—The Seventh-day Baptist Publishing Society has been in operation nearly five years—long enough, certainly, to carry on the publishing business without a thorough settlement of accounts. Such a settlement we intend to have before the close of the present volume of the Sabbath Recorder. An Agent has been engaged for the purpose, who will enter upon his work about the first of February. Those indebted to the establishment need be in no doubt as to the amount of their indebtedness, inasmuch as bills have been sent them each year. What we wish now to say to them is, that in all cases where the amount of those bills is forwarded to us immediately, by mail direct, or through our local agents, the accounts will be squared on our books. In all cases where payment is delayed until the Agent calls, [illegible] cents per year will be added, according to our publishing terms. Promptness will save the trouble and expense of a call from the agent.

THE DUTY OF EVERY CHRISTIAN TO PREACH THE GOSPEL—CONTINUED.

We trust it will not be inferred from what we have said, that we do not consider it the duty of ministers to publish the gospel after the manner of private Christians. Let no one understand us as claiming exemption for them from the kind of labor we would impose upon the brethren at large. We claim no such thing. Unquestionably, it is the duty of a minister to put forth efforts for the conversion of souls, over and above his public addresses to them from the pulpit. He, like his people, should be ready to speak of Christ in a free, conversational way, on all suitable occasions. But we are not sure that it is his duty *professionally*, any more than it is that of every other Christian. It is his duty simply because he is a Christian, not because he is a minister. He has been ordained, and constituted an overseer of the flock, it is true. But this was not done, that he might have authority to preach the gospel—that is, to proclaim, or publish, (for such is the meaning of the word *preach*,) Christ risen from the dead, able and mighty to save. This is every Christian's privilege; the Lord made it so in his last Commission. But it was done to constitute him an instructor of the church. To convert sinners to Christ, is the business of the people—the members of the church in general, and of each one in particular. It is the minister's duty to instruct them afterwards—to establish them in the faith—to carry them on from first principles to perfection in knowledge. This is his appropriate work, and he is under no greater obligation to add to it the work of laboring for the conversion of sinners, than every Christian is under obligation to add it to his daily employment. *Feed my sheep—feed the flock (the church) of God*—expresses the appropriate function of the ordained pastor; and it is worthy of note, that the design of the different offices instituted by the Head of the church is the perfecting of the saints, the edification of the body of Christ, the unity of all in the faith and knowledge of the Son of God, till they shall finally arrive at the measure of the stature of the fullness of Christ, and be no longer children, tossed to and fro, and carried about with every wind of doctrine. Eph. 4: 11, &c.

To guard against misapprehension, we remark, that we do not mean to imply, that the instruction of Christians should be the *sole* work of the minister in the pulpit. The warning of sinners to flee from the wrath to come may, undoubtedly, constitute a part of his public exercises. The assemblies that hear him being of a promiscuous character, it would be a gross dereliction of duty, should he never address the unconverted. Even the bishop must "do the work of an evangelist." 2 Tim. 4: 5.

But that Christians of all classes are to make it their business to proclaim Christ to the impenitent, is manifest, not only from the broad, comprehensive terms of the Great Commission, but from other parts of Scripture. Paul directs the Phillipian believers to let their light shine in the world by "*holding forth the word of life.*" Phil. 2: 16. They were *all* to hold it forth; not merely their minister, but the whole number of those whose duty it was to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation." And Paul thanked God, not that the morality, but that the *faith*, of his brethren was celebrated throughout the world. (See Rom. 1: 8; 1 Thes. 1: 8.) They were known every where as a people who had embraced the doctrine of Christ crucified. They were not ashamed to avow their faith—to proclaim it—to preach it.

That private Christians should go about holding meetings, by appointment, here and there, it is not the design of these remarks to inculcate. Yet that those who are gifted in exhortation should do so, as far as may be consistent with other duties, is perfectly proper. We were once connected with a church, three or four of whose members were in the habit of going out into neighboring localities, and gathering the people together, to talk to and pray with them, and their labors were much blessed. They made no pretensions to ministerial gifts, but they were known as godly men, and the people always welcomed their coming.

If the gift of exhortation were more anxiously cultivated, with this object in view, much good would result. But it is probable, that most Christians would labor under too much embarrassment in attempting this method of proclaiming the Saviour. But who cannot familiarly talk to his neighbor, and manifest an earnestness for his salvation? All are not alike gifted in conversation, it is true; but in whatever degree it is possessed, it can be employed in telling the "good news," as well as in any other way. But let excuses on this score be what they may, there is one delinquency of Christians which admits of no excuse. They do not interest themselves in persuading others to visit the house of God. If they have no gift in talking to the impenitent themselves, they can at least do something to get them where the minister can address them. How many poor, perishing sinners, might be brought within range of Gospel truth, in our cities, if church members would kindly invite them, and take some pains to remove every embarrassment out of the way! How easy it would be to say, 'Come, go with me next Sabbath to hear the gospel preached; you shall be welcome to a seat in my pew; and, that you may feel no embarrassment, I will call for you at your house!' And if, in addition, a fervent prayer were raised to God, that the minister might be enabled so to speak as that the one persuaded to attend might be saved, who knows but what he might become a permanent hearer without any farther labor? Or if the effort had to be repeated, again and again, why should the Christian feel it an irksome business? And if the church member were to take a little farther trouble, it would be nothing more than his duty. If, for instance, he would be at some pains to establish freedom of intercourse between his pastor and perishing sinners around; if he would go with him to introduce him, to second his efforts, and to remove, as far as practicable, all impediments, how much might be done to render the gospel a blessing to the people!

But, for the most part, church members give themselves no concern about such things. If they go to meeting themselves, they fancy they have done their duty. If others do not attend, it is the minister's fault; they have *hired* him to attend to such cases, and they expect to do it the best way he can. If impediments stand in the way, he must overcome them himself, and not look for aid from them. He must find ways and means of access to the people by his own skill. Thus, church members neither preach the gospel themselves, nor provide the requisite facilities for their minister to do it effectively. T. B. B.

SKETCHES FROM NOTES OF A TOUR THROUGH VIRGINIA AND OHIO.

The place where I had stopped is within the bounds of Stokes Church. The next day, Sabbath, Sept. 17th, went to their place of meeting, where I met Eld Joshua Hill. He had recently returned from Farmington, Ill., where he had been for a number of years, and was laboring in the employ of the Executive Board of the Ohio Association. At his request I preached; after which we repaired to a small stream, some three miles distant, where he immersed two candidates, who had previously offered themselves to the church. The next day I preached again at the same place. I found, by conversing with the families where I visited, that the Holy Spirit had been operating upon a number of young people, besides those who had lately professed Christ.

First-day, the 18th, Dea. Wm. Furrow accompanied me to Jackson. The distance between the two churches is about eight miles. Here, too, I found that Eld. Hill's labors had begun to bring forth fruit. He had lately immersed two, on profession of faith, and others were awakened. Yet the greater part of the people were in a state of paralizing discouragement. I remained here until Oct. 10th, the day following the close of the Association, holding meetings nearly every evening, on Sabbath and First-days, and sometimes at 6 o'clock in the morning; during which time God graciously visited his drooping heritage, lifting up the bowed down, rekindling the light of hope in many hearts, and speaking words of forgiveness and peace to guilt-stricken, confessing sinners.

It is always interesting to see the progress of God's work in times of revival, but there were a number of incidents in this, that were especially so to me. One striking feature, was the poignant sense of guilt manifested by awakened sinners, and the fearful and protracted struggle through which they passed, before they obtained evidence of acceptance with God. Time after time we witnessed the same thrilling scene—the anxious coming forward for prayer, completely broken down, and overwhelmed, expressing a full determination to seek the Lord, yet hopeless. A number of young men remained about the place of worship several times until a late hour at night—at one time until past 12 o'clock—with their faces bowed to the earth, pleading for pardon. The voice of supplication, borne on the still air of midnight, from sinners agonized with conviction of sin, produced impressions upon the minds of those who heard it, which will not soon be forgotten. It was not until a special and earnest effort was made to encourage them in the exercise of confidence in the invitation and promises of the Gospel, that the first expressions of hope were uttered. After such a time of travail, it was pleasant to hear the seekers, one after another, announce that they had found peace in believing.

At the first invitation, nine offered themselves as candidates for membership by immersion. First-day, Oct. 2d, was designated as the time to attend the ordinance; but before the time arrived the number was increased to sixteen. The Big Miami, at Port Jefferson, a distance of nine miles, was the nearest convenient water. The distance, however, seemed to be no barrier to a general attendance. When we stood at the water's edge, but few whose countenances had become familiar in the congregation were missing. It was a pleasant place, and many appeared to partake of the inspiring influences of the occasion. Elders Simeon Babcock and Joshua Hill were present; but as a sort of common concession seemed to point to me as the administrator, I led the converts into the water. They arose from the symbolic burial with a spirit of joy and praise, which was met by one of a kindred sort from the shore.

The Association, which opened Oct. 6th, attracted numbers from a distance, who had not been present before. The meeting of friends and brethren, the presence of that cordiality which is the legitimate fruit of revival and the trophies of victory, all tended to make it a pleasant season. It closed on the 9th (First-day,) and with it my labors here. After the morning sermon, opportunity being given, three more presented themselves as candidates for immersion. Invitation was also given to any who had been members of this or other churches, to unite; in response to which six came forward and were received.

After the commencement of the revival, I was often curiously, though by no means unfavorably, impressed with a significant expression of spiritual fellowship, by way of shaking hands, which I first saw among the brethren in Virginia. At the water, the candidates, as they came dripping from the liquid grave, met extended hands, by which theirs were shaken and passed to others, and thus they were escorted, with these silent but expressive congratulations, through the yielding crowd to a comfortable position on the shore. I too, if detained a moment for the preparation of a candidate, received from all within reach the same hearty expression of "good cheer." At the time, also, when those lone pilgrims, some of whom had seen their spiritual dwelling places crumble into decay, some of them aged and feeble sought an asylum in the bosom of the church, this salutation, extended to them by many of the members, accom- to them by many of the members, accompanied by the falling tears of joy, was a touching exhibition of voiceless eloquence.

The Sabbath-keepers of Western Ohio were formerly from Virginia. It is above forty years since they made the first settlement in Clark County, near Springfield; but the first church (Northampton) was organized in 1837. They are now nearly all gone from this place, and the church has become extinct. The settlement in Jackson, Shelby Co., and that in Stokes, Logan Co., are principally made up of those who formerly lived here. There *was*, also, a church at Port Jefferson, nine miles from Jackson, and in the same County, which is not now in existence. Another on the Sciota River, in Picaway Co., about twenty miles south of Columbus, has shared the same fate. The people of the latter were principally from the State of New York. Thus, of five churches, only two are left to hold up the light of the Sabbath. The settlements where they are, are comparatively new. When operations were commenced here, from twelve to fifteen years since, the country was a wildeness. But when the hand of industry and enterprise has brought it to its highest capacity for improvement, it will be very beautiful, as well as very productive.

On all the great questions which lay claim to public attention, the people, generally, take the side of reform. They are becoming much interested upon the subject of education. A Select School has been sustained at Jackson, most of the time for three years. They are anxious to obtain some young man to come among them and identify himself with their educational interests, and make an effort to permanently establish a school. There is no reason to doubt that, with such energy and talent as have been exerted in building up schools in other parts of our denomination, such an enterprise might succeed, and the people here become enabled to exert a commanding influence in dispensing educational facilities to those about them.

In the estimation of those who look forward with the expectation that our borders are to extend westward at the rate they have heretofore, in proportion to our whole increase, this must be an important point, destined at no distant day to be, geographically, our denominational center.

Oct. 10th, Bro. Calvin Davis carried me to Bellefontaine, a distance of seventeen miles, where I took the cars about 12 M., and going by the way of Cleveland, Erie, and Dunkirk, arrived at home the next day. T. E. B.

FIXTURES FOR FAMILY PRAYER.

The following extract from the *Protestant Churchman*, an organ of the low-church Episcopalians, shows how nicely things can be fixed for family prayer by those who have the necessary taste and money:—

"It is generally the custom for the family to meet in the breakfast room or parlor, for prayers; but *all must see and feel the impropriety of such a practice.*

"A room should be set apart, the furniture of which should, as much as possible, disassociate it from the apartments used for the other purposes of the family. It should stand east and west, and had better have no room over it, but there being no altar, this is not essentially necessary. It should be long in proportion to its width, and the door being in the west end, a small portion might be screened off for an *ante-chapel*. Along the side walls, and returned against the screen, a bench, which may be divided into seats by arms, should be placed, and in front a low, narrow desk. This desk had better not be more than thirty-two inches high, and may be formed merely by two upright ends, with an inclined board, say five inches broad, between them, supported by another narrow board placed edgewise. The standards might be ornamented by *poppy heads*. The windows may be filled with stained glass, especially the east windows, which, of course, if possible, should be more dignified than the others. If there is no east window, a *cross* should be placed against the wall, or a picture; and the walls all around might be adorned with pictures or prints, care being taken that they be of a devotional character. The seats should stop a few feet short of the east end of the room; and so the whole will recall the general features of the church. If more seats are needed, a second row may be placed in front of the first, also provided with desks; these might be smaller, and appropriated to the children's use. A hanging of *rich* stuff stretched upon the walls will be a great improvement. Sconces for candles will be found most convenient for lighting."

BRITISH CORRESPONDENCE.

The Sunday Steamer on the Clyde.

GLASGOW, December 16th, 1853.

Yesterday the decision was given in the Court of Session on the Clyde Sunday Steamer case—a decision which, while professing not to legislate in regard to Sunday desecration, will tend to secularize still farther the day of the church's preference. The pleadings took place about ten days ago, but the decision was delayed. In the opening statement of the Lord Chief Justice, yesterday, the delay seems accounted for. The case is one of "public expectation," and their Lordships have been more than ordinarily careful that the grounds of their judgment "should be accurately understood." We have already reported, that it arose out of the opposition of Sir James Colquhoun to the passengers of the Emperor steamer landing on any of the piers in the Gareloch on Sundays. Failing to prevent this by physical force, he applied to the Court of Session, our highest Scottish judicatory, for an interdict. It is the decision upon that application, that we now report.

The Chief Justice said Sir James claimed authority to prevent these passengers from landing there, on the ground of the piers being erected on his property, strengthened by the consideration that to come there on Sunday was contrary to law. His Lordship said that it was evident from the Note of Suspension, that the case rested on the question as to whether Sir James, as proprietor, could close the pier at will against the public. "So far as is known to us, there is nothing to prevent this vessel leaving the port of Glasgow on Sunday, and sailing down the Clyde to the Gareloch, more than against any vessel leaving any port on Sunday, or sailing on any part of the British coast. And Sir J. Colquhoun could not in this court present any suspension on this ground, and does not." It was not therefore as a question of Sunday desecration that they were to determine, but the rights of a proprietor of lands along the shore of a navigable loch. The forcible manner in which these supposed rights had been attempted to be maintained was seriously condemned, as tending to lead to violence and outrage. The piers, though erected by Sir James, were places of public resort, at which dues were levied and enforced. The court does not know on what authority these dues have been levied, and are not to be understood as sanctioning the legality of this, although the passengers of the Sunday steamer make no complaint on this ground. Nor does the court know under what sanction of Government these piers have been erected, and they intimate no opinion of the right of a private party to do so; but "they are of opinion, that a party who builds piers in such situations on the sea coast, avowedly for the accommodation of all who frequent them," receiving dues, makes such piers public piers, and "he has no more right to exclude any of the public than a burgh in possession of a grant of free port." He is not in a better situation than the owner of a regular port, and must submit to the consequences of such piers being open and patent to the public.

As to the piers being made places of resort on Sunday, so that the day will thereby be desecrated, the Court say that although to prevent this may be very laudable, it is a question whether a public landing place can be so closed, on which they give no final opinion. Sir James may try the question separately; but on his own showing in the present case, he has no right to make by-laws for a public pier to exclude the public on Sundays. We must look at the case of those who for necessary purposes would have occasion to come on that day. "There is no public law which shuts up piers, harbors, and highways, on Sundays."

There can be little doubt, that the effect of this decision will be an increased number of steamers on the Clyde in the ensuing summer. It is another step towards reducing Sunday to its place among "the six working days."

J. A. BEGG.

THE CANADA CLERGY RESERVES.

We have read a good deal, first and last, about the Clergy Reserves in Canada, but have nowhere seen the facts relating thereto so distinctly stated as in the following extract from one of our exchanges. No wonder that the proscribed denominations complain of the injustice done them under existing laws.

It appears that various acts have been proposed by the Imperial Parliament, intended for the encouragement of the Protestant religion, and the support of its ministers. Among others, one was passed in 1791, for the Government of Canada, which provided that a seventh portion of all lands granted to the Province, should be set apart 'for the support and maintenance of a Protestant Clergy.' Under this law, the amount of lands set aside, under the name of Clergy Reserves, was 3,346,252 acres.

In 1850, the revenue from these Reserves, amounted to £53,737 13s. 9d., and it has been computed that when the lands are all sold, and the proceeds added to the accumulated fund, the annual interest will be over £100,000.

Until 1840, the territorial revenue of Canada was at the disposal of the Imperial Government, and the sums paid on account of religion had been taken out of the various funds under its control, but since that year these disbursements have been made solely out of the Clergy Reserves. The sums paid since then, and the list of churches receiving them, are subjoined—the amounts being stated in round numbers:

Church of England	£175,000
Church of Rome	20,000
Ch. of Scotland and other Scotch Presb.	80,000
Wesleyan Methodists	15,000
Total	£290,000

Up to the year 1850, the whole amount paid by the country to the few favored sects had exceeded two millions one hundred and eighty thousand dollars, and since then it is stated that a sum sufficient to make up a grand total of two millions five hundred thousand dollars has been added. Of this sum the Roman Catholics have received something like £50,000, and the Wesleyan Methodists £25,000. The balance has been absorbed by the Episcopalians and Scotch Churches; while the Independents, the Baptists, various bodies of Presbyterians, several offshoots of the Methodist Church, and many other Protestant Churches, have received nothing.

SABBATH-BREAKING AND FIRES.

The New York *Evangelist* notices the destruction by fire of the clipper-ship Great Republic, and intimates that it may be considered a judgment for Sabbath-breaking. The facts in the case are, that much curiosity existed to see the arrangements of this mammoth ship—to gratify which, her owners consented to admit visitors on the payment of a small fee, the avails to be given to a charitable institution. As Sunday was a leisure day with working people, they naturally visited it in large numbers on that day—some of them thinking, no doubt, that their contribution for a charitable object would cover any sin of Sabbath-breaking which the visit might involve. But the ship was burnt—the insurance companies suffered to the amount of nearly her entire value—and all because her owners, (not the insurance companies, upon whom the loss fell,) saw fit to gratify public curiosity, and aid a public charity, by admitting visitors on Sunday!

This *may* all be as the *Evangelist* supposes; though we must frankly confess, that the case seems to us not very clearly made out. But there was a fire in New York, not long ago, the connection of which with Sabbath-breaking, may well be considered—we mean the fire which destroyed the publishing establishment of the Messrs. Harpers. That company, it is well known, have all along been very strict observers of the Sunday; and when, on one occasion, a Sabbatarian spoke to a member of the firm about the claims of the seventh day—the Sabbath of the Fourth Commandment—he referred to the fact that they had never allowed any work done on Sunday, and intimated that the spirit of the Fourth Commandment was thus pretty fully obeyed by them. But on Sabbath day (Saturday) Dec. 10th, at noon, when that great establishment was in full blast, the cry of fire was heard, and before sunset nearly the whole concern was a heap of ruins, involving the loss of a million of dollars, which fell mostly upon those by whose direction work was proceeding, in violation of the command, "The Seventh Day is the Sabbath of the Lord thy God; *in it thou shall not do any work.*" What a rebuke of Sabbath-breaking!

ENDOWMENT OF UNION COLLEGE.

For some time past it has been reported that Dr. Nott was about to endow Union College in a princely manner. It is now announced, that on Fourth-day, Dec. 28th, he delivered to the Board of Trustees, for the use of the College, money, securities, and property of the estimated value of more than six hundred thousand dollars. This property is to form a perpetual fund, the income only to be used for the purposes specified; and it is to be held by the College in trust, five visitors being charged with the duty of acting in connection with the Trustees, and seeing that the trusts are faithfully carried out. The following are the endowments:—

For the establishment of nine professorships, $1,500 each per annum	$225,000
Six assistant professorships or tutorships, at $600 per annum	60,000
Observatory	20,000
Sixty-eight auxiliary scholarships	50,000
Fifty prize scholarships for under graduates	50,000
Nine prize fellowships for graduates, $300 each per annum	45,000
Cemetery and pleasure grounds	20,000
Philosophical, mathematical and chemical apparatus	10,000
Text books	5,000
Scientific, classical, philosophical, theological, medical and law books	30,000
Cabinet of geological specimens	5,000
Historical medals, coins, maps, paintings and other historical memorials	5,000
Lectures on the dangers and duties of youth, especially students; the development and preservation of the physical, intellectual and moral constitution of man; preservation of health and on the laws of life	10,000
To meet taxes, liens, assessments, incumbrances, insurance and compensation to visitors, and to make up any deficiencies in the income of any preceding principal sums, so as to secure the attainment of the objects and purposes designed	75,000
Total	$610,000

Revival in the Friendship Church.—Under date of Nile, Allegany Co., N. Y., Dec. 30th, Bro. Ezekiel R. Clarke informs us of a pleasant revival in the Seventh-day Baptist Church of Friendship. For two or three months past, frequent meetings have been held there, under the direction of Eld. Hiram P. Burdick of Hartsville, which have resulted in the addition of twenty-six members to the church, of whom twenty-five were baptized, and three embraced the Bible Sabbath.

Uncle Tom's Cabin.—The publishers of this work, Messrs. Jewett & Co., Boston, have printed and sold three hundred thousand copies. If we add to this the sales in Europe, the whole will foot up probably one and a quarter million copies.

Moravian Missions in the West India Islands.—The following extract from a Report of the United Brethren's (or Moravian) Missionary Society, in Bridgetown, Barbados, 1853, shows the home action of the Society, in addition to extensive foreign operations.

In the British West Indies likewise our brethren, besides their great and peculiar vocation of preaching the Gospel of Christ to sinners generally, are paying particular attention to education.

In Tobago and St. Kitts, the Day and Sunday Schools are very large and effective.

In Antigua, besides the station schools, we find the training institution in blessed activity, to which has recently been added an establishment in the City of St. John's, for the training of female teachers.

In Jamaica, the wants of the scattered population are met by 28 additional schools, for the supply of which with teachers a training institution is in successful operation. In Barbados, likewise, while desirous zealously and earnestly to preach "repentance toward God and faith toward our Lord Jesus Christ," we are fully aware of the vast importance of Scriptural education to the community at large, as well as to individual souls. Hence we have exerted ourselves more than ever in this direction, and have been favored with the generous assistance of the local government, and sympathy of several respectable philanthropic individuals. Nor have our efforts been unsuccessful. At all our stations a considerable increase has taken place in the number attending our schools, while such alterations have been made as are likely to render them more effective.

Death of Mrs. Opie.—Mrs. Amelia Opie died recently, in the 85th year of her age, at her residence in Norwich, Eng. Mrs. Opie was the widow of John Opie, a historical painter of eminent distinction in England. She was well known to the literary public as the writer of several popular works, most of them novels, which had a quite successful run in their day. Her first work, published in 1801, was a domestic tale entitled "The Father and Daughter." This was followed by her "Simple Tales," in four volumes, in 1806; "New Tales," four volumes, 1818; "Temper; or, Domestic Scenes," three volumes, and "Tales of the Heart," four volumes, at a subsequent period. In 1828 she published "Detraction Displayed," a work written with a moral purpose, intended, as she says, to expose "that most common of all vices, in every rank or class of society, from the peer to the peasant, from the master to the valet, from the mistress to the maid, from the most learned to the most ignorant, from the man of genius to the meanest capacity." Her "Illustrations of Lying," has been widely circulated in this country. She was the author of "Lays of the Dead," and other poems, which have been admired for their purity of style and pathos. During the last quarter of a century Mrs. Opie was a consistent member of the Society of Friends, and she lived in comparative seclusion, highly esteemed and beloved by all who were acquainted with her.

Temperance in Sweden.—The recent speech of the King of Sweden, on opening the Sessions of the Storthing or Estates at Stockholm, rises above the common-places generally uttered on the like occasions. The question of Temperance has received, so to say, a royal consecration. In speaking of the scanty harvest, the King denounces the waste of grain "to a great extent in the fabrication of a liquor, (Alcohol,) the abuse of which threatens to undermine the most noble faculties of our population." Further, he states that "from all parts of the kingdom petitions have been presented to me soliciting that a limit may be put to the present extravagant fabrications of strong drink, and to the immoderate abuse which is the consequence of the facility of obtaining it. A proposition embracing this important subject will be presented to the Diet, and I am convinced that it will, with eagerness, meet my paternal wishes."

Liberal Bequests.—Mrs. Hannah Bigelow, of East Hartford, (widow of the late Wm. Bigelow,) who died Dec. 16, made the following liberal bequests:—

Theological Institute, South Windsor, to found two scholarships, to be called "Bigelow Scholarships," $2,000; American Home Missionary Society, $2,000; American Education Society, $1,000; Retreat for the Insane, for the support of patients from East Hartford, when there are any who need it, $1,000; Connecticut Branch of the American Tract Society, the income to be applied to the support of colporteurs, $1,000; Connecticut Colonization Society, $1,000; Congregational Society of East Hartford, the income to be applied to increase the Sunday School Library, $500. And the residue of her estate, of whatever nature, after paying a few small legacies to relatives and friends, to the Board of Commissioners for Foreign Missions.

The Pope's Nuncio in Cincinnati.—The Pope's Nuncio, Mr. Bedini, officiated in Cincinnati on Sunday, Dec. 25th. *In the evening*, a company of Germans, who consider Bedini as having betrayed the cause of liberty in Rome in 1848, collected around the house of the Archbishop, where he was stopping. The police came upon them, and after a desperate struggle, some sixty were arrested. Fourteen persons were wounded in the melee, of whom one died the next morning. The Germans are charged with an intention to kill the Nuncio, but they say they intended simply to burn him in effigy.

Death of a Missionary's Wife.—*The Rochester Democrat* notices the death of Mrs. Nesbitt, wife of the Rev. Mr. Nesbitt, of the Burmah Mission. Mr. N. graduated at the Theological Seminary in Rochester in July, 1852. He is now on his return to this country, having suffered not only from ill health since his departure, but from a mental malady which, it is hoped, will be speedily overcome when he finds himself again in the midst of early friends.

A National Convention of the Disciple Churches will be held at Cleveland, Ohio, January 11 and 12, to consider and decide upon the most efficient plan to aid in removing the evils of American Slavery, and to free the Church from all responsibility for them while they exist.

General Intelligence.

Abstract of Proceedings in Congress.

THIRD-DAY, DEC. 27.

In the SENATE, Mr. Seward introduced a bill providing for the construction of a railroad through the territories of the United States from the Mississippi River to California, which was referred to the Committee on Post-Offices. Mr. Slidell presented his own credentials as Senator from Louisiana; also, a bill for the establishment of a navy-yard near the City of New Orleans. A message was then received from the House, announcing the proceedings in that body in relation to the death of the Hon. Brookins Campbell of Tennessee, when Mr. Jones delivered a eulogy upon the deceased, and concluded by offering the customary resolutions, which were adopted, and the Senate adjourned.

In the HOUSE OF REPRESENTATIVES, Mr. Smith of Tennessee announced the death of the Hon. Brookins Campbell, and offered the usual resolutions of respect and condolence, when Mr. Caruthers followed in an eloquent eulogy on the deceased, and then the House adjourned.

FOURTH-DAY, DEC. 28.

There was no business transacted in Congress. Both Houses met at noon in the Hall of Representatives, to attend the funeral of Hon. Brookins Campbell, late a Member of the House from Tennessee, who died on Sunday morning, Dec. 25.

FIFTH-DAY, DEC. 29.

In the SENATE, after petitions on various subjects had been introduced and appropriately referred, Mr. Petit offered a resolution, which was adopted, inquiring into the expediency of locating a new armory at Hamilton, Indiana. Mr. Sumner presented a petition from the American Peace Society, urging the establishment of arbitration as a means of settlement of international difficulties. Mr. Dawson presented the petition of Cyrus McCormick for a renewal of his patent for reaping machines. Mr. Atchison introduced a bill granting lands to Missouri, Illinois, Indiana and Ohio, for a railroad and branches through those States. Mr. James introduced a joint resolution granting a sword to the nearest male relative of Major Samuel Riggold.

The HOUSE OF REPRESENTATIVES was not in session, having adjourned over until Sabbath-day.

SIXTH-DAY, DEC. 30.

In the SENATE, nothing was done except to hear petitions, which were numerous, and adjourn over to Third-day.

The House was not in session.

SABBATH-DAY, DEC. 31.

The SENATE was not in session.

In the HOUSE OF REPRESENTATIVES, Mr. Houston, from the Committee on Ways and Means, reported bills for the support of the army and navy, and for the transportation of the mails in ocean steamers for the ensuing fiscal year. The Speaker laid before the House the Report of the Coast Survey. Mr. Hendricks, of Indiana, presented the proceedings and memorial of a large meeting held at Indianapolis relative to the obstruction of travel and commerce by citizens of Erie, which caused an animated debate, and the memorial was referred to the Committee on Military Affairs. Mr. McDonald offered a resolution calling on the Secretary of the Navy to communicate all the facts concerning the construction, expense, repairs, and value of Government steamers. Mr. Walsh, of New York, objected to the passage of the resolution, and it was laid over. Mr. Bennett, of New York, introduced a bill granting lands to the States to aid in the construction of railroads and for the support of Common Schools, after which the House adjourned till Third-day.

European News.

The steamship Africa, with European dates to Dec. 17th, arrived at New York Dec. 30th.

The advices per Africa are very favorable for Breadstuffs, which have advanced and were in active demand.

The private letters by the Africa indicate that a general war in Europe is looked upon as much more imminent than before, and that the commercial world has concluded that even if it comes, trade will be flourishing.

From England, we have the announcement that Lord Palmerston has resigned, owing to his opposition to the Reform Bill, which is to be presented at the next session of Parliament.

From the seat of war in the East, we have a great many rumors. The substance of the news will be found in the following paragraph:—

The news from the seat of war in Asia,—for from the Danube there is nothing,—is favorable to the Turks. While the intelligence of the defeat of Osman Pasha's flotilla at Sinope, as reported by the previous steamer, is confirmed in its essential points, it is shown to have been grossly exaggerated, and its true nature concealed by the Russian bulletins. The superiority of the Russians was very great, and the valor of the Turks desperate. Indeed, the affair now wears the appearance of a Russian rather than a Turkish defeat, for two of the Muscovite ships were destroyed in the contest. The carnage among the Turks was exceedingly great, five thousand of them having been killed in this single fight, as appears by the most authentic reports. Certainly, the fighting was desperate, and whatever the bravery of the Russians, considering their overwhelming superiority, they could not have fought with the same enthusiasm as their opponents. On land, it is reported that the Russians have gained signal advantages in the neighborhood of Akholzik; but it is not pretended that they have reconquered that important fortress, and we may, therefore, well regard their pretented victory as mainly apocryphal. On the other land, we see no reason to disbelieve the statement that the Circassians and Turks are acting together, and that they have captured Redut Kaleh, the principal Russian fortress on the Black Sea.

A Geneva paper mentions, that on the 4th Dec., between 10 and 11 o'clock at night, a shock of earthquake, sufficiently violent to crack the walls of several houses, occurred in the Val d'Illiez. The shock was repeated toward morning, the undulations of the earth being prolonged for some seconds, and were accompanied by a dull, heavy noise. A similar phenomenon was observed at Sion, in the Valais, on the 3d.

The Battle on the Black Sea.

In our notice, last week, of the naval engagement between the Russians and Turks, there was some indefiniteness and exaggeration. The following paragraph from the N. Y. *Tribune* gives the principal facts:—

The battle at Sinope was comparatively insignificant, though, as far as our imperfect intelligence can clear up the facts, it was gallantly contested on both sides. It was fought, not between the numerous and powerful Turkish fleet of the Black Sea, and a corresponding number of Russian ships, but between a Turkish squadron of three frigates and two little steamers, with some small transport, and a force of six sail of the line, twelve frigates, and some smaller vessels, commanded by Vice-Admiral Nachimoff, the oldest Russian Commander on that Sea. The Turkish Admiral Osman Pasha was proceeding up the coast, conveying men and stores to Batun for the Turkish army in Asia, when he was met by the enemy's fleet of Sinope, a place on the southern shore, just in that part where the Sea is narrowest, with the Russian naval station of Sevastapol nearly opposite on the northern shore, the distance between the two places being about 170 miles. It seems that the main action took place in the harbor, where Osman Pasha endeavored to find refuge from the superior force of Nachimoff. So desperate was the fighting, that the Russians, according to their own account, carried away only one prize, the flag-ship of the squadron, and she sunk before they reached Sevastopol. All the other vessels were destroyed, we are told, except one, which made good its escape. At the same time the Russian fleet was so damaged in the fight that some of its craft had serious difficulty in making port.

Great Fire in New York.

At 1 o'clock on Tuesday morning, Dec. 27th, a fire broke out in the building No. 244 Front-st., New York. The wind was high, and the flames spread rapidly, consuming or greatly injuring six buildings on Front-street and four on Water-st.

While the fire was raging in this locality, the sparks were so thick in the vicinity as to assume the appearance of raining fire. The streets and docks along the East River were literally alive with burning coals. The pier at the foot of Dover-st. was at one time covered to the depth of some inches with cinders, and the rigging and masts of the numerous vessels lying in the stream were completely enveloped in flying sparks. The seamen and others strenuously exerted themselves to prevent the canvas from igniting, but in most instances the high wind rendered their efforts useless.

About 1½ o'clock the rigging of the stupendous new ship Great Republic took fire. Owing to the immense hight of her masts, it was impossible for the engines to play upon the flames, and the consequence was, that the falling spars soon set her deck in a blaze. At 3 o'clock her foremast fell, knocking her mainyard out of the slings, and shortly after the mainmast came down across the deck. Her mizzenmast followed, carrying with it her spankermast. The vessel was now a perfect wreck, being one mass of flame abaft the mainmast. It is said that it was impossible to tow her into the stream, owing to the lowness of the tide, and for the same reason it is said that although she was scuttled, the destruction of the greater part of the hull could not be prevented, even with her keel touching the bottom.

From the Great Republic the fire communicated to the ship Joseph Walker, lying in the same slip, and in a short time her upper works were enveloped in flames.

The clipper-ship White Squall, lying next to the Great Republic, caught fire in the rigging, and was soon in a blaze from stem to stern. She was towed into the stream by one of the Fulton Ferry boats, and drifted up the river opposite the Navy Yard, where she burned to the water's edge.

In addition to the above, several other vessels—mostly schooners and sloops—had their spars and rigging burned. The majority of them, however, escaped total destruction by slipping their cables and drawing out into the stream.

The Great Republic was the largest merchantman in the world. She was 325 feet long, 53 wide, and 37 feet deep, and measured 4,550 tuns. She was built in Boston, by Captain McKay, at a cost of $300,000, and was launched in October last. She had come to New York to take cargo for Liverpool, and was fully loaded when the disaster took place. The vessel was insured for $175,000, and the freight for $100,000.

The ship Joseph Walker, Capt. Joseph Hoxie, was valued at $90,000, besides which she had on board a valuable cargo.

The Ship White Squall was nearly new, and cost $100,000

THE OYSTER TRADE IN MARYLAND.—According to the Baltimore *American*, the product of the oyster trade of that city is equal to or greater than the product of all the wheat and corn raised in the State of Maryland. The whole shores of the Chesapeake Bay and its tributaries are adapted to the growth of the oyster, and as but one year is required for their full growth, an immense profit accrues to those engaged in the business—a profit which is estimated at some three hundred to six hundred per cent. There are 250 vessels engaged in the business, which average about 900 bushels to the cargo, and require nine or ten days to the trip. These vessels, making in the aggregate 6,000 trips during the eight months in which they are engaged, give a total of 4,800,000 bushels per year sold in the Baltimore market. The oysters bring an average price of 50 cents per bushel, which gives a grand total of $2,400,000 per year paid for oysters by the dealers in that city. Some of the houses send by the Baltimore and Ohio and Baltimore and Susquehanna Railroads, to say nothing of the other modes of transportation, from eight to twelve tuns of "canned" oysters per day. The shells are carried, for manure, to all parts of Virginia and North Carolina. In the "shocking" of oysters, the shells will increase about one-fourth, which would give a total of about 6,000,000 bushels of shells, which sell for two cents per bushel, making a return of $120,000 per year for the shells alone.

UNIFORM RAILROAD TIME.—Professor Alexander Hall, of Lloydsville, Ohio, has exhibited in New York a new invention, which bids fair to be one of the most important of this telegraphic age; for it is to give a perfect uniform clock time at every station upon any line, or all the railroad lines in the United States. For example; a small brass clock, of a new and very simple construction, provided with a common horse-shoe magnet of about a pound weight, as a part of the works, with a pendulum, is moved by a magnetic battery, and by connection of a wire running from the moving power through all the clocks on the line, that one pendulum regulates the whole; and all will run with perfect uniformity as long as the battery gives forth its power. So that a regulator clock at New York, with a line of wire to Buffalo, would move the second, minute and hour hand upon clock-faces at every station exactly as they move at New York; and as that would be *the* time with which all Conductors' watches *must* conform, there would be no chance of collision in consequence of variation of time. Several of the most terrible accidents recorded within the last year have been owing to this cause. That upon the Camden and Amboy Road, where several lives and limbs were lost, was owing to the difference of five minutes between conductors' watches. That on the Providence and Worcester Road, to a variation of only one minute; and that one minute cost several lives and made many cripples for life, and mulcted the company in $150,000 damages. [Tribune.

AGRICULTURAL PREMIUMS.—The Wisconsin State Agricultural Society makes offer of the following premiums: 1. For the most approved Agricultural work on farm husbandry generally, not less than 50 pages in length, of practical value, and adapted to popular use, a premium of $50 will be awarded. 2. For the most approved essay on any branch of Agriculture, of practical value, and adapted to popular use, a premium of $50 will be awarded. In this last case the subject to be of the writer's own choosing, either upon stock raising, wool growing, dairy, horticulture, management of farms, manures, wheat, field crops, or any other subject he may select. In this last case, should more than one essay he presented which, in the opinion of the Committee, is worthy of a premium, the premium offered will be divided. The essays to be without signature, and to be sent on or before the 1st of February next, in a sealed envelop, directed to the Corresponding Secretary of the Society.

REMITTING MONEY BY MAIL.—An important decision has recently been made in the U. S. District Court, Richmond, Va., Chief Justice Taney presiding. In a case on trial before that Court, the question arose whether money remitted by mail from a debtor to a creditor, such money being lost before it reached its destination, was a release of the debtor from obligations of the debt. The Chief Justice decided that the plaintiff having requested his debtor to remit the money, without specifying or directing how it was to be sent, and the defendant having complied with the request by remitting through the mail, as was the custom with others to do, the debtor would not be held liable to make good the loss. The decision is in conflict with other cases involving the same principle, the Chief Justice holding that the former decisions were not correct.

RAILROAD ACCIDENTS.—The train on the New York Central Railroad, which left Buffalo at 5 o'clock on Thursday afternoon, Dec. 29, was thrown off the track near Bergen, Genesee Co., either by the breaking of an axle or some other cause. One car filled with passengers was thrown completely off the track and turned upside down. The tender and two other cars were thrown off the track, and more or less shattered. Mr. H. McCoy, of Lockport, had his collar bone broken, and a severe wound in his head. Mrs. McCoy, several severe flesh wounds on her body and head. Sylvanus Payne, of Le Roy, had his head badly bruised and hip injured. Mrs. Payne, his wife, had five ribs broken, and is otherwise bruised. Mr. and Mrs. P. were married on Thursday, and, in company with Mr. and Mrs. McCoy, married about a week before, were going East on a wedding tour, which has been thus suddenly and sadly interrupted.

RAILROAD TROUBLES.—Railroad troubles at Erie, Pa., continue. The *Cleveland Plain dealer* says:—Two or three days ago a little child was frozen in its hands and feet while being carried round the 'break' at Erie. A passenger by the train last night informs us that an infant was also frozen in its hands and feet, under similar circumstances, yesterday. The distance which has to be traveled by omnibuses is six miles. There is no Station at Harbor Creek, where the passengers are obliged to debark from the cars. They are not only exposed to the cold air while shifting their baggage, but the whole ride to Erie is the chilliest and bleakest imaginable, being exposed to a constant cold wind from the Lake. It is a wonder that all the children and half the adults are not frozen to death!

GREAT STORM.—The Snow Storm in the Eastern States last week was one of the most severe ever known. For two or three days railroading was almost suspended. A train from Boston, with three locomotives, was 31 hours going to Springfield. On Friday morning a train of three locomotives left Providence depot on the Stonington Railroad, and got back at 6½ in the evening, having accomplished five miles. The snow was level with the top of the cars for the distance of a quarter of a mile in several places. Sad havoc was also made among the shipping.

A CHANCE FOR PHILOSOPHERS.—Samuel W. Adkinson, of Tennessee, offers various premiums of twenty-five dollars for solutions of the following problems:

I. To establish one principle in modern philosophy that assumes nothing as correct.

II. For a good reason why the bottom course of shingles should be only two double, and the rest three.

III. Why the front wheels of a wagon should be so low as to cause the front bolster to be lowest.

IV. Why the outer edge of the rim of a wagon-wheel should be thinner than the inner.

V. Why the inside of a horse-shoe should be concave, and have narrow heels.

SUMMARY.

Trouble continues at Erie, Pa., in relation to the change of guage on the Railroad. On Tuesday, Dec. 27, some officers of the Company went to Harbor Creek to superintend the repairs of the track injured by the mob the day before. On their arrival, some six or seven hundred armed men confronted them. Mr. Coflin, a conductor on the Buffalo and State Line Road, being recognized, was attacked; he succeeded in wounding one of the rioters in the head. The Railroad men then retreating to the cars, were intercepted, some badly maltreated, and one nearly killed. The mob then attacked the cars, swearing if they caught Mr. Dennis they would hang him to the first telegraph pole. Some of them forced the cars, and seized Mr. Dennis, but the train being started they jumped off.

By the arrival of the steamship Texas at New Orleans, dates from California to Dec. 7, have been received—one week later than the advices by the Northern Light. The mail steamship Winfield Scott, which left San Francisco on the 1st December for Panama, went ashore on the following day on the coast of Santa Barbara, and is a total loss. Her passengers and treasure were all saved, and arrived back in San Francisco on the 6th, and were immediately dispatched on board the steamer California for Panama. The ship Eclipse, of New York, was totally lost on the 20th Oct. 60 miles south of San Blas. Governor Stevens arrived at Oregon on the 29th November.

The emigration into Iowa the present season is astonishing and unprecedented. For miles and miles, day after day, the prairies of Illinois are lined with cattle and wagons, pushing on toward this prosperous State. At a point beyond Peoria, during a single month, 1,743 wagons had passed, and all for Iowa. Allowing five persons to a wagon, which is a fair average, would give 8,715 souls to the population. This being but the emigration of the month, and upon one route only out of many, it would not be an unreasonable assertion to say that 50,000 men, women and children, will have gone into that State by the first of December, reckoning from the 1st of December.

The Washington Star says that Hon. R. M. McLane, Minister to China, John Kettlewell, Naval Officer of the port of Baltimore, and other gentlemen of respectability, living in the city of Baltimore, have notified Mr. Martin, of the *State Capitol Gazette*, Annapolis, that unless he gives up the author of certain libelous communications which have recently been published in his journal, a suit for libel will be instituted. The author of the alledged libelous articles, the *Star* intimates, is a person who holds a responsible position under the present administration.

In 1853, there arrived at the port of New York from foreign ports 4,107 vessels, of which there were one frigate and one sloop of war, 213 steamships, 966 ships, 886 barks, 1,419 brigs, 613 schooners, seven galliots and one sloop. There were 2,591 American, 945 British, 47 French, and 194 German arrivals. The arrivals in 1852 were 3,822; in 1851, 3,888; in 1850, 3,487. The increase of 1853 over 1852 was 275; a decrease of 10,910 passengers, and an increase of 3,359 passengers from California.

Twenty-one thousand eight hundred and ninety-seven deaths occurred in this City during the year 1853. Of these, 11,785 were males and 10,112 females. Of the children, we record 6,871 under one year of age, 2,976 from one to two, 2,302 from one to five, and 828 from five to ten—showing 12,977 deaths under ten years, besides 757 still-born for the last half year—making more than sixty per cent. of the whole mortality of children under ten.

The Wayne *Democrat* says that several water-spouts have recently made their appearance upon Lake Ontario. One of them, which was about thirty feet in diameter, was precipitated against the bluffs at Sodus Point, causing so great a commotion that large logs and lumber were torn from their moorings and swept far out into the lake. A portion of the pier of the lighthouse was also swept away, and considerable damage done to the building.

Ransel Lamb, the young man, foreman in the engraving house of Rawdon, Wright, Hatch & Edson, at Cincinnati, who was lately arrested on the charge of printing notes on the State Stock Bank, having plead guilty, has been sentenced to the Penitentiary for three years. James Jones, (a young man of excellent education and an accomplished pressman, who filled up the hills,) and James Kelly, Milton Parker, Wm. McGrea, and Lewis Dollman, all concerned in the same transaction, were sentenced to the Penitentiary for 10 years each.

Capt. Solomon Marsh, of Litchfield, has on his premises an apple tree which measures 14 feet around the trunk, and yielded the past season 20 bushels of good fruit. Previous to 1835 it yielded about *one hundred bushels* per year! The tree was brought from Hartford by the first settlers of Litchfield, and has borne delicious fruit *one hundred and thirty years!* So says the Litchfield *Republican.*

A bill to ascertain the will of the people of Tennessee in regard to the restraint of the sale of spirituous liquors, is now under discussion in the Senate of that State. The bill makes provision for submitting the question of "prohibition" or "no prohibition" to the people, in January, 1854, and seems to be intended simply to ascertain the will of the people on the subject, as no act of legislation is made to depend upon the result.

The Chicago and Rock Island Railroad has been completed to Geneseo, within 22 miles of Rock Island and the Mississippi River. The Directors are making extraordinary exertions to have it completed to Rock Island by the 10th of February. Then there will be a perfect railroad communication, under the control of one company, from the Mississippi to Chicago.

The whole number of persons arrested in New York City within the last twelve months, is nearly *four* thousand, 1,343 of whom, on having examinations and trials, were discharged. 223 men and 29 women have been sentenced to imprisonment in the State Prison, the aggregate time of sentence being 938 years and one month.

Messages were received in New York the other day, via the Morse New York, Albany and Buffalo Telegraph, *direct* from Chicago; and we learn that arrangements have been perfected by which messages will be hereafter sent between the two cities in a single circuit.

In the United States Circuit Court at Philadelphia, in the case of Harriet Beecher Stowe against F. W. Thomas, the German publisher in Philadelphia, who was charged with an infringement of the plaintiff's copy-right of "Uncle Tom's Cabin," by publishing a German translation of that work, Judge Grier decided that such translation was not an infringement of the plaintiff's copy-right.

There are now in operation in the United States 347 light houses; 27 are in the course of construction, and 44 more authorized, but not yet commenced. There are 44 light vessels in operation, and 5 in the course of construction. The estimate for this service, for the fiscal year ending June 30, 1855, is $905,161 43.

A dispatch dated Geneva, Thursday, Dec. 29, 1853, says: As the new propeller Watkins, of this place, was preparing to start on her regular trip up the Lake this morning, one of her flues burst, severely scalding Edmond Davis and Thomas Fish, firemen, and it is thought they cannot recover. The accident is attributed to a defect in the flue.

The Madison (Wis.) *Journal* notices the fact that there are *two* George B. Smiths in that place, and suggests that there will arise some difficulty as to which of the two is our Attorney-General elect.

A hog which was killed in Bristol, R. I., on Tuesday last, weighed 475 pounds. On the 18th of May last he weighed 72 pounds, making an average gain during the interval of two pounds per day.

Counterfeit $10s on the Rochester Bank are in circulation. The bill is new, letter A, and is well calculated to deceive. The engraving, on close inspection, however, appears rough and imperfect.

Counterfeit bills of the denomination of $5, on the Hollister Bank, located at Buffalo, have recently been put into circulation in this City and its vicinity. These counterfeits are well executed and on good paper.

Benj. Fitch, No. 42 Dey-st., New York, has recently sent $100 as a New Year's present to the Young Men's Association of Buffalo, and $100 to be distributed among the poor of that city.

Benjamin F. Bruce, of Madison County, N. Y., has been designated as Canal Auditor in the place of Mr. Newell. Mr. Bruce was the unsuccessful candidate for Senator in Madison District.

A New York paper says, that at the last monthly meeting of the Methodist Episcopal Board of Missions, the Rev. Mr. Bangs gave notice of a legacy of $3,000, left by a preacher recently deceased.

The Peck-slip & Williamsburgh Ferry Company have had restored to them, through the agency of the Rev. Father Malone, two sums of money—one of $50 and the other $1 25—which had been stolen from them.

It is now definitely settled that the Crystal Palace is to be a Permanent Institution, devoted to the Exhibition of industrial and artistic productions of all nations.

J. C. L. Hill picked 513 full bolls of cotton from one stalk grown among others on prairie land.

There is a bill before the Georgia Legislature proposing to abolish public executions.

It is proposed to found a new Unitarian College in Illinois or Iowa.

MARRIED.

In Almond, N. Y., Dec. 18th, by Eld. N. V. Hull, Mr. JOSIAH MCHENRY to Miss MINERVA GREEN, all of Almond.

LETTERS.

Daniel Bennett, Datus E. Lewis, John Maxson, T. E. Babcock, C. A. Burdick, E. R. Clarke, Julia Grinnell, H. S. Gurney, J. H. Potter, J. Barrett, Wm. F. Randolph, H. P. Burdick, C. A. Bacon, G. Greenman, C. Maxson, N. V. Hull, J. R. Champlin, L. Crandall, John Whitford, George S. Crandall, John Parmalee, E. P. Larkin, B. F. Clarke.

RECEIPTS.

FOR THE SABBATH RECORDER:

Avery Lanphear, Nile	$2 00 to vol.	10	No. 52
Calvin Wheeler "	2 00	10	52
Asa C. Burdick, Independence	2 00	10	52
Paul Clarke, Oxford	2 00	11	10
Mary West, State Bridge	2 00	10	52
Oscar T. Porter, Durhamville	1 00	10	52
M. M. Crandall, Ceres	2 00	10	52
Schuyler Greenman, Berlin	2 00	9	52
John R. Champlin, Westerly, R. I.	2 00	11	26
Daniel Bennett, Janesville, Wis.	2 00	11	26
Benj. Saxton, Berlin, Wis.	2 00	11	26
C. A. Burdick, Springboro, O.	1 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

John C. Smith, for Church at Plainfield, N. J.	$12 00
E. R. Clarke, Nile	5 00
George S. Crandall, Ceres	3 50
John Parmalee, State Bridge	2 00
Wm. F. Randolph, Green Brier Run, Va.	1 00
Jeremiah Barrett, Cowlesville	25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Wm. Green	$1 00	Welcome A. Clarke	$1 00
N. R. Truman	1 00		

WILLIAM M. ROGERS, Treasurer.

Receipts for the Missionary Society.

The following is a list of the contributors to the Palestine Mission, per Wm. M. Jones, from June 1st to Oct. 31st. This will be the only published report of these items, as the several amounts have been published as they have been received.

Elizabeth Dunham, Plainfield, N. J.	$2 50
D. Babcock, Westerly, R. I.	5 00

Truxton:

Phineas C Burdick	$3 00	Archer M Knapp	$1 00
Joel Phillips	1 00	Luther Cardner	1 00
F E Ross	25	Andrew Hall	50
Albert Muncy	50	Benj C Maxson	2 00
Arza Muncy	1 00	James Muncy	5 00
Catharine Irish	2 00	Prudence A Muncy	50

Lincklaen:

Wm G Crandall	1 00	Maxson Stillman	1 00
David R M Davis	1 00	Benj H Burdick	50

Scott:

S T W Potter	5 00	D A Babcock	1 00
Elias Burdick	2 00	A L Whiting	10 00
Nancy Whiting	5 00	Mrs E L Knight	2 00
Philander P Knight	3 00	James Hubbard	5 00
Clarke S Potter	2 00	L P Babcock	5 00
Dolphin D Burdick	2 00	Ezra Babcock	3 00
Paul Clarke	5 00	Henry Burdick	2 00
Henry L Burdick	5 00	Wid Clarissa Babcock	25
Phebe I Babcock	25	Justus H. Kenyon	2 00
Thomas Dye	5 00	Hiram Babcock	1 00
Mrs Tacy Babcock	50	Clarke J Barber	25
J R Babcock	5 00	Daniel Babcock	2 00
Mrs Emily Babcock	1 00	Mrs Amy Hubbard	1 00
Miss Amy Hubbard	1 00	John Barber 2d	2 00
A D C Barber	2 00	Byron L Barber	1 00
Andrew S Barber	6	D F Randolph	2 00
G W Maxson	5 00	G W Green	2 00
G S Green	5 00	Mrs Amelia M Green	5 00
Job B Clarke	3 00	Jesse Burdick	3 00
Corydon L Clarke	1 00	Abel G Lewis	5 00
Martha B Lewis	2 00	E H P Potter	3 00
Mrs Roxana E Potter	2 00	Miss Joanna Barber	1 00
E G Potter	5 00	Abigail Potter	5 00
Fanny Maxson	10	Emily L Maxson	10
Esther O Maxson	25	Bro Hascall	25
Wm & Susan Barber	50	J A Crossley	12
Amelia F Crossley	5	Silas M Barber	1 00
Mrs Mary P Clarke	5 00	Joseph T Burdick	2 00
Henry Maxson	50	Benj S Burdick	2 00
Norman Palmer	1 00	Huldah Palmer	1 00
Cynthia Keep	1 00	Dea H C Hubbard	3 00
Lydia Babcock	2 00	Ewing L Babcock	1 00
Edwin Babcock	1 00		

[To be continued.

New York Market—January 3, 1854.

Ashes—Pots $5 50; Pearls 5 75.

Flour and Meal—Flour has advanced 12 to 18c. per bbl., selling at 7 75 for Canadian, 7 68 a 7 75 for common to straight State. Rye Flour 5 25 a 5 31. Corn Meal 3 62 a 3 75 for Jersey.

Grain—Wheat, 1 78 for Dutchess County red, 1 81 for red Pennsylvania. Rye in demand at 1 15. Oats 46 a 47c. for Jersey, 49 a 53c. for State. Corn 79 a 80c. for western mixed, 73 a 76c. for new southern white and yellow.

Provisions—Pork, 11 00 for old prime, 13 25 for old mess. Beef, 5 00 a 5 75 for country prime, 8 50 a 11 00 for country mess. Lard 9¾ a 10c. Dressed Hogs 6¼c. Butter 9 a 12½c. for Ohio, 15 a 19c. for State dairies. Cheese 8½ a 10½c.

Lumber—14 00 a 15 00.

Potatoes—2 25 a 2 75 per bbl. for Carters and Mercers.

Seeds—Clover 10½ a 11c. for new, 10c. for old. Flaxseed 1 45 a 1 50. Timothy 12 00 a 20 00 for mowed and reaped.

Wool—40 a 45c for native, 60 a 62c. for American Saxony Fleece.

Board Meetings.

☞ QUARTERLY MEETINGS of the Executive Boards of the Seventh-day Baptist Missionary and Publishing Societies and the American Sabbath Tract Society, will be held at Plainfield, N. J., on Fifth-day, Jan. 5, 1854, commencing at 10 o'clock A. M., and continuing through the afternoon and evening.

Western Association—Executive Committee.

THE Executive Committee of the Western Association will hold its next session at Independence, Alegany Co., N. Y., on the second Wednesday in January, 1854. E. R. CLARKE, Secretary.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8 A. M., 12 M., and 4 P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3½ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Maunch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

Hudson River Railroad.

FALL ARRANGEMENT.—Trains leave Chambers-st. daily for Albany and Troy—New York to and from Albany and Troy. On and after Monday, Dec. 5, 1853, the Trains will run as follows:—

Express Train 7 A. M., through in four hours, connecting with Northern and Western Trains.

Mail Train 9 A. M. Through Way Trains 12 M. and 3 P. M.

Express Train 5 P. M. Accommodation Train at 6 P. M.

For Tarrytown at 10½ P. M.

For Poughkeepsie: Way Passenger Trains at 7.10 A. M., and 4 P. M., from Chambers-st.; and Way, Freight and Passenger Train at 10 A. M., from Chambers-st.

For Peekskill at 5½ P. M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

Passengers taken at Chambers, Canal, Christopher, 13th, and 31st-sts.

SUNDAY MAIL TRAIN at 3.40 P. M. from Canal-st. for Albany, stopping at all Way Stations.

EDMUND FRENCH, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 7 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M, for Delaware and all intermediate stations.

Way at 4 P. M. for Delaware and all intermediate stations.

Night Express at 5 P.M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 5 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

DeRuyter Institute.

Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.

Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.

J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Terms.

Tuition, which must be settled strictly in advance is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50
Extras.	
Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
* Use of Instrument,	2 00

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $1 00.

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, $2 50.

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

N. B.—Parents are cautioned against supplying children with too much pocket money. The Principal will act as fiscal guardian for such as desire it.

JAMES R. IRISH, President.
JASON B. WELLS, Secretary.

Miscellaneous.

Good Temper.

BY CHARLES SWAIN.

There's not a cheaper thing on earth,
Nor yet one half so dear;
'Tis worth more than distinguished birth,
Or thousands gained a year.
It lends the day a new delight;
'Tis virtue's firmest shield;
And adds more beauty to the night
Than all the stars may yield.

It maketh poverty content;
To sorrow whispers peace;
It is a gift from Heaven sent,
For mortals to increase.
It meets you with a smile at morn;
It lulls you to repose;
A flower for peer and peasant born,
An everlasting rose.

A charm to [illegible] grief away,
To free [illegible] from care;
Turns tea[illegible]es, makes dullness gay—
Spreads [illegible] everywhere;
And yet 't[illegible] as summer-dew,
That ge[illegible]y's breast;
A talisman [illegible] as true
As ever [illegible]essed.

As smiles [illegible]ow through the cloud,
When th[illegible] storm begins—
As music [illegible] tempest loud,
That sti[illegible]et way wins—
As springs [illegible] across the tide,
Where [illegible]flicting foam—
So comes [illegible]raph to our side,
This ang[illegible] our home.

What may this wondrous spirit be,
With po[illegible] unheard before—
This charm [illegible] bright divinity?
Good nature—nothing more!
Good Temper—[illegible] the choicest gift
That woman homeward brings,
And can the poorest peasant lift
To bliss unknown to kings.

The Pacific Railroad.

The following is the Bill for the construction of a Railroad to the Pacific, introduced in the Senate of the United States, by Mr. Seward, Dec. 2[illegible]th:—

A BILL to Provide for the Construction of a Military and Postal Railroad through the Territories of the United States lying between the Atlantic States and the State of California:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled—That a good and substantial first class double track railroad may and shall be constructed throughout the Territories of the United States north of the fortieth parallel of North latitude, from some point in the western boundary of some of the Atlantic States west of the Mississippi to some point in the eastern border of the State of California. The location and route of such railroad shall, within one year from the date of the contract hereinafter mentioned, be fixed and determined by the company who shall, in manner hereinafter mentioned, contract with the United States for the construction of the same. The public land necessary for the bed of such road, of a width to be determined by the Secretary of War, is hereby ceded and granted to the said company for the period that they shall exist and continue to work and operate such road in conformity to this act. The said railroad shall be commenced within eighteen months from the date of such contract, and shall be completed within five years thereafter, and one-fifth part thereof, having relation to the estimated cost of the entire construction and equipment thereof, shall be completed within each of the said five years. The road may be constructed by any company or association who, having been duly incorporated by the Legislature of any one of the United States with powers for that purpose, shall obtain the contract with the United States hereinafter mentioned. The Secretary of War shall immediately after the passage of this act issue and publish in each of the cities of the United States for the term of —— weeks, a notice inviting sealed proposals for the construction of the said railroad according to the conditions and provisions of this act, and at the expiration of that time the proposals shall be opened, and the said Secretary shall then award and make a contract of that date for the construction of the said railroad to and with the company who shall have proposed to contract the same upon the terms most favorable to the United States according to the provision of this act, and shall comply with the said provision in regard to the execution of the contract. The said contract shall bind the United States to pay the said company the sum so bid by the said company, being the lowest sum bid by any company complying with the provision herein contained, in the manner and at the times hereafter mentioned, in money or in five per cent. stock of the United States, redeemable after twenty years at the pleasure of the United States. The company who shall so contract shall, when executing the contract, deposit with the Treasurer of the United States, in money or in State stocks, or in stocks of the United States, at par value, five millions of dollars as security for the performance of the contracts. They shall receive to their own use the interest on such moneys and stocks, provided that the United States will pay no more interest thereon than the rate of interest which the said stocks bear, and which shall actually be received in case of State stocks. Whenever the company shall fail to carry on the construction and equipment of said road as is hereinbefore provided, they shall forfeit to the use of the United States one hundred thousand dollars of the moneys and stocks so deposited for every month such default shall continue. When the work shall have been completed within the period before mentioned, to the satisfaction of the Secretary of War, then the moneys or stocks so deposited, or the portion thereof remaining after such forfeitures, shall be repaid and delivered to said company. The company constructing the said railroad shall within the said period of five years fully and adequately equip the same and put it into operation. They shall enjoy to their own use, for fifty years, the profits and emoluments of the said road, but they shall nevertheless at all times transport the mails, the troops, and the military and naval stores and munitions of war of the United States at reasonable rates, to be determined by the Department requiring such transportation, and Congress shall have the right at any time to reduce the tolls and fares to be charged for passengers and freight, if they shall think necessary, so, however, as to allow always a profit of ten per cent. upon the actual investment of the company, and the United States may also, by an act of Congress, resume the said road and all the franchises hereby granted, on paying to the said company the moneys which they shall have actually expended in making and equipping said road, exclusive of the moneys and stocks received from the United States, with ten per cent. interest per annum thereon. The company contracting for the construction of the said railroad shall expend thereon actually and in good faith one million of dollars of its own moneys before it shall be entitled to receive any money from the United States. The whole amount of the probable cost of the said road shall be ascertained and certified by the chief of the Topographical Bureau of the United States, and when such sum of one million of dollars shall have been so expended by the company to the satisfaction of the Secretary of War, then the Treasurer of the United States shall, on the order of the Secretary of the Treasury, pay to said company such sum as in relation to the whole sum to be paid by the United States shall bear the same proportion as one million of dollars to be expended by the company shall bear to the whole amount of the estimated cost of the said railroad, exclusively of the moneys to be paid by the United States.

SEC. 2. And be it further enacted, that the Secretary of War shall set apart and lay out into village and city lots sufficient plots of ground, at the several places which shall be fixed upon by the Engineers of said company or by himself, for depots and stations, and any such lands shall thereafter be sold as other public lands are sold, but only on due notice and for the highest terms that can be obtained. The price of the public lands, within the distance of six miles on each side of the said road, and not included within said village and city plots, is hereby fixed at two dollars and fifty cents per acre, and the price of public lands lying more than six miles and not less than twelve miles distant from the track of the said road on either side thereof is hereby fixed at one dollar and eighty-seven cents per acre.

Life of the Westpoint Cadet.

He sleeps in the barracks, in a room with one other; at five in the morning in summer, and at half past five in the winter, the reveille awakens him; he immediately arises, doubles up his blankets and mattrass, and places them on the head of his iron bedstead; he studies until seven o'clock; at that hour the drum beats for breakfast, and the cadets fall into rank and proceed to the mess hall. Twenty minutes is the usual time spent at breakfast. Guard-mounting takes place at half past seven, and twenty-four are placed on guard every day. At eight o'clock the bugle sounds and the recitations commence. At one o'clock the bugle again sounds, the professors dismiss their respective stations, the cadets form ranks opposite the barracks, and march to dinner. Between eleven and one, a part of the cadets are occupied in riding, and others in fencing, daily. After dinner they have until two o'clock for recreation. At four the bugle sounds and they go either to battalion or light artillery drill. This exercise lasts an hour and a half. After that they devote the time to recreation until parade, which takes place at sunset. After parade, they form into rank in front of the barracks, and the names of the delinquents are read by an officer of the cadets. Supper comes next, and after supper recreation until eight o'clock, when the bugle sounds to call to quarters, and every cadet must be found in his room within a few minutes at study, and must remain there thus employed until half past nine. At half past nine the bugle again sounds; this is called tattoo; and at the drum taps, every cadet must be in bed, having his light extinguished, and must remain there until morning. If during the night, the cadet is found to be absent from his room more than thirty minutes, and does not give a satisfactory account of himself, charges are preferred against him and he is court-martialed.

The use of intoxicating drink and of tobacco is strictly repudiated; so are playing at chess, wearing whiskers, and a great many other things. The punishment to which cadets are liable are privation of recreation, &c., extra hours of duty, reprimands, arrests, or confinement to his room or tent; confinement in a light prison, confinement in a dark prison, dismission with the privilege of resigning, and public dismission.

Through the months of July and August the cadets are encamped, and during the encampment the instruction is exclusively military. The only furlough allowed to cadets, is two months when they are in the third class.

The pay of the cadet is twenty-four dollars per month, and his board costs him ten of this. From the balance he is required to dress and defray his other expenses, and he is prohibited from contracting debts without.

As the reward for his labor and deprivation, the cadet acquires an excellent education—in mathematics better, probably, than he can get at any other institution in the country. The training here, of both body and mind, is very thorough and complete.

The Circassian Cavalry.

The noble Circassians who have been fighting against Russia, independently of Turkey, and who have long set at defiance the whole power of the Autocrat, have, within a short time, been taken into the Turkish army. A description of this remarkable cavalry may, therefore, be interesting at this time, as they are, probably, to play a conspicuous part in the present war between Russia and Turkey. It is by a Prussian officer, who seems familiar with them and their mode of warfare. He says, they wear a pointed steel helmet, with a long horsetail pendant from it. A net of steelwork hangs down from the lower part of the helmet, protects the front and nape of the neck, and is looped together under the chin, underneath a short vest, cut in the Polish fashion. He is clad in a species of a coat of mail, consisting of small bright rings of steel intervened. His arms, from the wrist to the elbow, and his legs, from the front of the shin bone to the knee, are guarded by thin plates of steel. He also wears close pantaloons and laced boots, two long Turkish pistols, as well as a poignard, are stuck into his girdle. He has a leather strap, with a noose like a Mexican lasso, hanging at his side, with he throws with great dexterity, over the head of his enemy. A Turkish sabre and a long Turkish musket are slung behind his back, and two cartridge holders across his breast. The skill with which the Circassians use their weapons is really beyond belief. He states that he has seen them repeatedly fire at a card lying on the ground, at full speed without missing. They will pick up a piece of money from the ground while executing a charge, by bending themselves round below the horse's belly, and after seizing the piece, suddenly throw themselves into the saddle. They form the choicest body of cavalry in the Turkish service, and when charging, they attack their opponents with a sabre in each hand, managing their reins with their mouth, they will spring out of their saddles, take aim and fire from behind their horses then jump into their saddles again, whirl round and reload their guns as they retreat at full speed. They are perfect madmen in the attack, and few troops could withstand the utter recklessness of danger they evince.

[Detroit Tribune.

Paper from Cane and Pine Wood.

We have just examined, (says the Baltimore *Sun,*) several samples of paper made of reeds or cane, of a species which grows in great abundance in our Southern States; and also a sample made by the same process from white pine shavings. In such an age of invention as this, incredulity is not to be tolerated; therefore, we submit with the best possible grace, even to the white pine. The reed paper is quite a promising article, approaching in quality, under the second experiment, to that on which the daily Sun is now printed, both in color and texture. Another sample, composed of rags and reeds, one-third of the former and two-thirds of the latter, is quite a fine article, and its value is estimated by the makers to equal that from rags worth 12½ cents per pound. The paper from pine shavings is designed for wrapping or envelop paper; it was first bleached and then colored for that purpose, and is valued at 12½ cents per pound also.

Paper has been made within a few years past from several substances, and with various success. A small quantity made from straw was recently worked in the regular edition of a daily paper in a neighboring city, and as the result of an original experiment was considered quite encouraging. The effort now brought to our attention is highly creditable, and has the promise of entire success. The gentlemen entitled to the credit of it are B. A. Lavender, Esq., and Mr. Henry Lowe, an analytical chemist of this city. They have been experimenting for some months upon the material employed, making finished samples of paper from time to time, which we have occasionally seen, and the improvement is considerable. They are sanguine, that with proper apparatus, paper can be manufactured of reeds or wood, as the main staple, by their process, worth 12½ cents to 16 cents, and at a cost not exceeding 6¼ cents per pound.

The subject is of manifest importance and worthy the attention of capitalists, in view of the fast and increasing demand for paper, the scarcity of the material of which paper is at present made, and the boundless supply of the cane in our southern country.

From the Boston Transcript.

Titles in the Turkish Empire.

The frequent use of the words "Sultan," "Porte," &c., &c., in the newspapers publishing accounts of affairs in Turkey at the present time, are erroneously understood by many persons.

"The Sublime Porte," is the official title of the Government of the Ottoman Empire, and not the title of any officer of the government, as many suppose it to be.

The Ottoman Emperor is called Sultan, or Grand Sultan, or Grand Seignior, according to the fancy of the person speaking or writing. They all mean the same thing.

Pacha is the governor of a province, and according to the importance of his province, he is distinguished by one or two or three tails. Every Pacha has his own army in his own province, distinct from the grand army of the Empire. A Pacha with three tails has the power to punish with death any agent whom he employs, or any individual who seems to threaten the general safety.

Bey is a sub-governor under the Pacha.

The Divan is the Council of State, and consists of the principal ministers.

The Reis Effendi is high chancellor of the Empire, and stands at the head of all the body of attorneys—which body is thought to contain the best informed men of the nation.

Cadi is a sort of judge or justice of the peace. To order the bastinado on common people, to impose a fine on a rich Greek or European, to condemn a thief to be hanged, is about all the duty of an ordinary Cadi.

The Royal Family of Russia.

Peter I., the founder, as he may be called, of the present imperial family, was the murderer of the two daughters and sons of his brother Ivan, and the murderer, it is asserted, according to more than one of the annalists of his reign, by his own hand, of Alexis. He was himself murdered by Menzikoff, (a name that has again risen up in history,) the favorite of his wife Catherine, who when united to Peter was already the wife of a living husband, and their children were afterwards declared incapable of reigning, because born in sin. Anne, the eldest daughter of Ivan, put 14,000 Russians to death, and banished twice as many. A revolution displaced the younger Ivan, to put on the throne Elizabeth, daughter of Peter I., and her reign was remarkable for her drunkenness and debauchery. Peter III., her successor, was notoriously the offspring of crime, and was dethroned and strangled by his wife, Catherine II., the same infamous woman who had assassinated the dethroned Emperor Ivan, and whose own son Paul—the father of the present Emperor Nicholas—was strangled by his courtiers.

Chaplains to Congress.

The Chaplains elected this year, are both Methodist clergymen. The Rev. Mr. Slicer, who was elected by the Senate, is said to be a politician, as well as a minister, as much at home on the stump as in the pulpit. Rev. Mr. Milburn, who is elected Chaplain of the House, is a man of different stamp, and was elected on other grounds. He is only about thirty years of age, of decided ability, eloquent in his calling, and of most amiable, excellent, and social character. For some years he has suffered from disease in his eyes, which renders him nearly blind. Some five or six years ago he was chosen Chaplain of the House, and gave universal satisfaction. The circumstances of his election at that time, as we have heard them narrated, were curious and creditable. He was traveling on one of the Western rivers in a steamboat, being upon one of his preaching circuits. He was but about twenty-two years of age, and seemed even younger. A great number of members of Congress were on board, on their way to Washington, and had drawn a good deal of attention to themselves by card-playing, drinking, and profanity. As Sunday came round, Mr. Milburn was asked to preach, which he did. In the course of his sermon, he addressed himself directly to the members of Congress, and rebuked them in the severest terms, for the reproach their conduct was calculated to bring upon the country, in the eyes of the public at large, and enforced upon them the duty of remembering the responsibilities which rested upon them. He retired to his room, believing that he had offended them, fearful that he had overstepped the bounds of propriety, but conscious that he had discharged his duty. Soon afterwards a committee, appointed by the members, called upon him, thanked him for his reproofs, solicited his acceptance of a purse of money they had made up, and asked permission to present his name as a candidate for Chaplain of the House of Representatives. His assent was given, and he was elected.

SOUTHERN TIMBER GOING NORTH.—The great increase in ship building has caused the employment of a large fleet of vessels in bringing oak and pine timber and plank from the southern to the northern States. In Virginia, Georgia, North Carolina and Florida, considerable tracts of timber land has been purchased by northern ship builders, who have erected saw-mills and prepare much of the timber they require near the spot where it is cut from the forest, and then charter vessels to convey it to the ship-yards of the north. Great numbers of men from Maine are at the present time engaged in getting out this timber and plank, in all the Southern States named above, and a few are also in South Carolina. The Gardiner *Transcript* says parties for this work are leaving Bath every few days, and several weeks since, a party of 100 men started from Richmond, on the Kennebec, where they had rendezvoused for the same destination. Last week, a party of thirty picked men left Gardiner for Florida, and another party is about starting for Virginia, both for the purpose of cutting ship timber for the builders on the Kennebec.

A TEXAS SNAKE STORY.—One night my wife and myself were awakened by a noise from the shelf which contained our store of crockery, followed by a crash, showing that a great portion of our cups and plates had been thrown to the floor. Springing up to discover the author of this 'attack upon China,' I found a large snake in a somewhat unpleasant fix. He had crawled upon the shelf, attracted by a number of eggs, which were scattered about. One of them he had swallowed, and in order to get at the next, he had put his head and a portion of his body through the handle of a jug which happened to stand between him and the coveted delicacies. The handle was large enough to let his body, in its natural state, slip cleverly through, but not sufficiently large to let it pass through when puffed out by the egg. In this position he had swallowed the second egg. His snakeship thus found himself unable to advance or retreat, and in floundering about to escape from this novel stock, had caused the accident which had aroused us.

SINGULAR PHENOMENON.—The Belfast *Journal* says that in a portion of the Penobscot River, a short distance above Prospect Ferry, where the river widens to the breadth of about a mile, a great commotion was discovered in the water several months since, so that the surface was much disturbed, and stones and earth seemed to be thrown up from the bottom. This upboiling still continues at intervals, and experiments show that at least an acre of the river-bed has sunk from a depth of seven to a depth of fourteen fathoms. A sulphuric gas is emitted from the water during its periods of commotion, and it is said that two distinct shocks of an earthquake have occurred since the commencement of the phenomena. These disturbances are undoubtedly of volcanic origin, though the phenomenon is very remarkable for this region.

EFFECTS OF WRONG SPELLING.—Not long since, a gentleman, then a chorister of a certain choir in Vermont, wrote to a publisher in Boston for a copy of that popular singing-book, 'The Ancient Lyre.' In his communication, he used the following language:—

'Please send me the Ancient Liar, well bound.'

The publisher, in answer to his request, replied:—

'My Dear Sir—I do not doubt but the devil has been, and still is, in Boston; but it will be difficult to comply with your request, for the reason that Boston influence is so strongly in his favor, it will be impossible to bind him.'

TO CLEANSE THE HAIR.—What is far better for cleansing the hair than the spiritous extracts so frequently recommended, is the yolk of an egg; it acts in the same way as soap in removing dandruff, but having little or no alkaline qualities, does not, like soap, change the color of the hair, nor does it render it harsh as spirits do; but, on the contrary, makes it soft and silk-like. It is used thus: Beat up the yolk of an egg—perfectly free from white—with an equal quantity of soft water or rose water, apply it to the hair with a soft brush—a shaving brush is best—until a good lather is produced; then clean it well off, either with soft water, rose, elder, or orange flower water. If a new laid egg, the better.

There are at the Daguerrian Gallery of Mr. Root, corner of Broadway and Franklin-st., N. Y., a number of very interesting views of the most renowned places of the earth. They are large and well executed Daguerreotypes of the City of Jerusalem from Mount Olivet, of Bethlehem of Judea, the Convent at Bethlehem, Nazareth, Mount Zion, and Mount Calvary. These views are the first actual sun-pictures from the real scenery ever brought to this country. A Sterescope of the Holy City has been made, and by it one can see every prominent feature as vividly as if he really stood upon Olivet. The pictures were sent to this City, with others, for the World's Exhibition, by the American Consul at Jerusalem.

Col. John L. Goldschmidt died at Watertown, N. Y., on Thursday last, aged 64 years. His life was an extraordinary one, full of strange scenes, comprising almost every degree of adventure, hardship and peril. Originally, he was designed and educated for the ministry, but entered the army with a lieutenant of cavalry's commission. He was subsequently through the whole Peninsular war; first in the disastrous campaign of the brave but ill-fated Sir John More, and afterward participating in the more brilliant career of the Duke of Wellington, then Sir Arthur Wellesley, with whom he eventually became intimately acquainted, and was honored by him with the position of Aid in several engagements.

VARIETY.

Dr. Spring says that neatness and taste are peculiarly ornamental to female character. In a female, particularly, they well deserve the name of virtues; for, without them, whatever may be her excellence, she has none that will be honored or acknowledged. A woman may be industrious and economical; she may possess a well-cultivated and richly-furnished mind, but, destitute of neatness and taste, depresses rather than elevates the character of her sex—and poisons instead of purifying the fountain of domestic and public happiness.

The only people that hope are the poor. The rich live in fear. Reduce a man to one pair of breeches, and his view of futurity will be as buoyant as a cork. Make him a millionaire and he will worry from year end to year end. Every gale of wind not only sinks his vessel but his spirits; and the same conflagration that only breaks the nap of the shirtless loafer, fills the mind of the rich man with fear and trembling for the stock he owns in some insurance company.

At the breaking of ground for the commencement of the Lynchburg and Tennessee Railroad at Lynchburg, a clergyman present commenced slowly and solemnly to read a manuscript prayer. At the conclusion, an old negro man, who had been resting with one foot on his spade and his arms on the handle, looking intently in the chaplain's face, straightening himself up, remarked audibly, "Well, I reckon dat's de fust time de Lord has ever been written to on de subject of railroads!"

The bark N. H. Wolf, which arrived from Alexandretta, Syria, on Monday, has thirty-seven boxes consigned to the cabinets of several of the colleges in the United States, and to private cabinets, containing specimens of the arts of the ancient Ninevites, which have been brought to light by the labors of Layard and Rawlinson, under the direction of the British Museum, after having lain buried in those ancient ruins for twenty-five or thirty centuries.

The New York *Knickerbocker* says:—The following telegraphic dispatch was recently sent to the Rev. P. R., Saint Peter's Church, Montreal, in answer to the urgent request, addressed to a well-known glass-stainer in this city, that certain cathedral windows should at once be forwarded:—"Saint Peter left New York this day; the Virgin and Joseph go on Saturday; and the other Saints will leave early next week."

I have often occasion to observe (said Cecil) that a warm blundering man does more for the world than a frigid wise man. A man who gets into the habit of inquiring about properties and expediencies and occasions, spends his life without doing anything to the purpose. The state of the world is such, and so much depends on action, that every thing seems to say to every man, "Do something"—"Do it"—"Do it."

He alone is truly great who is so by virtue of intrinsic qualities. The adroit employment of artifice and falsehood may for a time deceive; but that fine intuition which tests character and worth with infalliable sagacity, will reverse the decision of mere opinion, and estimate the man as he is.

If a well bred woman is surprised in careless costume, she does not try to dodge behind the door to conceal deficiencies, nor does she turn red or stammer confused excuses. She remains calm and self-possessed, and makes up in dignity what she may want in decoration.

The editor of the Smithland (Ky.) *Postboy* makes the following confession: "We have had numerous fights in town during the week; some very interesting, and some not so much so. We attended one or two ourself, and have got a certificate of our attendance in the shape of a black patch over the left eye. See what a man's curiosity brings him to."

The Philadelphia *Register*, in urging a speedy construction of such railroads as are important to the interests of that city, says, the fact is not to be disguised, that the vortex of New York capital, enterprise, and character, is dragging into it the trade of every section of the Union.

Milton, when blind, married a shrew. The Duke of Buckingham called her a "rose." "I am no judge of colors," replied Milton, "but I dare say you are right, for I feel the thorn daily."

Expensive dress is the recourse of persons of weak nerves and weak minds, to secure that deference which they have not resolution enough to be indifferent to, or not talent sufficient to earn.

An exchange says that the Hon. Henry A. Wise has recently married. To any dear bachelor friend still "halting between two opinions," we say, "Go and do *like-Wise.*"

There are thirty-four shows and exhibitions now open in this city, including theaters, menageries, circuses, panoramas, galleries of art, and nondescript.

A child three years of age, daughter of Mr. George Wilson, living near Columbia, died a few days since in consequence of eating friction matches.

The Genesee Valley Free Press gives an account of the beating to death of a little girl, only six years old, daughter of John Ferris, by her stepmother, who was drunk.

According to the report of the Treasurer of Philadelphia, there is, in that County, one grog-shop to every forty-four taxable inhabitants.

Hector Jennings, of Sandusky, Ohio, has been notified by his attorney in London, that he is undisputed heir to one-half the Jennings estate in England—about $60,000,000.

Petitions for a prohibitory liquor law are now before the Legislature of Georgia, but with only a slight prospect of success at present.

The Melbourne *Argus* says: In this, the richest colony in the world, the males outnumber the females to the enormous extent of about 57,000!

Twelve thousand barrels of apples have been sent forward from Canandaigua, this season, by railroad to Eastern markets.

A bill for the establishment of a system of Common Schools is now under consideration, for the first time, in the Texas Legislature.

Apples in Texas sell at prices ranging from four to six shillings per dozen. They come mostly from Arkansas.

The Nova Scotians are about to hold a Provincial Industrial Exhibition.

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THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells,* orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

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THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 2[illegible] pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition, 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

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Published Weekly.

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The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

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The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

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E. J. Maxson

The Sabbath Recorder.

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The Sabbath Recorder.

(Copied by request from a paper published at Lewistown, Fulton County, Ill.)

FIVE HUNDRED DOLLARS REWARD.

To Rev. J. McCandlish, Pastor of the Presbyterian Church at Lewistown:

Considering ourselves as having been repeatedly rebuked in public as Sabbath-breakers, in your discourses, particularly in that of yesterday, (Oct. 2, 1853,) in the school-house in our vicinity, we think it time that you forbear, or that we repent. You must be aware that, from some motive, we endeavor to sanctify the seventh or last day of the week, according to the manner enjoined in the Fourth Commandment, and practiced by Jesus Christ and his apostles. In so doing, we are aware that we shut ourselves out from many lucrative callings and honorable situations, which otherwise we might be as eligible to as others of similar abilities; but we do it, we think, from the fear of God, and with regard to the retributions of eternity. But now, if you, or any other person, will make the way plain for us, so that we can, without conscientious scruples, devote to labor the seventh day, and also enable us to esteem the first day as "the holy of the Lord," we hope immediately to reform. The difficulties in the way, may be gathered from the following queries:

1st. You told us, that the ten commandments were delivered to more than two millions of hearers, by God's own voice, from the summit of Sinai—and now, we think, if one word is to be altered, it should be done in the same public manner. Will you show that "first day" has been substituted for "seventh day" in such a public manner?

2d. You showed that the ten commandments were engraved on tables of stone by the finger of God. Will you show that "seventh day" was not so engraved, but was only written with ink, that it might be blotted out in the fullness of time, like the Jewish ritual? or will you show how God can be "without variableness or shadow of turning," (James 1: 17,) if he alter one word publicly proclaimed to millions, and twice engraved with his own finger on tables of stone?

3d. If the seventh day observance was designed by God to be succeeded by the first day, we ask, 1st. Why was not the Fourth Commandment excluded from the decalogue, like circumcision, and other observances, never intended for the Gentiles under the gospel? 2d. Why are we informed, in the only place where the prophets intimate a change of *times* and *laws*, that the change should be by a power adverse to the Saints of the Most High, and that it should not be perpetual? (Daniel 7: 25.) 3d. If the Fourth Commandment was to be altered by divine authority, why did Jesus Christ say, It is easier for heaven and earth to pass, than one tittle of the law to fail? (Luke 16: 17.) Why are we constantly directed in the New Testament, to "follow Christ," who, as his adversaries had to admit, kept the Sabbath—the same seventh-day Sabbath that the Jews did, and never, so far as we are informed, observed the first day at all as a season of rest or a Sabbath. 5th. If a commandment of the Decalogue might, under pretence of piety to God, be altered with impunity, why did our Lord prepare such a severe scourge for the perpetrators of such a deed, as is to be found in the 15th of Matthew and the 17th of Mark, where notice is taken of an infringement on the Fifth Commandment, with as plausible a reason, perhaps, as man could devise for infringing upon any? "Honor thy father and thy mother," said God. But hypocrisy said, Though your parents need your support, you may take the property you properly owe for their sustenance, and cast it into the treasury of the Lord, your great Father in heaven, and then say to your parents, It is corban, and let them beg or die, but you are free. 6th. Why did our Lord say, that on love to God, and love to man, *hang all the law*, (Mat. 22: 40,) if the seventh day of the Fourth Commandment was not affixed thereto? 7th. Why did he say, (Mark 2: 27) The Sabbath (which he knew the Fourth Commandment declared to be the seventh day) *was made for man*, thus teaching that it was made for mankind in general, if He intended it to be superseded by another, the "first day," in a few years? And why did He own himself to be Lord of the Sabbath, thus making it the true Lord's day, and Christian Sabbath, if it was not then so, and so to remain? 8th. We are informed, (1 John 3: 4,) that "whosoever committeth sin transgresseth also the law, for sin is the transgression of the law;" and if Mat. 7: 23 is correctly rendered, it may read thus, "And then will I profess unto them, I never knew you; depart from me, ye that work trangression of the law;" and Matt. 13: 41 thus, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do transgress the law." Is this true? And if so, why has Christ thus spoken, but to show that the law would be transgressed both by teachers and people, in his kingdom, at their awful peril, and his supreme displeasure?

4th. If the Apostles knew that the first day was *the* Sabbath, or *a* Sabbath after the resurrection of Jesus Christ, why did Paul say, "The prophets were read to the Jews every Sabbath day?" (Acts 13: 27.) And why did James say, (Acts 15: 21,) "Moses of old time hath in every city, them that preach him, being read in the synagogues every Sabbath day?" And why did Luke, the writer of the Acts say, (Acts 18: 4,) "And he reasoned in the synagogue *every Sabbath*, and persuaded the Jews and the Greeks?" Did the unbelieving Jews keep first day for Sabbath, keeping, as they did, every Sabbath day; or did these Apostles testify falsely; or do they who now say that first day became the Sabbath at the resurrection of Christ?

5th. If the weekly return of the time of Christ's resurrection is to be kept holy, where is the precept for it, or where an example in holy record, and what was the hour and the moment? for it occupied not a day, like the example of Sabbath rest, for, at the rising of the sun, the event had already transpired.

6th. If the weekly Sabbath is intended in Col. 2: 16, "Let no man judge you in respect to the Sabbath days," ought we not to disavow all human authority on the subject, and simply conform to the authority of God, and of Jesus Christ, as it is written, "We ought to obey God rather than man?" (Acts 5: 29.)

7th. As the mystery of iniquity (lawlessness) was at work in Paul's time, (2 Thess. 2: 7,) is it safe to follow the Fathers, as they are called, in any thing at variance with the holy commandment delivered unto us?

8th. When God says, "The seventh day is the Sabbath," will you show us how we can say, The first day is the Sabbath, and neither lie ourselves, nor give God the lie?

9th. When God says, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no work," (Ex. 20: 9,) will you show how we can live without trangression, if we refuse to work on either of the first six days of the week, or refuse to rest on the seventh?

10th. If the Apostles and primitive Christians left the observance of seventh day for that of first day, how happened it that those who contended so hard for circumcising gentile converts should not have one word to say on this subject? And why were they never accused, after Christ's resurrection, of being violators of the Sabbath, by unbelieving and persecuting Jews? Or how could Paul, (Acts 24: 14,) say he believed all things written in the law, if he did not believe that the seventh day was then the Sabbath? Or how say (Acts 25: 8,) "Against the law of the Jews have I offended nothing at all?

11th. When you say that Christ, after his resurrection, repeatedly met with his disciples on the first day of the week, do you mean that he happened at any appointed meeting on that day? If so, where is the proof? Or do you simply mean, that on first day He showed himself first to Peter, second to Mary, third, that he traveled sixty furlongs to Emmaus with two disciples, and, fourth, then returned to Jerusalem, and at evening showed himself to the ten, when they sat with closed doors for fear of the Jews? If this is all, please show how it binds us to keep that day as a day of rest, more than the ninth day after, when he met Thomas with the rest of the Apostles, or more than to keep every day for forty days in succession, as he was thus seen of them. (Acts 1: 3.)

12th. You mention the meeting at Troas on the first of the week, "*day*" being, as you know, confessedly *supplied*, both here and elsewhere where *first day* occurs in our version of the Scriptures, as is shown by the translators placing it in italic. Now, can you prove that this meeting commenced before evening? If not, might it not have been the evening after seventh day worship, and Paul started on his journey on first day morning? As the Lord's Supper was instituted in the evening, it seems not at all improbable that they attended to it in the evening on that account.

13th. You farther mention 1 Cor. 16: 2, "Upon the first day of the week, let every one of them lay by him in store as God hath prospered him," &c. Have you any proof that this service too was not designed for the evening after the seventh day service? as they are said to have reckoned the day to commence at evening, as it is written, "The evening and the morning were the first day." (Gen. 1: 5.) After their hearts had been warmed with the holy exercises of the church on the Sabbath, and the wants of the poor saints had been presented to their minds, they might return home, and at evening, when the Sabbath was passed, sit down, and each look over his gain and loss, and without letting his left hand know what his right hand did, lay by him in store his charity, to be ready when called for. But how does the circumstance prove the day a Sabbath, or a worship day?

14th. You say that John was in the spirit on the Lord's day. (Rev. 1: 10.) Can you prove that that day was not the very seventh-day Sabbath, of which Christ said that he was Lord? for you must mark, that he made the world (Heb. 1: 2, John 1: 3,) and rested on the seventh day, and afterwards made propitiation for our sins by his sufferings; and when it was finished, he bowed his head and gave up the ghost, and rested, according to general tradition, as well as the Scripture, on the seventh day from all his sufferings—his body in the tomb, and his soul in paradise; and at the same time, his affectionate female followers rested the Sabbath day according to the commandment. (Luke 23: 56.)

Are these all your scripture evidences for a change? and must we not be children, carried about with every wind of doctrine, to let them outweigh in our minds the united force of all the Scriptures of truth?

15th. The Sabbath you call also a figure of future blessedness. The Apostle Paul, it seems, taught the same sentiment, (Heb. 4: 9,) saying, "There remaineth therefore (that is, because of this future rest or blessedness) a rest, (*margin*, a keeping of a Sabbath,) to the people of God." Then why should not that Sabbath follow our toil, as we hope that blessedness will follow all the labors of life?—for to have our rest before our labor, might signify that, like the rich man, we have our good things in this life, and our evil things in the future.

16th. What adverse power is that mentioned in Dan. 7: 25? And are we authorized to follow his change in times and laws?

17th. Does spiritual fornication consist in embracing human authority, rather than that of God, or not?

18th. What power is meant by the "mother of harlots," in Rev. 17: 5? And what corrupt powers are the harlots? And should we not beware of being seduced, either by the mother or the daughters?

19th. To close—is it wrong for us to assimilate to those mentioned in Rev. 12; 17, and 14: 12, and 22: 14, "who keep the commandments of God and the faith of Jesus?"

And now we offer, for the first written tract, to be presented to us on or before the first day of January, 1855, which shall so dispose of the foregoing queries as to satisfy us that God, in the holy Scriptures, requires us to follow our labors on the last day of the week, and to rest on the first day of the week, the sum of five hundred dollars; and we implore editors of newspapers every where, who either fear God or love our Lord Jesus Christ, or have any regard for religious truth, or any sympathy for sufferers for conscience sake, to give the foregoing a place in their columns.

Writers may address the subscriber, post-paid, Lewistown, Fulton Co., Illinois.

In behalf of the observers of the Bible Sabbath, in the vicinity of Lewistown, Ill.

WAITSTILL PHILLIPS, Scribe.

OCTOBER 3, 1853.

THE DYING BED.

YOUNG says: "In life and health we think with men, but on a dying bed, with God." How often do we see this illustrated! What a change comes over the views of those who are brought to the verge of eternity! How differently do they admit they would have acted, had they but always viewed things in the light which is cast upon them in the valley and shadow of death! A ministerial friend writes us of one of his parishioners, just deceased: "His protracted illness prepared us all for the change. He died on the ——, with his family and friends around him. He expressed regret, just before his death, that he had not united with the church, and thus made an open profession of religion. I have no doubt he was a good man, although in error as to his duty. His life would have done honor to a Christian, except in one respect—his neglect of a public profession of religion. He assured me no other reason had deterred him, but a deep sense of his utter unworthiness of the privilege, and of his unfitness to perform the duties of a member of the church. This was an error of judgment, to say the least; and his course, in this respect, he regretted the night before he died."

Here is a lesson for us all, viz. not to neglect obedience to the plain commands of Christ, lest we plant thorns in our dying pillow; but especially is there warning and instruction for those who secretly indulge the hope that they are Christians, and yet hesitate and delay to confess Christ before men, by identifying themselves in a public profession of religion with the cause and people of God. It is not a case of worthiness, but of faith and obedience; and he who neglects so plain a duty, may be sure that he will deeply regret it in a dying hour. We have known the individual above referred to for many years, and have often urged this duty upon him, and felt that he needed nothing else to afford the most cheering evidence of his discipleship. We would that all who occupy the position he did, might but for a moment, in imagination, throw themselves forward upon a dying bed, and obtain the views of duty which he then had, and which will then assuredly flash upon them in the near prospect of an exchange of worlds.

DULL CHILDREN.

No fact can be plainer than this: It is impossible to judge correctly of the genius or intellectual ability of the future man by the indications of childhood. Some of the most eminent men of all ages were remarkable only for dullness in their youth. Sir Isaac Newton in his boyhood was inattentive to all study, and ranked very low in school until the age of twelve. When Samuel Wythe, the Dublin schoolmaster, attempted to educate Richard Brinsley Sheridan, he pronounced the boy an "incorrigible dunce." The mother of Sheridan fully concurred in this verdict, and declared him the most stupid of her sons. Goldsmith was dull in his youth, and Shakspeare, Gibbon, Davy, and Dryden, do not appear to have exhibited in their childhood even the common elements of future success.

When Berzelius, the eminent Swedish chemist, left school for the university, the words, "Indifferent in behavior and of doubtful hope," were scored against his name; and after he entered the university, he narrowly escaped being turned back. On one of his first visits to the laboratory, when nineteen years old, he was taunted with the inquiry whether he "understood the difference between a laboratory and a kitchen." Walter Scott had the credit of having "the thickest skull in the school," though Dr. Blair told the teacher that many bright rays of future genius shone through that same "thick skull."

Milton and Swift were justly celebrated for stupidity in childhood. The great Isaac Barrow's father used to say that, if it pleased God to take from him any of his children, he hoped it might be Isaac, as the least promising. Clavius, the great mathematician of his age, was so stupid in his boyhood, that his teachers could make nothing of him till they tried him in geometry. Carraci, the celebrated painter, was so inapt in his youth, that his masters advised him to restrict his ambition to the grinding of colors.

"One of the most popular authoresses of the present day," says an English writer, "could not read when she was seven. Her mother was rather uncomfortable about it, but said, as every body did learn, with opportunity, she supposed her child would do so at last. By eighteen, the apparently slow genius paid the heavy but inevitable debts of her father from the profits of her first work, and before thirty, had published thirty volumes." Dr. Scott, the commentator, could not compose a theme when twelve years old; and even at a later age, Dr. Adam Clark, after incredible effort, failed to commit to memory a poem of a few stanzas only. At nine years of age, one who afterwards became a Chief Justice in this country, was, during a whole winter, unable to commit to memory the little poem found in one of our school books.

When Dr. Watts came to his death-bed, he said, "I bless God I can lie down with comfort at night, unsolicitous whether I wake in this world or another."

"YES, AS A CHILD."

"Not as a child shall we again behold her."

O say not so! how shall I know my darling,
If changed her form, and veil'd with shining hair?
If, since her flight, has grown my little starling,
How shall I know her there?
On memory's page, by viewless fingers painted,
I see the features of my angel-child;
She passed away, ere sin her soul had tainted,—
Passed to the undefiled.

O say not so, for I would clasp her, even
As when below she lay upon my breast;
And dream of her as my fair bud in heaven,
Amid the blossoms blest.
My little one was like a folded lily,
Sweeter than any on the azure wave;
But night came down, a starless night, and chilly;
Alas! we could not save!

Yes, as a child, serene and noble poet,
(O heaven were dark, were children wanting there!)
I hope to clasp my bud as when I wore it;
A dimpled baby fair.
Though years have flown, toward my blue-eyed daughter,
My heart yearns oft'times with a mother's love;
Its never dying tendrils now enfold her,—
Enfold my child above.

E'en as a *babe*, my little blue-eyed daughter,
Nestle and coo upon my heart again;
Wait for thy mother by the river water—
It shall not be in vain!
Wait as a child.—how shall I know my darling,
If changed her form, and veil'd with shining hair?
If, since her flight, has grown my little starling,
How shall I know her there?

SIAMESE VIRTUE.

A correspondent of the Oberlin *Evangelist* communicates the following, which we suppose is a fair sample of the height to which heathenism can elevate its devotees.

The Siamese are all professed merit-makers. They are continually by various acts endeavoring to add to their supposed present stock. The first lesson the Siamese mother teaches her child is, that merit-making is the great business of life, and that it may be made by feeding a priest, a dog, or a crow, or in some similar way. Siamese mothers appear to be very particular to instruct their children in the work of feeding priests. And often have I seen them, before their little ones were able to walk, force them to *wi* and make their little contributions. They tell their children if they do thus they will get much merit and be happy.

The individual who travels in Siam will often see a little shelf fastened up on a tree or post in front of the Siamese houses. If he were to ask the dwellers there, what these shelves are for, the answer would be, "to feed crows upon." And when he asks, why do you feed the crows, the answer comes, "Why, to get merit to be sure." So when an individual has thrown out some fish or rice to the wolfish dogs which throng this land, he feels an inward satisfaction, for he flatters himself that by this act he has added to his stock of merit. Missionary physicians are accustomed to treat the natives who are sick, and who desire their help, without charge. The natives in turn seem almost to envy our situation, for they often say to us that we are getting, merit to ourselves in great measure. And instead of feeling much obligation to us for the services we may have rendered them, they will congratulate us because we have the means of making merit so fast.

The Budhist religion teaches that it is a sin to destroy animal life, and that whoever is the means of saving or prolonging it, has done a meritorious act. A few months ago I caught a serpent of the most poisonous kind near my back door. The natives say that its bite will produce death in thirty minutes. My old teacher urged me to set this serpent at liberty, as I had now a great chance to get merit. The Siamese hold that the only acts which produce merit to any great amount, are those that are not in view of any selfish reason. The man who feeds his elephant because he carries burdens for him, or his buffalo because he ploughs his ground, or his dog because he watches his house, gets no merit, because he does it selfishly. But if he feeds an elephant, or buffalo, or dog, or a crow, from which he can expect no favor in return, then his act becomes meritorious to a great degree. To set at liberty a serpent whose bite is not poisonous, is of little account; but to set at liberty one that is evil and deadly to mankind, this is pure merit.

The rich and powerful make merit by building wats, feeding priests on a large scale, and by making great burnings for the illustrious dead. One of the highest and most wealthy officers of government has lately fenced off a portion of the river, within which any fish may not be caught, but may live and enjoy their lives to their full natural length. This he does to make merit on a large scale. By a thousand means the people of this land are daily trying to add to their present stock of merit. They say that such labors naturally produce happiness, and that while they do not atone for past sins, yet they will modify greatly one's future punishment, and that to those who have not sinned at all, they will procure for them fortunate circumstances in this life, and glory hereafter.

A person perhaps would be excused, if he should draw the conclusion from facts like the above, that the Siamese are a quiet and honest people. But the opposite of this is true. They are as a people extremely regardless of the law of right. It is doubtful whether any of these Eastern nations surpass them in this. The delineation the Apostle Paul gives of heathen character, in his Epistle to the Romans, applies to this people in almost every particular. They are not bold and daring in their wicked deeds, as the Malays are said to be, but are sly and mean. To lie is a most common act among them, and so common that no one blushes when he is detected in a lie.

I was urging my teacher to go with me on a short itinerating tour, when he said, "I cannot go, for I have no one to see to my household stuff while I shall be gone." I replied, "You can put your money and your choice goods in some one of your neighbor's houses while you may be absent." "Ah," said he, "Teacher, you do not yet know the Siamese. If I should do that I should lose all my stuff." "But," said I to him, "have you no neighbor in whom you may confide? You have lived at your ban many years, and cannot you trust any one?" "No. They all will cheat and steal when they have an opportunity and it meets their profit."

Loaded boats often upset in the river and canals, and while the articles with which they were freighted are floating off upon the tide, persons in their boats will rush to them from all sides, not to help the unfortunate sufferer right his boat and regain his property, but each to seize and carry off whatever can be laid hold of.

The Siamese are a good illustration of the fact that a religion that recognizes no ever-living, omnipresent God, and no Saviour, does not reach and purify the heart, and fails to restrain its subjects from the habitual practice of the grossest vices. The religious books of the Siamese contain a long list of good moral maxims. The people praise these truths, but none follow them. They say, "Who does right, and who can do right? All persons are best pleased with the present state of things, and love to follow the heart of the body; and who can oppose this heart and follow justice?" While they hold that good and evil are rewarded by the natural course of events, they do many self-sacrificing acts for the sake, they say, of escaping evil in the next state of existence; yet all these acts are very superficial, and appear only upon the surface; while the full fountains of the heart send forth continually deadly streams from every side.

Tell me not that man has within him a native principle that is capable of itself to purify and redeem him. But tell me of a Saviour who has power on earth to forgive sins, and who establishes in the hearts of his children a new principle of life, and preserves them by his own power through faith unto salvation. Speak to me of such an one, for He is the foundation of all our goodness, and the end of all our hopes. L. B. L.

BANGKOK, April 23, 1853.

THE INFLUENCE OF ONE WOMAN.

The Home Mission Record contains an illustration of the influence of one pious woman, which should stimulate others to use all their influence, leaving it for God to bless and prosper the labors performed. Before a Baptist Church existed in New Hampshire, a pious and excellent lady by the name of Scammon lived in the vicinity of Newtown, in that State. She was conscientiously and scripturally a Baptist, and fearlessly advocated her views as she had opportunity. Deep-seated and embittered prejudices, however, so generally existed against the Baptists in those times, that *for forty years it was not known* that more than one individual was won, by her influence, to embrace the truth. Yet her faith did not fail. She often expressed the belief that her prayers would be heard, and that the sentiments which she advocated would ultimately be embraced by that community.

At length, an old work—"Norcott on Baptism"—was thrown in her way. She read it with intense interest. The subject appeared to her so important, and the arguments so clear and convincing, that she determined to reprint the work at her own expense. She made a journey to Boston for that purpose. On making known to a printer the object of her visit, he informed her that he had one hundred copies of the work on hand. She joyfully purchased the whole, carried them home, and put them in circulation. They were extensively read, and many were led by them to embrace the truth. Among the number was Dr. Samuel Shepherd, whose subsequent labors and success in the ministry were very remarkable.

About the time of Mrs. Scammon's death, an extended revival was experienced in that region, from the fruits of which the *First Baptist Church* in New Hampshire was constituted in Newtown, in 1755. In the course of a few years three other churches were gathered in that vicinity.

In the history of Mrs. Scammon, we have a noble example of Christian fidelity, of consistent and persevering adherence to the truth in the midst of opposing influences, and of the ultimate success and triumph of that truth. And we would say to all our brethren and sisters who are emigrating to our new settlements, 'Go and do likewise.' Be consistent—cultivate deep personal piety—maintain the truth as it is in Christ, and *expect success.* And, as a means of doing good, scatter with liberal hand *good books* wherever light is needed.

LITERARY RELICS.

The house in which Milton resided between the years 1651 and 1659, existed only a few years back, at No. 18 York-street, Westminster, London. Jeremy Bentham, to whom the house lately belonged, put up a tablet on the back wall, (believed to have been the front in the poet's time,) inscribed, "Sacred to Milton, prince of poets." This habitation, wherein part of "Paradise Lost" was undoubtedly composed, was, at the time we allude to, rented to two or three poor families, the ground floor being converted into a chandler's shop. From the parlor windows, the poet could have commanded a view of St. James' Park, more picturesque then than at present. At Chalfont, in Buckinghamshire, is another residence of Milton's, in which he commenced "Paradise Regained." Though the pear-tree, said to be planted by Cromwell, in Sydney College, Cambridge, was cut down in March, 1833, the mulberry-tree, planted by his illustrious Latin secretary, Milton, has been more fortunate, still flourishing in the pleasant garden of Christ's College, where it was planted by the youthful student. Some years ago it suffered considerably from a violent gale of wind, which sadly shattered it; but its aged boughs were carefully propped up, and its trunk protected by a partial covering of lead. With these aids it promised to look green for many years to come. Its fertility appeared to have undergone no change; in the summer it was laden with fruit, of which more than two bushels of the finest flavor were gathered in the season of 1835. The smallest fragments from this tree were religiously cherished by the poet's numerous admirers. In August, 1790, when Milton's coffin was discovered buried under the desk in the chancel of the Church of St. Giles, Cripplegate, some friends of the overseer contrived, at night time, to possess themselves of the hair and some of the teeth of the immortal poet.

In the grounds of Abbington Abbey, Northamptonshire, stands Garrick's mulberry-tree, with this inscription upon copper attached to one of its limbs:—"This tree was planted by David Garrick, Esq., at the request of Ann Thursby, as a growing testimony of their friendship. 1778."

Henry Kirke White's favorite tree, whereon he had cut "H. K. W., 1805," stood on the sands at Whitton, Northumberland, till it was cut down by the woodman's axe; but, in veneration for the poet's memory, the portion bearing his initials was carefully preserved in an elegant gilt frame.

Some years ago, a curious arm-chair, which had belonged to Gay, the poet, was sold at public auction, at Barnstaple, his native place. It contained a drawer under the seat, at the extremity of which was a smaller drawer, connected with a rod in front, by which it was drawn out.

Benjamin Franklin's "fine crab-tree walking-stick, with a gold head, curiously wrought in the form of a cap of liberty," we all know was bequeathed, in a codicil to his will, "to the friend of mankind, General Washington;" adding, "that if it had been a sceptre, he has merited it, and would become it." General Washington has a name beyond the price of sceptres.

Pope's house, at Binfield, has been pulled down, but the poet's parlor still exists, as part of the present mansion, erected on that spot. A patch of the great forest near Binfield has been honorably preserved, under the name of Pope's Wood. His house at Twidenham is gone, the garden is bare, but a celebrated grotto remains, stripped, however, of all that gave it picturesqueness, grace, and beauty.

Cooper's house, at Olney, is still standing, in the same ruinous state so humorously described by the poet; his parlor is occupied as a girl's school. The summer-house in the garden, in which he used to sit conning his verses, also remains, its walls covered with visitor's names. His residence in the neighboring village of Weston has been much altered, but is still beautiful, with a profusion of roses in it.

THE STOLEN HIDES.

William Savery, an eminent preacher among the Quakers, was a tanner by trade, and known by all as "one who walked humbly with his God." One night a quantity of hides was stolen from his tannery, and he had reason to believe that the thief was a quarrelsome, drunken neighbor, whom I shall call John Smith. The next week the following advertisement appeared in the county newspaper:—

"Whoever stole a quantity of hides on the fifth of the present month, is hereby informed that the owner has a sincere wish to be his friend. If poverty tempted him to this false step, the owner will keep the whole transaction secret, and will gladly put him in the way of obtaining money by means more likely to bring him peace of mind."

This singular advertisement attracted considerable attention; but the culprit alone knew who had the kind offer. When he read it, his heart melted within him, and he was filled with sorrow for what he had done. A few nights afterwards, as the tanner's family were about retiring to rest, they heard a timid knock; and when the door was opened, there stood John Smith, with a load of hides on his shoulder. Without looking up, he said, "I have brought these back, Mr. Savery; where shall I put them?" "Wait till I can get a lantern, and I will go to the barn with thee," he replied; "then perhaps thou wilt come in, and tell me how this happened. We will see what can be done for thee."

As soon as they were gone out, his wife prepared some hot coffee, and placed pies and meat on the table. When they returned from the barn, she said, "Neighbor Smith, I thought some hot supper would be good for thee." He turned his back toward her, and did not speak. After leaning against the fireplace in silence a few moments, he said, in a choked voice, "It is the first time I ever stole any thing, and I have felt very bad about it. I am sure I didn't once think that I should ever come to what I am. But I took to drinking, and then to quarreling. Since I began to go down hill, every body gives me a kick. You are the first man that has ever offered me a helping hand. My wife is sickly, and my children are starving. You have sent them many a meal; God bless you; and yet I stole the hides. But I tell you the truth, when I say it is the first time I was ever a thief."

"Let it be the last, my friend," replied William Savery. "The secret still remains between ourselves. Thou art still young, and it is in thy power to make up for lost time. Promise me that thou wilt not drink any intoxicating liquor for a year, and I will employ thee to-morrow, on good wages. The little boy can pick up stones. But eat a bit now, and drink some hot coffee. Perhaps it will keep thee from craving any thing stronger to-night. Doubtless thou wilt find it hard to abstain at first; but keep up a brave heart, for the sake of thy wife and children, and it will soon become easy. When thou hast need of coffee, tell Mary, and she will always give it thee."

The poor fellow tried to eat and drink, but the food seemed to choke him. After vainly trying to compose his feelings, he bowed his head on the table, and wept like a child. After a while he ate and drank, and his host parted with him for the night, with the friendly words, "Try to do well, John, and thou wilt always find a friend in me." He entered into his employ the next day, and remained with him many years, a sober, honest, and faithful man. The secret of the theft was kept between them; but after John's death, William Savery sometimes told the story, to prove that evil might be overcome with good.

Mystery is often mistaken for wisdom, pedantry for knowledge, and prejudice for conviction.

The Sabbath Recorder.

New York, January 12, 1854.

GEO. B. UTTER, THOMAS B. BROWN (T. B. B.,) Editors.
JAMES BAILEY (J. B.,)
T. E. BABCOCK (T. E. B.,)
J. M. ALLEN ( )
J. A. BEGG, } Occasional Editorial Contributors.

THE DUTY OF EVERY CHRISTIAN TO PREACH THE GOSPEL—CONCLUDED.

The remarks we have made on this subject have been suggested by the perusal of President Wayland's discourse upon the Apostolic Ministry—a most valuable production, which we wish could be placed in the hands of all Christians. The views therein developed, are in substantial agreement with those we have always entertained; particularly, those which regard the Great Commission as laying under obligation the whole church. Preaching—proclaiming—heralding, or announcing—the good news of salvation through a risen Saviour, is the duty of every Christian, and that *because* he is a Christian. As President W. justly remarks, "it enters into the elementary idea of discipleship. With this every other subsequent idea must be in harmony. No ecclesiastical system which we can form can either liberate a disciple from this obligation, or take away his privilege of thus laboring for Christ. Whatever offices are created in the church, are created for the purpose of enabling the disciple the better to discharge this duty. They are made for the church, the church is not made for them; and it becomes us ever to be watchful, lest by any error the church of Christ be deprived of this, the mainspring of all its efficiency."

Much has been said, of late years, upon the inefficiency of the present ministration of the gospel to bring about the state of things usually denominated the Millennium. The limited progress which the gospel has thus far made, and its apparent inadequacy to the extermination of evils which exist, notwithstanding the continued discussion of Christianity in the pulpit, are referred to in proof of the position. It is even argued, that the preaching of the gospel was not designed to be the means of salvation to the nations of the earth at large, but only to take out of them a people for the Lord—a small, select band—leaving the vast multitude to perish in some dreadful overthrow, after which the Millennium shall be introduced as a New Dispensation.

To what extent the Millennium will be a new dispensation, we will not pretend to say, not having much light on this point. Moreover, we will not dispute, that the judgments of the Lord will be sent upon the nations previous to that glorious period, and that many sinners will be consumed out of the earth. The judgments of the Lord have been common in every age; they are not reserved particularly for the period immediately preceding the Millennium. But that the gospel, as it was originally given to men by Jesus Christ, and preached in the way he required, is inadequate to the conversion of the world, we are not yet prepared to admit. We believe, that nothing is wanting but a general waking up, on the part of Christians, to fulfill their covenant obligations. Let them all do that which "enters into the elementary idea of discipleship"—let them no longer confine the work of proclaiming Christ to the ministry—let men and women all go about it, hastening to tell sinners of the risen Saviour, and feeling that they have no right to call themselves Christians while they neglect to do so—and then, if the millennial day is not rapidly brought forward, we will admit that the gospel is inadequate to the work. But to say that the gospel can never effect the world's conversion, while its power has not been fairly tested, is, to say the least, a very unfair mode of reasoning. Nay, it throws discredit upon the word of God, for that sets it forth as the chosen instrumentality for this purpose. See John 12: 32. Rom. 1: 16. 1 Cor. 1: 18, &c.

It is in the unwillingness of Christians to discharge this duty, that we find a fearful significance in those words of the Saviour—"Whosoever shall be ashamed of me and of my words in this sinful and adulterous generation, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8; 38. There is no particular tendency in unrenewed men to be ashamed of outward conformity to the Moral Law. They usually glory in it. The Pharisee, who said, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers," &c., gloried in his fancied righteousness; nor did his neighbors hold him in any the less esteem for it, but rather honored him the more. Even among the heathen, those who attain some conformity to the law are had in esteem, even by their profligate neighbors. But to confess that he is inwardly so corrupt that he needs Christ—to confess that, notwithstanding his external righteousness, his heart so revolts from the holiness of the law that he deserves the deepest hell—to confess that it is only by Christ that he stands justified before God, and that it is only by the grace and power of Christ working in him that he delights in the law of the Lord—a confession which, for the truth's sake, he is bound to make—is something which the unrenewed man is ashamed to do. It exposes him to derision.

In preachieg the gospel, however, this confession is continually made. It is implied in the message which the gospel brings. The proclamation of Christ as a Saviour, is the proclamation of man's guilt. And if Christians would but do it daily, and habitually, as a part of their business, they would not only declare the guilt of those to whom they make the proclamation, but would also be all the time confessing their own. And what less than this is implied in confessing Christ before men? Is not this just what is meant, when it is said, "Whosoever shall confess me before men, him will I confess also before my Father who is in heaven?" Also in the words, "If thou shalt confess with thy mouth the Lord Jesus, thou shalt be saved?" It is true, we sometimes hear sinners exhorted to confess Christ, as if the duty might be performed by merely submitting to baptism. But the truth is, confessing Christ is a daily duty, of which submission to baptism is but the beginning. It is a duty which extends through a Christian's life; and we believe, that an earnest waking up on the part of the Church to proclaim Christ crucified to the world, would be making that confession of his name, which stands opposed to being ashamed of him and of his words.

T. B. B.

AGRICULTURE IN PALESTINE.

To the Editors of the Sabbath Recorder:—

The following slip from the office of the "*Presbyterian*," Philadelphia, is from the pen of Dr. Engles, who has given much attention to the subject of Christian effort in Palestine. This, with the accompanying letter from Mrs. Minor, will doubtless be read with interest by all, independent of the bearing they may have upon our own enterprise in that land.

T. B. S.

Cultivation of Palestine.

The small band of enterprising Americans who first conceived the project of practically benefiting the dwellers about Jerusalem, by instructing them in the arts of agriculture, and relieving their more pressing personal wants, have, as our readers are aware, deeply enlisted our sympathies. We have known no modern mission more adventurous, as it was undertaken without pecuniary aid, and with no pledges of assistance from those who could command the means. When first brought under our notice, it was in its incipiency, and while to some it appeared visionary, we thought it exhibited no ordinary faith in the merciful and sufficient promises of a God who overrules all, and brings to pass events of least likelihood. We were well aware that those personally engaged in executing it held certain peculiarities of faith with which we could not sympathize, and yet we could not but honor their piety. They were intent upon accomplishing a benevolent work, and thus far we could not withhold our co-operation. Their object, as candidly acknowledged, was rather preliminary to Christian missions in the usual acceptation of the term. It was to elevate the Jews, resident in Jerusalem, from their present abject and dependent condition, and thus to render them more accessible to religious instruction. How they proposed to effect this design, we will attempt to explain.

It is well known from the Bible history of Judea, that it was once a land pre-eminent in fruitfulness. It was productive in the vine and olive, in corn and wine. All signs of this fertility, for many centuries, disappeared, in accordance with the curse pronounced by the Almighty; Jerusalem was laid on heaps; the walled cities and prosperous villages were razed to the ground, and the fertile fields were desolate and covered with useless weeds. No modern traveler fails to notice the general aspect of desolation which marks this once favored land, and to contrast its present with its past characteristics. Wherever the eye wanders, the evidences of fulfilled prophecy arrest the attention. Strangers to the true faith possess the land, and yet without the desire or ability to make it worth possessing. The Jews who still dwell there, are so far from being the owners of their father-land, that they are the victims of a poverty the most abject, broken in spirit, without enterprise, without ability to restore their land, and perpetually held in check, in body and mind, by those who have entered into the inheritance of their fathers. Their scanty subsistence is derived from their countrymen in other lands; and as paupers dependent on this kind of charity, they dare not listen to the instruction of Christians, without forfeiting their small annual allowance. Under these circumstances, it would seem hopeless to send them religious teachers, unless they are at the same time prepared to relieve them from this state of absolute dependence. Otherwise starvation would be their doom as soon as they openly inquired into the truth of the gospel. They are not prepared to become martyrs. They are profoundly ignorant of the true character of the gospel, and all they know about Christianity is from what they see in the miserable superstitions of the Greek and Latin Churches, which hold out to them no inducements to forsake their present faith. They would rather be poor and despised Jews, than Christians of this type; and who will blame them for this? The question, then, arises, how can they be released from their present state of dependence on the Jewish fund, to enable them to investigate the claims of Christianity? The best answer, in our opinion, which has thus far been suggested to the query, is that which our American agricultural company in Palestine is attempting to give. Improve their temporal condition; give them the means of self-reliance; show them the way of procuring a subsistence for themselves by their own labor, and you not only make them grateful, but place them in circumstances in which they can independently inquire whether Jesus is the Messiah promised to their fathers.

Thus far the experiment, made under the most disadvantageous circumstances, has promised well. The letters we have published from Jerusalem, may be relied on, and in them, as our readers must have seen, no small progress has been made in awakening the latent spirit of enterprise in the Jews, and in conciliating them to the Americans, who have pitied them in their time of need. The small band of American colonists, depending on casual aid, without any influential society at home to send them supplies, have made a beginning on a small scale. They have cultivated the ground, they have tested its amazing fertility, they have found no difficulty in obtaining Jewish and Arab laborers, they have ministered to the bodily wants of many, they have successfully dispensed medicines to the sick, they have awakened the interest and won the hearts of many around them; in short, they have demonstrated the feasibility of their experiment, and all that is now wanting is efficient and systematic effort, on the plan adopted by them, to return to the Holy Land some of the many blessings which we have derived from it. God still loves Jerusalem, the Jews are still his people, although for a season cut off from his favor, and we cannot doubt that he will favor those who will zealously and resolutely endeavor to restore Judea to its pristine glory. In attempting to excite attention to this practical and practicable experiment, we would summarily state, that the first quality of lands in Palestine may be purchased at an extremely low rate; that with proper culture they may be made as fruitful as they ever were; that the Jews are prepared to forego their prejudices, inspired by their false teachers, and to engage in agricultural pursuits, had they the means; that the Arab tribes are even more friendly to the enterprise, and will not only contribute their labor, but will most willingly give their children for instruction; that the present government will oppose no obstacles, but rather further the plan, and no serious difficulty is anticipated from this quarter for the future. These are certainly encouraging facts. They open a prospect for the amelioration of Jews and Arabs, which should not be disregarded. What seems to be needed is some plan of co-operation among Christians in this country, and it might be of different evangelical denominations, for the case is one in which their respective peculiarities need not clash, for furnishing the right kind of laborers and the necessary funds. We do not, in the first instance, propose the sending forth of preachers of the gospel, but pioneer laborers to till the soil and introduce the best methods of agriculture, in the full expectation that their example would prove stimulating to the degraded inhabitants of that once favored land. Presbyterians, Methodists, Episcopalians, and Baptists, might unite in this work, and as they should find opportunity, they might associate schools with their farms, and at a more matured period of their labors, they could form Church organizations with a prospect of success. Both Jews and Arabs, as the experiment has shown, can fully appreciate the advantages to their temporal condition which the plan proposes, although not now prepared to entertain the missionaries of the cross; the latter, however, would in all probability be the consequence and result of the former. Their minds would be conciliated to the friends who had taken such active measures to relieve their social degradation and oppression. Should a society on this general and liberal basis be established, we should augur well of its success. Who will take the initiative? A few active and persevering spirits in these various denominations might give an impulse to the plan, and if it should be first fixed that this was to be primarily an agricultural enterprise, they might act harmoniously and without collision. We suggest that something should be done speedily, for the field is now wide open.

Letter of Mrs. Minor.

Plains of Sharon, Nov. 20th, 1853.

Mr. Thomas B. Stillman—

Dear Brother in Christ:—In compliance with your kind request, to give you some account of our progress, I am happy to state, that notwithstanding our work is continued on a small scale, yet, according to the means employed, our success in this place has been truly encouraging. In the first place, a friendly acquaintance is commenced with the Jews in Jaffa, and a kind influence exerted towards them. They say, that many come to aid the Jews in Jerusalem, but that none hitherto have come to the help of those in Jaffa, and that they now hope that American Christians will do something for them. An aged father among them, one day at our house, spoke to us with great feeling of their poverty, ignorance, and degradation, and exclaimed, "And we have no hope now but in Allah [God] and you Americans." Many have come to us, begging for employment, half covered and hungry; and our hearts are constantly pained that our ability to aid them is so limited. We have, however, done what we could. Besides distributing the garments and cotton goods sent by friends at home, we have divided our own with them. Many have received articles of clothing from the boxes sent by Mrs. S. and your friends; also a few yards each of domestic goods, (suitable for their loose garments,) which were sent by Presbyterian friends of Philadelphia. The sick have received medicine, which in some cases has been a great blessing. To a few cases of the greatest distress, we have given a little money, while they are always welcomed to share our brown loaf. We have had as many as fifteen sleep in our house at a time, most of them visitors. Their first men visit us and express themselves much pleased with our effort, and offer us any number of laborers to learn agriculture when we are ready to receive them, and often inquire if we have heard recently from the United States, and if the friends of Israel there will soon help us to enlarge our work.

We could obtain any desirable quantity of good land near us, by lease or purchase, but we have no means to embrace the frequent favorable offers from our Arab neighbors, who are often in great need of money, and beg us to take their land and settle permanently with them. This year we have only leased a few acres, as all that we have planted through the summer demanded the particular care of garden beds, watered by little channels beside each bed, from the reservoir of the well, twice a week. This irrigation generally continues from the middle of May till near the close of October. As we have no frost in this neighborhood, the fall, winter, and spring season, is the best for cultivation. Our third crop of corn, since June, is now nearly ready for the table, and two crops of beans; but potatoes, beets, tomatoes, and eggplants, have only borne one crop. About the 1st of October we commenced planting our winter seeds in preparation for the rains, and they all look very flourishing now. Beans and peas set full; beets, cabbage, turnips, radishes, lettuce, carrots, cucumbers and squashes all well started; cucumbers and squashes in blossom, and cabbages beginning to head.

The weather is very fine, with occasional showers. Our first heavy rain fell the 31st inst., and the thermometer has ranged thus far this month, from 73 to 66 at noon, in the shade; from 70 to 61 in the morning, and from 72 to 64 at night—somewhat different, I suppose, from what it is with you in New York.

We have had quite an interest excited among our neighbors, this week, by the first exhibition by Bro. J. G. of ploughing with our American plough. It is one of R. L. Allen's, of New York, that we have recently purchased from Mr. Smith, U. S. Consul, Beirot, (as Meshullam retains those we obtained of Mr. Allen before we left home.) It is number 10½, I believe his smallest size, and turns this light soil easily with one mule, and is much praised, and superior, probably, to any thing seen here before since Elisha's time. We are sowing half an acre of horse beans, which are highly esteemed by the Jews and Arabs; also a sample of American buckwheat and oats, and one measure of Jordan wheat, the best in this land. The wheat here is different from ours; it is very hard, and in consistency like Indian corn. It is very difficult to thresh or grind find, and will not make soft flour. The straw must be trodden with cattle until it is broken very fine—one-fourth pulverized, to separate the grain. We should be greatly indebted to our friends if they would send us a bushel of the "beardless spring wheat" for seed before March.

It would give us great pleasure if dear Mrs. S. and yourself could see our little plantation as it is now. About one-third is planted with orange and pomegranate trees half grown; two hundred of the former are now heavily laden with their golden fruit; and the mixed variety of plants of other lands growing between their rows, present an interesting and beautiful scene. The garden is on an elevation, from which the white stone houses of Jaffa, surrounded with the eternal verdure of palms and orange groves, and blue waters of the sea, are in lovely prospect.

The health of the family has been generally very good, with one exception of ague in one of our sisters, about the close of last month. As for myself, constant exercise in the open air of this delicious climate, very early rising, and our humble diet, has cured me of the most inveterate dispepsia, with which I have been afflicted for many years, and I have not enjoyed before such perfect and uninterrupted health and vigor since my early youth. For this inestimable blessing, I render my humble thanks to our Father in Heaven.

We greatly rejoice that the "American Society for Ameliorating the Condition of the Jews" will send an intelligent farmer to this land, with the purpose, I trust, of encouraging agriculture among the Jews; also that a missionary (a working man, I believe,) is on his way, sent by yourself and friends to the help of this long desolate but chosen vineyard of the Lord. The field is wide, the opportunities great, the harvest white, but the laborers are few indeed. May the Lord of the harvest hasten the coming of many warm hearts and strong hands to this needy, and most sacred of all the fields of labor on the missionary chart of a world. O that professed lovers of Israel, lovers of our blessed Lord, at home, realized the importance of this work for Israel, and would send out good men and true—practical, humble, servants of Christ—and would send them well sustained with a free-will offering, worthy of the work, and becoming the service of Him who hath chosen to place His name and His covenant people here.

I am happy to state that the Chief Rabbi of Jaffa is so friendly and liberal that he has rented a room in his house for a school, where Sister Williams is industriously engaged with about fifteen Jewish girls five days each week beside teaching other occasional Christian and Arab scholars. The deep interest she feels in her work, and her long experience and success as a teacher, peculiarly qualify her for this difficult and arduous labor.

If my time permitted, I could give you many singular recitals and incidents of our daily life in this interesting land, but I find that constant care, and the ceaseless calls of rural life and labor, have almost entirely unfitted my pen for its former use. Last month our chief Rabbi, (Mr. Levi,) gave his daughter Rachel, thirteen years of age, in marriage to the son of one of the first Jewish families in Jerusalem; he was eighteen years of age, and had never seen Rachel! Great expense and preparations were necessary to fit out all the family of the Rabbi to return with the escort sent by the father of the bridegroom, to bring the bride to Jerusalem. Mr. Levi came beforehand and advised us of the nuptials, and invited us to accompany the family procession to the wedding in the Holy City, at his own expense. We understood that he regarded this as the greatest mark of his friendship that he could bestow, and returned sincere acknowledgments, and our kindest wishes for the prosperity of his child, pleading our daily care and close engagements as preventing our accompanying him. On his return in about two weeks (it being customary for the bride's parents to remain with her a longer time,) he called again, and related to us with much feeling and pleasure the flattering reception they received, and the happy prospects of his daughter's settlement. I would here state, that he owns and cultivates a flourishing bianah about half an hour distant from ours, and he is, I believe, the first Jew who commenced cultivation in this vicinity.

Since we commenced our work here, we have been obliged, for want of means, to refuse many affecting cases of suffering Jews, begging for employment at the lowest wages, merely sufficient for coarse bread and covering. But last week an interesting young man about nineteen years of age, from Jerusalem, came to us while at work in the garden. He had known us in Artas, having labored there with us a short time. We sat down on the ground and listened to his misery. He plead his abject want, and entreated to remain with us on any terms, and stated that he could obtain no employment, and has no resource, and has a mother and wife to support. His white cotton skirt and blue vest were worn to strings, and he had not a rag beside. His pale face beamed with hope when he added, that we knew how willing he was to work before, and he was sure that we would not send him away. This was true, for we knew him to be unusually active and humble, and of a good character among the Jews in Jerusalem. What could we do? Our little fund was almost exhausted for our daily bread, and friends and aid so distant and uncertain. After prayer and consultation, we determined to divide with him, and take him into our house. We give him 3½ piastres per day, six days in the week, and a clean bed, from which he boards himself, and says he shall contrive to save more than half to send to his wife and mother. He is very grateful, works diligently, and begs that we will never send him away. I mention the case of Solomon (though only one of many,) so that if any friend of Israel should desire his constant employment, they may have the opportunity of aiding him, and we shall be most happy to faithfully apply their charity.

There are many rumors about the war with Russia, and the Turkish soldiers belonging to Jerusalem and Jaffa have been called to Constantinople; but nothing is yet certain. The natives are full of apprehensions, and inquire if we think they must all be killed. It is commonly reported among them, that a Greek Prophet prophesied, when the Turks first took Constantinople, that at the end of 400 years their Government would be destroyed, which, according to their records, runs out this year. We also hear, that the Jews in Jerusalem anticipate a better state of things in the event of Russia taking possession of this land. Meanwhile we pursue our humble work with a quiet trust in Him, knowing assuredly, that no evil can prevail against us without his knowledge and permission.

Ah, me! as I penned this last word, a poor Jew came to the door in the most desperate want. He says he came from Jerusalem—that "the English Consul," to whom he applied for aid, sent him to us. His face is the picture of despair, and he begs for work of any kind for the least return, but it is not in our power to receive him. It is sorrow indeed, to be a witness to the sufferings of Israel in this their own land, and be able to do so little for their relief. We entreat your continued prayers and remembrance.

Yours gratefully, C. S. Minor.

HORATIO G. JONES, D.D.

[This distinguished servant of the Lord has been gathered to his fathers, in the seventy-seventh year of his age. Elder Jones resided at Roxborough, Philadelphia County, Pa., nearly fifty years, and was an active and prominent minister, in his denomination, all that period. At one time, 1801 to 1805, he was settled as pastor of the church at Salem, N. J., and while in that position supplied the Seventh-day Baptist Church at Shiloh, on the Sabbath, for many months, and always entertained a kindly feeling towards our people. From the accounts which have appeared in the Baptist papers, he was universally esteemed and beloved; and as the Christian life of an individual, when it becomes prominent by good actions, and claims the admiration of his fellow pilgrims, does not belong exclusively to any one branch of Zion, we avail ourselves of the opportunity to commend the mission of one who proved himself so acceptable as a minister and a citizen, and cut from the *Christian Chronicle* the following notices, which will exhibit, in some feeble measure, the high estimate in which he was held by his church, his friends, and the community at large. Our readers will recognize, in the third article, the pen of one of our correspondents, with whose effusions they have been familiar for years past.]

Funeral of Rev. Horatio G. Jones, D.D.

The readers of the *Christian Chronicle* have already been apprised of the decease of this valuable Christian minister, which occurred at about one o'clock on the morning of the 12th December, at the good old age of seventy-seven, with the exception of two months.

On the 14th December, hundreds might have been seen, in conveyances of various kinds, wending their way to "the house of mourning," where a scene was presented, which Roxborough has seldom, if ever, before witnessed. Arrived at the house, for scores of years the abode of piety and hospitality, we were ushered into the parlor, where lay the mortal remains of "the preacher once—the witness now." His every feature was perfect; his brow was calm, and he seemed sweetly sleeping after fatigue and labor. He was arrayed in his full preaching dress—the garments he wore on his last visit to his beloved Merion, on the 6th of November, to preach his last sermon, and to surround for the last time on earth the table of the Lord. Tears were shed, but they were those of joy as well as grief, for we almost realized the happiness on which he had entered, and anticipated the blessedness of our next meeting.

The period arrived when he must leave his house, and be "carried by devout men to his burial." Prayer, solemn and earnest, was offered by his oldest ministerial friend, the Rev. Joseph Walker, of Brandywine. Some 30 ministers, including Presbyterians, Episcopalians, Dutch Reformed, and Methodists, as well as those of his own denomination, took the lead in the solemn, slow, silent procession; the body borne by the deacons and members of the church, the Rev. J. Walker, and Drs. Shadrach, Belcher and Gardner acting as pall-bearers; the mourning family followed, and after them the whole body of the members of the church. The entire scene was deeply impressive.

Arrived at the meeting-house of Roxborough, where the deceased had resided nearly fifty years, and where his family vault has long ago contained the bodies of members of his family, whose happy spirits he has now rejoined in the realms of life, the Rev. T. Winter read the hymn of the venerable and still surviving Montgomery—

> "Servant of God, well done;
> Rest from thy loved employ;
> The battle fought, the victory won,
> Enter thy Master's joy," &c.

The usual devotional services having occupied the attention of the full congregation, the Rev. A. D. Gillette, of New York, by the appointment of his deceased friend several years ago, delivered a sermon, full of evangelical truth and of tender pathos, from Psalms xxiii. 4, "Though I walk," &c., which he closed with a full and interesting sketch of his life; and the Rev. J. H. Kennard addressed the church. The body was then borne to the grave in solemn silence, and brief but appropriate addresses were delivered by the Rev. Dr. Shadrach and the Rev. T. Winter, who closed the solemnity with prayer.

B.

Services at Lower Merion.

On Lord's Day morning last, by arrangement of the church at Lower Merion,* a funeral service was conducted in their own house. A large and deeply affected congregation was present, though the season was very inclement. Dr. Belcher led in the introductory services, and the Rev. Thomas Winter, of Roxborough, a personal friend of the deceased for more then thirty-four years, discoursed on the death of Stephen, as illustrative of the Christian's refuge and hope, making an exceedingly appropriate application to the service in which they were engaged.

A memoir of Dr. Jones may hereafter be expected.

B.

Tribute to the memory of H. G. Jones, D.D.

Mr. Editor:—Among the hundreds who have been afflicted in the loss of a strong and beautiful pillar in Zion, the valiant and devoted Horatio G. Jones, permit one who knew his worth and shared his kindness many years, to add a line or two to what has already been testified in your columns of his office-work, as a testimonial to his deserts as a Christian and a citizen, which duty and gratitude will not suffer me to repress; that when a proper biographer may attempt to embody the virtues and services of him whom we honor in death, no thread of his goodness may be missed, but that his whole character may be portrayed in the true glowing colors he reflected during his pilgrimage on earth, and that more especially those traits best known among those who knew him best—his own special charge, and in the social circle of his own particular friends.

As a "*father*" in the church, abundant materials will readily be found of his *ministerial* character *abroad*, and especially as a leader in the doings of the time-honored Philadelphia Baptist Association, through a long period of its operations. He however did not confine his mission to the single duty of preaching the gospel, but embraced in it all the duties of a man and a republican, to sanctify the *civil* as well as the religious privileges of his countrymen.

Aside from his ministerial character, Horatio G. Jones would have commanded a prominent position in society. A scion of a Revolutionary patriot, and a disciple of the school of Roger Williams, his life was a full flowing current of ennobling impulses and energetic action. Nearly fifty years ago, he quit the society of an endeared circle, and the emoluments of a lucrative station, and sought out the uninstructed and the destitute, to disseminate among them the truths of the blessed Gospel, and minister to their eternal interests. Through the vicissitudes and inclemencies of all seasons, and over a road of eight rugged miles, he met that devoted flock until mortally stricken, with a perseverance and punctuality that challenges any like exertions of the present age.

Born amid the agitations of the Revolutionary struggle, and reared at the shrine of Freedom, his earliest lispings were inspired by the teachings of a patriot sire, who was a chaplain to the Army of Independence, and his life was marked by a high sense of justice, and generous efforts to succor the weak and defend the oppressed. Persons ignorant of this temperament of mind, and not conversant with his private demeanor, might very easily impute to him worldly-mindedness and an acerbity of character which did not, in reality, attach to him. Thus, he might have been mistaken for an active partisan in almost any cause, from the freedom and earnest manner with which he would discuss matters of general interest and importance, to his neighbors, to the State, and to the nation; and for want of familiarity with that trait, wrong impressions of him would frequently be entertained in other matters. To his love of justice and strong yearnings to succor the oppressed, must be ascribed his generous espousal of the cause of the minority of one of the city churches, in a far-famed trouble which engendered bitter feelings, some years since. In that affair, I have always thought that he was misunderstood, and the more misunderstood because so formidable and so invincible. Being in daily intercourse with him at that time, I can confidently aver, that he acted from the single purpose of defending the weak and down-trodden. In that impression he may, or may not, have been mistaken, but certain I am, that he was prompted by the generous emotion of aiding and defending what he regarded as the rights of the oppressed. In the last war with England, when the arm of tyranny usurped, a second time, the rights of our countrymen, and the city of Philadelphia was threatened with invasion, his voice was raised to cheer the patriotism of the people in his own vicinity, and his hand and his purse were, alike, extended to supply the wants of the soldiers marching in defense of their homes, and in their absence to provide for their destitute families—their wives and children, their widows and their orphans. At the head of a committee appointed for that purpose, in his district, he was indefatigable in visiting them regularly, and supplying all their necessities.

Some twenty years since, he came forth from his retirement, from which neither gain nor ambition could seduce him, when he honestly believed that our free institutions were becoming insidiously undermined, and in imminent danger of being wrested from their legitimate purpose, by a secret association, and manfully cried aloud, and spared not. And more recently he devoted his energies, in hours which should have commanded some relaxation from long-continued effort and advancing age, to have a Collegiate Institute established to promote the higher branches of learning, in connection with his denominational predilections, and for the purpose of securing an education to the indigent sons of genius, and training them up for his Master's service. In all things he proved himself to be a workman not to be ashamed. In a word, he was a bright and faithful preacher, and as warm a personal friend, and as strong an advocate or invulnerable opponent, where principle was involved, or injustice demanded his aid, as might be found any where in the land.

This is not the fulsome effusion of blind partiality; it is but the award of justice due to his hard-earned merits, and are the sentiments, generally, of those who attended on his ministry and were acquainted with his private virtues. Ever declining all secular office of honor or profit, which his talents and probity induced his fellow-citizens frequently to proffer, without money and without price, he opened the streams of the Gospel fountain, and spread the sweet consolations of Revelation to a dying people; and toiling, single-handed, in the slow work of alluring perishing mortals to his Master, Christ Jesus, he planted the standard of the cross in a waste place, and erected a house of worship, (mainly by his own personal efforts,) to the glory of his Father in heaven. Until time shall moulder to ruins the Baptist Meeting-House of Lower Merion, it will stand a monument to his piety and his philanthropy; and until the wrestlings, the gushing gratitude of succored man on earth, and numberless beatified spirits in heaven, shall fail to obtain blessing at the throne of Grace, the stars in the crown of his rejoicing can never fade or wax old.

Pleasant are the memories, the thronging reminiscences, in private life, of our departed brother, who has now gone to mingle with the glorified spirits of his distinguished guests, who formerly loved to gather within his walls—the venerable Charles Thomson, Stanford, Rogers, Staughton, Holcomb, Rice, Montanye, Brown, Mathias, Dodge, and scores of others, with whom it was the privilege of the writer to be entertained together under that home-

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* Lower Merion Baptist Meeting House is situated in Montgomery County, eight miles from Roxborough.

inspiring roof. Many years have passed away, but the warmth with which Elder Jones used his influence to advance the professional interests, and the cordiality with which he introduced to the fraternal attentions of his family, a youth who had gone out from his paternal fire-side to enter upon the theater of busy life, and dwell in a land of strangers, and the gracious manner in which he extended fatherly kindness and confidence, whereby the charms of home, sweet home, were vouchsafed to the *lone one*, during his sojourn away from the land of his kindred and the scenes of endearment, have never been forgotten, though more than a quarter of a century has elapsed; and never can be forgotten, but which shall be cherished while the natural heart-strings beat here below, and while the soul's identity and the consciousness of former kind offices endure in the spirit-land.

W. M. F.

BORDENTOWN, N. J., Dec. 27, 1853.

THE PALESTINE MISSION.

The Committee on Outfit have learned with regret, that several vessels have already sailed from Boston for Smyrna and Beirut, which could have accommodated our missionaries, with their freight; but for want of time between the chartering of the vessels and the date of sailing, those opportunities were not improved—the missionaries and contributions being too far separated to get the necessary notice in season. It will probably be found necessary to have all things ready at Westerly, R. I., as a central point, as soon as can be conveniently arranged, that all may go at a day's notice to the point of embarkation. Most of the vessels engaged in the Mediterranean trade, sail within a few days of the time they are advertised. So that, unless all things are ready at some point near Boston, where such vessels are generally to be found, there would not be time, after notice is received, to get every thing on board comfortably.

There should be sent to the Committee an invoice of all articles contained in any box—setting forth the name of the articles, number, and price, each box marked, "*Palestine*, care of Charles Saunders, Westerly, R. I.," and sent by any of the conveyances, will be taken care of by the Committee, and shipped by the proper vessel. Where it is more convenient to send to New York, articles may be sent to the office of the *Sabbath Recorder*, 9 Spruce-st.

A. D. TITSWORTH, Plainfield, N. J.,
H. H. BAKER, New Market, N. J.,
T. B. STILLMAN, New York,
} Committee on Outfit.

THE VISITOR.—The *Sabbath-School Visitor* for January (first number of the fourth volume) was sent to all subscribers for the third volume. Before the issue of the next number, on the first day of February, we hope to have returns from all who desire the continuance of the little paper. The following are the contents of the January number:—

Portrait and Biography of Benjamin Franklin.
Hoodwinking the Pigeons.
The Sunday-School one Step up.
The New Year.
The Child's Address to the Old and New Year.
Giving up the Sabbath-School.
The Robin Red-Breasts
Blind Robert.
Disobedience to Parents.
Strike the Knot.
You Dar'nt.
An Old-Fashioned Maxim.
Affecting Incident.
The Little Deaf and Dumb Boy.
The Way to be Happy.
The Power of a Bad Habit.
A Puzzle.

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Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

TROUBLES IN THE EAST AND MISSIONS.—We learn (through Eld. Isaac Moore) that Dr. Barclay, the missionary in Jerusalem from Baptists in Virginia, has signified to his friends that the troubles in that region will probably render his removal advisable, and they have authorized him to return home or remove to Malta. It is supposed that he has already gone to the latter place.

European News.

The steamship Canada, with one week later news from Europe, arrived at Boston January 6th.

The Turkish war shows no signs of relaxation, though the diplomatists continue to negotiate. A bloody engagement has taken place at Kalefat on the Danube, in which the Turks repulsed the Russians with great slaughter on both sides. From Asia there is nothing decisive, though it is reported that the Georgians aid and welcome the advancing Turks. The statement that Persia has declared war against the Porte is confirmed; the Shah is to furnish 30,000 soldiers to Russia. On the other hand, the Russian provinces of the Crimea and Kherson are said to be in a state of partial insurrection. The most important report is, however, that the allied fleets have entered the Black Sea, sailing, as it is said, in the direction of Sebastopol. This measure, though not equivalent to a declaration of war, looks more like it than any step previously taken by France and England.

The Russian Government has ordered that all foreign merchant ships going to Ottoman ports in the Black Sea shall be searched, and all carrying stores or munitions of war shall be seized, although sailing under a neutral flag. Turkey, on the contrary, has extended the term of 45 days ere Russian merchantmen shall be declared prizes.

Severe weather had been experienced on the Irish coast, and several shipwrecks are reported. The ship Niagara, with 150 passengers on board, went ashore at Wexford, cargo saved. The Pollock, from Liverpool for Apalachicola, put into Queenstown badly damaged.

Mr. Soulé, the United States Minister, had fought a duel with the Marquis de Turgot, the French Minister, owing to certain remarks of the latter on Mrs. Soulé's dress, before referred to. Lord Howden acted as the second of the Marquis de Turgot. A duel had also been fought between young Soulé and the Duke of Alba, growing out of the same affair. In neither case had any harm been done.

The insurgents keep firm possession of Shanghai, but had been defeated by the Imperialists at Amoy.

Abstract of Proceedings in Congress.

THIRD-DAY, JAN. 3.

In the SENATE, Mr. Seward presented numerous petitions praying for the construction of a ship-canal around Niagara Falls. Mr. Sumner presented a petition for a repeal of all duties on coal, and that it be made free. Mr. Weller introduced a bill providing for the transportation of the United States mail in steamers from San Francisco viâ the Sandwich Islands to China. A bill to suppress the circulation of small notes in the District of Columbia, after the first of November next, was taken up and passed. A message was received from the President, in reply to a resolution of January last, calling for certain information respecting the interests of the United States in Hayti and St. Domingo, which was referred; also, a message was received relative to the construction placed upon the Clayton and Bulwer treaty touching Central American affairs. After some remarks by Messrs. Cass and Clayton, the papers were ordered to be printed, and after a short Executive Session the Senate adjourned.

In the HOUSE OF REPRESENTATIVES, after the usual opening business was disposed of, the resolution tendering the thanks of Congress and a sword to Gen. Wool, was taken up and passed. Mr. McDonald offered a resolution, which was adopted, calling on the Secretary of the Navy to communicate the number and names of steamers built for the United States since January, 1835, their tunnage, expense of building, &c. The House then proceeded to the consideration of Mr. Bennett's Land Bill. Mr. Perkins offered a resolution instructing the Committee of Ways and Means to report a bill repealing all duties on railroad iron, which was tabled by a vote of 78 to 65.

FOURTH-DAY, JAN. 4.

In the SENATE, Mr. Douglas, from the Committee on Territories, reported a bill to establish the Nebraska Territory. Mr. Shields, from the Committee on Military Affairs, reported back the House bill granting a sword and thanks to Gen. Wool, which passed. A bill extending the Warehousing system by establishing private bonded warehouses was passed. Numerous petitions were presented and appropriately disposed of, and the Senate adjourned.

In the HOUSE OF REPRESENTATIVES, the Committee on Ways and Means reported the Fortification bill. The Committee on Foreign Affairs reported the French Spoliation bill. Mr. Washburn made a few remarks in favor of the Annexation of the Sandwich Islands, and the House then took up the Senate's resolution authorizing the President to confer the title of Lieutenant-General by brevet on Gen. Scott, which was referred to the Committee on Military Affairs.

FIFTH-DAY, JAN. 5.

In the SENATE, Mr. Foot gave notice of a bill providing for the construction of a railroad from the Mississippi to the Pacific coast. Mr. Cass offered a resolution, which was agreed to, directing inquiry as to the expediency of making an appropriation for the survey of all the harbors on Lake Superior. A resolution was adopted, inquiring into the costs of erecting a new building for the State Department. The Clayton and Bulwer correspondence was referred to the Committee on Foreign Relations, and made the special order for Third-day next. The Senate then adjourned until Second-day.

In the HOUSE OF REPRESENTATIVES, after the reading of the journal and the transaction of other preliminary business, the Committee on Foreign Affairs reported a resolution of thanks and a gold medal to Capt. Ingraham for his services in the Koszta affair, upon which a debate arose which lasted until the House adjourned, Mr. Perkins, of La., having the floor.

SIXTH-DAY, JAN. 6.

In the HOUSE OF REPRESENTATIVES, after the reading of the Journal, the House took up the communication received from the War Department, transmitting a memorandum of the expenditures and the estimates for rivers and harbors, and after a short debate, the subject was referred to the Committee on Commerce. The House then went into Committee of the Whole on the private calendar, and after a short session, adjourned over until Third-day.

California News.

San Francisco papers to Dec. 7th, and over a million dollars in gold dust, were received in New York on the 5th inst., by steamer Illinois. From *Alta California's* "Summary of the Week," we clip the following items.

The weather has been very fine during the week. The rains of the middle of November have caused the grass to spring up, and the open valleys and hills are quite green with the new grass and wild oats.

The people of Northern California and Southern Oregon, are discussing the policy of uniting to form a new State. The proposition seems to find much favor there.

A Frenchman was hung by a mob at Yreka. The victim had committed murder. The mob acted with great violence and want of self-respect.

On the 28th November, a party of Indians from Clear Lake killed two Americans in the upper part of Napa Valley, and were themselves killed, except one taken prisoner The Americans talk of hanging him. The cause of the attack was, that the Indians at Clear Lake, about 400 in number, were angry at the failure of the United States to observe the stipulations of their treaty, and at bad treatment from the whites. It is feared that there will be serious trouble during the winter.

From the mines the news is favorable. The rivers are too high for mining in the beds. A fine quartz lead is said to have been discovered at Ophir.

The Peytona, the steamer to run between San Francisco and the Sandwich Islands, is fitted up and will start for the Islands in a few days.

Another morning paper has been started. There are now 12 daily papers in San Francisco. Of these, two are evening papers, two are German, and three are party papers. Besides, there are two tri-weeklies (both French,) and five weeklies. To this list, it is confidently asserted that another morning paper, another evening paper, and a monthly magazine, will soon be added. As it is, 73 papers are issued weekly, without counting the weekly and steamer editions of the daily papers. San Francisco now claims to be the third city in the world, inferior only to London and New York, in her papers, quality and quantity both considered.

We have dates from Oregon to the 26th Nov. It is reported that some very rich mines, have been found on Coquille river. Two half breeds had dug 150 pounds of gold dust. The Indians in the South continue to give trouble.

☞ On the morning of second-day, Jan. 9, the steamships George Law from Aspinwall, and Star of the West from San Juan, arrived at New York, with nine days later dates, and nearly two million dollars in gold dust. Aside from the reported destruction by the Mexicans of a portion of Captain Walker's men, who recently proclaimed Lower California a Republic, the news is unimportant. Two hundred and fifty men sailed from San Francisco on the 13th of December, in the bark Oneta, to join President Walker at Lower California.

Legislature of New York—Governor's Message.

The Legislature of New York convened at Albany on Third-day, Jan. 3d, and was promptly organized. In the afternoon, the Governor sent in his Annual Message—a long document, of which we do not think it worth while to copy more than what relates to Schools, Public Charities, and Temperance.

Common Schools.

The abstracts accompanying the Annual Report of the Superintendent of Common Schools, will show their present condition, and the amount of money apportioned for their use during the coming year.

The amount of the Common School Fund on the 30th of September last was $2,383,251 23; being an increase over the last fiscal year of $28,727 14.

It is estimated that the revenue of the fund during the current year, will justify an increased appropriation of $10,000. The total amount of moneys apportioned by the Superintendent for the coming year, is $1,101,240 84. This sum is made up of the following items: Avails of State Tax $800,000 00; Appropriation from Common School and United States Deposit Fund $300,000 00; Balance in the hands of State Superintendent $1,240 84. Total $1,101,240 84.

The number of Schools in 1852, was 11,684. Whole number of children taught in District Schools 866,935; Number attending private schools 36,844; Number of children attending colored schools 1,680; Average number of months that schools were taught in the districts by duly qualified teachers 7,010; Number of volumes in district libraries 1,604,210: Amount paid for teachers' wages $1,931,870 18; Amount paid for district libraries $49,499 39. Total amount expended for Common Schools $2,469,248 52.

The subject of Common School Education at this time attracts a large share of attention. Many public spirited citizens have interested themselves in devising and promoting measures to extend the advantages of education—to improve its systems—to elevate its character, and to adapt it to the wants of those engaged in the different pursuits of life. We have reason to hope that their labors and investigations will lead to the adoption and practical success of measures which will be productive of decided advantages. A number of academies have recently been established in different sections of our State, and the numerous attendance of pupils shows that the benefits of education are generally appreciated. The office of the teacher is held in much greater esteem than it was a few years since. The influence of the Normal School is felt throughout the State, as it furnishes an increasing body of teachers, whose superior acquirements and competency have shown the great advantages of well educated and thoroughly prepared instructors.

I recommend the separation of the office of Superintendent of Common Schools from that of the Secretary of State. The establishment of a distinct department devoted to the interests of education, is calculated to give more prominence to the subject, and to elevate it in public estimation. Every effort should be made to harmonize our system of instruction—to do away with the impression that our colleges and academies are institutions of learning distinct from, if not in some degree antagonistic to our Common Schools. This measure would also facilitate the establishment of agricultural or mechanical colleges, designed for instruction in the practical sciences.

In accordance with the recommendation of the Secretary of State in his last annual report, I suggest the propriety of establishing State scholarships in our higher institutions of learning, for the purpose of educating young men for the principals of union and high schools; and that the advantages of the endowments be conferred upon the meritorious pupils in the different counties or Assembly Districts. If this system is adopted, it will serve the double purpose of elevating our common schools and of promoting merit—and at the same time afford aid to our colleges in a manner free from the objections which exist in the minds of many, to giving the public funds to institutions which are supposed to benefit only a small portion of the community.

Public Charities.

The Asylum for the Training and Education of Idiotic and Imbecil Children has, during the last year, continued its successful progress, and has invigorated the hopes and confirmed the expectations of those citizens who had faith in the power of discipline to develop the faculties of this hapless class. Their gradual advance from the lowest degrees of imbecility, to a capacity for self-control and for the acquisition of the ordinary branches of an English education, has been as remarkable as it has been encouraging. Numerous applications, from every quarter of the State, for the admission of pupils, have been unsuccessful, in consequence of the want of room for their accommodation. The appropriation made at the last session of the Legislature for the erection of a suitable building, was found to be inadequate for the purpose; and although the trustees have procured a site, they have very properly abstained from entering into further engagements that would involve expenditures beyond the amount directed by the Legislature. In the annual report they will present a full account of their proceedings and of the condition of the Asylum; and the urgent reasons for such an increase in the appropriation as is necessary to complete an edifice, with its appropriate appurtenances, adapted to the objects and commensurate with its importance. I cannot forbear commending to your most favorable consideration this excellent charity. The strict economy, prudence, fidelity, and respect to legislative direction, with which its affairs have been managed, furnish satisfactory assurance that no more will be asked than is really necessary, and that what may be granted will be faithfully and judiciously applied.

There are at this time 446 patients in the State Lunatic Asylum at Utica, and 556 in the Lunatic Asylums on Blackwell's Island. It appears by the reports which have been submitted to me, that the efforts to improve the condition of this unfortunate class of persons have been attended with the usual degree of success. I renew the recommendation contained in my message of last year, for the establishment of another Asylum in the western part of the State. The accommodations at the Asylum on Blackwell's Island and at Utica, are insufficient for the present number of inmates; and admission has been refused to a large number of persons.

There are 111 pupils in the New York Asylum for the Blind, and 55 persons afflicted with the loss of sight employed in teaching in the different departments, or as operatives in the manufactories attached to the establishment. It not only affords instruction to pupils, but (by the employment which it gives in its workshops) supports a large number of blind persons, some of whom have families dependent upon them.

The Directors of the Asylum for the Deaf and Dumb, have determined to remove it to a more favorable site, on which they are erecting buildings which will contain ample accommodations. This Institution continues to fulfill the objects of its benevolent founders. It now contains 280 pupils, 192 of whom are beneficiaries of the State of New York. In addition to the intellectual instruction which they receive, they are also taught trades, which will enable them to support themselves. It is unnecessary for me to add any words of commendation of the Asylums for the Insane, the Deaf and Dumb, and the Blind. Their successful management for a long series of years has firmly established them in the public favor and confidence.

Temperance.

During the past year intemperance has been a prominent topic of public discussion and interest. It is justly regarded as a fruitful source of misery, destitution and crime, and its effects are forced in a painful manner upon the attention of those who are required to execute the laws. Our present statutes with respect to licenses have not been strictly enforced in our large commercial towns and cities. It is difficult to say if this is owing to the defects and insufficiency of the system, or to the nature of the subject. Various statutes have at different times been passed in this State to limit and regulate the sale of intoxicating liquors; but heretofore the restraints of education, morality and religion, and the efforts of philanthropic individuals and associations, have been more effective than legislative enactments to check intemperance. Its evils have been aggravated by the practice which has greatly increased within a few years, of using deleterious drugs in the manufacture of intoxicating liquors, which have been productive of most pernicious effects upon the mental and physical condition of those who use them. The whole subject will doubtless engage your attention. It is surrounded with difficulties and embarrassments, and unless the legislation in regard to it is judicious, it will increase the evils which it is so important to prevent. Any measures which you may adopt should be framed so as not to conflict with well settled principles of legislation, or with the rights of our citizens.

Recent Disasters.

A dispatch dated Halifax, Jan. 3, says: The clipper-ship Staffordshire, Capt. Richardson, of and for Boston, from Liverpool, struck on Blond Rock, south of Cape Sable, about 1 o'clock on Friday morning, the 30th ult., and almost immediately went down, carrying with it about 180 persons. The Staffordshire had a valuable cargo, and is insured for $100,000. The first and second mates and 17 seamen reached Cape Sable; the third mate, boatswain, and 12 others, were picked up and landed at Shelbourne, N. S., and Capt. Richardson and the remainder on board, about 180 persons, mostly Irish emigrants, went down in the wreck immediately after striking.

A dispatch dated New Orleans, Jan. 2, says: The river steamer Pearl, bound to New Orleans with a cargo of sugar, sunk on Saturday night, and it is supposed eighteen lives were lost.

A dispatch dated Providence, Jan. 2, says: A gentleman from Provincetown on Saturday says there are vessels ashore on all parts of the Cape, and that twenty lives are known to be lost. Parts of wrecks are all the time drifting ashore of vessels that must have been swamped in the gale, and whose crews doubtless perished. There has never before been known such distress on the shores of Cape Cod.

Accounts from Provincetown state that the schooner Mount Vernon, of Westport, Me., with hard pine lumber, is wrecked on the East Coast, near Welfleet, and all hands but one lost. The captain was found dead in the cabin.

By dispatches from Halifax, we learn that the new steamship San Francisco, which sailed from New York on the 21st ult., for San Francisco viâ the Straits of Magellan, having on board about 500 troops for California, was fallen in with on the 26th, in latitude 38 20, longitude 69, completely disabled, with her decks swept and boats gone. The bark Maria Freeman, arrived at Liverpool, N. S., was the vessel which fell in with her and reports that she could render her no assistance as she drifted out of sight during the gale.

Since the above report was received, Government has sent a steamer in search of the San Francisco, and a steamer has also been sent out by the owners.

The N. Y. *Tribune* of Jan. 7, says:—

One of those fierce wintry gales that sweeps through our northern latitudes with such destructive fury, during the latter part of every returning December, has just passed over us, leaving behind it the dismal wrecks of hundreds of vessels, strewed along the coast and over the ocean, from Long Island to Cape Sable. Our columns for the last week have groaned under the long lists of maritime disasters, which seem to have been more numerous than ever before, even at this fatal period of the year. No class of vessels has been exempted from the desolating march of the elements. The beautiful clipper Staffordshire, with her rich freight of commodities, and richer freight of human beings, went down in an hour beneath the raving surges, amid the howlings of pitiless winds, and the fierce blasts of snow, and hail, and sleet, and the more piercing midnight wail of hundreds of victims, cut to the bone by the frozen edges of the flying spray, as they were launched, drowned and frozen, from time into eternity. The new steamer San Francisco, too, but just from this port, is reported as rolling helpless upon the billows, with eight hundred souls on board, who, there is too much reason to fear, have already been engulfed in the wide and angry waters of the Atlantic.

GOVERNMENT PROPERTY BURNT.—A dispatch dated Portland, Saturday, Jan. 7, 1854, says: At six o'clock this morning, a fire broke out in the Custom-House Building, on Washington street, and at eight o'clock the entire edifice was in ruins. Besides the offices of the Customs, the building contained the Post-Office, Reading-Rooms, Atlantic Bank, the United States Court Rooms, the rooms of the Society of Natural History, J. S. Bailey's bookstore, and offices used for other purposes. Every thing in the Post-Office and store of Mr. Bailey was saved, but the contents of the Customs offices, the splendid collection of the Natural History Society, Judge Ware's valuable law library. Reading-Rooms, Court Rooms, and all the other offices, were entirely destroyed. The loss is very heavy, but will mostly fall on Government. The edifice was formerly the Merchants' Exchange, but was some years ago sold to the United States Government for $120,000. It will probably cost $300,000 to rebuild it.

ANOTHER GREAT FIRE IN NEW YORK.—On Sunday morning last, New York was visited by another conflagration. Between twelve and one o'clock a fire broke out in Metropolitan Hall, which was not subdued until that building, together with the new and splendid Lafarge Hotel, was a heap of ruins. The Hotel, which was intended to have surpassed all others, was nearly completed and furnished, and would have been opened in a few days. The furniture was worth about $200,000, on which there was an insurance of $17,000. The Hall and Hotel were owned by John Lafarge, and valued at $340,000, on which there was insurance amounting to $55,000 on the Hall, and $117,000 on the Hotel. Half a million of dollars is the estimated loss by this fire.

MARRIED.

In Verona, N. Y., December 31st, by Eld. C. Chester, Mr. GEORGE M. BEECHLIN, of Rome, N. Y., to Miss MARY ANN WILLIAMS, of Verona.

On New Year's Eve, by Eld. S. Davison, Mr. WILLIAM HENRY SHRINER, of Canton, Ill., to Miss SARAH DAVISON, of Farmington, Ill.

In Genesee, Allegany County, N. Y., December 31st, by Eld. H. P. Greene, Mr. JOHN C. BULLOCK to Miss CORNELIA S. COON, both of Genesee.

DIED.

In Darien, Genesee Co., N. Y., Nov. 28th, 1853, Miss NANCY SAUNDERS, aged 66 years. Sister Saunders became a hopeful subject of converting grace at about the age of 18 years, and united with the First Seventh-day Baptist Church of Hopkinton, R. I. She afterward removed to Darien, Genesee Co., N. Y., and transferred her standing in the church to that of Darien and Cowlesville, of which she remained a worthy member until removed by death to join the church triumphant.

At New Shoreham, R. I., Dec. 22, 1853, of lung fever, NANCY LUCRETIA, aged six years, and HERMAN OSCAR, aged one year and eight months, children of William G. Sheffield.

In Genesee, N. Y., January 1st, after a long and painful illness, JABEZ BURDICK, in the sixty-seventh year of his age. The deceased has left an aged widowed mother and wife, and a number of children, to mourn their loss. Brother Burdick was a member of the First Seventh-day Baptist Church in Genesee. He left good evidence to his friends, in his last moments, that he now sleeps in Jesus, awaiting the resurrection morn to eternal life.

H. P. G.

LETTERS.

C M Lewis, H P Green, F C Davis, E R Clarke, V P Carter, I W Utter, S Davison, W M Fahnestock, W B Maxson, G P Maxson, B G Stillman, Isaac Hall, C A Osgood, C D Langworthy, Asa Barrett, Christopher Chester, Halsey Stillman, Joel Greene, Nathan Gilbert, W G Sheffield, Rowse Babcock, L B Whitwood, Martin W Babcock, Henry J Garthwaite.

RECEIPTS.

FOR THE SABBATH RECORDER:

Sands Palmer, Ashaway, R I	$2 00	to vol. 10	No. 52
Oliver Langworthy "	2 00	10	52
Corydon Clarke "	2 00	10	52
Sands C Carr "	2 00	10	52
Lafayette Coon "	5 00	10	52
Mary E Maxson "	1 00	11	2
John M Barber, Potter Hill, R I	2 00	10	52
Clarke Saunders "	2 00	10	52
Elisha Saunders, Dorrville, R I	2 00	10	52
Simon Kenyon, Rockville, R I	2 00	10	52
Alanson Crandall "	2 00	10	52
W G Sheffield, New Shoreham, R I	3 00	10	18
G W Weeden, Jamestown, R I	6 00	9	52
John E G Weeden "	6 00	9	52
Isaac Hale, Providence, R I	2 00	10	52
Asa Barrett, Bridgeton, N J	2 00	10	52
Woodruff & Fisher, Shiloh, N J	1 00	10	26
Joseph A Bowen "	2 00	10	52
Joel C West "	3 60	10	52
Samuel Dunham, Metuchen, N J	2 00	10	52
Charles H Breece "	2 00	10	52
Nancy McDevitt, Huntington, Pa.	1 00	11	37
George P Maxson, Chicago, Ill.	1 00	10	26
Welcome B Crandall, Brookfield	2 00	11	33
Russell G Burdick, DeRuyter	1 00	9	52
Amos Burdick, Alfred Center	2 00	10	52
Alfred Lewis "	2 00	10	52
Gabriel Cornelius "	2 00	11	30
Wm H Green, Alfred	2 00	10	52
Bradford Champlin "	1 00	10	29
S C Maxson "	1 00	10	26
E Stelle, West Almond	1 00	10	52
Catharine Sisson, Leonardsville	2 00	10	52
David Babcock "	2 00	10	52
Giles J Lanphear, Watson	2 00	9	40
Benj C Maxson, DeRuyter	1 50	10	52
Phineas C Burdick "	2 00	10	52
Lorenzo D Burdick "	2 00	10	52
Waite Crumb "	4 00	9	52
Simon Burdick, Rapids	2 00	10	52
Geo C Butler, Clarence	2 00	10	52
Ethan Saunders, Alden	1 00	10	52
Thurston Green, East Rodman	2 00	9	26
Alvin A Place, Nile	5 00	10	26
Joel Kenyon, Wirt	2 00	10	52
Henry P Greene, Little Genesee	2 00	10	52
Thos Champlin, Richburg	2 00	11	29
F C Davis, Cantracastra, Cal	1 00	10	36
H J Garthwaite, Milton, Wis	2 00	11	8
Erastus Brown "	3 00	11	15

FOR THE SABBATH-SCHOOL VISITOR:

Martin W Babcock, Little Genesee	$5 50
Russell G Burdick, DeRuyter	2 00
C A Osgood, Georgetown	1 00
A Subscriber, Richburg	25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

H W Glaspey	$1 00	Daniel Babcock	$1 00
John Utter Jr	1 00	Thos W Potter	1 00
Wm B Green	1 00	J M Barber	1 00
Elias Frink	1 00	Prudence M Stillman	1 00
R G Burdick	1 00	Sands Palmer	1 00
Catharine Sisson	1 00	Oliver Langworthy	1 00
Daniel W Hazard	1 00	Nancy Clarke	1 00
S C Maxson	1 00	John Langworthy	1 00
Edw'd Emerson	1 00		

WILLIAM M. ROGERS, Treasurer.

New York Market—January 9, 1854.

Ashes—Pots $5 56, Pearls 5 81.

Flour and Meal—Flour, 7 50 for Canadian, 7 62 for common to straight State, 7 68 for fancy Michigan and good Ohio. Rye Flour 5 37 a 5 75. Corn Meal 3 68 a 3 75 for Jersey.

Grain—Wheat, 1 75 for red Southern, 1 80 for white Southern, 1 90 for white Dutchess County. Rye 1 23. Barley 84 a 88c. Oats 44 a 46c. for Southern, 48 a 52c. for State and Western. Corn 82c. for Western mixed.

Provisions—Pork, 11 75 for old and 12 50 for new prime, 13 50 for old and 14 75 for new mess. Beef, 5 00 a 5 50 for country prime, 8 25 a 11 00 for country mess. Lard 9¾ a 10c. Butter 9 a 12c. for Ohio, 15 a 19c. for State. Cheese 9 a 11½c.

Hops—45 a 46c.

Lumber—14 00 a 15 00 for Eastern Spruce and Pine.

Seeds—Clover 10½c. Timothy 12 00 a 16 00 for mowed, 17 00 a 20 00 for reaped. Flaxseed 1 45 a 1 50 for 56 lbs.

Receipts for the Missionary Society.

The following is a list of the contributors to the Palestine Mission, per Wm. M. Jones, from June 1st to Oct. 31st. This will be the only published report of these items, as the several amounts have been published as they have been received. [Continued.

Independence:			
Nelson R Crandall	$10 00	Hazard P Clarke	$1 00
Laura Crandall	1 00	Wm B Clarke	1 00
Cordelia C Hazeltine	1 00	Decatur M Clarke	2 00
Maria C Green	50	Cash	25
John C Bassett	1 00	Martha Bassett	1 00
Elizabeth Kingsbury	1 00	Nancy B Green	1 00
Plula L Wells	25	John P Livermore	4 00
Annis Livermore	1 00	Mrs Green	1 00
Albert Hazeltine	1 00	Wm Green	1 00
S Whitford	25	Cynthia Wells	12
Eld T E Babcock	1 00	Mr Williams	25
Mary Green	1 00	Ann Green	1 00
Betsey Green	1 00	Emily Green	1 50
Maria C Green	50		
Charles Rowley, Scio			1 00
1st Alfred:			
Collection	47 17	Elisha Potter	5 00
Collection	2 25	A Friend	2 00
2d Alfred:			
Amos Burdick	2 00	Lydia Burdick	1 00
Erastus A Green	2 00	Dea C D Langworthy	1 00
Eld Kenyon	1 00	J Langworthy	3 00
Avery Saunders	1 00	E P Lewis	25
F W Hamilton	1 00	Martha A Langworthy	25
A Potter	10	S Satterlee	5
E C Green	1 00	N Burdick	2
A Langworthy	28	Mrs Jared Kenyon	25
M C Saunders	50	Welcome P Burdick	1 00
S Smith	25	D C Green	25
H W Benjamin	1 00	S Burdick	1 00
M E Emerson	2 00	S J Smith	1 00
O Crandall	2 00	A Langworthy	12
S Lanphear	25	E Lanphear	5
H N Green	50	F Burdick	22
Julia Satterlee	1	M L Shaw	25
Harriet Wescott	25	M S Green	1 00
Orson Kenyon	10	Parish Green	1 00
N Lanphear	2 00	Thomas Hull	25
Seely Munroe	25	Wm Maxson	25
Freeborn Hamilton	50	S C Maxson	1 00
Wm B Maxson	1 00	Thos S Williams Jr	1 00
T R Williams	1 00	N C Williams	50
Cash	29	J W Williams	12
Mrs M Shaw	25	[To be continued.	

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, they may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York, for Somerville—8 A. M., 12 M., and 4 P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9¼ A. M., 3½ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Maunch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 7 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M., for Delaware and all intermediate stations.

Way at 4 P. M. for Delaware and all intermediate stations.

Night Express at 5 P.M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 5 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

DeRuyter Institute.

Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.

Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.

J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Terms.

Tuition, which must be settled strictly in advance is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50
Extras.	
Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $1 00.

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, $2 50.

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

JAMES R. IRISH, President.
JASON B. WELLS, Secretary.

Miscellaneous.

The Editor's Advisers.

Says one, "Your subjects are too grave,
Too much morality you have—
Too much about religion;
Give me some witch or wizzard tales,
With slip-shod ghosts, with fins and scales,
Or feathers like a pigeon."

"I love to read," another cries,
"Those monstrous fashionable lies—
In other words, those novels,
Composed of kings, and queens, and lords,
Of border wars and Gothic hordes,
That used to live in hovels."

"No—no!" cries one, "we've had enough
Of such confounded love-sick stuff,
To craze the fair creation;
Give us some recent news,
Of Russian Turk, the Greeks and Jews,
Or any other nation."

Another cries, "I want more fun,
A witty anecdote or pun,
A rebus or a riddle;"
Some long for missionary news,
And some, of worldly carnal views,
Would like to hear a fiddle.

Another cries, "I want to see
A jumbled up variety—
Variety in all things,
A miscellaneous hodge-podge print,
Composed—only to give the hint—
Of multifarious small things."

"I want some marriage news," says miss,
"It constitutes my highest bliss
To hear of weddings plenty;
For in a time of general rain,
None suffers from a drought, 'tis plain—,
At least not one in twenty."

"I want to hear of dearth," says one,
"Of people totally undone,
By losses, fire, or fever;"
Another answers, full as wise,
"I'd rather have the fall and rise
Of raccoon skins or beaver."

Some signify a secret wish,
For now and then a savory dish
Of politics to suit them;
But here we rest in perfect ease,
For, should they say the moon was cheese,
We never would dispute them.

Or grave or humorous, wild or tame,
Lofty or low, 'tis all the same,
Too haughty or too humble;
And every editorial wight
Has naught to do but what is right,
And let the grumbler grumble.

The Poison-Eaters.

There are persons in the highlands of Austria who make a common practice of eating arsenic, or poison. A certain Doctor Tschudi, though he has made no new discoveries respecting arsenic eating, has added several interesting cases to his list, for the interest and instruction of the public. We quote from *Chambers' Journal*:—

Dr. Tschudi's further investigations on the subject of arsenic-eating have led to no new discoveries; but they have enabled him to add a few more examples to those he had already given. In every instance, the poison-eater, when first questioned on the matter, denied his propensity with the most determined obstinacy. The confessions of one individual prove a consumption of poison, in a certain number of years, which is most extraordinary. From his twenty-seventh to his sixty-third year, this person was accustomed to take, each month, during several days, a dose of arsenic. He began, as usual, with a portion not larger than a grain of linseed, and for a long succession of years kept to this quantity. On weighing a piece of Hungarian arsenic, such as the man had been accustomed to take, it was found to vary from two to four grains. When asked why he had not increased his dose, he replied, he had not the courage to do so; for having attempted it once, when tipsy, and not at the ordinary time, the consequence was severe attacks of colic, a burning in the throat, and throbbing in the stomach. The bit he then swallowed was, however, pretty large. For more than two years he had entirely given up the practice, which he accounted for by saying that one of his acquaintances—an old poison-eater—had died of dropsy, after much suffering. He thought that illness had been caused by the use of arsenic, and, as he greatly feared a like fate, he had of late wholly abstained from his accustomed *hidri.*

Since his discontinuance of arsenic, this man has suffered from time to time from very severe attacks of colic; but, during the whole period of his use of poison, he was unwell but once, and then from inflammation of the lungs. All the persons in the house where he lived had the itch for a long time; and although he was in constant contact with them, he was never attacked by the disease. In the course of the thirty-five years that this individual was accustomed to eat poison, he must, according to computation, have swallowed from twenty to twenty-two ounces of arsenic; and yet this enormous quantity of the most powerful mineral poison caused no observable derangement in his functions, except a certain hoarseness of voice—which, as it would appear, is peculiar to all poison-eaters.

It seems to be a general rule—observed, also, by the persons just spoken of—that the arsenic must be taken when the moon is on the increase, and never, except under peculiar circumstances, when it is on the wane.

There are various methods of taking the dose. Some, when fasting, put a small morsel in their mouth, and let it gradually dissolve; others reduce it to powder, and strew it on a slice of bread or bacon.

It is not uninteresting to mention here an attempt at murder which occurred at the end of 1851, connected as it is with the effects of arsenic on the human system. One of the servants of a family, living in the north of France, was desirous of getting rid of his mistress, on account of the strict control she exercised over the household. For this purpose he mixed small doses of arsenic with her food, during a considerable length of time, probably from the belief that a slow and gradual death by poison would avert all suspicion of a violent death. To his no small astonishment, however, he saw that, in the course of some months, the lady not only grew stouter, but improved in her good looks. Her countenance was fresher, and she was much gayer than before. As the small doses, instead of having the desired result, produced quite a contrary one, he mixed a considerably larger quantity of arsenic with some stewed chicken, and, soon after this was eaten by the lady, such decided symptoms of poisoning appeared, that the attempt at murder was discovered.

It was already known that certain individuals in mountainous districts were accustomed to the use of arsenic, for the sake of giving them "good wind;" but Dr. Tschudi has since discovered that in Salzburg and Tyrol, as well as in Styria, and the highlands of Austria, the custom of eating arsenic is very general, especially among the chamois-hunters.

Dr. Tschudi gives, further, the following most curious communication, received by him from a perfectly trustworthy source:—

"Mr. F. St——, Director of the arsenic mines in M——kl, in L——au, has been accustomed to take daily, at breakfast, for a number of years past, a small quantity of powdered arsenic, as much as would lie on the tip of his knife, to protect him—as he asserts—from the injurious effects arising from the fabrication of arsenic. At the request of a physician, he sent him a similar quantity, such as he had been daily in the habit of taking—being guided in the dose solely by the eye—and the portion was found to weigh three grains and three-fourths. He has thus been in the habit of taking daily between three and four grains of arsenic, at the same time enjoying most excellent health. It is said that he gives his workmen systematic instructions as to how they are to proceed in the enjoyment of arsenic, in order to preserve themselves from the hurtful effects caused by its preparation."

It has already been stated that it is a common practice in Austria—in Vienna especially—to give horses occasional doses of arsenic, in order to improve their coat, and add to its appearance. Various are the methods of giving it to animals, and, although each person adheres to his own particular practice, yet all agree on one point—that the arsenic ought to be given only when the moon is on the increase. Some give it daily, during this period, in doses of from three to four grains; others administer it in a larger quantity, for two consecutive days before the moon is at the full, and then omit it for two days, during which time the animal is given, once in the week, an aperient of aloes. The grooms and farm-servants, however, are very particular in giving the arsenic *after* the animal has fed and drank, strewing it generally in the form of powder on a piece of bread. If, however, the horse is to have his dose while at work, the lump of poison is then wrapped in a linen rag, or is strewed in a powdered state on a piece of bacon, and wrapped round the bit or curb. A portion of the arsenic would seem to be voided with the excrement; for it has often been observed that fowls have died after eating corn found in the dung of horses dosed with arsenic. Horses fed on oats are, as is well known, subject to attacks of colic; but the grooms assert that if arsenic be mixed with the grain, no illness of the sort ever takes place.

With cattle the use of arsenic is less frequent, and is employed only in the case of fatted oxen and calves. The same rules are observed with regard to the moon as those alluded to above; and the poison is strewed in a powdered state on their food. The effect on the size of the animal is very striking; the increase of weight, however, being in no proportion to the increas eof bulk. For this reason the butchers never buy such oxen according to the looks of the living animal—the real weight of the flesh being always much less than the apparent weight. It is the same with calves, to which the arsenic is given, strewed on wheaten bread. On account of this manner of fattening cattle for the market, many a peasant or grazier in Styria and Upper Austria is known by the name of *Hidribauer*—arsenic-peasant, poison-peasant.

To pigs arsenic is often given, especially at the beginning of the fattening time. In many hand-books for breeders of cattle, it is recommended to strew a dose of sulphuret of antimony daily on the food of the pigs. Now, it has been remarked, that the *purified* antimony bought at druggists—*Antimonium sulphuratum nigrum læuigatum*—has no effect whatever; while the sulphuret of antimony purchased at the oil and color shops proves efficacious—which arises, probably, from the circumstance that the latter usually contains no inconsiderable quantity of sulphur.

Obsolete Laws.

The people of this country, and particularly those who reside in the New England States, are more famous for the number of their laws, than for their observance of the same. From the earliest enactments in the Massachusetts Colony, to the latest edition of the Revised Statutes, there has been a large number of laws standing in the books, which are obsolete in practice, and are of use only to show how far Buncombe has been consulted in their original enactment, or in the refusal to repeal them.

Dr. Channing, in one of his admirable essays, remarks that "opinion is stronger than kings." He might have added, that public opinion in a free country is stronger than the law. There is a law of common sense and practical wisdom, which the great mass of the people intuitively acknowledge and obey, and their instincts fail to recognize the criminality of the violation of these obsolete statutes. The law may be rigid and legally right, and the penalty severe, but the public judgment, and the innate sense of justice in the community, repel the thought of *crime* connected with a breach of the code. The Legislature has created a crime, which the inherent instincts of men fail to recognize, on account of the violation of the most potent springs of human action.

For illustration: the Saturday evening concerts of the Germanians, and all Saturday evening secular concerts, including Sontag's, are unlawful gatherings. It is against the 5th Section of the 50th Chapter of the Revised Statutes, to be present at one of them. This obsolete law seems aimed rather at the audience than the performers. The fines incurred at a popular concert in the Music Hall, on Saturday evening, would amount to upwards of $17,000! By an enforcement of the Sunday law, there would be but little *news* in the daily papers on Monday mornings, and a sudden veto would be put upon much of the social visiting now so common in this city and among our suburban friends. Parents, also, who are "present at any game, play, or diversion" of their children, on Saturday evenings, are liable to a fine! And, of course, a rubber of whist, a game of cribbage, or the use of a backgammon table in one's own family, fall within the penalty of the statute. Most of these laws were passed in their present form upwards of sixty years ago, and were re-enactments of the old Puritan code.

The usury laws are against the commercial customs of the mercantile community, and business in Massachusetts would come to rather a sudden stand if the 35th Chapter of the Revised Statutes was to be observed for many days in these times of financial pressure.

We might extend the list of these obsolete statutes to a great extent, but it seems to be understood in the community, that we must have one branch of the government at work a third of the time to make laws which are not intended to be enforced. In this respect, our government is unlike any other, and we should have merry times in Boston, if some pleasant morning we should wake up, and find that the obsolete laws of Massachusetts were for once to be executed.

[Boston Freeman.

Water Works at Watertown.

Messrs. J. Ball & Co., of this City, have been constructing Water Works at Watertown, N. Y., under a great head. We are informed that the water is forced from the Black River through their pipes into a reservoir some 7,000 feet from the river, and elevated about 190 feet above the pump well. The *Democratic Union* speaks of the trial as follows:—

"The trial of the Water Works on Saturday morning was in the highest degree gratifying to all the friends of that noble enterprise. Several hydrants were tried, and all worked to admiration. We witnessed the one near the Arcade entrance, which threw water in a perpendicular direction to the distance of 40 feet above the buildings. The fountain threw a jet of water to the hight of 80 feet. It is well to remark that the triumph of the Water Works at this trial was effected without letting on the full head of water. It is estimated that under a full head, the fountain will throw its jet to the hight of 110 feet. The reservoir is situated about one mile from the center of the village, at an elevation of 190 feet above the fountain. It will contain 3,500,000 gallons. The pump by which the water is forced from the Black River to the reservoir, was constructed by Hoard & Bradford. There are 65 hydrants, situated at different points in the corporation. The one at the Railroad dépôt is said to be over 200 feet below the reservoir. We reckon there will be some spouting if that hydrant should ever be uncapped under a full head of water. Eight of these hydrants can be brought to bear, at the same time, on any of the principal buildings. Mr. Ball, the enterprising and reliable contracter for the construction of the pipes, has finally triumphed nobly, in spite of the cavilings of croakers and fault-finders. The trial was a pretty good indorsement of his bonds. All credit is due to those of our citizens who have projected, encouraged and sustained this great enterprise.

Souring Food for Cattle and Hogs.

The cause is rather remote upon which this principle is based. It is asserted upon good authority, that Rye, Barley, or Indian corn meal, made into a mash and allowed to ferment and pass into the same state, when mixed with cut hay, straw, or other dry vegetable food, exhibits the most marked fattening effects. A very consistent and observing friend of ours, remarked the other day, that he could with barley meal alone, properly fermented and soured, make hogs as fat in six weeks, as they could, or ought to be, and that he preferred such process to cooking the food or any other method.

It is a familiar fact, to all feeders of swine, that sour and coagulated milk is worth one quarter more for those animals, than fresh and sweet milk; but how its action in that state is to be accounted for, and its operation on the animal economy of the stomach, is not very apparent. It is known by the experiments of Dr. Beaumont, that milk, and all substances capable of coagulation, are almost instantly changed on mixing with the gastric juice, and the rejection of milk by the infant immediately after sucking, also shows that fact.

Now, whether the souring of the food relieves the action of the digestive process, or whether the *acetic* milic, or other acids, are required by the stomach to effect secretion or stimulation, is simple conjecture. With the human subject, pickles are a favorite condiment with rich and highly concentrated food, and many delicate stomachs can endure the use of large quantities of these most indigestible and unnutritive substances, without experiencing any deleterious effects. It is generally held, that those persons who consume much acid food, and use vinegar and pickles freely, are apt to be thin and spare, contrary to the doctrine of souring food. We once knew a young lady so fleshy and full of "blood and blue veins," that her skin was almost to the tension of bursting, who reduced herself to very respectable wasp-like dimensions, merely by the free use of vinegar. Of the good effects of the souring process, when used for fattening animals, we have the most abundant proofs in our own experience.

The Girl with a Tin Pail.

Some twenty years ago I was an apprentice boy in the then "City of Mud," now the goodly city of Rochester. The business of which I was obtaining a knowledge, was conducted upon Exchange street, though I boarded in one of the streets in the western part of the city.

In going to my tea, I was in the habit of meeting, almost every evening, for many weeks in succession, a small, well-dressed, and good-looking girl, with a pail in her hand. At length my curiosity became excited, and I resolved to ascertain, if possible, the errand of the girl. Having met her the following evening, I accordingly turned on my heel, and followed her at a distance that would not excite suspicion in any one. I at length saw her enter a small shoemaker's shop on South St. Paul's street. I subsequently learned that the shop was owned by an industrious young man, an excellent mechanic, and that he was the girl's husband. He had been married a few months, and possessing no other capital than a good name and robust constitution, had resolved to economize by hiring a house in the suburbs of the city.

His breakfast was always ready for him by day-break, and taking his dinner with him, he saved the hour each day which most persons spend in going to and in coming from that meal. Many economists would have been satisfied with the saving of so much time as this between the rising and going down of the sun, but not so with the young shoemaker. He also wished to save the hour usually devoted to tea, and therefore had that daily meal taken to him by his pretty little wife. This arrangement enabled him to spend the whole day, and as much of the evening as he chose in his shop.

The industrious habits of the shoemaker were soon discovered, and met with their due reward. Customers flocked in upon him, and he was obliged not only to rent a larger shop, but to employ an additional number of workmen. But the increase of business did not wean him from the plan he had early adopted for the saving of time—this third meal still having been taken to him by his wife, in the tin pail.

About that time I left the city, and did not return for about twelve years. I had not, however, forgotten the shoemaker, having, from my first knowledge of him, discovered the germ of success, in his manner of life. I visited the place where his old shop had stood; it had given place to a new brick block. In vain I looked about for the sign—it was no where to be seen. I was at length informed by a friend that about two years previous he had removed to Ohio.

"Do you know any thing of the circumstances?" I required.

"I do. In the first place he took to Ohio about five thousand dollars in cash, some three thousand of which he invested in real estate near Cincinnati; he has already realized three times the amount. The other two thousand he put into a pork establishment, and that sum yielded him a large profit. But if he had not resorted to speculation, he could not but have succeeded in life, so thorough were his business habits, and especially as those habits are seconded by an industrious little wife."

I have recently returned from a visit to Ohio, and have again seen the shoemaker and his wife. He is now in the prime of life, and possesses an ample fortune, and an unsullied reputation for honor and probity. Never having had any personal acquaintance with him, I introduced myself as a Rochesteronian. This was late in the afternoon. I very cheerfully accepted an invitation to take tea with him. Improving a moment of silence at the table, I remarked:—

"I fear, Mr. H., you are not so great an economist of time as you used to be?"

"Why not?" he inquired.

"When first I became acquainted with Mrs. H., you could not afford to go home to tea, and she used to carry it to you."

"In a little tin pail," said she, bursting into a laugh.

"Exactly."

"Indeed, Mr. W., have you known us so long?"

I then made myself known as the former apprentice of Mr. R., and was immediately recognized by Mrs. H., as one of her earliest street acquaintances in Rochester.

"But that pail; what do you think has become of that?" asked Mr. H.

"That I suppose, has long since been numbered with the things that were," I answered.

"By no means," he said, at the same time tipping a wink to his wife.

She arose from the table, and left the room, and soon returned with the identical pail, as they both assured me.

I need not say that it bore palpable marks of the ravages of time.

"But what is your object in preserving that pail?"

"Its associations. We look upon it as one of the earliest instruments which contributed to our success in life, and as such we shall ever cherish it."

I soon took my leave of Mr. and Mrs. H., and their interesting and happy family; and not a day since then has my mind been without its remembrance of the Girl and her Tin Pail.

Winter Fattening Unprofitable.

Many farmers have adopted the practice of fattening their animals, especially swine, during the winter. Last February, we saw scores of loads of pork, in the carcass, on the way to market, on the line of our New England railroads. We suppose this practice has been adopted because this season affords more leisure for threshing and grinding corn, grain, &c., and more time to attend to feeding. Science, however, as well as experience, affords us some sure light on this subject. It is now settled, almost beyond a doubt, that in the animal economy, while the bones serve as a frame-work, and the muscles as the organs of strength and motion, the principal use of fat is to keep up the heat of the system. The temperature of all warm-blooded animals is, at most times, higher than that of the surrounding atmosphere, and the consumption of fat in the body is constantly required to keep up this elevation of temperature. The amount of heat given off from the surface of the body depends upon the relative coldness of the air. In cold weather, then, more fat producing, that is more heat-producing food, is required to sustain the animal, than in warm weather; and from the same amount of food there will be less *surplus* fat left to increase the bulk. To illustrate: suppose that in October an animal requires ten pounds of corn a day to supply the loss of heat, while fifteen pounds are daily consumed. This will leave five pounds of the corn, or thirty-three per cent., to go to increase the bulk or weight. But in January or February, owing to the increased coldness of the air, the same animal will probably require one-fifth more food; that is, twelve pounds of corn, to keep up the natural warmth of the body. This will leave but three pounds of corn, or twenty per cent., to increase the weight; or, what is the same thing, twenty per cent. more food must be given, to produce an increase of weight in January, equal to that of October. This is a fair illustration of what is actually the case, though the figures given may be wide of the mark. Another suggestion arises in this connection, viz—that fattening animals especially should be protected, as much as possible, from cold, by keeping them in warm enclosures.

[American Agriculturist.

Moderate Drinking.

"It can never injure me," said a young man recently in our hearing, "I drink very moderately." "Glad to hear it," we replied, "although we should feel that you were on safer ground if you had said, I do not drink at all. And if you must continue in the practice, we hope for your own sake, and the sake of those with whom you are connected in the endearing relations of life, it may be ever so with you. But look at the locomotive! (we were near a station house,) see how moderately she starts; now it moves with a fitful jerk or two, felt through all the cars, and now where is it?—beyond your sight!" The young man was at a stand. "But," said he, "I am a moderate eater to-day; I can be so to-morrow, and all my life long. Why not talk against moderate eating, lest a man become a glutton!" "Much for the same reason," we said, "that we should not warn against an immoderate rush in a well-trained horse. It is not in his nature. But get up the steam in a locomotive, and who shall control it? Get up the steam in a man, and where is he? Your food does not create this stimulant. The more a man eats, the more sluggish he is, and soon his soul loathes that in which he delighted. He must moderate. But not so with strong drink. It is the steam in a locomotive. It causes you to move gently to-day, rapidly to-morrow, furiously next day, when you may take an awful plunge, never to be recovered. You may be a moderate drinker of water, and be contentedly so all your days. But alcohol is a subtle poison, affecting every nerve in your system—weakening all, and requiring more to raise you up to your wonted height—making you yourself yield to that which you say shall be your servant—placing you at its feet—filling you with anguish indescribable if you cannot have it, and plunging you to the lowest depths when you can."

Lot's Wife.

A French savant, M. de Saulcy, gives the following interpretation of the sacred narrative of Lot's wife:—

"The Djebbel-el-Melehh, or Djebel-Sodum, presents a compact mass of rock salt, the height of which varies, but never exceeds 100 yards. At the summit, the salt is covered over by a stratum of clay of a dirty white hue. The whole of the hill side presents numerous fissures hollowed by the winter torrents, and the constant crumbling of the soil. At many points appear vast pyramidal columns of salt, one of which has no doubt been taken by Captain Lynch for the famous pillar into which Lot's wife was transformed. All the disconnected masses, and those which still adhere to the mountain, have their surfaces deeply furrowed and indented by the rains. And lastly, wherever the rock leans over, its lower part is hung with stalactites of salt. Is it possible to explain the death of Lot's wife? I am inclined to believe so, and this would be my solution: At the moment when the huge mountain was heaved up volcanically, there must have been throughout its whole extent tremenduous falls of detached masses, similar to those we have observed at every step. Lot's wife having loitered behind, either through fright or curiosity, was most likely crushed by one of these descending fragments, and when Lot and his children turned round to look toward the place where she had stopped, they saw nothing but the salt rock which covered her body. The catastrophe may be explained in many ways; but having visited the spot, I hold to the opinion I have now advanced, without seeking, however, to impose it on others."

Paddle your own Canoe.

Young man, you must paddle your own canoe! It is, on the whole, better that you should. See that young man who gets in a canoe bought with the money of his parents or his friends. When the vessel is launched, he must have it paddled by hired hands, while he lolls back, and perhaps sees nothing but an unsubstantial shadow of himself in the smooth waters. By and by the canoe, through carelessness and presumptuous steering, is dashed among the rapids, and he goes down. Should he come up again, he finds that he is abandoned by all, and that he has made a wreck, where he might have made a fortune.

Young man or woman! paddle your own canoe. Even if you are favored with parents and friends who can give you one, be sure you earn it by the worthiness of your lives. In high purposes, in noble resolves, in generous deeds, in purity and virtuous endurance, and blameless conversation, let your endeavors to paddle your own canoe be seen by all. Pull away! If the paddle breaks while pulling against the rapids, have another ready. If you have but one, pull with the stump of the old. Don't relax one effort. One stroke lost, and it may be the fatal one. Pull away! —your canoe, if you have built it, like your friends, of the right material in your character, will hold as long as yourself will. Pull away, and before long you may find yourself in as fair a haven as the man that "paddles his own canoe."

Great Difference with Little Change.

An ingenious expedient was once devised to save a prisoner charged with robbery, in the Criminal Court at Dublin. The principal thing that appeared in evidence against him, was a confession alledged to have been made by him at the police office, and taken down by a police officer, in writing, and the following passage was read from it:

"Magnam said he never robbed but twice said it was Crawford."

This, it will be observed, has no mark of the writer's having any notion of punctuation, but the meaning he attached to it was this:

"Magnam said he never robbed but twice; *said it was Crawford.*"

Mr. O'Gormon, the counsel for the prisoner, begged to look at the paper. He perused it, and rather astonished the police officer by asserting that so far from proving the guilt of the prisoner, it clearly proved his innocence.

"This," said the legal gentleman, "is the fair and obvious reading of the sentence:

"Magnam said he *never* robbed, but *twice said it was* Crawford."

This interpretation had its effect upon the jury, and the man was acquitted.

New York City.—A recent publication furnishes some interesting statistics. The number of persons employed and paid out of the city treasury is 3743. The expeditures of the city for 1852, were $8,294,241, and the receipts $13,884,856, and a funded debt of $1,005,000. In 1805, the value of real and personal property was $25,646,867; in 1852, it was $351,758,426. The income from the Croton water works has risen from $91,790, in 1843–4, to $533,765 in 1852. There are 239 miles of pipe used in conveying this water through the city. There are 19 public parks, the value of which is placed at $9,151,000, the most valuable of which is the Battery, $3,000,000. There are 774 omnibuses in the city. The number of deaths in 1852 was 21,601.

The Ausburg *Zeitung* announces that Dr. Landoifi, physician to the King of Naples, and director of the principal hospital of that city, has discovered a cure for cancer, even in its last stages; that he has effected an entire cure of a lady of rank, and several other persons in Munich, suffering from the disease, in presence of the most distinguished physicians of the city, and has left Munich for North Germany to attend a Princess who is afflicted with the same dreadful malady. He will shortly, it is said, publish an account of his discovery.

A right education is not merely the reading of many books, but the ability of making knowledge useful to ourselves and others. It is not simply to acquire influence over our fellow-creatures, but to make that influence subservient to moral excellence and piety.

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

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No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
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The Sabbath Recorder.

SPEECH OF GERRIT SMITH.

Delivered in Congress, Dec. 20, 1853, on the Reference of the President's Message.

It is natural, Mr. Chairman—nay, it is almost necessary—that, from the difference in our temperament, our education, our pursuits, and our circumstances, we should take different views of many a subject, which comes before us. But, if we are only kind in expressing these views, and patient in listening to them, no harm, but, on the contrary, great good, will come from our discussions.

As this is the first time I have had the floor, it may be well for me now to confess, that I am in the habit of freely imputing errors to my fellow men. Perhaps I shall fall into this habit on the present occasion. It may be a bad habit. But is it not atoned for by the fact, that I do not claim that I am myself exempt from errors; that I acknowledge, that I abound in them; and that I am ever willing that those, whom I assail, shall make reprisals? I trust, Sir, that so long as I shall have the honor to hold a seat in this body, I may be able to keep my spirit in a teachable posture, and to throw away my errors as fast as honorable gentlemen around me shall convince me of them.

I have risen, Mr. Chairman, to make some remarks on that portion of the President's Message which it was proposed, a few moments since, to refer to the Committee on Foreign Affairs.

The Message endorses, fully and warmly, the conduct of the Administration in the case of Martin Koszta. For my own part, I cannot bestow unqualified praise on that conduct. Scarcely upon Capt. Ingraham can I bestow such praise. It is true, that I honor him for his brave and just determination to rescue Koszta, but I would have had him go a step farther than he did, and insist on Koszta's *absolute* liberty. I would have him enter into no treaty, and hold no terms with kidnappers. I would have had him leave nothing regarding Koszta's liberty to the discretion of the French Consul or any other Consul; to the discretion of the French Government or any other Government. Koszta was an American subject—a kidnapped American subject—and hence the American Government was bound to set him, immediately and unconditionally free. But Capt. Ingraham represented the American Government. For that occasion he was the American Government.

For saying what I have here said, I may appear very inconsistent in the eyes of many, who know my opposition to all war; for they may regard Capt. Ingraham as having been ready to wage war upon Austria—as having, indeed, actually threatened her with war. But, notwithstanding my opposition to all war, I defend Capt. Ingraham's purpose to use force, should force become necessary. I believe, that such purpose is in harmony with the true office of Civil Government. I hold that an armed national police is proper, and that here was a fit occasion for using it, had moral influences failed. But to believe in this is not to believe in war. It is due to truth to add, that Capt. Ingraham should not be charged with designing war upon Austria. Why should he be thus charged? He had, properly, nothing whatever to do with Austria, nor with the Austrian Consul. There was no occasion for his doing with either of them, nor for his even thinking of either of them. For him to have supposed that Austria, or any of her authorities, could be guilty of kidnapping, would have been to insult her and them. He had to do only with the kidnappers, who were restraining Koszta of his liberty; and all he had to do with these kidnappers was to compel them to an unconditional and immediate surrender of their prey.

I will say, by the way, that I do not condemn the conduct of our Minister, Mr. Marsh, in relation to Koszta, for the good reason that I am not sure what it was. If it was, as it is reported to have been, I trust that both the Administration and the whole country will condemn it.

It is denied in certain quarters, that Koszta was an American subject. But Secretary Marcy has argued triumphantly that, in the light of international law, he was. I regret that he had not proceeded to argue it in other light also. I regret that he had not proceeded to show that even if admitted international law is to the contrary, nevertheless, by the superior law of reason and justice, Koszta was an American subject. I regret that he had not proceeded to publish to the world, that, when a foreigner becomes an inhabitant of this land, abjures allegiance to the Government he has left, and places himself under the protection of ours, the American Government will protect him, and that, too, whether with or without international law, and whether with the world or against the world. In a word, I regret that the Secretary did not declare, that if international law shall not authorize the American Government to protect such a one, then American law shall. It is high time that America should justify herself in such a case by something more certain and authoritative than European codes. It is high time that she should base her justification, in such a case, on the immutable and everlasting principles of reason and justice.

I may be asked, whether I would allow that the subject of a foreign Government, who is alledged to be charged with an offense, and who has fled to our country, can find shelter in his oath of allegiance to our Government? I answer, that I would not allow him to be kidnapped; and that, if his former Government wants him, it must make a respectful call on our Government for his extradition. I add, that I would have our Government the sole judge of the fact whether he is charged with an offense; and also the sole judge whether the offense with which he may be charged is a crime—a real and essential crime for—which he should be surrendered; or a merely conventional and nominal crime, for which he should not be surrendered.

A few words in regard to the charge that Capt. Ingraham invaded the rights of a neutral State. It is to be regretted that the Secretary did not positively and pointedly deny the truth of this charge. I admit that no denial of it was needful to his argument with Mr. Hulsemann. The denial would, however, have been useful. No, Sir; Capt. Ingraham did not violate the rights of Turkey. But, although America cannot be justly charged with violating the rights of Turkey, Turkey, nevertheless, can be justly charged with violating the rights of America. She violated the rights of America, inasmuch as she failed to afford to Koszta the protection which she owed him. If she is not fairly chargeable with permitting him to be kidnapped, she nevertheless is fairly chargeable with permitting him to remain kidnapped, and that is virtually the same thing. To say that Capt. Ingraham violated the rights of Turkey, is nonsense. It is nonsense, if for no other reason than that she had no rights in the case, to be violated. She had none, for the simple reason that she suffered her laws to be silent. The only ground on which a neutral State can claim respect at the hands of belligerents is, that, so far as she is concerned, their rights are protected. If she allows injustice to them, then they may do themselves justice. If she refuses to use the law for them, then they may take it into their own hands. For Turkey to suspend her laws, as she did in the present case, is to leave to herself no ground of wonder or complaint, if a brave Capt. Ingraham supplies her lack of laws.

But I may be asked, whether I would really have had Capt. Ingraham fire into the Austrian ship? I answer, that I would have had him set Koszta free, cost what it might. At the same time I admit, that there would have been blame, had it cost a single life; and that this blame would have rested, not upon the Turks and Austrians only, but upon our own countrymen also. This is so, for the reason that neither our own country nor any other country is so fully identified with justice, in the eyes of all the world, as to make its character for justice an effectual substitute for violence—as to make, in a word, its character for justice its sufficient power to obtain justice. Were our country proverbial, the world over, for wisdom and goodness—were our love to God and man known and read of all men—were every nation to know that, both at home and abroad, our Government acts upon Christian principles—then no nation would wrong us, and no nation would let us be wronged. Then, if one of our people were kidnapped in a foreign land, as was Koszta, the Government of that land would promptly surrender him, at our request. It would pass upon our title to the individual confidingly and generously, rather than jealously and scrutinously. And even if it entertained much doubt of our title, it would nevertheless waive it, under the influence of its conviction that we ask nothing which we do not honestly believe to be our due, and that our character is such as richly to entitle us to all that is possibly our due. Having such a character, our moral force would supercede the application of our physical force. Had physical force been needful to effect the deliverance of Koszta, it would have been needful merely because the American people and American Government lacked the moral character, or, in other words, the moral force, adequate to its deliverance. But, as I have already intimated, our nation is no more deficient in this respect than other nations.

I said that I could not bestow unqualified praise on the Administration, for its part in the Koszta affair. In one or two of those passages of rare rhetorical beauty in his letter to Mr. Hulsemann, Secretary Marcy insinuates the despotic character of Austria. Now, I will not say that there was impudent hypocrisy in the insinuation; but I will say, that the insinuation was in bad taste, and that it was bad policy. A cunning policy would studiously avoid, in our diplomatic correspondence, all allusions to despotism and oppression, lest such allusions might suggest to the reader comparisons between our country and other countries, that would be quite unfavorable to us.

I admit that Austria is an oppressor. But is it not equally true, and far more glaringly true, that America is a much greater and guiltier oppressor? Indeed, compared with our despotism, which classes millions of men, women, and children, with cattle, Austrian despotism is but as the little finger to the loins. Surely, surely, it will never be time for America to taunt Austria with being an oppressor, until the influence of American example is such as to shame Austria out of her oppression, rather than to justify and confirm her in it.

In this same letter to the representative of Austria, Mr. Marcy presumes to quote, as one of the justifications of Capt. Ingraham's conduct, the divine law, *to do unto others as we would have others do unto us.* Now, was it not the very acme of presumption for the American Government to quote this law, while it surpasses every other Government in trampling it under foot? Did Mr. Marcy suppose Mr. Hulsemann to be stone-blind? Did he suppose that Mr. Hulsemann had lived in the city of Washington so long, and yet had seen nothing of the buying and selling of human beings as brutes, which is continually going on here, under the eye, and under the authority, of Government? Did he suppose, that Mr. Hulsemann could be ignorant of the fact, that the American Government is the great slave-catcher for the American slave-holders? Did he suppose him to be ignorant of the fact, that the great American slave-trade finds in the American Government its great patron; and that this trade is carried on, not only under the general protection, but under the specific regulations of Congress? Did he suppose him to be ignorant of the fact, that many, both at the North and South, (among whom is the President himself,) claim, that American slavery is a national institution?—and made such by the American Constitution? It *is* a national institution. If not made such by our organic law, it is, nevertheless, made such by the enactments of Congress, the decisions of the Judiciary, and the acquiescence of the American People. And did Mr. Marcy suppose Mr. Hulsemann to be entirely unaware, that the present Administration surpasses all its predecessors in shameless pledges and devotion to the Slave Power? Certainly, Mr. Marcy fell into a great mistake, in presuming Mr. Hulsemann to be in total darkness on all these points. If, indeed, a mistake, it is a very ludicrous one. If but an affectation, it is too wicked to be ludicrous.

I referred, a moment since, to some of the evidences of the nationality of American slavery. It, sometimes, suits the slave-holders to claim that their slavery is an exclusively State concern; and that the North has, therefore, nothing to do with it. But as well may you, when urging a man up-hill with a heavy load upon his back, and with your lash also upon his back, tell him, that he has nothing to do either with the load or the lash. The poor North has much to do with slavery. It staggers under its load and smarts under its lash.

But I must do Secretary Marcy and the Administration justice. What I have said, were I to stop here, would convey the idea, that, in his letter to Mr. Hulsemann, the Secretary inculcates the duty of *unconditional* obedience to the law, which requires us to do unto others as we would have others do unto us. He is, however, very far from doing so. He remembers, as with paternal solicitude, American slavery and the Fugitive Slave Act, and provides for their safety. To this end he qualifies the commandment of God, and makes it read, that we are to obey it, only when there is no commandment of man to the contrary. In a word, he adopts the American theology—that pro-slavery theology, which makes human Government paramount to the Divine, and exalts the wisdom and authority of man above the wisdom and authority of God.

I said, that I must do the Secretary justice; and I have now done it. But in doing it, a piece of flagrant injustice has been brought to light. For what less than flagrant can I call his injustice to the Bible? The Secretary says, that this blessed volume "enjoins upon all men everywhere, *when not acting under legal restraint,* to do unto others whatever they would, that others should do unto them." Now, the phrase "when not acting under legal restraint" is a sheer interpolation. The commandment, as we find it in the Bible, is without qualification—is absolute. The Administration is guilty, therefore, through its Secretary, of deliberately corrupting the Bible. Moreover, it is guilty of deliberately corrupting this authentic and sacred record of Christianity at the most vital point. For this commandment to do unto others as we would have others do unto us, is the sum total of the requirements of Christianity. I say so on the authority of Jesus Christ himself. For when He had given this commandment, He added: "For this is the law and the prophets."

I am not unmindful how strong a temptation the Administration was under, in this instance, to corrupt the Bible. I am willing to make all due allowance on that account. Strong, however, as was the temptation, it nevertheless should have been resisted. I am well aware, that for the Administration to justify the rescue of Koszta on the unqualified, naked Bible ground, of doing unto others as we would have others do unto us, would be to throw open the door for the rescue of every fugitive slave. It would be to justify the rescue of Shadrach at Boston. It would be to justify the celebrated rescue in my own neighborhood—I mean the rescue of Jerry at Syracuse. It would be to justify the bloody rescue at Christiana. For, not only is it true, that all men would be rescued from slavery, but it is also true, that very nearly all men would be rescued from slavery, even at the expense of blood. I add, that for the Administration to justify on naked Bible ground the rescue of Koszta, would be, in effect, to justify the deliverance of every slave. Now, for an Administration, that sold itself in advance to the Slave Power, and that is indebted for all its hopes and for its very being to that Power—for such an Administration to take the position of simple Bible truth, and thereby invite the subversion of all slavery, would be to practice the cruelest ingratitude. Such ingratitude could not fail to exasperate the Slave Power—that mighty and dominant Power, before which not only the Administrations of the American People, but the American People themselves, fall down as abjectly as did Nebuchadnezzar's people before the image, which he had set up. Nevertheless, however important it may be to maintain slavery, it is far more important to maintain Christianity; and the Administration is therefore to be condemned for giving up Christianity for slavery. I add, that, if American slavery is, as the famous John Wesley called it, "the sum of all villainies," then it is certainly a very poor bargain to exchange Christianity for it.

Sir, this doctrine of the Administration, that human enactments are paramount to Divine law, and that the Divine authority is not to be allowed to prevail against human authority, is a doctrine as perilous to man as it is dishonorable to God. In denying the supremacy of God, it annihilates the rights of man. I trust, that a better day will come, when all men shall be convinced, that human rights are not to be secured by human cunning and human juggles, but solely by the unfaltering acknowledgment of the Divine power. This crazy world is intent on saving itself by dethroning God. But, in that better day, to which I have referred, the conviction shall be universal, that the only safety of man consists in leaving God upon His throne.

To illustrate the absurdity of this atheistic doctrine of the Administration, we will suppose that, by a statute of Turkey, any person, Hungarian-born, ought to be kidnapped. Then, according to this atheistic doctrine, Capt. Ingraham had no right to rescue Koszta, for his kidnappers, in that case, were acting "under legal restraint."

Mr. SOLLERS, of Maryland. Mr. Chairman, what is the question before the House?

The CHAIRMAN, (Mr. ORR, of South Carolina.) Does the gentleman from Maryland rise to a question of order?

Mr. SOLLERS. I do.

The CHAIRMAN. What is the gentleman's question?

Mr. SOLLERS. I want to know what is the subject before the House?

The CHAIRMAN. The subject is the reference of the President's Message.

Mr. SOLLERS. The gentleman from New York is making an abolition speech, and I do not see its relevancy to the question before the House.

The CHAIRMAN. The gentleman from New York is entitled to the floor, and he is in order.

Mr. SMITH. The gentleman from Maryland says that I am making an abolition speech. I *am;* and I hope he will be patient under it. I, in my turn, will be patient under an *anti*-abolition speech.

But I will proceed in my illustrations of the absurdity of this atheistic doctrine of the Administration. What, too, if there were a statute of Turkey, declaring it right to kidnap any person who is American-born? Then, according to this corrupt theology of the Administration, we should not be at liberty to rescue an American citizen, who might be kidnapped in Turkey. And what, too, if, acting under human authority, or, in the language of the Administration, "under legal restraint," the people of one of the Barbary States should kidnap Secretary Marcy, and even President Pierce himself—then, also, according to this God-dethroning doctrine of the Administration, our hands would be tied; and we should have no right to reclaim these distinguished men. The supposition, that such distinguished men can be kidnapped, is not absurd. The great Cervantes was a slave in one of the Barbary States. So, too, was the great Arago. And it is not beyond the pale of possibility, that even the great Secretary and the great President may yet be slaves. I am aware that they, who stand up so stoutly for slavery, and for the multiplication of its victims, dream not that they themselves can ever be its victims. They dream not, that this chalice, which they put to the lips of others, can ever be returned to their own. And yet, even this terrible retribution, or one still more terrible than any, which this life can afford, may be the retribution of such stupendous treachery and enmity to the human brotherhood. Little did Napoleon think, when, with perfidy unutterable, he had the noble but ill-fated Toussaint L'Ouverture carried across the waters, to perish in a prison,

> "That he himself, then greatest among men,
> Should, in like manner, be so soon conveyed
> Athwart the deep,"*

to perish, also, in a prison.

In that great day (for which, as it has been sublimely said, all other days were made) when every man shall "receive the things done in his body," let me not be found of the number of those who have wielded civil office to bind and multiply the victims of oppression. When I witness the tendency of power in human hands, be it civil or ecclesiastical, or any other power, to such perversion, I shrink from possessing it, lest I, too, might be tempted to lend it to the oppressor instead of the oppressed. "So I returned," says the wise man, "and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter."

I proceed to say, that this detestable doctrine of the Administration goes to blot all over that page of history, of which Americans are so proud. I mean that page which records the famous achievement of Decatur and his brave companions in the Mediterranean. For it must be remembered, that the Algerine slave-holders, who were so severely chastised, and that, too, notwithstanding, being the most ignorant, they were the least guilty class of slave-holders—I say, it must be remembered, that these Algerine slave-holders acted under human Government, or, in the words of the Administration, "under legal restraint;" and were, therefore, according to the wisdom of the Administration, released from all obligation to do unto others as they would have others do unto them; and were at entire liberty to enslave Americans as well as other people.

I add, that this blasphemous doctrine of the Administration leaves unjustified, and utterly condemns every war, which this nation has waged; for every such war has been against a people acting under the authority of their Government, or, in the language of the Administration, "under legal restraint." What if our enemy, in fighting against us, was guilty of fighting against God—was guilty of trampling under foot the divine law? Nevertheless, according to the sage teachings of the Administration, his guilt was overlaid with innocence, from the fact, that he was "acting under legal restraint." Surely, it will not be pretended that *our* transgressions of the divine law are excused by *our* "legal restraint," and that the like transgressions, on the part of others, cannot be excused by the like cause. Surely, if we may put in the plea of "legal restraint" against divine laws, so may others.

Alas, what a disgusting spectacle does the Administration present, in its deliberate corruption of the Bible, for the guilty purpose of sparing so abominable and vile a thing as slavery! Alas, what a pitiable spectacle of self-degradation does this nation present, in choosing such an Administration, and in remaining patient under it! And how rank, and broad, and glaring, is the hypocrisy upon the brow of this nation, who, whilst her feet are planted on the millions she has doomed to the horrors, and agonies, and pollutions of slavery, holds, nevertheless, in one hand, that precious, Heaven-sent volume, which declares that God "hath made of one blood all nations of men, for to dwell on all the face of the earth;" and in the other, that emphatically American paper, which declares that "all men are created equal!" And how greatly is the guilt of this nation, in her matchless oppressions, aggravated by the fact that she owes infinitely more than ever did any other nation to Christianity, and liberty, and knowledge; and that she is, therefore, under infinitely greater obligation than was ever any other nation, to set an example, blessed in all its influences, both at home and abroad! Other nations began their existence in unfavorable circumstances. They laid their foundations in despotism, and ignorance, and superstition. But Christianity, and liberty, and knowledge, waited upon the birth of this nation, and breathed into it the breath of life.

My hour is nearly up, and I will bring my remarks to a close. After all, the Administration has done us good service, in attempting to qualify the divine command, to do unto others as we would have others do unto us; for, in attempting to do this for the sake of saving slavery, it has, by irresistible implication, admitted, that the command itself requires us to "let the oppressed go free."

The precious law of God contains, as they are wont to insist, ample authority for all the demands of the abolitionists—that despised class of men, to which I am always ready to declare that I belong. Hence, the Administration, in quoting this law as the great rule of conduct between men, has, in no unimportant sense, joined the abolitionists. I say it has quoted this law—this naked law. I say so, not because I forget the words with which it attempted to qualify the law, but because, inasmuch as the law, which God has made absolute, man cannot qualify, these qualifying words fall to the ground, and leave the naked law in all its force. I admit, that the Administration did not quote this law for the sake of manifesting its union with the abolitionists; for, yet a while at least, it expects more advantage from its actual union with the slaveholders than it could expect from any possible union with the abolitionists. No; the Administration quoted this law for the sake of serving a purpose against Austria; and it flattered itself that, by means of a few qualifying words, it could shelter slavery from the force of the quotation. But, in this, it fell into a great mistake. Its greater mistake, however, was in presuming to quote the Bible at all. The Administration should have been aware that the Bible is a holy weapon, and is therefore fitted to anti-slavery, instead of pro-slavery hands. It should have been aware, that it is more dangerous for pro-slavery men to undertake to wield this weapon, than it is for children to play with edge tools. The Bible can never be used in behalf of a bad cause, without detriment to such cause.

I conclude, Mr. Chairman, by expressing the hope, that this egregious blunder of the Administration, in calling the Bible to its help—a blunder, by the way, both as ludicrous and wicked as it is egregious—will, now that the blunder is exposed, be not without its good effect, in the way of admonition. I trust, that this pro-slavery Administration, and, indeed, all pro-slavery parties and pro-slavery persons, will be effectually admonished by this blunder to let the Bible entirely alone, until they shall have some better cause than slavery to serve by it.

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*Rogers' Italy.

THE BIBLE.

The present Lord Bishop of Cashel, Dr. Daley, was conversing with a nobleman on the abounding of certain moral and social evils, and the latter said to the bishop, "What remedy would you propose for them, Mr. Daley?" "The Bible, my lord," replied the bishop. He then enumerated another class of evils; and asked what remedy, and received the same answer—"The Bible." He then mentioned some, which he of course concluded would have some different antidote; but, to his surprise, the bishop still replied, "The Bible, my lord." "Why, Daley," said he, "you are a quack; you have but one remedy for all diseases." "I am so far a quack," said the bishop, "that I do believe the Gospel of our Lord Jesus Christ to be the only remedy for the moral wretchedness of man, under every possible variety of circumstances."

ONE VACANT CHAIR.

We were talking a few days since with an esteemed friend of ours, who was reared after the good old New England fashion, and with whom "Thanksgiving," as a matter of course, is an institution—a day of family re-union, of domestic and social rejoicing. He is a man of noble sympathies and a big heart. In speaking of the coming Thanksgiving day, a cloud passed over his features, and a tear gathered in his eye. "I have," said he, "for many years gathered my family around me on that day. All my children have sat with me at my annual feast, and it never occurred to me that it could ever be otherwise. We ate, drank, and were merry, without thinking what a change must one day come. But that change has already come. At our annual banquet this year there will be *one vacant chair.*"

It was a sad, sad thought. Sorrowful memories come clustering around the heart at the mention of that "one vacant chair." The pleasant features, the happy smile, the cheerful voice of the loved and the lost come like a vision of sweetness from the sorrowful past. The pale, still face, the marble brow, decked with the garlands of the grave, follow, and the eye dims with tears as the vision vanishes away, and the palpable presence only is left of that "one vacant chair."

And so it is, and so it will be always. Year by year those that we love drop from around us. Some are snatched away by death, going down in the bloom of their beauty to the city of the dead. Some swing out into the great world, and are borne by the currents of life, far away from us. The day of annual re-union comes; we gather round the yearly banquet, we look for the cherished faces, we listen for the loved voices; but the heart swells and the big tear trembles on the eyelids, for there, where one who nestled fondliest in our affections used to sit, is "one vacant chair."

We who sit at the head of these family feasts should never forget that one day we shall be absent from the banquet. The time will surely come when we shall cease to occupy a place there. We know not when the vacancy may occur, but as surely as time rolls on, as surely as human destiny is sweeping onward, and onward, always towards eternity, so surely will the day of our departure come; and struggle as we may, resist as we may, as all the aggregated energies of nature may, we must pass from among the living, and leave behind us for the next gathering "one vacant chair." [Albany Register.

THE NEGLECTED CHILD.

I never was a favorite—
My mother never smiled
On me, with half the tenderness
That blessed her fairer child.
I've seen her kiss my sister's cheek,
While fondled on her knee;
I've turned away to hide my tears—
There was no kiss for me.

And yet I strove to please with all
My little store of sense;
I strove to please—and infancy
Can rearly give offense.
But when my artless efforts met
A cold, ungentle check,
I did not dare to throw myself
In tears upon her neck.

How blessed are the beautiful!
Love watches o'er their birth;
Oh beauty! in my nursery
I learned to know thy worth;
For even there I often felt
Forsaken and forlorn,
And wished—for others wished it too—
I never had been born!

I'm sure I was affectionate;
But, in my sister's face,
There was a look of love that claimed
A smile or an embrace.
But when I raised my lips, to meet
The pressure children prize,
None knew the feelings in my heart—
They spake not in my eyes.

But oh! that heart too keenly felt
The anguish of neglect;
I saw my sister's lovely form
With gems and roses decked;
I did not covet them, but oft,
When wantonly reproved,
I envied her the privilege
Of being so beloved.

But soon a time of triumph came—
A time of sorrow too—
For sickness o'er my sister's form
Her venom'd mantle threw:
The features once so beautiful
Now wore the hue of death,
And former friends shrank fearfully
From her infectious breath.

'Twas then, unwearied, day and night,
I watched beside her bed,
And fearlessly upon my breast
I pillowed her poor head.
She lived!—she loved me for my care!—
My grief was at an end;
I was a lonely being once,
But now I HAVE a friend.

THE MILLER'S BOY AND HIS BIBLE.

"The entrance of Thy Word giveth light."

The following record of one of the happy results of Bible distribution in Sweden, appeared in the "*Presbyterian*" about four years since. The incident is as interesting now as when it was first related.

I returned, says a Swedish colporteur, through a village where there are several water mills. A Bible had been purchased from me there, three years since, by a miller's boy, who, not long before, had fallen into the water, and had narrowly escaped being crushed by the mill wheel. Snatched wonderfully from death, John, this miller lad, had at that time begun to be concerned about the salvation of his soul. Hence the purchase which me made of a Bible. He read that sacred book, and was fervent in prayers. The Lord heard his prayers, and he became a staunch confessor of the truth as it is in Jesus. He was not long in becoming the object of persecutions from the miller, the miller's wife, his comrades, and persons who frequented the mill. All were determined to render it impossible for him to read the Bible; but the Lord watched over him. Shortly afterward, Andrew, the miller's son, a young man of twenty years of age, a victim to habits of impiety and dissipation, became likewise a disciple of the Saviour. This happened in the following manner:

John was Andrew's assistant at the mill. Originally, they were the best friends in the world; but since John's conversion, Andrew employed all sorts of suggestions, artifices, threatenings, and even violence, to plunge his comrade into a disorderly life. All his efforts were ineffectual. One day, while John was busy out of doors, Andrew, who was alone in the mill, took John's Bible for the purpose of casting it into the river; however, just as he was about to throw it in, he opened the Bible mechanically, and this passage caught his eye, "Two shall be grinding at the mill; the one shall be taken, and the other left:"—Matt. 24: 41. This declaration struck his conscience with the rapidity of lightning; it took possession of his heart; and under the weight of an inexpressible emotion, he placed the Bible again in John's chamber. Dating from that moment, Andrew became a new man; thereafter he showed himself to be a sincere servant of Jesus Christ. United from that time in heart and soul with one another, John and Andrew, young as they were, soon became, in the hand of God, instruments of a religious awakening in the village and the surrounding neighborhood.

GIBBON'S LATER RELIGIOUS VIEWS.—Among the papers of the aunt of the historian, were found, after her decease, several letters to her from her nephew, Edward Gibbon, the historian, and his friend Lord Sheffield, from which it would appear that the religious views of the former had, at least from the year 1789, undergone considerable change. From one of these interesting letters, shortly to be published, I have been permitted to make the following extract:—"Whatever you may have been told of my opinions, I can assure you with truth, that I consider religion as the best guide of youth, and the best support of old age; that I firmly believe there is less real happiness in the business and pleasure of the world, than in the life which you have chosen, of devotion and retirement."

Dean Swift was one of the smoothest and most harmonious versifiers of the language; and yet he wrote to a lady—"Madam, I know nothing of music. I would not give a farthing for all the music in the universe."

The Sabbath Recorder.

New York, January 19, 1854.

GEO. B. UTTER & THOMAS B. BROWN (T. B. B.) Editors.
JAMES BAILEY (J. B.)
T. E. BABCOCK (T. E. B.)
J. M. ALLEN (*)
J. A. BEGG, } Occasional Editorial Contributors.

ISRAEL'S UNBELIEF.

Why do not the Jews receive the Gospel of Christ? That they should have stood out in their opposition for so many centuries, notwithstanding the palpable evidence that Jesus of Nazareth is the Messiah of their own Scriptures, has been the astonishment of many minds. The unkindness which they have experienced at the hands of Christians will not explain it. The inconsistencies of believers, in points of doctrine, will not clear up the mystery. These things have undoubtedly helped to confirm the opposition of the Jews, but for the true ground of their hatred we must look still deeper.

In every age, and in every nation, as well as under every variety of circumstances, their opposition has been characterized by the same spirit of bitterness, which they manifested when the gospel was first declared to them. The unkindness of Christ's disciples could not have been alledged *then* as the reason, nor could the inconsistencies of believers have been the ground upon which the Jews *then* based their opposition to the Saviour. The first preachers were of their own nation, and were actuated by the most tender impulses in attempting to show them the way of life. Yet the Jews were as violent in their opposition then as they are now. And those who, overlooking the real ground of it, have undertaken to approach them in ways which were seemingly calculated to disarm them of prejudices, thinking to have more success than others whose methods of labor had been more objectionable, have only returned convinced that the veil was still upon their heart, and kept there by a power which mere human skill could not overcome.

Whatever difficulty the Jews may have found in the doctrinal errors of Christians, we seriously doubt whether their rejection of the gospel has been, in any considerable degree, owing to them. Had errors of faith and practice never obtained among the Jews themselves, the discovery of them among Christians would doubtless have proved an insuperable difficulty. But at the time Christianity was introduced, the Jews were cut up into numerous sects, some of them varying as widely from the Law of Moses as the sects of Christendom now do from the Christianity of the New Testament. If they could still rest in the persuasion "that God spake unto Moses," notwithstanding his disciples had become divided among themselves, it was not very difficult, surely, to allow that God might have spoken to Jesus, although his disciples had fallen into errors.

We do not mean to intimate, that the errors of Christians are of no sort of consequence in this case. Certainly, the more completely Christians are covered with the armor of truth, the greater will be their advantage in the controversy, other things being equal. And we have ever thought, that the error of Christians in regard to the Sabbath, to say nothing of any thing else, was a serious embarrassment to their efforts in behalf of a people who look upon this institution as an important part of the Divine Law.

But the real stumbling block to the Jew is the doctrine of Christ crucified. Every other ground of objection to the gospel is trifling in comparison with this. This was the offense when the gospel was first offered, and this is the offense still. See 1 Cor. 1 : 23, Rom. 9 : 32, Luke 2 : 34, John 6 : 60, 66, 1 Pet. 2 : 8, Isa. 8 : 14.

But why is this doctrine so hateful to the Jew? Alas! it is hated by every unrenewed person; there is nothing in it which pleases the carnal mind. And such is the opposition which unrenewed men feel to it, that not one would ever embrace it, and be saved, were it not that God, who is rich in mercy, brings him to it by the efficacious influences of his Holy Spirit. In this respect Jew and Gentile stand on the same footing. But the Jew's opposition is characterized by greater malignity than that of the Gentile; the solution of which seems to lie in the principle, that the more men have rested in a conceit of their own righteousness, the greater is their hatred of a scheme of salvation which gives a death-blow to such hopes. Even among Gentiles, the most hopeless case upon which to try the converting power of the gospel is the self-conceited moralist. Now the Jews have always rested in a persuasion of their ability to justify themselves by the deeds of the law. For this purpose they suppose the law was given to them. In the sacrifices of the Levitical service they were never able to see any typical reference to a greater and more perfect sacrifice to be offered by the Messiah. (2 Cor. 3 : 13.) Hence the doctrine of Christianity, that all those sacrifices have received their accomplishment, and are of no use in the way of justifying the offerers of them, is the grand stumbling block, which nothing short of the power of God will cause them to overcome.

T. B. B.

Dedication of a Meeting-House.—The brethren of the Seventh-day Baptist Church at South Kingston, R. I., have succeeded in building them a place of worship, capable of seating about two hundred people. It is built after a plain but neat style, with free slips and no gallery. The house was dedicated to the worship of God on the 4th inst. Sermon by Eld. Charles M. Lewis.

TIDINGS FROM CHINA.

[On the 15th inst., we received letters from our missionary brethren at Shanghae, China, dated Nov. 1, 1853. The account which they furnish of military operations during the previous month, is later and more complete than has reached us through any other channel. Knowing the deep interest felt in these details, we think it better to print them at once, than to delay them till after the next meeting of the Missionary Board.]

From Bro. Wardner.

Brother Carpenter has probably given you an account of what he has witnessed of the besieging of Shanghae up to the date of his last, and it may be not uninteresting to you to know what has been done on this side of the city.

On the morning of Sept. 29th, I went to the banks of the Whampoa, about a mile and a half distant, to see the imperial fleet of about 80 junks pass down the river. They kept up a constant fire, thinking, perhaps, thus to frighten the rebels out of the city, and give them peaceable possession. Their guns, I supposed, were charged only with powder, as there was no enemy near. But as I was returning, and about half way home, a cannon ball came whizzing by, and struck but a short distance beyond me. Another fleet, nearly as large, was at the same time coming down the Soo-Chou river, which intersects the Whampoa on the north-east boundary of the English reservation. On the same day all the city gates were closed but two. In the afternoon, Mrs. W. and children went to stop with a friend in the foreign community till we saw what turn matters were going to take.

On the morning of the 30th, I went to assist Bro. C. and family out of the city, but found they had left the night before.

Oct 1st—Sabbath. A brisk engagement commenced at the north gate at daybreak, lasting till 7 o'clock. At 7 o'clock an attack was made at the west gate (about a third of a mile from our house, and in sight,) and continued till half past eight. At half past nine, a cannonading commenced from the river, and at the time a body of four or five hundred men passed our house, moving without any kind of order, all yelling at the top of their voices, and immediately commenced firing *towards* the city. They drew up in battle order about midway between our house and the wall, and kept up their fire until eleven o'clock, which was promptly returned. Finally, one of their officers having received a wound in his leg, they retreated in greater confusion than they advanced, and stationed themselves on the bank across the canal just before our door, when the enemy opened their cannons upon them. At length a ball came and struck right in their midst, when they very promptly sounded a retreat, and gave out that they were going to their dinners. Their dastardly conduct was most disgusting, after witnessing the bombastic manner in which they advanced. By one o'clock all firing had ceased. About forty are thought to have been killed and wounded at the North gate, and nearly that number at the West gate. The whole imperial force is said to number about 15,000, and the rebels 6,000. After the battles were over, quite a large block of buildings were burnt outside the West gate, in and behind which the imperialists had concealed themselves during the battle.

2d. Mrs. W. returned home.

5th. A battle commenced at the West gate at day-break, lasting about an hour, and then a cannonading commenced on the river, and lasted till eleven o'clock, during which time one of the imperialist junks blew up and set fire to another, destroying twenty or thirty lives.

6th. Had our house and effects prized, with the hope of getting indemnification in case it is plundered or burned by the Chinese.

7th. The insurgents burnt about 200 buildings outside the little South gate, and have since burnt about as many more. Many have also been burnt and torn down at the North and East gates.

8th—Sabbath. Preached at *Sa-whay-jaw* to 30 or 40 hearers. As they could take no interest in any subject foreign to their present distress, I took that for my theme, arguing that these calamities had come upon them because of their national and individual wickedness, idolatry, and rejection of the gospel, illustrating by history and scripture examples, and exhorted them, as the only means of escaping like calamities, and the death that never dies, to cast away their wooden gods, which had proved unable to protect them, and repent and believe on the Lord Jesus Christ, who is able and willing to save.

Our regular missionary operations are pretty much broken up. Still I have opportunities almost daily of scattering a little seed here and there by the wayside, and find the people all ears, provided what is said has a connection with their present distress.

9th. Another battle at the West gate. It is difficult to ascertain with much certainty the number killed and wounded in these battles, as Chinese reports are apt to vary according to their politics.

10th. There being no battle, I was absent from home part of the day on business, during which time three imperial soldiers came into the neighborhood, caught and robbed several men, stole poultry, clothes, &c., and attempted to take a buffalo belonging to our milkman, as he was leading her here to milk. But he, affirming that she was mine, was allowed to pass. When I returned home, he came and plead hard for me to write a certificate affirming that the buffalo belonged to me, as a sort of protection. Chinese morality! As he was returning from the foreign settlement this morning, where he had been to sell milk, and was bringing a few pounds of beef from the butcher's for us, he said he was attacked by a band of soldiers, who threatened to take off his head if he refused to give it up. But he declared himself to be my servant, and, to prove it, presented a note Bro. C. had sent by him to me, and therefore was allowed to pass without further molestation. I mention these things to show what influence the mere name of a foreigner has with the Chinese.

11th. More robbing in the neighborhood. Rev. Mr. McClatchie sailed for England with his family, last week, in a very feeble state of health.

13th. About 500 imperialists attacked the city again opposite our house, and continued about twenty minutes, losing one man. On retreating, they broke into the house of one of our near neighbors, and dragged him and another man to their encampment, whence they made their escape unhurt. They also attempted to burn a poor man's boat, which lay in the canal just outside our gate. Seeing the smoke, I went out and saw they had filled it with straw and got it well agoing, while a soldier stood by it with a spear fighting the owner away, who was crying piteously, as it was, very likely, his chief means of support. Seeing me, the soldier stepped back and allowed the man to extinguish the flames. There were ten or twelve in all, and one or two under officers, engaged in this base manœuvre. As I approached they began to apologize for their conduct by pretending that the man had come to carry off plunder from the city, but acknowledged that they had no positive evidence that he had any such motive. They took my reproofs very meekly, and after scolding at the man a little, very politely bid me good day and passed on. While this was going on, two cannon balls and one musket ball, fired from the wall, probably at these men, entered the house of our nearest neighbor, not five rods from where I stood.

13th. About 1000 came at day-break, and made an attack in front of our house again. After fighting about 15 minutes, one man being wounded, they all fled in great disorder, and came skulking round behind our house and the neighbors' houses, fences, &c. But the officers pursued them with their sleeves rolled up, and drove them back at the point of their swords, and kept them fighting till 9 o'clock; during which time we saw five carried off the field, three of whom appeared to be dead. There may have been many more whom we did not see. In their retreat they seemed determined to strip the neighborhood of every thing they could lay their hands on. Our neighbors came running to me, begging most earnestly that I would go out and save their property. Though my will was good enough to do what I could by entreaty, yet I thought it not prudent to leave my own premises, especially as I was strictly cautioned the day before by Mr. Marshall, through Bro. Carpenter, against doing so, as he thought it would be not only hazarding my life, but the interests of American citizens generally, and I should forfeit my protection if I did.

14th. Another battle before our house, which lasted from daylight till 7 o'clock. There was more plundering done to-day than usual. Some of the soldiers were prowling round nearly all day. Near noon, about half a dozen, armed with spears and guns, came and demanded entrance into our yard. The gate not being opened to them, they attempted to climb over; when I was informed of what was going on. Putting on my hat, I walked out deliberately and barred the door against them. They stepped back and looked at me for a moment, and then retired.

15th—Sabbath. Learned that the Commander-in-Chief of the imperial forces here is to lose his head if he does not take the city within three days. A messenger whom I sent with a note to Bro. Carpenter yesterday, not returning, I went this morning in search of him; and on my return found the neighborhood in arms, carrying hoes and lug-poles and various other farming utensils, and was told that a body of about twenty soldiers had been round, had caught and robbed two men, and were dragging them off, when the people rallied in self-defense. The soldiers, after firing several harmless shots, and threatening vengeance, retired. The rebels from the city wall watched the proceedings with much apparent interest, and as soon as the robbers got separated from the people, opened their fire upon them; and, to wind up, saluted the people by burning a quantity of gunpowder, producing a dense cloud of smoke. The people seem to be fast changing their politics, and seem anxious for *Ta-ping-wong's* army to come and put an end to this matter. Communication between us and the foreign community is now pretty much cut off, except as I pass back and forth myself.

16th. Mrs. W. and children went again to spend a few days with Mrs. Hall, who, fearing for their safety, had sent several urgent invitations. Last night the robbers came, according to their threats of yesterday, and attempted to set fire to some houses in the neighborhood; but the people rose against and repelled them. At 10 o'clock this morning another party came, and were also driven away. About noon, fifty or sixty came, when there was a general rally from all directions. The excitement continued about an hour, during which time fourteen or fifteen guns were fired by the robbers, but did no harm.

18th. Moved most of our furniture and clothing into a couple of rooms which were offered us in Dr. Boon's house at Hong-Ku. Mrs. W. and the children stay there, where I hire them boarded at $15 per month. But I remain at home for the most part, to prevent our house and premises from being pillaged. This is the first opportunity I have had to get my family in safe quarters without living on others, though I and Bro. C. have made diligent inquiry—every corner being filled.

20th. Another battle in front of our house, lasting from daylight till 1 o'clock. In the night, it is said, the rebels went out and surprised the enemy in their camp and killed two or three hundred of them, and took two of their junks on the river.

22d—Sabbath. Heard that twenty or thirty imperialists, by some means, got into the North gate last night, and were all beheaded.

23d. A battle at the West gate, in which it is said fifty of the imperialists were killed, and several of the rebels. On the night following, another battle was fought there.

24th. Returning from Hong-Ku about 8 o'clock this morning, I found an army of a thousand or more by my house, through which I had to pass. They had fifteen scaling ladders and other apparatus for climbing the wall. About every tenth man carried a banner, and about ninety-nine hundredths of the remainder were armed with swords, knives, spears, and spikes—or rather, bamboo poles with large nails tied on one end—and the rest carried small fire-locks about three feet long. Thus equipped, they had come out to take the city. Here they stood, sat, smoked their pipes, discussed military tactics, and retired. And if Pekin stands long enough, we may in the December number of the *Gazette* see the notice of a sanguinary battle fought on the 24th of October, on the West of the city of Shanghae, during which the wall was scaled, thousands of the rebels slain, and a large quantity of ammunition and implements of war taken.

26th. Learn that three men in the city, having been detected in selling rice at fifty cash per catty, contrary to the orders of the insurgent chief, were cut open and their hearts taken out. There was a battle at the little South gate to-day, in which several were killed and wounded. A detachment of *Ta-ping-wong's* army is expected here very soon.

27th. Another battle was fought at the West gate between midnight and daylight this morning, and there has been fighting on the East and South sides of the city nearly all day. Another ship belonging to the imperialists is said to have been blown up to-day. The loss of life is unknown.

30th. Robbers have again been committing depredations in our neighborhood to-day, burnt down twelve or fifteen houses, killed one man, and severely wounded another, slightly wounded one woman, and carried off two others. There was great excitement for a time. The neighboring women and children came by the dozen into my enclosure for shelter. I have given out word, that the women and children can find shelter in my house as long as it may afford them any protection, but refuse them the privilege of bringing any thing with them except beds to sleep on, and a little wearing apparel, as making my premises a deposit for their property would not only greatly hazard my own, but also the safety of all who may take shelter here. It is truly painful to see these poor harmless people thus devoured alive. But such are the necessary accompaniments of war. When will the time come, that men shall beat their swords into ploughshares, and their spears into pruning hooks, and learn war no more? But we are told the Lord will overturn, overturn, and overturn, till He shall come whose right it is, and shall possess the kingdom. And may He hasten it in his time.

Thus far our lives have been graciously preserved, though in constant jeopardy. A few days since, I fell short only two or three seconds of standing in the course of a bullet which whistled by my face; but for some wise purpose it was so ordered. May it not be in vain that I am thus spared. Pray for us.

As ever, yours in Christ, N. Wardner.

From Bro. Carpenter.

Shanghae, Nov. 1, 1853.

As Bro. Wardner has left some white paper, and allows me to mark on it, I will do so by giving you an account of my excursion, or rather incursion, into the city day before yesterday. We used to speak of excursions to the hills, to Lee-oo, Ming-hong, See-chu &c., as something of a treat in this secluded country. But now an incursion into the city where we have resided six years, is regarded as quite remarkable. As in western nations in time of war, so here, it seems to be the policy of both parties to cut off all communication, except that which is without suspicion. Foreigners have occasionally got admittance on urgent business, but latterly, since the chief sent to the various consuls his complaint against our American officials for violating good faith and assisting the other party, the lines have been drawn closer than ever. But we left most of our winter clothing in the city, and seeing no prospect of a speedy termination of the war, we began to be anxious to secure it if practicable. So, having prepared a letter to the rebel chief, making a plain statement of the case, two days ago I took it, and, with my teacher, went to the Little East Gate, (the only one open at all in these times,) where I found that a brisk trade was carried on between the insurgents and others on the wall, and the people outside, in such articles as rice, pork, fish, and vegetables. In fixing the price of the various articles, the country people seemed to enjoy their usual freedom of speech, while the elevation of their voices corresponded very well with the hight of those above them. Altogether, it was a busy, noisy scene, and any thing but disagreeable to see these comforts going where I was sure they were needed. The articles were taken into the city by ropes let down from the wall, which on the outside is about twenty feet high. After a little, I caught the eye of one of the officers, who seemed to recognize me, and immediately got a new rope and let down, to which I fastened my letter. Informing him that I would wait for an answer, he disappeared with it. In about twenty minutes he returned with permission obtained at head quarters for me to enter. While I was waiting for the gate to be opened, a poor man besought me most piteously to befriend him, and assist him to get into the city to his destitute family, whom he had not seen for about a month. He called over the name of Budha, as the most sacred one he knew of, and was disposed to bow down to me also. What rendered his petition the more painful, was the fact that I could render him no effectual assistance. I had requested only entrance for myself and teacher, and no third man could accompany us. On entering, I saw but very few people in the streets, and the greater part of these had sorrow depicted upon their countenances, while some, in attempting to get up a forced smile, only revealed the more unmistakably the permanent ill-concealed grief of the inner man. One month had elapsed, and they could see no prospect of deliverance. But up to the present there has been a sufficient supply of provisions to prevent distress to those who have money. The host of beggars that used to be there had either managed to get out, or many of them must have died, or else they are congregated somewhere, as I saw but few.

When I rang my door bell Le-Chong came and opened the door as readily as though I had only been out for a night and returned, and he was not a little cheered at seeing us. Nothing had transpired to molest him during the month he had been there. A few acquaintances had called to see him—among others our head carpenter, who also is acting as watchman at the house of a wealthy man in the city. The pleasure of Le-Chong, excited by our presence, and the prospect of a release from his confinement, was soon displaced with other thoughts. It was necessary to bring to his ears the sad news that his wife had become quite blind in both eyes, and that this was one of the main causes of my particular anxiety to relieve him, so that he might return to his home. I do not yet know whether this blindness is to be permanent or not. Having got together the things I wished, we found no difficulty in getting out.

Outside, there seemed to be some prospect of a crisis in the affairs of the Imperialists and foreigners. In the present state of things, the latter will not pay the customs demanded by the former, who have made strenuous exertions to get their custom-house back; and within the last few days two foreigners have been fired at by the Imperialists.

Yours as ever, S. Carpenter.

OUR PALESTINE MISSION.

The Committee on Outfit have received a letter from Boston, informing them that a vessel will sail from that port in about ten days time; and Bro. Saunders has been directed to visit Boston, and ascertain whether the accommodations are suitable; and if so, and the terms are reasonable, to secure a pasage.

A missionary meeting has been invited by the brethren of Westerly, and will probably be held at the meeting-house of the Pawcatuck Church, when exercises may be expected suited to the occasion of our missionaries' anticipated departure. The time of the meeting will be fixed as soon as circumstances will permit.

The following is a letter from C. A. Minor, in regard to Dr. Barclay and the war.

Philadelphia, Jan. 11, 1854.

I notice that it is stated in the *Recorder* that Dr. Barclay has signified to his friends that the troubles in the East will render his removal advisable, and that his friends have authorized him to return home, &c. I received similar information from a friend in Virginia several weeks since. But on making inquiry of the Society, and of his friends who are in direct correspondence with him, I found that there is no probability of his leaving Palestine. I have obtained his private letters, and have read nearly all that the doctor has written. He even seems more deeply interested in his field of labor than formerly, and entertains strong hopes of witnessing the most favorable result.

The report which is published in the *Recorder* arose from the fact that the Society which sustains Dr. Barclay, as early as last spring, sent him instructions, that in case the then threatening war with Russia should lead to hostile operations in Palestine, and thereby endanger his life, he should not hesitate to remove, and designated Malta as the best Asylum during the prevalence of the war. I have this statement from a leading member of their Miss. Board, (Elder Burnett,) who is now in Philadelphia. He says that instead of abandoning the field, they are even now proposing to send out another Missionary to aid Dr. Barclay. He is also convinced that the agricultural plan of operation is not only feasible, but that it presents the only practicable method of operating in Palestine.

To the Editors of the Sabbath Recorder:—

Having noticed a paragraph in the *Recorder*, giving an impression that the mission to Palestine will be exposed to unusual danger from the existing war between Russia and Turkey, I am impelled to write a few words in reference to the matter.

If any of our friends, who feel at all alarmed at the suggestion that a missionary should be in danger of life or limb in the pursuit of his "calling," are not quieted by a reference to the Chart of Life, I advise them to take a map of the Ottoman Empire, and study the position of the antagonistic armies. They will find that the war, before it can have reached the fields of Palestine, must have traversed the whole extent of the Turkish Empire, and that Constantinople itself must be captured by the Russians. But this event must, beyond all contingency, conclude the war, as the Sublime Porte would not of course yield its capital until it was thoroughly conquered, and its armies annihilated. So that, even supposing the worst, that the Turks are defeated, (which even we do not believe,) peace will be restored long before a Russian army could encamp on the sacred plains. The only additional danger to which the war subjects our missionaries, is that arising from the loosened restraints of government, always consequent on a state of war; and if our missionaries are too valuable or too weak to be trusted to those changes, it may be as well to send them where there is no danger to be encountered and no work to be done.

Yours respectfully, W. J. S.

A Chance for the Benevolent.—The N. Y. *Tribune* has received from D. W. Kilbourne, Esq., of Keokuk, Iowa, a lengthy communication in relation to the emancipation of nineteen slaves. It is to this effect:—That in October last a maiden lady, named Frances Gordon, arrived at Keokuk from near Springfield, Ky., accompanied by nineteen slaves belonging to her, whom she wished to and in a short time did emancipate. Mr. K. gives a detailed account of the difficulties she experienced in removing from Kentucky. Among other devices employed to prevent her removal, and the freeing of the blacks, it is stated that her brother, a Baptist preacher, instituted proceedings against her in the Circuit Court, on the ground that she was imbecile—she being 80 years of age. Afterward another suit was brought to prevent her taking her slaves out of the State, charging that she had only a life-lease of them. But she succeeded in the Courts, and finally contrived to escape from the State, taking refuge in Iowa. In so doing, however, she consumed her fortune, at no time large, and is dependent upon her emancipated slaves for support. She is now anxious to purchase the freedom of a son of one of her late slaves, and also the husbands of two of them, who are still in bondage in Kentucky, for which purpose some $3,000 will be required.

Revival in a Penitentiary.—For some time past (says a Cincinnati paper) the keeper of the Kentucky State Prison has been in the habit of lecturing the inmates every Sunday morning. Several of the prisoners gave such evidence of concern on the subject of religion as induced the keeper to write to the Rev. J. D. Black, of Scott County, and other ministers, to visit the prison, on the third Sunday of December. Mr. B. arrived on Saturday evening, and on Sunday morning repaired to the prison chapel, a room about forty by sixty feet. At the hour of 11 they met again, and after the preaching of a short discourse, an opportunity was given for those that wished, to designate themselves as seekers after religion. Several came up and made a public profession of their faith, while many were discovered weeping in the congregation. That same afternoon, at 3 o'clock, *seven* persons were baptized in a pool within the prison walls. The circumstances attendant upon this revival are rather extraordinary.

Tobacco among Christians.—At a late Convention of Baptists in New Brunswick, a committee was appointed to report on Tobacco, who, according to the *Christian Visitor*, brought in the following:—

"Your Committee on Tobacco are grieved to learn that the use of this luxury, falsely so called, is increasing in the Province to an alarming extent. The church of God, we fear, is deeply implicated in this evil. The use of this poisonous weed is regarded by competent judges as injurious, and only so, in its physical, moral, and religious influence upon man; as such it ought to be abandoned. We would most respectfully call upon our ministers and church members seriously to examine the subject, in the light of social and religious obligation, and to set such an example in relation to it as shall be worthy of imitation by old and young."

Decline of Methodism in New York.—*The Christian Advocate and Journal* gives a table showing the total number of members of the Methodist Churches in this City to have been, in 1843, 9,780; in 1845, 9,571; 1847, 9,326; 1849, 8,893; 1851, 9,289; 1853, 9,319—showing a decrease in ten years of 400 members, while the population has nearly doubled.

Grande Ligne Mission.—The *Semeur Canadien* of the 16th ult., reports the baptism of eight converts from Popery at this station during the previous week. These, added to the converts already received in the churches during the summer, make about forty who have abandoned the Romish church this year, and have publicly professed their faith in Christ, in connection with the Grande Ligne Mission.

The Trainer Family.—This family are now all free, reünited, and living in New York. The little girl Jane, it will be remembered, was set free by a New York Court; the mother was purchased from the man who held her as a slave; the father was a free negro when the case was first brought to public notice. A meeting was held in New York, on Sunday evening, Jan. 8th, to congratulate the family on their happy advent from slavery. At that meeting, after appropriate religious exercises, Lewis Tappan gave a complete history of the case, an address was delivered by Rev. Dr. Pennington, and a collection was taken for the benefit of the family.

Another Methodist Property Case has recently been decided in England, relative to the control of the meeting-houses. Many of the trustees of meeting-houses being Reformers, have refused the use of their houses to the preachers of the Conference. The courts, however, have decided that, according to the deeds of the houses, their use is secured to preachers sent by the Conference.

Elisha Tucker, D.D., who had been for some time laid aside from public duties by ill health, died at Cumberland, Md., Dec. 29th, in the 59th year of his age.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, JAN 9.

In the SENATE, Mr. Chase presented a memorial from the State of Ohio, relative to the riotous proceedings of the citizens of Erie, which was referred to the Committee on Post-Offices. Mr. Badger introduced a bill granting a limited credit on railroad duties. Mr. Foot offered a resolution, which was adopted, inquiring into the cause of the detention of the United States mails between the cities of New York and Washington. Mr. Benjamin offered a resolution, which was adopted, calling for the diplomatic correspondence relative to the Tehuantepec right of way.

The HOUSE OF REPRESENTATIVES was not in Session.

THIRD-DAY, JAN. 10.

In the SENATE, the resolutions relative to alterations in the Capitol buildings, and the expenditures and appropriations for the improvement of Western Harbors, were adopted. A message was then received from the House, announcing the death of the Hon. H. A. Muhlenberg, late Representative from Pennsylvania. After a few appropriate remarks by Mr. Brodhead, and the passage of the usual resolutions of condolence, the Senate adjourned.

In the HOUSE OF REPRESENTATIVES, Mr. Drum, of Pennsylvania, announced the death of his late colleague, Mr. Muhlenberg, and offered the customary resolutions. The House then adjourned.

FOURTH-DAY, JAN. 11.

In the SENATE, after the reading of the Journal, the correspondence concerning the Clayton and Bulwer Treaty, respecting Central American affairs, was taken up. Mr. Cass having the floor, defended at great length his speech delivered last spring upon this subject, contending that the protocol executed by the negotiators vitiated the treaty, and gave Great Britain an excuse for evading it.

The HOUSE OF REPRESENTATIVES resumed the consideration of the resolutions from the Senate, voting the thanks of Congress and a sword to Capt. Ingraham for his heroic services, and after a lengthy debate the resolutions were passed by a vote of 174 to 9.

FIFTH-DAY, JAN. 12.

In the SENATE, Mr. Weller gave notice of a bill to establish a semi-monthly mail between the Atlantic and Pacific via Nicaragua. Mr. Bell introduced a resolution of inquiry relative to imprisonment of American seamen on the Coast of Chili, which was adopted. The House resolution, tendering the thanks of Congress and a sword to Capt. Ingraham, was referred to the Committee on Naval Affairs. Mr. Chase presented a petition praying for the abolition and prohibition of Slavery in all the Territories of the United States. The Senate then resumed the consideration of the Clayton and Bulwer Treaty respecting Central American affairs. Mr. Clayton having the floor, proceeded to reply at length to the speech made by Mr. Cass yesterday.

The HOUSE OF REPRESENTATIVES spent the whole day in talking about printing the Census, and about the mode of paying Congressmen.

European News.

Of the European news received since our last, the following summary embraces every important item.

Lord Palmerston has returned to office, upon conditions not made public.

From the Turkish War there is nothing of importance, except the report of a Russian victory in Asia. Turkey has agreed to send a representative to the new peace conference. The allied fleets have entered the Black Sea, but not to make war on Russia. Their purpose is said to be simply to prevent a recurrence of such an affair as that at Sinope.

Odessa letters of Dec. 8th, state positively, that the Jagondib, Russian 90-gun ship, was destroyed at the Battle of Sinope. The ship was bravely attacked by a Turkish frigate, and both vessels blew up. One of the Turkish admiral's aides-de-camp had died of his wounds at Sevastopol. The Admiral, Osman Pasha, has himself had a limb amputated, and now lies in a dangerous state. The Turks themselves estimate the loss they sustained at Sinope, in ships, munitions and treasure, at 20 millions of piastres.

The overland Indian mail brings confirmation that the Shah of Persia had left Teheran with an army numbering 30,000 cavalry, with 1,000 pieces of cannon, and 3,000 camel loads of ammunition, to co-operate with Russia. At latest accounts, the army had passed Tabreez. The Shah had also sent an envoy to Dost Mahommed to point out the advantages of his siding with Persia and the Russians.

According to the *Kölnische Zeitung*, curious developments are coming to light, which indicate that Russia has long been preparing for the present crisis. A large expedition has been secretly organizing, under pretense of a campaign against the Khan of Khiva. For fifteen years past, Russian agents have been busied in organizing the Mongolian and Kirgesian hordes, supplying them with money and arms, and teaching them to act in concert. From this source it is asserted that Russia may obtain the aid of 200,000 irregulars, mostly horsemen, so that if war does break out in earnest between Russia and the Western powers, the war will rage along the entire line of Europe and Asia.

Shanghae dates to Nov. 2d represent that fighting was going on with little result on either side. The Imperialists numbered about 14,000, and the foreign vessels hitherto employed at Chin-kiang-foo had been brought round to assist them. The fleet of junks was also coming, and unless the insurgents receive reënforcements, it is doubtful if they will be able to hold the city.

THE ANTI-RENT DIFFICULTIES.—The Court of Appeals, on Saturday, Dec. 31, announced their decision in the suit brought by the Attorney-General, in behalf of the State, to test the title to the manor of Rensselaerwyck. The Court reversed the decision of Judge Harris, and unanimously declared the title produced and proved by the Van Rensselaers to be regular and valid. The largest portion of the manor in the County of Albany, including the entire towns of Knox, Berne, Rensselaerville and Waterloo, has lately been purchased by Walter S. Church, Esq., of Angelica, and Oscar Tyler, Esq., of Albany; and Mr. Church has also purchased a large portion of the manor in Rensselaer County. These gentlemen offer to release the rents and quarter sales for a sum in gross of which the interest at 6 per cent. will equal the value of the rent, estimating wheat at one dollar a bushel, (the average price for the last twenty years being ten shillings,) and the four fat fowls and a day's service with a team at $2 50, which is less than their average value. Thus the fee simple of a farm of 160 acres, drawing an annual rent averaging $30 62, can be purchased for $416 66, or $2 60 an acre.

The Steamship San Francisco—Awful Disaster.

The new steamship San Francisco sailed from New York for San Francisco on the 21st of December. She was chartered by Government, and had on board, besides her officers and a large crew, companies A, B, D, G, H, I, K, and L, of the third regiment of the United States Artillery. These companies, with the non-commissioned staff and band of the regiment, constituted a force of over five hundred men.

On the 6th of January, a ship arrived at a Nova Scotia port, and reported having seen the San Francisco, with her decks swept, her boats gone, and completely disabled; but was unable to render any assistance, and lost sight of her during the gale. The next day a brig arrived at Boston, bringing a similar report.

Government at once took measures to rescue those on board, should the wreck still float. The Revenue cutter Washington, the steamship Alabama, and the steamship Union, were sent out from this port to cruise in search of her. The Revenue cutter Forward, and two pilot boats, were sent from Philadelphia; the sloop-of-war Decatur, from Boston; a Revenue cutter from New London, another from Charleston, and another from Wilmington.

Thus matters remained up to dark Sixth-day night, Jan. 13th, when the British ship Three Bells, of Glasgow, an iron sailing vessel, arrived in New York harbor, bringing 135 of the San Francisco's passengers, including her officers and crew.

Lieut. Winder, one of the rescued passengers brought by the ship Three Bells, furnished the *Tribune* with the following narrative of occurrences on board the San Francisco:—

We left New York on the 21st of December, with most favorable weather. Our voyage promised to be an unusually pleasant one, for we had a ship whose qualities were of the first order, commanded by officers the most able and gentlemanly.

About nine o'clock on the morning of the second day, a tremendous gale sprung up, which increased to a hurricane, and about twelve o'clock at night our engines gave out, and soon after our foremast was carried away. The starboard wheel-house was smashed in by a tremendous sea, and a portion of the upper cabin was stove. I had retired early to my state-room, very sick, but the water coming into it freely, I concluded that it would be better to leave. My room was situated upon the upper deck. I left my room and went into the upper saloon. The first thing I saw was four or five waiters holding the doors of the saloon to prevent their being burst open by the wind. I went down into the lower cabin, and found a group of persons sitting upon mattresses near the foot of the stairs to keep themselves out of the water, which was washing about the cabin. I laid down upon one of the mattresses, and held on to the bannisters to keep myself from being dashed about the saloon; I soon fell asleep; how long I remained so I cannot tell, but I think it was not long.

It was near daylight when I was awakened by a tremendous crash, followed immediately by a large body of water rushing in a flood down the companion way. It fell upon me, and swept me twice across the cabin and back again, with stunning violence. With desperate effort I succeeded in regaining my feet, and saw some persons climbing up the steps and followed them. On reaching the deck, the first sights which met my eyes were the bodies of two men, who had been killed by the crushing in of the upper cabin; I crawled over one of the bodies and managed to find my way across the deck, holding on to various parts of the wreck; I got toward the stern, and fell in with two or three officers, and took a glance at the aspect of affairs; never shall I forget the harrowing spectacle —she presented the appearance of a total wreck. I was under the impression that she was full of water, and had settled down to the level of the deck. The surface of the water for a large space around was covered with the debris of the upper works, and holding on to these, and struggling amid the wreck of matter, were many men, I suppose 150, attempting to save themselves in the raging sea, by catching at the broken timbers. The wind was blowing a perfect hurricane, and it was with the utmost difficulty that I held on and prevented myself from being blown overboard. Not a sound was heard from the drowning men, as they strove, with all the energy of despair, to save themselves. There they were, 150 human beings, beyond the possibility of human succor, and soon the last one sank to rise no more.

On looking around I saw Lieut. Murray, of the Navy, standing at the mizzen mast, and went aft to him. I held on there for a while, until the first mate came aft for the purpose of cutting it away, but the sea and hurricane were too violent to admit of his so doing. I then returned to the first position I occupied. Here were three other officers, one lady and a child—Major Wise, wife and child, together with Lieuts. Chandler and Van Voost, and Drs. Satterlee and Wirt. We sat ruminating on the prospect before us, and none of us had the slighest hope of escape. At this time several negro waiters came along with life preservers, and a soldier brought me one; but the weather was so intensely cold, and the prospect that our misery would only be unnecessarily prolonged seemed so apparent, that we made no use of them. The sea was making a breach over us at every roll, and the exposure was so benumbing that we cast about us for shelter. We discovered that there were many persons in the lower cabin, principally the ladies of the officers; we went below, and afterward induced Major Wise to bring his wife and child down also, as the ship was not in such bad condition as we had anticipated. We found there some of the ladies, together with a number of officers and children, collected at the after part of the saloon. The forward part of the cabin had been crushed in by the force of the tremendous sea already alluded to; at each roll of the ship large bodies of water entered the cabin at the crushed-in part of the deck. We covered ourselves with wet blankets, for we were nearly frozen, few of us having on any other clothing but our shirts and drawers. Here we remained the greater part of the day, supposing it would not be long ere the vessel would sink.

Some time during the evening Captain Watkins came into the cabin, and requested that the officers would all go out to bailing, and assist in keeping the ship afloat. Two officers went out at a time, and set the men to bailing out the engine-room; as soon as one gang of men became exhausted, we set new relays to work, and thus kept up the work all night. But notwithstanding our most strenuous endeavors, the water kept gaining on us, the pumps having become choked. The bailing was kept up for several days and nights, during which time the violence of the sea greatly subsided. We then got the pumps to work, and succeeded in keeping the ship nearly free from water. The captain and officers by extraordinary exertions, stopped some of the worst leaks around the guards, and at the end of the beam. The decks were then temporarily repaired, by planking, and nailing sail and oil cloths over them. We kept reliefs of three or four men with mattresses at each end of the shaft, to prevent the water from coming in there.

About this time—for I have no recollection of dates, as I deemed our case hopeless, and kept no record of events—we were cheered by the prospect of getting the machinery in working order. A temporary steering apparatus was erected, and an attempt made to get the ship under way. Up to this time she had been rolling about mastless and rudderless, a huge log upon the ocean. After one or two revolutions of the wheels, the machinery gave out, and all further attempt was pronounced hopeless; thus were our hopes blasted. As nothing further could be done than to keep the pumps in operation, we followed this up with the most scrupulous assiduity for several days, when two vessels hove in sight, and again lighted up our gloomy prospects. One of the ships, the Napoleon, came alongside. We were then lightening our ship as much as possible, by throwing over provisions and heavy articles. The Napoleon promised to stay by us, but after picking up as many provisions as she wanted, left us during the night.

We found that the ship bid fair to keep afloat, and began to take such measures for our personal comfort as the circumstances would admit of, in the way of obtaining dry clothing and proper food. Hope again began to dawn upon our prospects, notwithstanding the extreme roughness of the weather. The next visitor to cheer us, was the bark Kilby, of Boston. Capt. Watkins went on board and made a contract for the conveyance of all the passengers to the nearest port; he then called for volunteers to stay by him, as he intended to make one more attempt to save his ship. In ten minutes he had twenty men, the number he required, who volunteered to stay by him and aid in the attempt. We sent an officer and some twenty men on board the Kilby to throw over her cargo and lighten her for the reception of the tempest-tossed passengers. About 2 o'clock P. M., we commenced transhipping the ladies and children in small boats, and by night had about 100 men, women, and children transferred to her, intending to complete the transhipment in the morning. About 7 or 8 P. M. we were alarmed by the new danger of fire; we found the ship to be on fire near the cook's galley; after some considerable exertion, we succeeded in extinguishing it. During the night a heavy gale sprung up, accompanied by the worst cross sea we had been subjected to during the whole voyage. Our vessel commenced leaking badly, and the gangs of bailers were set to work as before; our labor was much increased by the giving out of the pumps; we continued to bail with increased vigor until the afternoon of the next day, when the engines were again got to work, and our exhausted men were favored with a short respite from their toil. The men had become so much exhausted that we had great difficulty in keeping them to their work. In the morning we could discover no sign of the bark Kilby, and suppose she made for the nearest port, as she could not safely have remained looking for us in the heavy weather which prevailed. When the Kilby left she had but a small quantity of provisions and water; great doubts are expressed of her safety. Provisions were being conveyed on board of the Kilby, and a boat that was sent to her for that purpose was unable to return, owing to the roughness of the weather. I may as well relate a melancholy incident in this connection. On board this boat was Commissary Sergeant McIntyre; he was carried off by the Kilby, while his wife and two children remained on board the San Francisco. The mother and one of her children died on board the Three Bells; the second child, a fair-haired little boy of three years, has been adopted by the soldiers, who tend him with almost parental solicitude.

But to return—Toward daylight, on this morning, the aspect of our affairs was the darkest and most disheartening that we had. During that day the pumps were declared useless; we kept quiet, however; the ladies being out of the way, we felt somewhat relieved. To lighten the ship we cut holes through the deck, and commenced throwing the fuel and other heavy articles overboard.

About two days after this time, the Three Bells, Capt. Creighton, came in sight; we first saw his lights during the night, and fired signal guns for assistance. He bore up for us in the morning, but the sea ran so high that we could only communicate by means of writing questions and answers with chalk in large letters upon a board. In reply to our request to lay by us, he said he was short of provisions and leaking badly. He wore ship and passed us; as he did so, himself and crew gave us three hearty cheers as an assurance that he would not desert us; be assured we replied to these demonstrations no less heartily. He drew ahead and laid his vessel to and remained by us during the night. On the next day, the sea still running very high, and we having no boats and he only two, we made two rafts for conveying the passengers on board his ship, but found that they could not live in the sea that was then running. On the third night came near losing him. On the fourth day another sail appeared to windward of us, close by the Three Bells, and the latter signaled her. Both bore down for us. The second ship proved to be the Antarctic, bound for Liverpool. Both laid by us that night, as it was too rough to do any thing more than getting off a few of the men. On the fifth day, being fine, we transported all of the officers, passengers and crew, with the exception of the ship's officers, engineers and firemen, numbering some 25 or 30 men. We also succeeded in getting some provisions and water conveyed on board of the Three Bells. We kept the men at the pumps during the day and night, and discovered and stopped her leak. The next morning we got off all the remainder of those who were on the San Francisco, and made sail for New York, and the Antarctic sailed for Liverpool.

Previous to falling in with the Three Bells, a sort of congestive diarrhea broke out among the men on board the San Francisco, owing to exposure to wet and cold, overwork, and an undue indulgence in the potted meats, pickled cabbage, &c. Those who were seized by this disease, died in a few hours after the attack. Corporal Smith, of Company G., came to me and said his child was sick; the doctor visited it, and an hour after the man himself sent for me, as he was dying; I went to him and ascertained that such was the case. Soon after I was informed by his wife that her husband and child were dead. I had her brought into the cabin and put into a state room with her child and sister. During the night the mother was found dead, and she was followed soon after by the other child. The sister still survives. Many cases occurred, and many robust persons were seized in one hour and dead the next. About thirty persons died upon the Three Bells.

This ship brought home 135 men, as follows: Companies G, 14; A, 18; D, 25; L, 19; B, 14; I, 12; H, 12; K, 13; and 8 musicians. The Antarctic carried off Lieuts. C. S. Winder, and J. G. Chandler, together with 175 non-commissioned officers, women, musicians and privates.

When we arrived in port we had just half a day's allowance of water and the continuance of the fog would have placed us in a desperate situation. For several days previous we were put upon short allowance of water, so that you see we escaped one peril, but came near suffering another not much less appalling.

The passengers by the bark Kilby arrived in New York on Sunday, having been taken off by the ship Lucy Thompson, just in time to save them from starvation.

The conduct of Capt. Watkins is everywhere extolled to the utmost. He went to England in the Antartic, with about 225 others. The Antartic was well provided with water and provisions.

The whole number on board the San Francisco when she left was 750. About 225 were put on board the Antartic, 230 came here in the Three Bells, about 100 by the Kilby, and near 200 were lost by being washed overboard, or died of cholera.

It seems to be generally conceded (says the N. Y. *Tribune)* that the ill-fated steamer San Francisco was overloaded, and that to this cause is to be imputed the disaster that befel her. The builder of her engines states that when she went to sea her guards were scarcely more than two feet out of water.

OCEAN PENNY POSTAGE.—A meeting in favor of Ocean Penny or two-cent Postage, was held at the Broadway Tabernacle, New York, on the evening of the 6th inst. Mayor Westervelt presided, and addresses were delivered by Eliuh Burritt, John P. Hale, and others. The following petition to Congress, which was adopted by the meeting, embodies the leading ideas of the addresses, and shows what sentiments prevailed. A Committee was appointed to prepare a petition for public signature:—

The citizens of New York, assembled in public meeting in the Broadway Tabernacle, Jan. 6, 1854, Hon. Jacob A. Westervelt, Mayor of the City, presiding, for the purpose of considering the subject of ocean postage, respectfully represent—

That they are fully persuaded that the present high rates of ocean postage are a very serious restriction upon the mercantile correspondence between the United States and other countries, impeding commerce, and imposing a heavy tax upon the community at large.

That they are a grievous and oppressive burden upon that large and industrial class of the population of this country who were born in Europe, aggravating the bitterness of their separation from relatives and friends in the old world, and, in many cases, sundering the nearest relations of life.

That they interfere with many of the most valuable institutions in this country, by imposing upon their foreign correspondence restrictions and expenses highly injurious to their successful progress.

They therefore pray your honorable body to adopt, as soon as possible, measures for reducing the charge of ocean postage to the uniform rate of two cents for the mere transportation of a single letter from any port of the United States to any port beyond the sea, at which the American mail steamers may regularly touch.

One day last week, about noon, Dr. W. R. T. Lutener, a physician somewhat celebrated for effecting cures of the ear and eye, was found dead in his office, located on the second floor, front room, of the premises No. 458 Broadway, corner of Grand-st., New York. A ball had entered the back part of his head, and a pistol was lying on the floor near by. The position of the wound, and other circumstances, render it probable that he was shot by an enemy. A lawyer named Hayes, and the woman who lived with him, were arrested on suspicion of having committed the deed. Both of them had quarreled with the Doctor, and threatened to have revenge.

Several persons connected with the Cunard steamships are under arrest in New York for smuggling diamonds, jewelry, watches, &c. The steamer Andes was compelled to give bonds before sailing for Liverpool last week.

The notes of the Mechanics' Bank of Watertown were protested at the agency, in Albany, on Wednesday evening, Jan. 18. This is an individual bank. Its circulation, when the September report was made, was $47,080.

New York Market—January 16, 1854.

Ashes—Pots $5 62; Pearls 6 25.

Flour and Meal—Flour has advanced slightly; 8 00 for Candian, 7 94 a 8 00 for common to good Ohio and mixed to fancy Michigan. Rye Flour 5 81. Corn Meal, 3 81 for Jersey, 4 25 for Brandywine. Buckwheat Flour 2 50 a 2 87 per 100 lbs.

Grain—Wheat 1 75 for red Jersey, 1 86 for Long Island, 2 05 for prime white Genesee. Rye 1 26. Barley 88 a 92c. Oats 45 a 47c. for Jersey, 40 a 53c. for State. Corn 86 a 87c. for new damp Jersey, 89 a 90c. for old round yellow.

Provisions—Pork, 12 50 a 12 87 for prime, 13 25 a 14 25 for mess. Beef, 5 00 a 5 50 for country prime, 8 25 a 11 00 for country mess. Lard 10 a 11c. Butter 10 a 13c. for Ohio, 16 a 19c. for State dairies. Cheese 9 a 11¼c.

Hay—85c. a 1 00 per 100 lbs.

Lumber—14 50 a 15 50 for Spruce and Pine.

Potatoes—2 25 a 2 37 for Western Reds, 3 00 a 3 25 for Mercers and Carters.

Seeds—Clover 10½c. Timothy 12 50 a 16 00 for mowed, 17 00 a 20 00 for reaped. Flaxseed 1 40 a 1 50 for 56 lbs.

Tallow—11¼c. for Butchers' Association.

MARRIED,

At Shiloh, N. J., January 6th, by Eld. W. B. Gillett, Mr. JOHN EVANS, of Allowaystown, to Miss HELEN N. WEST, daughter of Isaac West, Esq., of Shiloh.

By Eld. James Summerbell, Jan. 7th, 1854, at the Seventh-day Baptist house of worship, Adams Center, N. Y., Mr. ALMANSON BRUNDRIGE to Miss SUSAN JANE GREENE, daughter of Mr. Spicer Greene, all of Adams Center.

In Preston, N. Y., Jan. 9th, 1854, by J. C. Maxson, Esq., Mr. HENRY J. CRANDALL, of DeRuyter, to Miss MARY C. MAXSON, of the former place.

DIED,

Near Shiloh, N. J., December 30th, 1853, HANNAH S., wife of Joseph T. Mayhew, and daughter of Lewis Davis, deceased. Mrs. Mayhew professed faith in Christ, and became a member of the Seventh-day Baptist Church at Shiloh, when about fourteen years old. From that time until sickness confined her at home, she was faithful to fill her place in the house of God, and to mingle in melodious strains with those who delighted to sing the praises of God. She was peculiarly fond of good singing. She was one who was much beloved for her amiable character, her graceful accomplishments, and more especially for the ardent piety that adorned her life. But that youthful vigor and graceful form became the seat of disease, the consumption. Her afflictions were long, lingering, and painful. At times she and her friends entertained hope of her recovery, but for more than a year all hopes were gone; for months and weeks she waited patiently and anxiously for the time of her deliverance from mortality and pain, often saying, towards the close of her life, "I want to go"—"Though I walk through the dark valley and the shadow of death, I will fear no evil." On the evening of the thirtieth, without a struggle, her spirit took its flight. She was in her twenty-seventh year, leaving a husband, a sister, and a widowed mother, to mourn their loss; but they mourn not as those without hope. "The memory of the just is blessed." Her funeral was attended, January 2d, by a large concourse of friends, and a sermon preached by her pastor, from Psalms 17: 15, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."

In South Kingston, R. I., Dec. 30th, 1853, Mrs. ELIZABETH CRANDALL, wife of Dea. Clarke Crandall, in the 42d year of her age. The deceased and her husband were formerly members of the Baptist Church, but about seven years ago they embraced the Bible Sabbath, and united with the Seventh-day Baptist Church in South Kingston. In the death of this sister, her husband has lost a faithful companion, her children a praying mother, and the church a zealous advocate for the cause of truth. Her end was peace, leaving behind, to those that mourn, the hope that she now "rests from her labors."

In Charlestown, R. I., on the 25th of November, 1853, of typhus fever, Mrs. NANCY HISCOX, wife of Arnold Hiscox, in the 65th year of her age. Sister Hiscox professed religion when about 17 years old, was baptized by Eld. Abram Coon, and united with the 1st Hopkinton Church, where she remained a member until death. She was a consistent and faithful member —bore her afflictions with patience—gave up her family and friends with composure—and died in full hope of a blissful immortality.

In Clarkville, Madison Co., N. Y., Jan. 1, 1854, Mrs. FANNY FRINK, wife of Asa Frink, of dropsy, aged 49 years. Sister Frink bore her suffering, though great, with Christian fortitude and patience. She died in hope of immortality, saying, as she expired, "I am going home to heaven." By this providence a fond husband and an affectionate daughter have been bereft of a faithful wife and doating mother.

In Brookfield, N. Y., Dec. 29th, 1853, MARY, daughter of Charles and Miriam Foster, of hemorrhage, aged, 19 years. She left her friends the satisfactory hope that their loss is her eternal gain.

"She seemed beloved by all,
While here she made her stay;
And now to brighter worlds, we trust,
She's wing'd her shining way."

In Wellsville, N. Y., Dec. 25th, 1853, after a short illness, Mrs. JANE EASTMAN, aged 30 years. Sister Eastman professed faith in Christ in early life, and united with the Second Seventh-day Baptist Church of Alfred, with which she remained a worthy member until she departed this life. She met death with composure. J. K.

At his residence in Berlin, Rensselaer Co., N. Y., Jan. 1, 1854, of a disease of the heart, Mr. THOMAS HULL, in the 63d year of his age.

In New Market, N. J., on the 31st ult., Miss CATHARINE F. RANDOLPH, aged 29 years. Her last hours were peaceful, and we trust she has gone to receive the reward of the faithful. Her funeral was attended by a large concourse of weeping friends.

RECEIPTS.

FOR THE SABBATH RECORDER:

S F Randolph, New Market, N J	$2 00	to vol. 10	No. 52
Cornelius Blackford "	2 00	10	52
Randolph Clawson "	2 00	10	52
Jacob D Russell "	2 00	10	52
B B Champlin, New London, Ct	1 50	10	30
G S Kenyon, Rockville, R I	2 00	10	52
Joel Greene "	1 00	11	5
Horace Potter, Ashaway, R I	2 00	10	52
W F Randolph, Green Brier Run	1 75	10	52
Richard Ford "	2 00	10	52
J F Randolph, New Salem, Va	1 25	10	52
J F Randolph, New Milton, Va	2 00	11	13
A B Lawton, Albion, Wis	6 00	11	52
John G Davis, Berlin	2 00	9	52
Orrin Burdick, South Berlin	1 00	10	26
Nathan Lewis, Petersburg	6 00	10	52
Silas A Palmiter, Genesee	2 00	10	13
Joseph Wells, Petersburg	3 00	10	52
D S Munroe, Alfred	2 00	11	10
Andrew Babcock, Brookfield	2 00	10	52
C T Rogers "	2 00	10	52
Samuel Jordan "	2 00	10	52
Jonathan Babcock "	2 00	10	52
Hezekiah S Green "	2 00	10	47
Saunders Crandall, So Brookfield	2 00	10	52
Dewitt C Coon "	2 00	10	52
Abram Coon "	3 00	10	26
Lorenda Crandall "	2 00	10	52
Mahala Coon, West Edmeston	1 00	20	52
Sibell Millard "	2 00	10	52
Ezra Coon "	2 00	10	52
Albert Clarke "	2 00	10	52
Samuel Ordway "	2 00	10	52
Wm M Palmiter "	2 00	10	52
Jeffrey Champlin "	2 00	10	52
Daniel Millard "	4 00	10	52
E F Brown, Leonardsville	1 25	10	52
B L Burdick "	1 38	10	52
J C Burdick "	2 00	10	52
Ethan Clarke "	2 00	10	52
Jabish Brown "	2 00	10	52
J R Babcock, Scott	2 00	10	52
Paul Clarke "	2 00	10	52
A L Whiting "	2 00	10	52
Jesse Burdick "	2 00	10	52
Daniel Babcock "	1 00	11	5
D C Main, Adams Center	3 18	10	31
Henry Bunce "	2 00	10	52
John Parmalee, State Bridge	2 00	10	52
Dwight Trowbridge "	1 00	10	26
Royal Burdick, Higginsville	2 50	10	52

FOR THE SABBATH-SCHOOL VISITOR:

Charles D Langworthy, Alfred	$6 00
James Hubbard, Scott	5 00
Henry B Lewis, Albion, Wis	3 00
John Parmalee, State Bridge	1 00
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FOR SEVENTH-DAY BAPTIST MEMORIAL:

S F Randolph	$1 00	J D Russell	$1 00
J D Stelle	1 00	Ephraim Maxson	1 00
S Dunham	1 00	E G Potter	1 00
Randolph Clawson	1 00		

WILLIAM M. ROGERS, Treasurer.

Business Notice.—The Seventh-day Baptist Publishing Society has been in operation nearly five years—long enough, certainly, to carry on the publishing business without a thorough settlement of accounts. Such a settlement we intend to have before the close of the present volume of the Sabbath Recorder. An Agent has been engaged for the purpose, who will enter upon his work about the first of February. Those indebted to the establishment need be in no doubt as to the amount of their indebtedness, inasmuch as bills have been sent them each year. What we wish now to say to them is, that in all cases where the amount of those bills is forwarded to us immediately, by mail direct, or through our local agents, the accounts will be squared on our books. In all cases where payment is delayed until the Agent calls, fifty cents per year will be added, according to our published terms. Promptness will save the trouble and expense of a call from the agent.

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THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
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Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8 A. M., 12 M., and 4 P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3¾ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

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GEO. H. PEGRAM, Superintendent.

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TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 7 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

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Night Express at 5 P.M. for Dunkirk and Buffalo.

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The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

Prospectus of "The Independent."

THIS well known and widely-circulated journal, conducted by Pastors of Congregational Churches in New York and vicinity, has nearly completed its fifth year.

In addition to the regular editorial corps, *Rev. G. B. Cheever, D.D.*, (C.,) *Rev. Henry Ward Beecher*, (*,) *Mrs. Harriet E. Beecher Stowe*, (H. E. B. S.,) *Rev. C. L. Brace*, (C. L.,) and "*Minnie Myrtle*," are stated contributors, engaged to write weekly, and will be assisted by most able Correspondents at home and abroad, who will do all in their power to make this journal an interesting RELIGIOUS and FAMILY PAPER. The Editors are, in truth, "*independent*," having *full* and *sole control* of the columns of the paper.

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☞ Clergymen and Postmasters are authorized Agents, and are solicited to engage in the work of extending our circulation. Fifty Cents commission on each new subscriber will be allowed them.

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PUBLISHER OF THE INDEPENDENT,
No. 10 Spruce-st, New York,

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Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.

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J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Terms.

Tuition, which must be settled strictly in advance is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50
Extras.	
Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $1 00.

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, $2 50.

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

JAMES R. IRISH, President.
MASON B. WELLS, Secretary.

Miscellaneous.

The Voice of Autumn.

BY WILLIAM CULLEN BRYANT.

There comes, from yonder hight,
A soft repining sound,
Where forest leaves are bright,
And fall, like flakes of light,
To the ground.

It is the autumn breeze,
That, lightly floating on,
Just skims the weedy leas,
Just stirs the glowing trees,
And is gone.

He moans by sedgy brook,
And visits, with a sigh,
The last pale flowers that look,
From out their sunny nook,
At the sky.

O'er shouting children flies
That light October wind,
And, kissing cheeks and eyes,
He leaves their merry cries
Far behind.

And wanders on to make
That soft uneasy sound
By distant wood and lake,
Where distant fountains break
From the ground.

No bower where maidens dwell
Can win a moment's stay;
Nor fair untrodden dell;
He sweeps the upland swell,
And away!

Mourn'st thou thy homeless state?
Oh soft, repining wind!
That early seek'st and late
The rest it is thy fate
Not to find.

Not on the mountain's breast,
Not on the ocean's shore,
In all the East and West:—
The wind that stops to rest
Is no more.

By valleys, woods, and springs,
No wonder thou shouldst grieve
For all the glorious things
Thou touchest with thy wings
And must leave.

[Graham's Magazine.

The Astor Library.

The building having been completed, and the books properly arranged, the Astor Library was thrown open to public inspection during the first week of January, and is now open for public use, without charge. No books are loaned from it, but every convenience for reading or study is afforded to those who desire to resort to it. Of the contents of the Library, Dr. Cogswell has given, through the *Home Journal*, the following account:—

"The number of volumes in the Astor Library is now nearly eighty thousand. It is proper to add, that some thousands of these are double and triple volumes, bound together, for the sake of economy; had these remained as they were bought, the whole number would be considerably greater than it is. To estimate the value of a library by the number of volumes it contains, is about as correct a mode as it would be to estimate it by the number of pounds they weigh. The truth of this assertion is easily made out. In this collection a dozen volumes might be taken, the average cost of which was two hundred, another fifty, of an average of one hundred dollars per volume; and then an equal number be selected which did not cost half as many cents per volume. An average of things so totally unlike in value, should never be thought of.

The system of classification is that of Brunet, whose great work on Bibliography, entitled 'Manuel du Libraire,' is better, more complete, and more generally known, than any similar publication. The arrangement begins with Theology. In this department the Astor Library has 3,752 volumes, including the best editions of the Hebrew and Greek Scriptures, the Walton Polyglott, various editions of the Vulgate, and numerous versions of the whole Bible, and of parts of it, in the principal languages of Europe and the East. Jurisprudence forms the second department, which numbers 3,107 volumes. In this the object has been to provide those works which are rarely found here, rather than to form a law library. The number of volumes in the medical department of the library is only 1,751. This, as a speciality, is so well provided for in the hospital and other medical libraries of the City, it was thought less important to make a full collection of medical books here. The Natural Sciences form another division of this department, and this is one of the richest and best furnished in the library. The whole number of volumes embraced in it is 4,249. The third division of Sciences and Arts is that of Chemistry and Physics, to which, from the intimate relation it bears to them, may be added that of the useful arts or Polytechnics. The transactions of Societies for the promotion of Science and Arts may also be assigned to it. These collections contain so many memoirs and papers of prime importance to practical men, as well as to men of science, which are published in no other form, that it was deemed necessary to have them as complete as possible in the library. This desideratum is now nearly attained. In the Metaphysical and Ethical Sciences, the books now belonging to the library amount to 1,500 volumes. Next in order are the Mathematical Sciences, of which the Astor Library has a first rate collection. A very competent judge, who is a resident in Berlin, considers the collection as more complete than that of the Royal Library there. The number of volumes contained in it may be put down at 5,000. In the four branches of the Fine Arts proper, and including Archaiology, which cannot be separated from ancient art, there are in the collection about 2,500 volumes, upon the first fifty of which $2,975 were expended. A complete set of "Piranesi's Antiquities," proof plates, twenty-eight in twenty-one volumes; "Musée Fransais et Royale," proof plates before the letter, six volumes; "Raphael's Loggie of the Vattican," engraved by Volpato, and exquisitely colored by hand, in the exact style of the originals, three volumes; a complete set of the "Grecian Antiquities," thirteen volumes; Gruner's "Fresco Decorations of Italy," colored by hand in the same style as "Raphael's Loggie," one volume, and "Lepsius' Denkmaler aus Ægypten," six volumes. In books on languages the library is strong—perhaps I might say very strong; its linguistic apparatus would do credit to a much older institution. It has grammars and dictionaries of one hundred and four different languages, and numerous vocabularies of the rude, unwritten ones. In the Oriental collection there are two works which must be so rare in this country that it may be important to describe them; and these are the "Seven Seas: a Dictionary and Grammar of the Persian Language," in seven volumes, folio, by the late King of Oude, which was printed in his palace; and the "Sabda Kalpa Druma of the Rajah Radhakant Deb," a Sanscrit Dictionary, in seven volumes, folio—the last two not yet received. The whole linguistic collection numbers two thousand one hundred volumes. The history of Greek and Latin literature is neither a very strong nor a weak department of the library; it is just about as it ought to be, to stand neither above nor below its fair proportion. It contains a copy of one or more editions of all the authors of note in both languages. In Spanish and Portugese literature the nnmber of volumes is six hundred and seventy-three. The Italian, though not fuller in proportion, has one thousand seven hundred and sixty-one. In coming to the French we find a still more copious literature; in this the library has three thousand one hundred and one volumes. German literature is of a more recent growth than either of those, previously named. Of the fourteen hundred volumes in this language of the class of *belles lettres*, certainly one thousand must be the productions of the present century, and not above one hundred anterior to the middle of the last. The collection of Scandinavian Literature, distinct from the Sagas and other historical works, amounts to 809 volumes. In the Hungarian and in the Slavonic languages collectively, we have only 41. In the collection of the English Literature, very few of the works of much value will be found wanting. It now numbers 3,400 volumes, more than 300 of which are exclusively Shaksperian literature. The Historical Department constitutes a fourth part at least of the whole library. To the American Historical Department a larger space in the library has been assigned than to any other, because it is intended to make this the most complete. The collection already formed contains most of the early Spanish writers; the early voyages, the accounts of the first colonists, the various histories of the war of Independence, and the older books generally. It now numbers 3,407 volumes, making all the divisions of history 20,350 volumes. The library possesses a complete collection of English Parliamentary Journals, Debates and Reports. These amount to more than 2,000 volumes, chiefly folios.

Improvement in Steam Navigation.

The London Globe publishes the following account of the new principle of steam propulsion:—

"Considerable interest has been excited in Edinburg by the successful trial of the steam vessel lately launched at Granton for a deep sea fishing, as demonstrating the practicability of a new principle of steam propulsion, superseding both the screw and the paddle, as likely to effect, in some degree, a revolution in the art of steam navigation. The vessel is 100 feet long, with engines of 30 horse power. Externally there is nothing to distinguish it from a sailing vessel, except the presence on each side of the hull of a curved pipe 10 inches in diameter, termed a nozzle, communicating with a water-tight iron case inside. In the bottom of the vessel are apertures admitting the water into the water-tight case with a horizontal wheel fixed on a crank-shaft attached by piston-rods to the engine, and, on the steam being applied, the water-wheel revolves with velocity, and the water is discharged by the nozzles on each side of the vessel. These form the only propelling power, and the invention is remarkable for its simplicity and effect. These nozzles also are of service in navigating the vessel, which, according to the angle of depression or elevation, turns in any direction, or stops altogether, even with the engines working at full power. Although capacity rather than speed was studied in the construction of the vessel, it easily attained 11 knots an hour. Economy of fuel, freedom from vibration, light draught, and a high rate of speed are among the advantages of the invention. The vessel is being schooner-rigged, and, when fitted with boats and fishing gear, it will proceed to the fishing ground in the Firth of Forth, and, by lowering the boats and crews, will be able to conduct the fishing operations with safety and celerity. Messrs. Ruthven, of Edinburg, are the inventors, and the vessel is the first of the fleet of the Deep Sea Fishing Association of Scotland."

Description of Mr. Jefferson.

In a series of pen and ink portraits by Edward William Johnson, of Virginia, we find the annexed sketch of Thomas Jefferson's personal appearance, and of his conversational powers:—

Dressed, within doors, as I saw him last, no longer in the red breeches which were once famous as his favorite, and rather conspicuous attire, but still vindicating by a capacious waistcoat, his attachment to that republican color; in gray shorts, small silver knee buckles, gray woolen stockings, black slippers, a blue body coat, surmounted by a gray spencer; tall, and though lithe of person, and decidedly graceful and agile of motion and carriage, yet long and ill-limbed. Mr. Jefferson's figure was commanding and striking, though bad, and his face most animated and agreeable, though remarkably ugly. His legs, you perceive, by no means shunned observation, yet they were scarcely larger at the kness than at the ankles, and had never been conscious of a calf. Still, though without strength, they had always borne him along with vigor and suppleness.

These bodily qualities and a health almost unfailing, he preserved in a most singular degree, to the very close of his life. At the time I speak of, when he was in his eighty-first year, he not only mounted his horse without assistance, and rode habitually ten miles a day, but, dismounting at a fence breast-high, would leap over it by only placing his hand on the topmost rail. He then walked not only well and swiftly, but with lightness and springiness of tread such as few young men ever have. It was a restless activity of mind, which informed all this unusual mobility of body; and the two, I think, were in him greatly alike. For his intellect had, like his person, more size than shape, more adroitness than force, more suppleness than solidity, and effected its ends by continuity of action, not mass of power, by manipulation, not mascularity. You may batter to pieces with a small hammer that which a common ball would not shiver. He was never idle; nay, hardly a moment still. He rose early and was up late, through his life; and was all day, whenever out, on foot or horseback, at study, at work, or in conversation. If his legs and fingers were at rest, his tongue was sure to be going. Indeed, even when seated in his library, in a low Spanish chair, he held forth to his visitors an almost endless flow of fine discourse; his body seemed impatient of keeping still, for his mind shifted his position all the while, and so twisted itself about that you might almost have thought he was attitudinizing. Meantime, his face, expressive as it was ugly, was not much less busy than his limbs, in bearing its part in the conversation, and kept up, all the while, the most speaking by play, an eloquence of the countenance as great as ugly features could well have.

You have seen his portraits, his busts, the bronze statue—faithful enough except as to the limbs—which the Israelite Navy Captain bought in Paris at the price of old clothes, and offered to Congress, but which it put by with disdain, as a stroke of speculation, meant to procure professional advancement not earned in any other way. From all these, one gets just enough idea of the mere mould of physiognomy; but none, of course, of that mobility which was its only fine quality, nor the oddity of his complexion. There was much, in its general tint, of the color of cream; but as that substance is one of which you, good people of the great city of Gotham, conceive only as a modification of prepared chalk, let me explain, by what they have oftener seen—the fruity part of a pumpkin pie. The face looked as if it were buttered with such a paste; but, in addition to this ghastliness of hue, it was sprinkled with small-pox pits, all of which were of a lively purple. Bad as was the uncontrasted, you may imagine what its beauty became, when set off by such a foil. As to features, he had not one that was good, exept the eyes; they were of a grayish blue, clear and sparkling. His head was well set and well carried, but had the Jacobinical shape and air; his hair was originally reddish, but turned to an ill-bleached foxiness; his forehead was large, but not well modeled in those main frontal regions which bespeak loftiness of thought and creativeness of imagination; it indicated clearness, not greatness. His brows were neither strong nor soft, but irregular and uncertain, as those of one who was wanting in will, and yet had not much feeling. His nose was mean—a small tube ending in a sudden bulb; it was much cocked up, and derived from that shape a character of pertness and vulgarity.

His mouth was rather large, but the lips thin and not well cut; the expression sitting on them bland, but not benevolent, conciliating rather than kindly; its meaning assigned his emotions to the manners, not to the heart—to policy, not the temper. The chin was, like the forehead, broader than it was strong. Such were the lineaments in detail; quite indifferent, separately; and yet, altogether, very impressive and agreeable. As his motions, light and easy, were the contradiction of his ill-made limbs, so was his pleasing and animated countenance that of features of themselves, ignoble apart.

Lastly, his conversation—he certainly was one of the best talkers I have ever listened to; copious in the extreme, without ever growing tedious; easy yet compact; flowing but never loose; very variously, and to all appearance soundly informed, and continually dealing out his information, but rather as if to gratify you, not himself; his mind seemed to me, then, a great repository of the knowledge that is gotten from others, not of the wisdom that must come out from one's self. Trained in what was once its best school, the Parisian saloons—he understood his conversation thoroughly as an art, and he made the most of it as an engine of personal influence, and for the propagation of his party opinions. Towards the inculcation of these, his conversation, whatever the subject, was bent, except when a scientific matter was in question; either he knew no literature, law, history, philosophy, morals, nor theology, or he could not talk of them, unless as connected, in some direct or indirect way, with democratic theories. His power, indeed, of winning and controlling men, always laid chiefly in his skill in personal communication; for, even in public bodies, he rarely made speeches, nor have we any record of his having ever shone as an orator. In short, not feeling strong enough to attack men's convictions by the front gate of manful eloquence, he stole in by the back door of address, and of insinuation in private.

European Experience.

The Richmond Examiner, in answer to inquiries concerning the health of Mr. John M. Daniel, its former editor, and his opinions of Europe, publishes the following extracts from one of his recent letters of private correspondence:—

"It may be strange, but it is nevertheless true, that I have been as really and truly homesick for the last three months as ever was any little girl in her first quarter at the boarding school. If you knew how much pleasanter a life of real work and study in the United States is than this nonsensical travel and idleness, you would not be so discontented. One will only learn by experience, however; and the best thing I expect to get, personally, out of this mission, is just this—that I will be satisfied when I get back, and never again be haunted by those intolerable longings for Europe, which tormented me in the years gone by.

"The pleasure of actually seeing celebrated places is small. It is all anticipation and memory. The real comforts of Europe don't compare with those of the United States. Everything costs just double what it does at home. The people are nowhere as good as ours. The women are uglier—the men have fewer ideas. I intended to write a book about it all; and I thought, when I left the United States, that I would have to stretch the blanket a good deal to make out our superiority. But there is no need. The meanness, the filthy life, the stupidities of all the countries I have seen, surpassed all I expected, and all I hoped.

"Here, in Turin, which is the most beautiful city I have ever seen, I am busy learning to speak French and studying what is popularly, but most falsely, termed the 'great world' and 'polite society.' I have dined with dukes, jabbered bad grammar to countesses, and am spunged on for seats in my opera box by counts, who stink of garlick as does the whole country. I receive visits from other diplomats, with titles as long as a flag-staff, and heads as empty as their hearts, and find the whole concern more trashy than I have ever imagined. I must, however, keep up their miserable acquaintance, for that is the way to see the 'elephant' of European life. So I dance the dance of fools, like the best of them, and return their visits seduously, carrying about great cards, like that I inclose for your inspection.

"The pictures, the operas and the ballets of Europe are good things; the people, the governments, and the society more contemptible than can be conceived.

"I have not yet got altogether well of my dreadful attack of last July. Till shortly after I got here I was troubled with a chronic irritation—the remains of my epidemic—which annoyed me excessively. I was cured of it by a physician who is the cleverest person I have seen. He gave me a decoction of tamarinds and poppies, a tumbler full every three hours, and a hot bath every morning. In some things I think better of European medical practice than our own. I find the idea current among them, which I have often broached to you, that chemistry is not competent to extract all the essential components of natural productions."

How to Tell a Good Teacher.

A gentleman from Swampville, State of New York, was telling how many occupations he had attempted. Among others, he had tried school teaching.

"How long did you teach?" asked a bystander.

"Wal, I didn't teach long; that is, I only *went* to teach."

"Did you hire out?"

"Wal, I didn't hire out; I only *went* to hire out."

"Why did you give it up?"

"Wal, I gave it up—for some reason or nuther. You see, I traveled into a *deestrict* and inquired for the trustees. Somebody said Mr. Snickles was the man I wanted to see. So I found Mr. Snickles—named my objic, interducing myself—and asked him what he thought about letting me try my luck with the big boys and unruly gals in the *deestrict*. He wanted to know if I raally considered myself capable; and I told him I wouldn't mind his asking me a few easy questions in 'rithmetic and jography, or showing my handwriting. But he said no, never mind, he could tell a good teacher by his *gait*. Let me see you walk off a little ways, says he, and I can tell, says he, jist's well's I'd heard you examined, says he.

"He sot in the door, as he spoke, and I *thought* he looked a little skittish; but I was consid'erable *frustrated*, and didn't mind much; so turned about and walked off as smart as I know'd how. He said he'd tell me when to stop, so I kep' on till I thought I'd gone far enough—then I s'pected s'thing was to pay, and looked round. Wal, *the door was shet, and Snickles was gone!*"

"Did you go back?"

"Wal, no—I didn't go back."

"Did you apply for another school?"

"Wal, no—I didn't apply for another school," said the gentleman from Swampville. "I rather judged my appearance was against me."

Vicious Cattle.

The common vice of jumping and throwing fence is taught to cattle, with scarcely an exception, by their owners and care-takers. Fences half down, soon fall by the rubbing of cattle, and teach the first lesson, especially if cattle have any shrewdeess in observing cause and effect. Very fine food just over a poor fence, is the next lesson; letting down bars and rail fences to the calves, from laziness, so that the animal has to leap, is the third lesson—and this last is often first, second, and third with sheep, until they will scale anything. These three lessons are usually enough, but a fourth is often added—placing one aditional rail on the fence each successive day, for the ostensible purpose of keeping the jumper within bounds, but really operating as a most ingenious contrivance to teach the art of vaulting. We have read of French being "taught in six lessons," but very few animals require more than the above four to enable them to take "French leave" of any ordinary enclosure. [Country Gentleman.

Newspaper Composition.

This is a distinct and difficult art. Its principles must be somewhat carefully studied by those who would succeed in it. The disregard of these principles is the cause of the prosiness which characterizes so much of our newspaper literature. The newspaper is not a thing to be studied—scarcely one to be read. It is to be glanced over. The articles, then, must be so written as to attract and hold attention. Processes of thought and reasoning are to be shut out; results only are to appear. Argument is to be suggested, rather than stated. Usually one point is enough for an article. Some single nail should be struck fair upon the head, and then left at once. Introductions are a nuisance. Inferences are always skipped. The sentences should be short. Every word should leap with life. Condensation should be extreme. Subordinate thoughts should be thrown away. The object is not to treat a subject in full, but to produce a certain effect. All that is not necessary to the effect should be discarded. He who has the nerve to do this, with a soul that fires with a great thought, and the manliness to utter it freely, may wield a power with the pen which no sceptre can rival.

The tendencies in professional life are to deterioration of style. The constant didactism of the pulpit often degenerates into diffuseness. The reiteration of points at the bar, and the precision of legal style, tend to produce dryness and reputation. In no way can the professional man more effectively make his words instinct with life and power, than by weekly practice in the columns of a newspaper. [Examiner.

POULTRY EXHIBITION.—A National Poultry Society was organized in New York on the 5th inst., with P. T. Barnum for President, A. B. Allen for Secretary, and R. B. Coleman for Treasurer. Several hundred dollars were subscribed, which will be offered in premiums for the best specimens of fowls that can be produced from any part of the United States.

The Society resolved to hold a grand National Poultry Show in New York on the 13th day of February next, continuing several days. This will include the exhibition of all kinds of fowls, pea-fowls, ducks, geese, swan, fancy pigeons, gold and silver pheasants, &c. Premiums will also be offered for the best specimens of rabbits, rat terrier dogs and deer.

Exhibitors will be admitted free at all times during the exhibition.

Food and water will be provided by the Society for all Fowls on Exhibition, and proper persons will be appointed to regularly feed and provide for them without inconvenience to the owner.

Fowls intended for Exhibition may be sent in advance of the time to the Managers at Adams' Express Office, New York.

Every coop is to be marked with the true name of the Fowls exhibited, and when they are for sale, the price asked is to be legibly marked thereon.

DISASTERS ON THE LAKES IN 1853.—We find in the Buffalo *Express* a statement by G. W. Rounds, Agent for the North-western Insurance Company, in relation to the Lake Disasters for the last year—amounting to two hundred and sixty-six. Loss of property, $874,143. Lives lost 81. Of the two hundred and sixty-six disasters here detailed, nineteen occurred in April, thirty in May, seventeen in June, eleven in July, twenty-eight in August, thirty in September, thirty in October, eighty in November, and twelve in December. Six steamers, two propellers and thirty sail vessels have gone out of existence entirely. The number of accidents exceeds those of last year by thirty seven, while the loss of property is less by $118,516.

VARIETY.

The papers speak very enthusiastically of Louis Auer of the Imperial printing office at Vienna, who has invented a new mode of producing from natural objects, from flowers for instance, plates which serve to be printed from at once. He places a flower or a leaf between a lead and a copper plate, and by means of pressure obtains upon the leaden plate a perfect impression of the most delicate parts of the object. These plates serve as a matrix for an elastic substance like gutta percha, from which an electrotype is made which is used to print from. One of our fellow citizens of New York has done more than this; he takes from a copper plate engraving on paper, an impression upon gutta percha; from this elastic matrix he makes an electrotype or an elastic plate, from which he prints and produces an exact copy of the original.

The devotees of 'Spiritualism" are circulating a Memorial to Congress, asking the appointment of a Scientific Commission to scrutinize the alleged phenomena of Rapping, Writing, Table-Moving, Music-playing, phosphorescent illumination, movement of ponderable bodies without the interposition of visible agency, &c. &c., which are occurring throughout the country. The memorial states that some of the signers suppose these phenomena to be produced by spirits of departed human beings, while others "entertain the opinion that the acknowledged principles of physics and metaphysics will enable scientific inquiries to account for all the facts in a rational and scientific manner."

The Rev. Dr. D. V. McLean, President of Lafayette College, at Easton, Pa., has obtained subscriptions toward the endowment of that institution to the amount of one hundred thousand dollars, and in honor of this success, there was recently a grand illumination of the College, and a torch-light procession of the students through the principal streets of the borough. Addresses were made by the President of the College and by several members of the Senior Class, and the occasion was one of great joy and satisfaction to the friends of this rapidly rising institution. The college is now in a highly prosperous condition.

The Agricultural Society of Champagne County, Ohio, certify that Hugh McDonald received the premium for the best acre of corn, an average one out of a field of 45 acres, which yielded one hundred and forty-five bushels and three pecks, by actual measurement of one row, carefully selected by the Committee as an average one, and estimated from that for an acre. It is estimated that the whole field would have averaged 140 bushels per acre.

Judge Irwin, in the U. S. Circuit Court at Pittsburgh, committed Kirkpatrick, one of the ring-leaders in the Erie riots to the Allegany County Jail, during the pleasure of the Court, or until released by due course of law, for violating an injunction of that Court, in aiding and abetting in the destruction of the railway track at Erie. The Court also instructed the Marshal to report to it all such persons as were resisting its injunction, by preventing the repairs at Harbor Creek, and other places.

The following is a small portion of the standing army of the Republic of the United States. Ohio has 12,000 school districts and 36,000 directors. There are 838,000 youths between the ages of four and twenty-one years who depend on the common schools for their education. What a force for a single State! How much more safety to the institutions of the country is comprised in the moral power of these 838,000 youths than in the same number of soldiers kept as a standing army!

The large fund, amounting to some fifty thousand dollars or more, raised in New York to help on a "revolution" in Ireland a number of years ago, has been to a considerable extent disposed of according to Judge Emmett of New York city, who is a member of the "Irish Directory," in contriving the escape of Messrs. Meagher, Mitchell, and others from Van Dieman's Land, and the remainder, it has also been stated by Judge Emmett, has been reserved for "future operations."

A great man is one who, in some sense or other, adds to the world's possessions; be it in government, in poetry, or in philosophy, he is a bringer into life—a builder, a creator, a planter, an inventor—in some sort, a doer of that which nobody else has done before him, and which nobody, then, besides himself, seemed willing or prepred to do. Now, it is very certain that the world really loses none of its possessions. A truth once known is known forever.

Severe weather has been experienced on the English coast, during which several shipwrecks are stated to have taken place. Among them we notice the loss of the fine packet ship Niagara, owned by Messrs. Frost & Sons, of this City, and bound to this port. The Niagara was 790 tuns, built by Geo. Greenman, & Co., at Mystic Bridge, Conn., in 1845; was valued at about $40,000, and the cargo about $100,000. Vessel and cargo insured.

The ship Great Republic, recently burned at her dock in New York, has been raised, and proves to be less damaged than was at first supposed. There is talk of repairing her. Of the cargo, only about one third was touched by fire, leaving at least three thousand tuns damaged by water alone.

An infidel remarked, within the hearing of a girl of thirteen, that all things were made by chance; and the world, like a mushroom, sprang up in the night. "I should like to know, sir," she asked, "where the seed came from?"

There is hardly any bodily blemish which a winning behavior will not conceal, or make tolerable; and there is no external grace which ill-nature or affectation will not deform.

Aristotle, being censured for bestowing alms on a bad man, made the following noble reply:—"I did not give it to the man; I gave it to humanity."

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address
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THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
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No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS--$2 00 PER ANNUM, IN ADVANCE.

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The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

Continued from the Recorder of Nov. 9, 1853.

An extensive application seems also required to that prediction of Isaiah in which, testifying of the sad condition of the world in the last times, and of the dreadful judgments which that condition shall entail, he exclaims, "The earth also is defiled under the inhabitants thereof, *because they have transgressed the laws, changed the ordinances, broken the everlasting covenant.* Therefore hath the curse devoured the earth, and *they that dwell therein are desolate.* Therefore the inhabitants of the earth are burned, and few men left." Is. xxiv. 5, 6. It is, probably, God's everlasting covenant with Israel that is here referred to as having been broken, His laws given unto them that have been transgressed, and the ordinances of divine appointment which are stated to have been sinfully *changed* may include the *Sabbath* they are called to remember to keep it holy. But the climax of the rebellion thus described is also at an advanced epoch of the world's history and of human depravity; and the circumstances described and the consequences involved are not limited to Israel, but seem much more general. "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare, for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean disolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Ver. 17—20.

But these predictions, while they intimate the very general apostacy of Israel in the last times, and their wickedness in changing God's ordinances, do yet imply, as already observed, that all shall not be participants in the guilt. The Wicked One, the Antichrist—he "who denieth the Father and the Son," arrogating to himself divine honors, and sitting in the temple of God—is indeed seen by the prophet as having "made war with the saints and prevailed against them;" but this implies their resistance to his measures. So also does the fact that he "shall wear out the saints of the Most High," imply the continuance of those saints in their resitance; and if "they shall be given into his hand until a time, and times, and the dividing of time," (or three years and a half,) this farther intimates their continued steadfastness unto the last. (Dan. vii. 21—25.) Those who among the people of Israel thus not only refuse to yield to that apostacy, but even resist it unto the death, will, we infer, have been converted to Christianity—in the full sense of that word—true believers in Jesus as the Messiah promised unto their fathers, having peace with God through Him, and testifying to their brethren, and to all, that they have found Him of whom Moses in the law, and the prophets, did write. Glorying in the cross of Christ, they yield not, either to the seductions or to the cruelty of the Man of Sin. Daniel elsewhere states concerning the same period, that, in the strength and cause of the Lord, these faithful witness-bearers will perform wonders; "the people that know their God shall do exploits." Their influence for good shall also be great, for "they that understand among the people shall instruct many." (Dan. xi. 32, 33.)

But the temptations of that awful time will be peculiarly great; "and some of them of understanding shall fall, to try them, and to purge, and *to make them white,* even *to the time of the end*; because it is yet for a time appointed." (Ver. 35.) And again, "Many shall be purified, *and made white,* and tried; but the wicked shall do wickedly; and none of the wicked shall understand." This, the prophet intimates, is descriptive of what shall take place at "the time of the end." (Dan. xii. 9, 10.) The context indicates that this expression is equivalent to that of "the end of the world" or age, the evil condition of which our Lord foretells in His prediction concerning His coming again in glory. (Matt. xxiv. 3, 4.) It is the end of the present dispensation, when Jerusalem shall cease to be "trodden down of the Gentiles." The times of the Gentiles shall then have been fulfilled—the times during which they have been entrusted with the kingdom of God, that they might bring forth fruit, which Israel had failed in doing. But when their time shall have passed, and their unfaithfulness also has been demonstrated, the land of Israel shall revert to those to whom by right of covenant it pertains. Daniel accordingly testifies, that "at that time shall Michael stand up" for Daniel's people; while he, as also our Lord himself, intimates the close relation of this event to a time of unparalleled troubles, the commencement of which now seems to be nigh. (Dan. xii. 1. Matt. xxiv. 21.)

It is not, however, to be assumed, that *the purifying and making white* of which the prophet speaks, is to be confined to the house of Israel; for when he, in the same prediction, and in reference to the same time, declares that "many of them that sleep in the dust of the earth shall awake," we know from other texts, that at the period of the resurrection spoken of, the glory and blessedness so intimated will not be confined to those of the house of Israel. The prediction is, indeed, here given immediately for the encouragement of the faithful of Daniel's people; but it serves for our consolation also, "God having provided some better thing for us, that they without us should not be made perfect." (Heb. xi. 40.) It is to the same period that the utterances of John's Seventh Trumpet relate, when the voices in heaven proclaim the kingdom of Christ to have come, and give thanks that He has taken to Him his great power to reign, saying, "The nations were angry, and thy wrath is come, and *the time of the dead,* that they should be judged, and *that Thou shouldst give reward unto thy servants* the prophets, and *to them that fear thy name,* small and great,"—for "in the days of the voice of the seventh angel, when he shall begin to sound, *the mystery of God shall be finished,* as He hath declared to His servants, the prophets." (Rev. xi. 18; x. 7.)

And as thus the time of the resurrection of patriarchs, and prophets, and faithful men of Israel, is the time of the resurrection and reward of all that fear the name of the Lord, small and great, so also may the time of *the purifying* of many of the house of Israel, be, in like manner, the time of the purifying of many of the Gentile church. This, indeed, appears to be intimated by the same New Testament prophet—and intimated in a manner that encourages us to hope that those so purified of the uncircumcision, as well as of the circumcision, in the time immediately preceding the Millennium, will all observe God's appointed Sabbath. Reverting for a moment to the Old Testament, it may be remembered, that Isaiah pictures Zion as "a woman forsaken and grieved in spirit, and a wife of youth," but, contemplating again the return of his people to their land, he exclaims, "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? For as soon as Zion travailed she brought forth her children." (Is. liv. 6; lxvi. 8.) So John beheld a woman travailing in birth and ready to be delivered, while a great red dragon, "that serpent called the Devil and Satan, which deceiveth the whole world," seeks to destroy her child. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days," (three years and a half,) in consequence, as it appears, of Michael's standing up for that people, as foretold by Daniel, for "there was war in heaven; Michael and his angels fought against the dragon; and the dragon and his angels fought and prevailed not; neither was their place found any more in heaven." (Rev. xii. 7—9.) Satan, thus cast out of heaven, is in great wrath against the inhabitants of the earth, "because he knoweth that *he hath but a short time.*" "And the dragon was wroth with the woman, and went to make war with the remnant of her seed *which keep the commandments of God* and have the testimony of Jesus Christ." (Ver. 10—17.) Those thus described as of the seed of the woman, we believe to be of the house of Israel; "the remnant of her seed" who "have the testimony of Jesus Christ" we regard as those of that people who shall then be believers in the Saviour; while their being described as "the remnant" who do so, seems to imply that the larger number of their brethren shall still be rejecting Christ. But the portion of Israel who "have the testimony of Jesus Christ," and who are fiercely persecuted by Satan, have been "made white," for we thus learn that they "*keep* the commandments of God." All God's commandments are thus included as being kept by them—the fourth commandment not excepted. And that as well as other of the commandments, being kept in a manner which God thus acknowledges, will be *faithfully* kept, and, consequently, they will truly hallow the Sabbath which God's commandment enjoins, even that on which God Himself rested from His creation work.

(To be continued.

"THE POOR DOTARD."

An English paper makes the following statements, which show at once the profoundness of Sir Isaac Newton's views, as also the shallowness and malignity of the man who "despised prophesyings."

"Sir Isaac Newton wrote a work upon the prophet Daniel, and another upon the book of Revelations, in one of which he said that in order to fulfill certain prophesis before a certain date was terminated, viz: 1260 years, there should be a mode of traveling of which the men of his time had no conception; nay, that the knowledge of mankind would be so increased that they would be able to travel at the rate of fifty miles an hour. Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this and said: 'Now look at the mighty mind of Newton, who discovered gravity, and told such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it seems that, in order to credit his fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour. The poor dotard!' exclaimed the philosophic infidel, Voltaire, in the self-complacency of his pity. But who is the dotard now?"

DR. JUDSON'S PILLOW.

☞ During a part of his imprisonment, Dr. Judson contrived to keep possession of an old hard pillow covered with a mat. It was the only comfortable support of his weary, aching head. When he was thrust into the inner prison at Ava, it was taken from him by the keeper, but the keeper found it an uneasy support for his brains, and finding a better one, it was returned.

On the day when he was driven away to Oung-pen-la, he was robbed again of clothes and bedding. One of the ruffians seized the pillow, untied the mat which covered it, and threw the apparently worthless roll of hard cotton away. Moung Ing, one of the disciples, a few hours after, found it, and preserved it as the sole relic of his imprisoned teacher. Some months after, when Dr. Judson was released, the old pillow was hunted up, opened, and within it was found a manuscript, which is now printed as a portion of the Burmese Bible. It is no wonder that Dr. Judson desired to lay his head upon it, nor that the keeper found it an uneasy support.

For the Sabbath Recorder.

MUSINGS.

I have mingled in the circle
Of the gay and brilliant throng,
And my voice with theirs has blended,
In the mirthful choral song;
Misty mazes I have threaded
Of the music measured dance,
Sought the goddess queen of pleasure,
And have gloried in her glance.

Paths of "pleasure" I have traversed,
Knelt and worshiped at her shrine,
Worn the gaudy glowing wreathlet,
Which her rosy fingers twine;
Bowed before her gilded altars,
Reveled in her banquet halls,
Drinking at her pearly fountains,
And her flashing waterfalls.

Subtle fragrance there inhaling,
Of her deadly poisoned flowers;
I have found the death-sting hidden,
In her fountains and her bowers.
Transient happiness they yielded—
All has vanished at a breath;
Left my heart all seared and blighted
In the *bitter gall of death.*

Strewn with wrecks of crumbled altars
Is the life-path I have trod;
Down the past are thickly scattered
Broken covenants with God;
Much of life's glad morning wasted,
Seeking earth's unhallowed bliss,
Worldly pleasures—phantom shadows—
Fading out in gloominess.

But in Christ is found a fullness,
Of an overflowing joy—
Pure, unsullied, stainless pleasure,
Happiness without alloy;
Quaffing now from purest fountains,
Welling up within the soul—
From the springs of Life Eternal,
Peace immersing wavelets roll.

Flowers fadeless and immortal,
Fair and fragrant, ever bloom,
Filling souls God's love possessing,
With their incense and perfume.
Purer bliss than worldly pleasure,
May be drawn from God on high;
Richer far than earthly treasure,
Are the treasures of the sky.

Wealth immortal may be garnered,
In the light of endless day;
Deathless riches—joy supernal—
Wealth that fadeth not away.
To the souls which grace enlightens,
Rich inheritance is given,
Where eternal ages brighten,
In the blissful realms of Heaven. ELLIS.

PLAINFIELD, Jan. 12, 1854.

REALITIES OF CHINESE LIFE.

An interesting lecture on this subject was delivered before the Episcopal Mutual Benefit Society of New York, on the evening of January 10th, by Rev. Mr. Syle, of the Episcopal Mission at Shanghae, China. We copy from the N. Y. *Tribune* the principal part of a report of it:—

The speaker, who since 1845 has been stationed as a missionary at Shanghae, spoke of the change which has taken place in the amount of general knowledge upon China, and of the fact that regular advices from that country now appear in our newspapers, instead of the tales and sketches, ludicrous and grotesque, which once formed the staple of their Chinese matter. The country was described as truly magnificent, nearly as large as the United States, containing 300,000,000 people, nearly a third of the earth's population, under the rule of the longest established government in existence, speaking, or rather using a common language, jealous and exclusive in their intercourse with other nations.

The treaty of 1842, at the close of the Opium War, opened five ports to foreign intercourse. Other treaties with France and the United States followed. From that time China was open to the establishment of Christian Missions, and he (the speaker) went out. His lecture, therefore, would be the simple lessons taught by his own observation and experience.

He then spoke first of the Government: The Emperor, at Pekin, is absolute; beneath him eighteen Governors, or rather Satraps, as they correspond almost precisely to those ancient Persian dignitaries, rule the eighteen Provinces; below whom, in turn, are the various orders of Mandarins. There is no Legislative body whatever. If in any Province some new law is needed, a Satrap sends in a petition to that effect to the Emperor, which is referred to the Board or Bureau, and, if approved of, a single word to that effect written upon it gives it legal force, and it is sent back to the Satrap whence it came, who receives it and puts it in execution, when it is his good pleasure so to do. All officers of Government receive their appointment directly from the Emperor, and are dependent upon him. There is nothing which in any case resembles election—no hereditary nobility—no Mandarin holds office in his native place, but every office-holder, down to the meanest constable, is from some other place or Province than that in which he acts—hence there can be no sympathy between a public functionary and the people among whom he dwells, a strong *esprit du corps* taking its place, and separating the new official completely from his fellow men.

Again, every public officer in China is responsible for any breach of the laws within the limits of his authority, and whether constable or Satrap is liable to punishment and loss of office in case his vigilance is insufficient to prevent crime. Consequently, it is the interest of officials to conceal all breaches of the law. The constable hushes up a crime if he can; if not, his superior does, and his superior in turn, and so on. Again, the entire Government is carried on by a system of checks and espoinage—for instance, there are five chief Mandarins in Shanghae, each a spy upon the others. When a Commissioner is sent from Pekin to any particular province, a spy is attached to his train. The first thing done on reaching the place of destination, therefore, is for Plenipotentiary and spy to come to a good understanding, read each other's letters, make all proper discrepancies in them to hide the collusion, and then share the spoils. So it is with the army, and in all public stations.

A ludicrous picture was drawn of the Chinese army, whose officers use the men's wages as their salaries, the men themselves being obliged to support life by their labor. A case was mentioned where the Chinese fortified themselves at the foot of a hill, and when the British troops flanked them and appeared at the top, the Chinese Commander complained that his enemies did not fight according to rule. On another occasion, in a night retreat, each soldier as he fled up a rising ground carried a lantern! The speaker was once in danger upon the river. Two batteries, mounting some hundreds of cannon, fired at a floating target of some 15 feet diameter. The target was uninjured, but boats at a distance hardly escaped.

In the administration of the laws there is no oral examination of witnessess, all proceedings being carried on by written pleadings, but criminals are sometimes examined by torture. Whoever has any thing to do with law rues it, be he in the right or wrong. Hence various devices to settle quarrels without resorting to the tribunals. A common mode is, for two litigants to enter a tea-room, and call upon the assembled visitors to act as a Jury, the litigants paying for the tea drank during the trial. The case is soon decided, as the longer the process the greater the expense. Foreigners are considered fair game. The carpenter, who was at work on the Bishop's house, was cast into prison, on some frivolous charge, with the expectation of extorting money from the missionaries for his release. Mr. Syle called upon the authorities, having with some difficulty obtained through the American Consul permission to do so. Immediate help was promised—but the help which the poor man obtained was fifty blows for appealing to a foreigner—so well laid on that death ensued.

Another case was detailed in which Dr. Medhurst and two companions were attacked and beaten, when distributing tracts, by certain boatmen. Nothing but the firmness of the British Consul, who blockaded the Pekin grain junks, finally brought the criminals to punishment.

The oppression under which the common people live was depicted in lively colors, and some cases in point related. The Chinese medical practice was described in its various forms, and reference made to a treatise on the the pulse, by a native physician. They have no surgery. In local diseases they have considerable skill.

It appeared from the account given, that the public charities of the Chinese are by no means contemptible, either in number or extent. By one at Shanghae the dead are buried, the poor clothed, medicine and medical advice given, bridges built, lanterns placed in the streets, &c. There is a Humane Society for saving drowning persons; a Foundling Hospital, which saves many children, parents having the right of infanticide and actually practicing it. For instance, a nurse in the family of the speaker had destroyed her own child. A sad picture of the effects of famine and floods was drawn, and the modes of ameliorating the condition of the sufferers described.

In speaking of their religion, the system of Confucius was described as a cold and heartless stoicism, leading to Pantheism or Atheism. This is the State religion. About the time of the Christian era a commission was sent west to learn about the advent of the greater teacher, of whom, by some means, a tradition existed in China. This commission went no further than India, and carried back Boodhism, which, as it has some heart in it, is the best form of religion for the people of China. It is curious that this resembles Romanism in its rites and ceremonies.

Funeral ceremonies were described, many of which are founded upon a belief in Metempsychosis. Mr. Syle gave some instances of this belief. An old beggar supposed he was born blind because in a former state of existence he was a thief, robber or murderer. An Albino servant was supposed by his fellow-servant to have been a sheep; a young man purchased an ox, and carefully tended and fed him until he died, having been told that the soul of his father was in that animal. The effect of this belief is extremely degrading and ruinous to all higher aspirations. The worship of ancestors, the universal idolatry, the politeness of the people—equal if not superior to that of the French—deference to age, marriage, some points in the life of the Chinese merchants, and the language written and spoken, were successively touched upon.

In speaking of the education of males, he stated that after passing successfully the first examination, they take a degree which exempts them from punishment by the civil authorities. A second degree makes a man eligible to office. A few years since, certain candidates for the second degree, finding that these degrees were purchasable, and coming at the same time under the influence of missionaries, raturned home angry with the Government, but impressed with the missionary doctrines. Certain tracts which they took with them, and intercourse with the late Dr. Gutzlaff, had also their due effect. They organized a secret society, which in spite of the Mandarins spread and flourished; arms were taken up, a form of religion promulgated—the same which has been reported in the papers—the leading point being that there is one God—and this was the beginning of the present extraordinary rebellion. The hatred of idolatry is a marked feature in the principles of the new party, and no discrimination is made between the idols in the pagan temples and the images in the chapels of the Catholic missions.

The lecturer closed with some remarks upon the singular spectacle presented by the oldest and by the youngest nations of the world—China and the United States—being brought by the order of providence into contact, and upon the opening now presented for missionary enterprise.

GOODNESS OF GOD.—The silk-work cannot furnish silk without the mulberry leaf, the substance on which it feeds; and God, as if to allow the little spinner plenty of stuff to work with, has so ordered it that no other insect will eat of the same food. This may appear a small matter, yet it shows the care and the goodness which the great Maker of all exercises over the humblest of His creatures. We may well say, if He thus provides food, and makes useful the little silk-worm, so will He also do for me, little as I may be.

WHAT A DYING MAN SAID TO A FRIEND.

Lavater mentions the last visit he paid to his most intimate friend. All present having left the room, the dying man said:—

Let me tell you in a few words that I have not led the life of a Christian. I have not been a hypocrite—not what the world calls a hypocrite; but I have not been a Christian. And I trust you will thank me in the next world for this wound I must inflict on your heart. *We have not been Christian friends.* The love of Jesus has not dwelt in us. Our friendship was not founded on Him. How many hundred hours of our short life have we killed by useless conversation, with plans of ambition! What the world calls noble ambition is abominable in the sight of God; an ever destroying poison to the soul; a bane to all virtue; a hell to the heart which perceives it is at the gates of death, which begins to be sensible of the eternity of God, of Christ's unspeakable majesty, and His incomparable humility. O my friend! that passion has caused me a thousand burning tears of unutterable grief. Unspeakably have I been afflicted by every impulse of that monster, now I am on the brink of eternity. O how heavenly true are those words of my Saviour, 'Whosoever shall exalt himself shall be abased!' Jesus Christ was humility itself. It is enough that the disciple be as his Lord. O friend! heaven and earth shall pass away, but not the words of Christ. How my best actions dwindle away on the brink of the grave! How horribly are my faults and foibles, which I formerly thought *little,* towering up! Alas, how little do we know ourselves, though the bustle of life be ever so gentle! O, how dreadful is the stillness of death! how terrible the heavy load of our own heart! Creator! Father! What name shall I give to Thy mercy, which will forgive forever those enormous acts of thoughtlessness; and destroy, through Jesus Christ, all the bad consequences they produced to me and others? THOU ART—YES! THOU ART—LOVE.'

BUSINESS QUALITIES OF GODLINESS.

Religion cannot be said to impart either aptitude or habits suited to professional or mercantile life; but it does provide a foundation of qualities suited to business, upon which aptitudes and habits may be easily built, and without which these usually fail. Godliness warrants a man's integrity. Honesty of purpose and justice in dealing, gain friends everywhere, and make a sure success. Where integrity is a partner, depend upon it men will gather around the firm. Where honesty practices, depend upon it the best clients and the most desirable patients will throng. Profits often come in more slowly than where no scruples interfere with taking advantage of ignorance, or folly, or credulity; but those profits bring a blessing with them; you can use them without regret, and cheerfully, with a safe conscience.

Godliness warrants a man's *rectitude.* The godly man refers every action to the law of Christ. Having a fixed standard of character, or a constant rule of conduct, applicable to every case, a standard and a rule which are not affected by passion or interest, he exhibits a refreshing consistency and uniform rectitude. Fraud or deceit, even in their lighter forms of speculation, overreachings, pettifogging, or quackery, do not stain his garments. Open, straightforward, right dealing, gives him character. And this is the safe and prosperous rule of business. Expediency succeeds sometimes; rectitude always. Expediency very frequently runs faster, but rectitude always wins the race; for expediency is as sure to stumble as rectitude is to stand upright to the end. Godliness then possesses this great practical advantage; it always knows whether plans, speculations, experiments, advice, or gratifications, are essentially right; and he who bears the character of always being in the right, and always doing right, is sure to be a profitable friend, and a profiting man.

Godliness gives a man *decision and firmness.* Whilst struggling with his own evil heart, and gaining victories over himself, determination of mind, fixedness of purpose, and unwavering perseverance, are largely called into exercise. These qualities are readily applied to the circumstances of our eternal life. Indeed, it is less difficult to be firm and decided in dealing with other men, than in contending with yourselves. There is the strongest probability, therefore, that a religious man, who, in the conduct of his spiritual life, is accustomed to cultivate decision and firmness, will excel in them.

Godliness gives a man *forethought.* It accustoms him to look beyond the present, to weigh promises and hopes, to compare the value of the seen and the unseen, to calculate probabilities, and to act with strict anticipation of what has not yet been realized. This is forethought; a quality inestimable in the daily adventures of life. On this foundation prudence and discretion are built. Forethought is the same quality, whether it be applied to religion or to business; it will certainly prove profitable in conducting worldly affairs.

Godliness renders a man *industrious.* "Not slothful in business," is a law of our religion, extending to every station in society. It is equally demanded by prudence; for it is a proverb of Christianity, that idle hands are the devil's workmen. A true servant of God is sure to be found always occupied conscientiously in the work which God has given him to do. Who does not know that industry is the surest introduction to general confidence? As the sweets of the flower-cup are reserved for the early morning bee, so success waits upon professional or business industry. They fare badly who hunt the garden for honey after the sun is up; and they who are wanting in earnestness and fidelity to their occupation, find but indifferent patrons, poor clients, and customers who have more credit than gold. These are elements of a good business character—industry, forethought, decision and firmness, rectitude and integrity. With such a capital, even without any adventitious advantages, a man can make his way profitably through the world. If, in addition, he should possess a moderate share of common sense, and enjoy an opportunity for practice, under all ordinary circumstances they will secure to him abundant success. Such are the men whom good fortune does not spoil. Such are the qualities which, combining with wealth, or station, or influence, render men prominent and useful.

The elements of character we have now pointed out as the possession of a godly man, are these which you desire in a partner of business; to those you give confidence, and intrust your interests in professional life; with such a character you choose to deal, and this is the one who secures your esteem and affection. This character other men may sometimes exhibit in parts; the godly man alone holds it in harmony and entireness. This character other men hold at hazard; because, not being based on religious principles, and upheld by divine grace, it is subject to change, and liable to the shock of temptation; but the godly man holds it securely, exhibits it constantly, and possesses it as his right from God. [Rev. G. T. Bedell.

AN INCIDENT IN THE MOUNTAINS.

"Irenæus," of the *New York Observer,* closes a letter from the mountains of Switzerland with the following incident of "Heinrich," a young German friend, of well-cultivated mind, but on the subject of religion still astray in the darkness and mysticism of German philosophy:—

We could now look down into the valley of the Grimsel, a little valley, but like an immense cauldron, the sides of which are sterile, naked rocks, 800 feet high! On the west they stand like the walls and towers of a fortified city, and in the bottom of the vale is a single house and a small lake; but a flock of 100 goats and a score of cows, with their tinkling bells, are picking a scanty sustenance among the stones. The scene was wild, savage, grand indeed, and had there been no sun to light it up with the luster of heaven, it would have been dreary and dismal. Heinrich had been very thoughtful for an hour. He had discovered that my thoughts turned constantly to the God who made all these mountains, while he was ever studying the mountains themselves. He sat down on a rock and said,

"Here I will commune with nature."

I replied, "And I will go on a little farther and commune with God!"

"Stay," he cried, "I will go with you."

"But you cannot see him," I said; "I see him in the mountain, and the glacier, and the flower; I hear him in the torrent, and the still small voice of the rills and little waterfalls that are warbling ever in our ears. I feel his presence, and something of his power. I beg you to stay and commune with nature, while I go and commune with God."

I left him and wandered off alone, and in an hour went down the mountain, and to my chamber in the hospice. I was sitting on the bedside, arranging the flowers I had gathered during the day, when Heinrich entered, and giving me his hand said to me, "I wish you would speak more to me of God!"

He sat down by my side, and I asked him if he believed the Bible to be the Word of God.

He said he did, but he would examine it by the light of history and reason, and reject what he did not find to be true.

"And do you believe that the soul of man will live hereafter in happiness or woe?"

"I doubt," was his desponding answer.

I then addressed him tenderly: "My dear young friend, I have loved you since the hour I met you at Altorf. And now tell me, with all your studies have you yet learned how to die? You *doubt,* but are you so well satisfied with your philosophy that you are able to look on death among the mountains, or by the lightning, without fear? My faith tells me that when I die my life and joy will just begin, and go on in glory for ever. This is the source of all my hopes, and it gives me comfort now, when I think that I may never see my native land and those I love on earth again. I *know* that in another land we shall meet."

"How do you know that you shall meet?"

"My faith, my heart, my Bible tell me so. I shall meet all the *good* in heaven. I am sure of one child, an angel now."

"And where are your children?"

"Four in America, and one in heaven. I had a boy four years ago; earth never had a fairer. His locks were of gold, and hung in rich curls on a neck and shoulders whiter than the snow; his brow was high and broad like an infant cherub's; his eye was blue as the evening sky; and he was lovelier than he was fair. But in the budding of his beauty, he fell sick and died."

"Oh no, not died!"

"Yes, he died here by my heart. And that child is the only one of mine that I am sure of ever seeing again."

"I do not understand you."

"If my other children grow up to *doubt* as *you* doubt, they may wander away on the mountains of error or the glaciers of vice, and fall into some awful gulph and be lost forever. And if I do not live to see my living children, I am as sure of meeting that one, now in heaven, as if I saw him here in the light of the setting sun. Heinrich! have you a mother, my dear friend?"

"Yes, yes," he cried, "and her faith is the same as yours."

I had seen his eyes filling, and had felt my own lips quivering as I spoke, but now he burst into tears and fell on my breast. He kissed my lips, and my cheeks, and my forehead, and the hot tears rained on my face, and mingled with my own. "Oh, teach me the way to feel and believe," he said at last, as he clung to me like a frightened child, and clasped me convulsively to his heart. I held him long and tenderly, and felt for him somewhat, I hope, as Jesus did for the young man who came to Him with a similar inquiry. I *loved him,* and longed to lead him to the light of day.

He has left the company with which he was traveling, has joined himself to me with a fondness of affection strange as it is delightful, and has written home for leave to go with me into the Holy Land.

The Sabbath Recorder.

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GEO. B. UTTER & THOMAS B. BROWN (T. B. B.,) Editors.
JAMES BAILEY (J. B.)
T. E. BABCOCK (T. E. B.)
J. M. ALLEN (*)
J. A. BEGG,
} Occasional Editorial Contributors.

IMPARTING AND RECEIVING.

It is the disposition of unrenewed men to live altogether for their own gratification. It ought not to be so with the Christian. The Great Sacrifice was offered, "that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again." Why is it, that the professed disciples of Him, who never sought his own comfort as long as he was on earth, will, in spite of all the obligations of their religion, live as if the principal thing to be considered was self-enjoyment? Do they think, that they can render themselves happy in a course which constantly violates the dictates of conscience?

One way in which Christians manifest this censurable disposition, is by shifting about from place to place, because the state of things where they are does not happen to suit them. Acting upon the principle that they must be the recipients of happiness, rather than the agents of communicating it to others, they seek a society already molded and fitted to their taste. Such as have enjoyed some degree of culture in early life, or have been brought up in circles elevated above the rude mass, are horror-stricken at the idea of spending their days among those whom they consider but ill adapted to minister to their enjoyment. They must find companions among the more refined. And if Providence cast their lot unavoidably among the vulgar, they not only repine in secret, but are careful to lose no opportunity of giving their neighbors to understand how greatly they long for a society more congenial to them. Or, if they are able to keep their dissatisfaction in some measure to themselves, they show a wonderful skill in making their neighbors feel what great condescension it is in them to come *down*, and act the friendly part. Now we would whisper a word or two to such persons.

Did not Christ say, "It is more blessed to give than to receive?" And when he said this, his reference was not merely to the bestowment of charity upon the poor, but to all the acts of our life which bear upon the condition of others around us. In this view, you are to regard yourselves as not set up to be the recipients of favors from your associates, but rather as the appointed dispensers of good to them. If you have been favored with a good education, or with that refined culture which places you above those who have been less favored, it is that you may lay yourselves out for their benefit. And instead of fretting because society around you is too coarse for you to enjoy, your duty is to do all in your power to improve it. In so doing, you would soon find yourselves far more happy than it is possible for those to be who live merely to be made happy by others. If your neighbors are ignorant, endeavor to instruct them. If their manners are coarse and offensive, endeavor to refine them. If they are perishing in their sins, try to show them the way of salvation. Thus will you fulfill the end of your existence, and have the satisfaction of knowing that you have added to others' happiness, as well as to your own.

But be careful that you do it in a right manner. For your manner of doing it might be so exceptionable as to defeat the whole object. You must do it without *seeming* to do it. You must never let those for whom you labor have a suspicion that you consider yourselves above them. If you would polish their manners, you must do it more by the silent force of example, than by any direct inculcation of what they ought to practice. If you would instruct them in knowledge, let it be done in meekness, and without manifesting any overweening confidence in your own views. If duty call you to reprove them for sin, do it tenderly, making them feel that you love them.

Now, if the lot of a Christian is cast among a people to whom it is in his power to render himself useful, he has all the facilities for becoming happy—all he can have in this sincursed world. If he change his situation, it should be done, not for the sake of finding things more to his mind, but that he may have an enlarged field of usefulness. Things will never be exactly to his mind. There are annoyances everywhere. Whoever undertakes to flee from them will have to go out of the world.

But suppose he should find somewhere a condition of society well suited to his taste, how did it become so? Whose agency was concerned, under God, in making it so desirable? Their's whose hearts were set upon giving rather than receiving. Those who did not look upon themselves as born to be ministered to by all the world, labored, toiled, and refined the people that were once rude. But remember, O selfish man, they did not labor and toil, that they might get in readiness a society for your exclusive pleasure. And are you so thoughtless—so unmindful of duty to God and your fellow creatures—that you cannot feel willing to do something in turn to bless others?

T. B. B.

Dr. Nott, President of Union College, preached in New York on Sunday evening last, to a large congregation. His text was, "For what is a man profited, if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?"

MORE TIDINGS FROM CHINA.

[The communication of Bro. Wardner, which we printed last week, referred for additional particulars to a letter previously forwarded by Bro. Carpenter. That letter has since come to hand, and we copy such parts of it as are of general interest.]

Shanghae, Oct. 13, 1853.

We have already said something about the insurrection of the 7th of September. This, like that at Amoy, is local. But notwithstanding these insurgents seem to be entirely indifferent to the religion of the Quang-Se revolutionists, there is evidence that they, for mere political purposes, are seeking a connection, of some sort, with them. I do not think that they ever sent my communication to Nankin. It was too large, after all my efforts to make it small. After I had given it to them, I learned that they made their own letter so small that the bearer, in case he should meet with a severe examination from the imperialists on the route, could swallow it without inconvenience. A foreigner, without the knowledge or consent of his Consul, lately undertook the hazardous work of bearing a letter from the Shanghae insurgents to the Quang-Se revolutionists at Chung-Keang, near Nankin, but he was intercepted and made prisoner, and had it not been for the intervention of other foreigners, who are in the Emperor's service, he would doubtless have lost his head immediately.

The Shanghae insurgents keep very good order in the city. We remained at our place until the 29th of September. On that day, the city gates were closed, in consequence of the approach of the Imperial army. Thinking it would be unpleasant to be shut up there for a period indefinite, we thought best to come out, and had previously looked out a place of refuge. The next day I went back, carrying a note from our Consul as a passport, to get out more of our clothing; for the day before I could not find coolies enough to carry all, and so our winter clothing was nearly all left behind. I got my things to the city gate, but could not pass that day. The day following the city was cannonaded from the river, the first earnest attack on that side. I remained at our house, and for the first time in my life found myself in the midst of flying cannon balls. Do not suppose I was alarmed, for I was not. The walls of our house afforded a sufficient protection. Great numbers, however, of balls came whizzing over and round about us. But I could not judge of the size of them until one came in at one of our windows. That was about two pounds weight. It demolished a table, and then went against the wall, and left a deep dent on it. The fighting ceased at about one o'clock P. M. And at about five o'clock, I was able to make my escape from the city, but brought out only very little with me. I left Lee-Chong, our cook, with provisions enough to last two months or more, not knowing when I should see him again. He was in good spirits, trusting in God for safety.

The Imperialists have made several attacks since that, and on different sides of the city. One more ball came into our house at the same window, as I learn. My health not having been very good for the last few days, I have made but one attempt to enter the city since I left on the 1st inst. That was in company with several other missionaries, and proved a failure.

This morning, while I am writing, they have commenced their cannonading again from the river. All the foreign community are thoroughly disgusted with the Imperialists' mode of warfare. They are too great cowards to fight, except at too great distance to do anything effectually. From the river every ball goes over the heads of their enemies, and falls somewhere to annoy their own people, whom they came to save, in the city. Their attacks by land on the north and west sides of the city are equally ineffectual. They generally approach under the cover of night, a little before day, and taking shelter behind grave mounds or some buildings, they fire away random shots, and when the insurgents open upon them from the wall, they soon retire. A few days since, from a house-top, I saw the Imperialists in great numbers approaching the city. This was not in the night. It was about nine o'clock A. M. on the 7th inst. The multitude, with their numerous banners, in single file, winding along the narrow footpaths through the country, could be seen scattered over a large tract of country. But almost as soon as the enemy from the city wall opened a few cannon upon them, they right about face, and the whole line, their banners waving in the breeze, were seen slowly retreating. What success they reported to the Emperor that day, I have not yet heard. But they are not so harmless upon the poor people scattered about in little hamlets all over the country, whose property they are constantly pillaging. Those who are traveling about fare no better. If the soldiers fall in with them, they take away their money, if they have any, and other effects.

The battle is in progress to day on the east, north, and west sides of the city. I have just heard that if the military leader of the imperial forces here, does not take the city to-day, to-morrow, or next day, he will lose his head, he being considered as the guily one, of course. The degrading or otherwise punishing of officers in case of failure has been the order of the day all along.

Agreeably to instructions from our Commissioner, I have taken an inventory of the property in my charge, to which two witnesses have testified, so that in case of loss we may seek indemnification. The house and chapel, including out-houses, are valued at $2,500. The other property, including chapel bell and desk and benches, amounts to about $1,100.

Not being able to take out our winter clothing, I have already been subjected to some extra expense, and unless I shall yet succeed in obtaining access to the city, there will be more expense of this sort. We are not without hope, that the Chinese revolutionists will soon be here, and restore peace and order, sweep away the idols, and allow us to enter the interior of the country. There is some ground to believe that Pekin has already fallen, and that the conquerors are on their way to Suchu; then Shanghae would follow as a matter of course. May He who is over all speed their way to this place.

Yours in Christ, S. Carpenter.

REVEREND.

This word is found once in the Bible, and only applied to the name of the Lord—(Ps. cxi. 9)—"Holy and reverend is his name."

Now, to take this name, and give it to any man, appears to me to be not only idolatry, but also taking the name of the Lord our God in vain, if not even blasphemy. We read of a scarlet-colored beast, full of names of blasphemy," Rev. xvii. 3. And does not this mean some who apply to themselves the names of the Most High?

Though ministers, or elders, or any other officers in the church, or in the state, should be honored and respected according to their station and worth, yet I would most respectfully and most earnestly request all Protestants to leave this species of idolatry entirely to those who love to worship "His Holiness" the Pope of Rome, their "Right Reverend Father in God," with other such "names of blasphemy!"

If our New Testament was filled up with the Rev. Dr. Matthew, the Rev. Dr. Mark, the Rev. Luke, the Rev. John, the Rev. Peter, the Rev. Paul, the Rev. Titus, &c., as full as some religious books and newspapers are, I would not object to giving such "*flattering titles unto man.*" See Job xxxii. 21, 22.

Again, if our blessed Saviour refused to be called "*Good* Master," because that title belonged only to God, (Mark x. 17,) and if one who showed many things to John, said to him, "See thou do it not," when John was about to worship him, (Rev. xxii. 8, 9,) then ought not every minister or elder to refuse to be called *Reverend*, because that title belongs only to God?

Would it not be as well, and as proper, for religious writers and editors to omit the "*Rev.*," and insert *Eld.*, when speaking of religious ministers? As for myself, I should think it as right, and as proper, to bow down and pray to any man, as to call him Reverend.

B. C.

GREAT RESULTS FROM SMALL BEGINNINGS.

While I glanced with interest over the notice of the late revival in the Friendship Church, which may be found in the *Recorder* of the 5th inst., I thought that perhaps the same class of readers who were interested in that notice would be equally interested in becoming acquainted with some of the incidents connected with the revival. * * *

Some hundreds of miles from this, in the latter part of the past summer, a little girl of ten years arose from her bed, in the dead of night, and repaired to that of her parents, and requested her father to pray for her. Upon his refusal, she made the same request to her mother, which was immediately complied with. She sought, and, according to the promise, found Christ "the one altogether lovely, and the chief among ten thousand."

The little disciple, like any true follower of Christ, immediately cast about for a field of usefulness, which she next day found in school among her mates. Through her influence, prayer-meetings were held in the grove, or any convenient place, during recesses and noon-spells, until the growing anxiety of her associates and others to become acquainted with Christ, made it necessary to have their meetings in the school-house. Here the words of life and truth were dispensed on many successive evenings, until a goodly number were converted from the error of their ways.

At this time a sister from Friendship was teaching, some three miles from the above meetings, who made it in her way to attend two of them. The truth found way to her heart, and she sought and obtained a hope in Christ. On returning to her home in Friendship, she made her determinations and anxieties known to her mother, who, by the way, has since my earliest recollections ever been a mother in Israel. Such a child, from such a mother, at such a time, could only receive good advice. This she thankfully accepted, and immediately wrote brief notes to her former associates, stating that at a certain time she would call upon them, have a religious talk, and, if agreeable to their feelings, pray with them. These appointments were punctually fulfilled, and her religious influence was soon not only felt in those families, but in the weekly prayer-meetings of the church. Thus a number were brought to see their perishing condition without a hope in Christ. * * *

At this stage of religious interest, casually passing through the place, I called. The awakening manifested in the prayer-meetings, as was very natural, was the principal theme of remark. The impression was prevalent, that the providence of God was pointing to the present as a time to gather a harvest of souls. Being earnestly solicited to "come over and help," I determined, as soon as the necessary arrangements could be made, to do so. Oct. 2d, about two weeks after, I returned and spent the Sabbath, and before leaving had the pleasure of hearing a number declare their faith in the Saviour. From this time until the first of January, I spent a portion of nearly every week in the work; in which Eld. B. F. Robbins took part as far as his health would permit. The Adversary, seeing his kingdom likely to take damage, at an early period, strenuously remonstrated, so disturbing the moral elements as to darken the horizon with portentous clouds. Yet, the work progressed, and we were permitted to witness the demonstration of the saving power of the Gospel. Many of the incidents connected with the revival possessed a peculiar interest. * * *

To what little girl of ten years shall we look for an example like the above? In the darkness of the night, while others slept, she was wakeful and sleepless; her comparatively small sins drove slumber from her eyes, and conviction to her heart; and in the agony of her soul she arose, waked her slumbering father, and asked him to pray that an offended God would pardon his offending little child. Though negatived in this purpose, she was not discouraged, as many of more years would have been. Her perseverance (in the hands of the All-wise) has, in less than six months, resulted in the conversion of many precious souls, that I trust may shine in the crown of her rejoicing. Did not this child preach the gospel? If any of the readers of the *Recorder* are at a loss to understand the true meaning of the recent editorials upon the necessity of every one's preaching the Gospel of our Lord and Saviour Jesus Christ, they are referred to the preaching of the two sisters mentioned in this article.

H. P. Burdick.

Alfred, Jan. 12, 1854.

PUBLISHING SOC'Y—BOARD MEETING.

The twentieth regular meeting of the Board of Directors of the Seventh-day Baptist Publishing Society, took place on the 5th of January, 1854, at the Seventh day Baptist Meeting-house in Plainfield, N. J.

Present—L. Crandall, President, and David Dunn, Randolph Dunham, Isaac D. Titsworth, A. D. Titsworth, William Dunn, Clarke Rogers, Geo. B. Utter, H. H. Baker, John D. Titsworth, James Bailey, and T. B. Stillman, Members of the Board.

1st. The Minutes of the former meeting were read and approved.

2d. The Treasurer's Report was called for, but was not presented, on account of the illness of the Treasurer.

3d. The General Agent presented his Report, which contained a statement of the prospects of the Society's publications, and his efforts in collecting the arrearages of accounts; with a few to which, Bro. Jason B. Wells had been employed as a Collecting Agent.

4th. The Corresponding Secretary reported the correspondence with the brethren who were appointed at the previous meeting as Corresponding Editors of the *Sabbath Recorder*, who had signified their acceptance of the appointment. He had also received a communication from Eld. W. B. Gillett, in relation to the Volume of Sermons proposed for publication. Eld. Gillett's letter also referred to a manuscript by Eld. Elias Burdick, on the Covenants, which he desired the Society to print. The manuscript was referred to a Committee, consisting of Wm. B. Maxson, J. R. Irish, and J. H. L. Jones.

5th. On motion, Eld. W. B. Gillett was requested to continue his efforts to get contributions of sermons for the proposed volume.

6th. On motion, the Corresponding Secretary was requested to write to Elds. W. B. Maxson, Nathan V. Hull, and A. B. Burdick, requesting them to become Corresponding Editors of the *Sabbath Recorder*.

7th. The Report of the Special Committee on the music book prepared by Eld. L. Crandall, was accepted, and referred to a Committee, with power to publish. The Committee consists of H. H. Baker, Geo. B. Utter, John D. Titsworth.

8th. Adjourned to meet at New Market, on the first Fifth-day in April next.

OUR PALESTINE MISSION.

The Committee on Outfit have learned that the vessel which was to have sailed in ten or twelve days, as noticed last week, sailed a few days since—ten days sooner than was expected by the owners. Bro. Saunders reports the vessel as small and uncomfortable. The loss of the opportunity is therefore the less to be regretted.

There are two barks daily expected to arrive in Boston, of about eight hundred tons burden, having fine accommodations. They will be laden immediately on their arrival, and will probably sail within a week of that time. It will therefore, no doubt, be thought advisable by the Committee to have our missionaries proceed as far as Westerly this week, and wait there, so as to take the first practicable chance offered by one of these ships.

It will be seen, that no time should be lost in forwarding to the care of Charles Saunders, Westerly, R. I., whatever goods or utensils may be intended for them to carry with them.

A. D. TITSWORTH, Plainfield, N. J.,
H. H. BAKER, New Market, N. J.,
T. B. STILLMAN, New York,
} Committee on Outfit.

Slavery in Congress.—There is before Congress a bill in relation to the territory of Nebraska, which includes a project to repeal that section of the Missouri Compromise which forever prohibits slavery in the territories lying north of 36 degrees and 30 minutes. The project meets with strong opposition from some even who favored the Compromise Measures of 1850. Its triumph would be a signal and lamentable triumph of Slavery,

BAPTIST HISTORICAL SOCIETY.

Several months ago we announced the organization, at Philadelphia, of a Baptist Historical Society. We have now to acknowledge the receipt of a Circular from the Secretary, Horatio G. Jones, Jr., setting forth the origin and objects of that Society. A brief extract will explain:—

At the last Anniversary of "The American Baptist Publication Society," held in the City of Philadelphia, an Historical Department was formed, under the name of "The American Baptist Historical Society." The Officers of the Historical Department are to be annually appointed by the Publication Society—and a Report is to be presented to that body every year by the Curators.

The objects of the Historical Department may be briefly summed up as follows:—

It is designed to collect all manuscripts, pamphlets, books and facts which relate to the early history of the Baptists; to obtain histories of individual Ministers and Churches; Books, Sermons, Essays, &c., written by Baptists, and Minutes of Associations, Reports of our Benevolent Societies, Histories and Catalogues of Baptist Colleges and Libraries; Newspapers, Periodicals, and in fact anything that relates to the History and Progress of our Churches from the earliest to the present time.

It is not intended to confine the operations of the Society to any particular section of the country, but it is designed to render it National in its character, and to this end we ask the co-operation of all American Baptists.

The Board of Curators, in the election of Corresponding Members, have chosen two at least from the seventh-day branch of the Baptist Denomination—Wm. M. Fahnestock of Bordentown, N. J., and Geo. B. Utter of New York—thus showing an intention to make the Society really, as it is nominally, "national in its character." We shall take pleasure in rendering it all the assistance in our power.

Revival in Oregon.—Rev. E. Fisher, an Exploring Agent of the American Baptist Home Mission Society, writes from the scene of a protracted meeting and revival in Oregon, as follows:—

The meeting had been in progress for six days, conducted by Elder Chandler, and assisted by Elder Sperry. The evening of my arrival an interesting young man professed a hope in Christ, some few backsliders had returned to their first love with penitence, and the church was truly revived. The interest of the meeting daily increased, till, on Sabbath, Brother Chandler baptized three interesting young persons, among whom was a young married lady from Holland, who could speak but broken English. She had been a member of the Presbyterian church, and expressed such strong confidence in God, and such endearing attachment to her Bible, as sent a sensation of sympathy through the congregation. She exclaimed, in broken accents, yet with an eloquence which seemed more than earthly, 'My dear, blessed Bible, that precious Bible, I do love to read it every day! It is not like your book,' (referring to the English translation.) All the services of the Sabbath were deeply solemn. On Monday evening nine persons, mostly children of the members of the church, found peace in believing. On Wednesday following, Brother Sperry and I baptized nine persons in the waters of the Callipoosa river, among whom was a Presbyterian brother and his wife. I was obliged to leave that evening, yet numbers were still inquiring where they might find ease for their troubled conscience.

Revivals among Baptists.—We clip from the *Christian Watchman and Reflector* the following notices of revivals among Baptist Churches in different parts of the country:—

A friend writes to us under date of Jan. 3d: "The Lippitt and Phœnix (R. I.) Baptist church, under the pastoral labors of the Rev. P. T. Hedden, is signally favored with a glorious revival of religion. In all our experience of revivals in churches, the writer has never before known a church so generally revived as this is at the present time. It is no uncommon thing for fifty or more to take an active part in a social conference meeting. Backsliders are coming home, and are confessing their sins, while many young converts are rejoicing in the love of Christ."

The Christian Index states that 33 candidates were received for baptism by a church not named, in Union county, Ga., and 18 were received at Lathonia church, Georgia.

Missionary Contributions of Boston Churches.—The Congregational Churches of Boston have a missionary meeting and collection on the first Sunday evening of each year. The following list shows the contributions this year of some of the largest churches to the funds of the American Board of Commissioners for Foreign Missions:—

Mount Vernon church,	$5,080 10
Essex Street church,	4,368 90
Park Street church,	3,336 78
Old South church,	3,150 12
Central church,	2,829 40
Bowdoin Street church,	2,768 94
Salem Street church,	1,029 30
Phillips church, in South Boston,	574 50
Shawmut church,	500 00
Maverick church, East Boston,	485 19

Testimony from a High Source.—Sir Culling Eardley, in a recent speech before the Protestant Alliance in London, addressed the chair, occupied by the Earl of Shaftsbury, and said:—

"My Lord, you had an interview a few months ago with an individual in high position, with whom a few weeks afterwards I had an opportunity of meeting, one who was formerly the Prime Minister of the present Pope, and who is now residing at Genoa. He told me with his own lips, that the system of the Papacy is so utterly rotten, and so utterly detested by the people, that unless some marvelous change should take place, he is certain that its destiny is sealed."

"The Independent" begins the new year much enlarged and improved. It is now printed on eight pages of six columes each, and is the largest religious newspaper in the world.

A Catholic Journal *vs.* Education.—*The Shepherd of the Valley*, a Catholic paper published under the sanction of the Bishop of St. Louis, defines its position and the position of the Catholic priesthood of this country as follows:—

"We are not the friend of popular education as at present understood. The popularity of a humbug shall never, we trust, lead us to support it. We do not believe that the 'masses,' as our modern reformers insultingly call the laboring class, are one whit more happy, more respectable, or better informed, for knowing how to read.

"We think that the masses were never less happy, less respectable, and less respected, than they have been since the Reformation, and particularly within the last fifty or one hundred years—since Lord Brougham caught the mania of teaching them to read, and communicated the disease to a large proportion of the English nation.

"The idea that teaching people to read furnishes them with innocent amusement, is entirely false. It furnishes the majority of those who seek amusement from it with the most dangerous recreation in which they can indulge."

The Crystal Palace.—The Juries of the Crystal Palace Association have at length announced their awards. The whole number of silver medals is 115. Of bronze medals there are 1,186, while 1,210 exhibitors (or articles) receive the more simple distinction of an honorable mention. The greatest number of silver medals falls to the lot of the United States. The next country in rank is France, which has 15; while Great Britain has 9, Germany 5, and Switzerland, Australia and Italy one each. Of the bronze medals, the United States has 505, Great Britain 143, France 153, Germany 106, Prussia 30, Belgium 10, Switzerland 29, Holland 12, Austria 18, Italy and Sardinia 44, British Possessions 26, &c.

New Route to the West.—On the 17th inst., the completion of the railroad running across Canada West, from the Suspension Bridge at Niagara Falls to Detroit, was celebrated at the latter city; and but a few days before, the opening of the branch railroad intersecting the main line at Brantford and connecting it with Buffalo, was the occasion of similar festivities. The course of travel henceforth, from Detroit to the seaboard, will be over the Canada Road, across the Suspension Bridge, and the Niagara branch of the Central Railroad to Rochester, and thence to the Eastern cities; and the stream of emigration will pursue the same route in the opposite direction.

The Christian Review for January has a searching examination of Dr. Beecher's new book, "The Conflict of Ages," and an appreciative notice of Dr. Wayland's "Memoir of Judson." Among its literary articles are a critique of De Quincey, a summary of Sir William Hamilton's philosophical theories with an estimate of their value, and an account of Layard's new discoveries at Ninevah and Babylon. An article on the principles and progress of the American Baptists, contains a good deal of interesting information in regard to the growth of that denomination in this country, which has increased within the last sixty years in a ratio far exceeding that of the national census within the same period. "The writer claims for the Baptists a uniform adherence to the principle of entire freedom of conscience to every human being, and it must be admitted makes out a strong case in support of his position. He also makes some striking statements in regard to the prevalence in the community of the distinctive ideas of the Baptists. Infant Baptism, he asserts, has lost its efficacy as a means of membership in the pedobaptist churches, and is silently losing ground among them. Baptist Churches are receiving large accessions from Pedobaptist churches, and the number of ministers who have adopted Baptist principles for a few years past has exceeded one a week."

Harper's Magazine for January was issued about the middle of the month—its appearance having been delayed in consequence of the fire. The introductory article of the number, entitled "A Word of Apology," sets forth a number of interesting facts in regard to the history of Harper & Brothers' Establishment, which, it is stated, was the largest of the kind in the world—that of Brockhaus, in Leipsic, ranking next. Since its foundation in 1817, it has issued over 1,500 separate works, in editions varying from 500 to 50,000 copies each.

Homiletics; or, the Theory of Preaching. By A. Vinet, D.D. Translated and edited by Thomas H. Skinner, D.D., Professor of Sacred Rhetoric and Pastoral Theology, in the Union Theological Seminary of New York. New York: Ivison & Phinney, 178 Fulton-st.

The design of this work is sufficiently indicated by its title; while the fact that it has become a text-book in some of the first Theological Seminaries of this country, is pretty good proof of the author's success in carrying out the design. For public speakers, and all who would excel in an argumentative and oratorical way, it is an invaluable directory. There is scarcely a question pertaining to the philosophy of rhetoric, to the laws of language and reasoning, or to the mode of influencing the mind by discourse, which is not here treated, and so treated as to show that the writer is master of his subject.

Life, real and unreal. By Frances Fay. Written for the American Sunday-School Union, and revised by the Committee of Publication. Pp. 264.

Sins of the Tongue; or, Truth is Every Thing. Pp. 160.

For copies of the above works, published by the American Sunday-School Union, we are indebted to J. C. Meeks, agent, 147 Nassau-st., New York. They are neatly printed, and present their invaluable lessons in a manner calculated to interest and benefit the young.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, JAN 16.

In the SENATE, Mr. Pearce offered a resolution instructing the Committee on Naval Affairs to report measures expressive of the estimation entertained for the gallantry of the Captains of the ships Antarctic of New York, Three Bells of Glasgow, and bark Kilby of Boston, in rescuing the officers, crew and passengers of the wrecked steamship San Francisco, which, after some debate, was adopted. Mr. Dixon gave notice of an amendment to the Nebraska bill, by repealing that part of the act admitting Missouri which prohibits slavery north of 36° 30.' Mr. Gwin, from the Naval Committee, reported back from the House a joint resolution approving of the conduct of Capt. Ingraham, and asked its passage. Mr. Clayton resumed his speech on Central American affairs in reply to Mr. Cass.

In the HOUSE OF REPRESENTATIVES, Mr. Bissell introduced a bill for the relief of the United States troops who suffered by the wreck of the steamship San Francisco; also, instructing the Committee on Foreign Affairs to inquire into the expediency of making appropriations to enable the President to make suitable acknowledgments to the Captains of foreign vessels who may risk their ships and lives in rescuing American citizens in marine disasters. Mr. McDougall introduced a bill providing for increased mail facilities between New York, San Francisco and Oregon; also a bill authorizing the construction of a telegraph line and railroad from the Valley of the Mississippi to the Bay of San Francisco. Mr. Walker offered a resolution requesting the Secretary of the Treasury to report to the House whether the Assay Office in New York, now in the course of construction, is of sufficient capacity for the coinage of gold and silver. Many other resolutions were offered during the day, and bills appropriating lands for railroads, which were referred to the Committee on Public Lands. Gerritt Smith offered a resolution, that all the members of the human family, notwithstanding all contrary enactments, have at all times, and under all circumstances, a right to the soil, as much as to light and air, and that the duty of the Civil Government is only to regulate the occupation of the public lands, and this on the principle that the great right of the soil is as equal, inherent and sacred, as life itself.

THIRD-DAY, JAN. 17.

In the SENATE, several private bills were taken up, and passed. Mr. Sumner presented a petition from New York against paying for the Amistad slaves; also, a petition from New York, praying Congress to separate the Government from all connection with Slavery; he also laid on the table, to be printed, an amendment to the Nebraska bill. Mr. Hamlin, from the Select Committee on French Spoliation Claims, reported a bill appropriating $5,000,000 to pay them. After a short Executive Session, the Senate adjourned.

In the HOUSE OF REPRESENTATIVES, after the reading of the journal, the Senate's resolution for a Joint Committee to make some suitable acknowledgment to Captains Creighton, Stouffer and Law, for their gallant conduct in rescuing the passengers of the steamship San Francisco, was concurred in. The Committee on the Judiciary made a report on the resolution offered by Mr. Ewing, proposing an amendment to the Constitution as to the mode of electing President and Vice-President of the United States. The amendment proposes to abolish the intervention of Electors, and destroys the general ticket system, by dividing the States into the same number of districts as each State has Senators and Representatives. The House then went into Committee of the Whole on the Deficiency bill.

FOURTH-DAY, JAN. 18.

In the SENATE, various petitions were presented, and several private bills taken up and passed. Mr. Fish presented petitions from New York in favor of a line of steamers between Brooklyn and Germany. Mr. Cooper, of Pa., urged the passage of a bill granting lands to the Sunbury and Erie Railroad. A bill to reimburse the Common Council of New York certain expenditures for the First Regiment of New York Volunteers was passed.

In the HOUSE OF REPRESENTATIVES, after disposing of the usual opening business, the resolutions providing for the appointment of a Committee of Nine to join such Committee as may be appointed by the Senate, to inquire into the propriety of changing the mode of electing the President and Vice-President, were adopted. The Committee on Military Affairs reported a bill, which was adopted, providing for the payment of a sum equal in amount to pay and allowances for four months to each of the officers, non-commissioned officers, musicians or privates who are sufferers by the recent disaster to the steamship San Francisco. The bill making appropriations for the support of the West Point Military Academy was taken up and passed. Pending the question of its passage, Gerrit Smith addressed the House in opposition to war and the maintenance of institutions calculated to encourage the war spirit. He was opposed to making military and naval preparations for war, because such preparations were provocative of war. Instead of instructing and arming the nation in the science and with the implements of blood-shedding, he would invest them with a moral, Christian and intellectual armor, which would promote peace on earth and good will among the nations thereof. Not that he was opposed to military and naval schools—he would appropriate four times the annual amount for their support, and would have four times the number of scholarships that are now provided for—but instead of mainly teaching the science and art of killing, he would instruct, wholly, in the art and science of preserving and saving the bodies and souls of men. He was in favor of an army—not an aggregation of immoral, dissolute, brute force—but an army of moral, Christianized, educated men, who would prevent rather than promote war; and in case of war, one of the latter would be worth fifty of the former.

FIFTH-DAY, JAN. 19.

In the SENATE, Mr. Brodhead presented petitions from Philadelphia against the establishment of a Mint in New York. Mr. Gwin introduced a resolution inquiring of the Navy Department what force we have now on the Pacific coast, and whether it could be made efficient to prevent fillibustering expeditions from leaving California and attacking the possessions of Mexico, upon which a warm debate sprung up, in which Senators Pettit, Brodhead, Mason and several other Senators, participated. At the conclusion of the debate, a short executive session was held, and the Senate adjourned over until Second-day.

In the HOUSE OF REPRESENTATIVES, the Committee on Military Affairs was instructed to inquire into the expediency of constructing a road from Great Salt Lake City to the boundary of California. The House then went into Committee of the Whole on resolutions proposing to refer the various branches of the President's Message to appropriate Committees. Mr. Keitt of South Carolina, having the floor, proceeded to address the House on the loyalty of South Carolina to the Union. Mr. Hughes of New York, followed on the subject of New York politics.

SIXTH-DAY, JAN. 20.

In the HOUSE OF REPRESENTATIVES, after the disposal of the usual routine of business, the House went into Committee of the Whole, and Mr. Cutting having the floor, replied to the speech made by Mr. Hughes yesterday, in relation to the Democracy of New York. General Walbridge also addressed the House.

European News.

One week later news from Europe was received in New York on Second-day last, by telegraph from Halifax.

The intelligence from Constantinople and St. Petersburg continues to be as contradictory as ever, but the latest rumors are of a character to leave in the estimation of the public scarcely any hope that the Czar will accept the last proposition of the Western powers, and this view of the matter is almost universally entertained at Constantinople.

As a natural consequence of the greatly increased probabilities of a general European war, the English stock and Breadstuff markets have been greatly excited. The Breadstuff markets throughout Great Britain had been more excited than at any previous time since the famine in Ireland, and prices had largely advanced.

Great Britain, France and Belgium had been visited with the heaviest snow storm experienced for many years past, and apprehensions were entertained of destructive floods from the melting snow and rain.

A NOBLE DEED NOBLY REWARDED.—Admiration is everywhere expressed of the conduct of the captains and officers of the Three Bells, the Kilby, and the Antarctic, the vessels which took off the passengers and crew of the steamer San Francisco. Subscriptions have been taken in several cities, to present them suitable testimonials. In New York, nearly $20,000 was raised in a few days, from which it is determined to present to the Captains each $2,500, a gold medal, and silver pitcher or tea service, at their option. To the mates, $250 and a gold medal each. To the second mates, $200 each and a gold medal. To the petty officers, $100 each and a gold medal. To the seamen, $50 each and a silver medal. To the captain of the Lucy Thompson, a service of plate, to cost $1,000, and a gold medal. To the mate of the Lucy Thompson, $250 and a gold medal. To the other officers of the Lucy Thompson, a gold medal each, and half the amount in money awarded to the officers of like grade, of the first named three ships. To the seamen of the Lucy Thompson, each $25 and a silver medal. A service of plate valued at $1,000 and a gold medal to Lieut. Murray, of the Navy. A service of plate valued at $1,000 and a gold medal to Captain Watkins. To Mr. Marshall, Chief Engineer of the San Francisco, $500 and a gold medal. To the first mate of the San Francisco, $250 and a gold medal. To the second mate of the San Francisco, $200 and a gold medal.

TREATY WITH MEXICO.—A new treaty with Mexico is said to have been negotiated by Gen. Gadsden, of which one of the daily papers gives the following account:—

"It gives us a narrow strip of territory across the north end of Mexico—hardly twenty miles wide at this end, but widening after passing out of the valley of the Rio Grande, where there is some good land that Santa Anna decided to keep. In all, we acquire a strip averaging some sixty miles in width, and running across to the Gulf of California, for which and the extinction of the claims of Mexico under the stipulation of the last Treaty, which obligates us to pay for all the damage which Mexicans may suffer at the hands of the amiable savages we bought of her by that Treaty, we are to pay Twenty Millions! That is to say: By one Treaty we bought the Camanches and their cut-throat neighbors, and agreed to pay for what damage they might do thereafter; by the other, we pay Five Millions for the damage they have already done, and Fifteen Millions more for a strip of territory over which to make a railroad (if we please) whereby it is somehow calculated that they are to be deterred from plundering Mexicans hereafter."

THE POULTRY SHOW.—The National Poultry Show in New York is to open on the 13th of February, in Barnum's Museum. The charges for admission are to be the same as to the Museum on ordinary occasions. Exhibitors will be admitted free. A list of premiums amounting to $500 has been adopted, and it is agreed that exhibitors shall be at no expense whatever for care and keeping of the fowls while in the City. Most of the railroads have agreed to transport the poultry for the show free of charge. The highest premium is $50 for the best and largest variety of pure bred fowls. The second premium is $25. Others of $20, $15, $10, $8, $5, &c., &c., for all the varieties known.

Another destructive fire occurred in New York on the 18th inst., burning down the long building in the Park, known as the New City Hall, and occupied by the U. S. Courts, Supreme Court, Commissioners of Emigration, City Inspector, Coroners, Tax Commissioners, Law Library, and other public offices. The building, was one of little value, and except some important records, no extensive loss was sustained.

There is a painful rumor in the marine dispatches from Halifax, of the loss of the brig Mary Jane, from Dublin for New York, with one hundred and fifty passengers, of whom only *six* escaped with life.

Mr. Alexander de Bodisco, who for the past fifteen years or thereabouts, has filled the post of Russian Envoy at Washington, is lying at the point of death.

SUMMARY.

Within the last five days (says the *Voice of the Fugitive*, C. W.,) several interesting little companies of fugitives have landed at this depot on the invisible train of cars. Among them we have a man and his wife from New Orleans, several from Missouri, some from Kentucky and Virginia, and three from South Carolina. In addition to the above, we have reports from the Amherstburg depot, where a still larger lot of this description of freight has been received during the past week, and the cry is "still they come." Self emancipation is now the order of the day among the hereditary bondmen of the United States. Since, the above was written, we have had nine more arrivals in Windsor from different States.

A correspondent writes to the N. Y. *Tribune*, from a village in Indiana, that in said village lives a mother who *had* a husband whose name she does not bear, who has two daughters, each of them divorced wives, one of whom obtained her bill while her husband lay on his death-bed; while in the same village resides a man who has two wives living (one of them divorced,) and these wives are *mother and daughter!* Some of the Western States are notorious for the facility and liberality with which they grant Divorces; wherefrom a harvest of lewd Marriages, Licentiousness and Immorality may be expected to result in due season.

A dispatch dated Mount Vernon, Ohio, Jan. 21, 1854 says: Yesterday afternoon this section of the country was visited by the heaviest storm of wind, rain, thunder and lightning, that we have experienced since 1828. A perfect tornado was experienced some six miles south of this. The town of Brandon was almost entirely destroyed, scarcely a house being left to mark the site of the place. Dr. Wheaton was seriously if not fatally injured, and a Mrs. Smith was also badly hurt. The tornado was about half a mile wide, tearing up every thing in its track.

Our readers will recollect the particulars of a horrible case in South Carolina, in which two white men, named Thomas Mottey and William Blackledge, hunted down a runaway slave with blood-hounds, and then put him to death by the most prolonged and cruel tortures. These fiends were brought before the Court of Appeals at Charleston recently, and after the motion for new trials had been dismissed, were sentenced to be hung on the 3d day of March next.

Mr. Ira B. Cary, the eldest partner in the firm of Dows & Cary, died on Saturday morning, Jan. 14, at his residence in Whitestown, Oneida County, at the age of 58. He had been in the produce commission business in this city for nearly thirty years, first with an elder brother of his present partner, and leaves a fortune, estimated at from three to five hundred thousand dollars. Mr. C. was a self-made man. In his youth he was a boatman on the canal, and subsequently a school teacher. He had always a strong love for rural life, and this he gratified by making one of the finest farms in the State.

A resolution was offered in the New York Senate on Saturday, Jan. 14th, directing the New York and Harlem Railroad Company and the Hudson River Railroad Company to report forthwith to the Senate whether any agreement has been made or entered into between said companies for maintaining a certain rate of fare between Albany and New York, and if so, what are the terms of said agreement; also, whether there is any agreement or understanding as to charges upon freight carried over the said roads; and if so, the terms of such agreement.

The Marysville (Ky.) *Eagle* says that Nicholas Arthur, of that city, hit upon a novel plan for making a "nimble sixpence" the other day. Just above the railroad culvert he built a temporary dam and set a trap for catching fish. Passing it the next day, he observed considerable oily substance, or grease, adhering to the dam. He cleared it off and took the scum from the water, realizing some $50 for his first day's labor, and $10 per day for several days since. The grease was washed down from a large pork slaughtering-house.

Three of the crew of the clipper ship Tam O'Shanter, from Calcutta for Boston, arrived at Charleston, Jan. 15, and report that the ship was abandoned on the 28th ult., at which time she had fifteen feet of water in her hold. Thirteen of her crew were rescued by the ship Wellfleet, from Boston bound to New Orleans, and Capt. Soulé, and Messrs. Lea and Roland, passengers, were rescued by the schooner Fides, from a northern port, bound to the West Indies.

Abraham Teshune died at Harlington, Somerset County, N. J., on the 12th inst., at the age of 94. He was born at Cross Roads, Middlesex County; removed to Peekskill at 16 years of age, joined the army while young, was engaged in building old Fort Putnam, fought at White Plains, and afterward returned to New Jersey, where he again joined the army, and was engaged in the battle of Springfield and other contests.

The gross receipts of the Milwaukie and Mississippi Railroad for 1853 (on 70 running miles) are thus stated:—From Passengers, $78,635 39; from Freight, $142,820 29. Total, $221,455 63. Expenses of operating road, repairs to track, cars and engines, salaries, &c, $87,115 43. Net Receipts, $134,340 14. Interest $58,200.

The Etna Insurance Co., of Utica, N. Y., has suspended payment for the present in consequence of heavy losses. The Company hopes to pay, eventually, all its liabilities. A new Company will be organized with the same officers, with a cash capital of one hundred thousand dollars.

The Amendment to the New York State Constitution, authorizing the speedy completion of the unfinished Canals, has been perfected, so far as the Legislature can do it, and now only requires the People's Ratification; for which purpose a Special Election will be held throughout the State on *the third Wednesday* (15th) of next month.

Collections have been made in New York to the amount of ten or twelve thousand dollars for the purpose of a testimonial to the officers of the ships which took off the passengers of the steamer San Francisco. Other cities are doing similar things.

It is estimated that some twenty odd papers in Indiana have openly avowed themselves in favor of a prohibitory liquor law, and only *three* have declared themselves opposed to it.

The number of deaf mutes in the Pennsylvania Institution for the Deaf and Dumb, at the present time, is 139—73 boys and 66 girls. 98 of these are supported by the State of Pennsylvania, 12 by Maryland, 8 by New Jersey, 4 by Delaware, and 17 by the Institution or by friends. During the year 1853, 13 girls and 13 boys were admitted, and 30 of the inmates were dismissed, viz. 18 boys and 12 girls. Of the 26 admitted in 1853, 12 were born deaf; 11 of the 26 are from Pennsylvania. Of the 98 from Pennsylvania, 22 are from Philadelphia.

Mr. McMullen, Member of Congress from Virginia, has been arrested and bound over to keep the peace on the chrage of assaulting the barkeeper of Brown's Hotel at Washington. This is the man, if we mistake not, who was found guilty, by a Philadelphia court, of a gross and unprovoked assault upon Mr. R. M. Titsworth, of Plainfield, N. J., while on board the steamboat below Trenton.

The *Banner of the Times* says that C. H. Ellis, the proprietor of the DeRuyter and New Berlin line of mail stages, has been arrested by the U. S. Marshal for mail robbery, and is bound over for trial in the sum of $800. He is charged with having taken from a letter directed to a Mr. Perry of Columbus, a draft on Hamilton Bank in favor of said Perry, forging his name upon the back, sending it to the Bank and receiving the money.

Private letters from the Ionian Islands say that Zante and Cephalonia are in a most deplorable condition. The failure of the currant crop for two successive years has cut off the only supply from which the inhabitants of those two islands, in particular, derive their main support. The land-owner and the laborer are both suffering under such a calamity; but it is in the latter that want with its attendant horrors weighs heavily, and is crushing them to death.

The Salem Register gives an account of a sad mortality in Wantage, near that place. A Mr. Solomon Marshall, aged 48 years, his daughter, aged 21, and two sons aged 16 and 19 respectively, had all died of typhoid fever within a week; and his wife and third son were lying at the point of death. The first of the disease in the family, that of a boy of 12, did not prove fatal. There are also four younger children who have escaped the malady.

The population of Toledo, Ohio, Jan. 1, 1853, was 8,497, being a gain of 3,085 over the previous year. *The Blade* states that the census shows a growth during the past year of between 32 and 33 per cent. It shows a gain since June 1, 1850, of about 120 per cent., equal to a duplication of the population every two years and six months. This growth is more rapid than that of any of the other Lake towns.

A dispatch dated Plainfield, N. J., Tuesday, Jan. 17, 1854, says: "A passenger by the eastern down train, named Joshua Sanders, fell from the cars as they were passing this place, at noon, yesterday, and a wheel passed over his right arm, crushing it in an awful manner, and inflicting a terrible gash on his right cheek. He was on his way with his family to Berkshire Co., Massachusetts." He has since died.

Mr. J. L. Bryan, of Moore County, sold at public auction, on the 20th ult., a pack of ten hounds, trained for hunting runaways, for the sum of $1,540. The highest price paid for any one dog was $301, lowest price $75; average for the ten $154. The terms of sale were 6 months credit, with approved security and interest from date.

The Rev. Charles Pitman, D. D., of the Methodist Episcopal Church, died at Trenton, N. J., on Saturday morning, Jan 14. Dr. P. held for a long time the office of Missionary Secretary of the Methodist Episcopal Church. For some years he has been incapacitated for duty by a softening of the brain.

It is stated that the cause of the failure of the Merchants' and Mechanics' Bank of Oswego was the refusal of the Bank Department to issue new notes in exchange for mutilated notes. After the bank had accumulated about $20,000 of these notes, which were too ragged for circulation, it was obliged to suspend.

Accounts from Prince Edward's Island report that the gale of the 23d December was most destructive there, blowing down houses and barns, uprooting trees, and killing a large number of cattle. St. Paul's Church, at Charlottetown, was unroofed and badly damaged.

A gentleman of Alton, Illinois, has invented a pocket pistol, which, it is said, will prime itself and fire thirty-six times in succession. It is only six inches in length, though it will throw a ball with sufficient force to perforate an inch plank at the distance of a hundred feet.

Samuel Brittain, a Scotch spinner, employed by T. R. Wells & Co., Temperance Valley, R. I., was found dead, on the morning of the 7th inst., in the woods about half a mile from Potter's Hill. Two bottles were found in his pockets, one of which was full of gin, and the other had been emptied of the vile stuff.

The railroad troubles at Erie, Pa., continue, greatly impeding the progress of travelers, and entirely stopping the transportation of heavy freight, live stock, &c. In a letter from Mr. Brown, dated at Erie, Jan. 18th, he says: "The women are valiant here. They turned out in troops yesterday, and tore down another railroad bridge!"

Geo. Peabody Esq., of London, has recently made another donation to his native town of Danvers of $200 a year, during his life, for distribution in annual prize of merit among the pupils of the Peabody and Holton high-schools of that town.

Mr. F. A. Conkling, Member of Assembly, has submitted a bill which proposes to appoint a Commissioner, with a salary of $1,500 per annum, whose special duty it shall be to investigate and report upon the origin of every fire that may hereafter occur in New York.

A fatal accident occurred on the Harlem Railroad forty-two miles from this city, Jan. 16th. The Express train partially ran off the track, killing the engineer and fireman.

Gov. Hunt has given the Genesee College, situated at Lima, $100, to be applied to the Library Fund. The Governor is one of the Trustees of that Institution.

Mr. E. H. Ludlow has disposed of the plot of ground opposite Madison-square, N. Y., containing about 24,000 square feet, for the sum of $125,000.

Two negroes employed on board the ill-fated steamer San Francisco, have been arrested in New York for stealing jewels, watches, &c. A large number of articles were found in their possession, and they have since confessed the robberies.

There was a fire at Rochester on Sabbath-morning, Jan. 21st, which originated in the Blossom Hotel, and destroyed about $150,000 worth of property.

In Connecticut, a man named Lucas has been sentenced to the State Prison for six years for placing obstructions on the Middleton Railroad track.

The cholera was prevailing to an alarming extent at St. Thomas at last accounts, and was confined principally among the blacks, some 300 having died in 10 days.

The cars on the Milwaukie and Mississippi Railroad now run regularly to Stoughton, a distance of 73 miles.

New York Market—January 23, 1854.

Ashes—Pots $5 75; Pearls 6 25.

Flour and Meal—Flour, 8 00 for Canadian, 8 00 a 8 12 for common to straight State, 8 12 a 8 25 for mixed to fancy Michigan and common to good Ohio. Rye Flour 5 75 a 6 00. Corn Meal 4 00 for Jersey. Buckwheat Flour 2 75 a 3 00 per 100 lbs.

Grain—Wheat 1 85 for ordinary red Southern, 2 00 for red Jersey. Rye 1 20 a 1 25. Barley 90c. a 1 00. Oats 46 a 49c. for Jersey, 50 a 53½c. for State. Corn 85 a 93c.

Provisions—Pork, 11 50 a 12 75 for prime, 13 50 a 14 37 for mess. Beef 5 00 a 5 50 for country prime, 8 25 a 11 00 for country mess. Dressed Hogs 5½ a 6c. Lard 9¾ a 10c. Butter 12 a 14c. for Ohio, 16 a 19c. for State dairies. Cheese 9½ a 11¼c.

Lumber—14 50 a 15 50 for Eastern Spruce and Pine.

Potatoes—Western reds 2 50, Mercers and Carters 3 50 per bbl.

Seeds—Clover 10 a 10½c. for new. Timothy 13 00 a 15 00 for mowed, 17 00 a 19 25 for reaped. Flaxseed 1 48 a 1 50.

Wool—40 a 45c. for Native American, 60 a 62c. for American Saxony.

MARRIED,

In Persia, Cattaraugus Co., N. Y., Jan. 1st, by Eld. L. M. Cottrell, Mr. FRANCIS M. BABCOCK, of Persia, to Miss VILDA BABCOCK, of Northeast, Erie Co., Pa.

On Sunday morning, Dec. 18th, by the Rev. Wm. Gilliam, Mr. JOHN H. EMERSON to Miss CATHERINE BURT, daughter of James Burt, Esq.

DIED,

In Persia, Cattaraugus Co., N. Y., Jan. 8th, 1854, of inflammatory rheumatism, DANIEL RANDALL, in the 22d year of his age. The deceased had not made a profession of religion previous to his sickness. But to the great joy of his friends he obtained a hope in the pardoning mercy of God. For three weeks his disease rendered it almost impossible for him to converse. This he bore, as he did his extreme suffering, with Christian fortitude. Death was deprived of its sting, and a holy calm rested upon his countenance as his spirit took its flight to the unseen world. L. M. C.

LETTERS.

Nathan Lewis, Ephraim Maxson, J C Maxson, Henry Clarke, J Parmalee, Wm F Randolph, H B Lewis, W B Maxson, W B Gillett, Andrew Babcock, Joel Greene, S A Palmiter, C M Lewis, C D Langworthy, Joshua Clarke, H V Dunham, S D Petty, J Whitford, I H Partridge, Jepthah F Randolph, J Hubbard, L C Rogers, P L Berry, J B Langworthy, Isaac Hale, H P Burdick, E D Spicer, Maxson Greenlee, Jeremy Davis, J Barrett, C A Bacon, Charles Potter, G S Crandall, C Vaughn, Joseph Goodrich, P C Burdick, John Congdon, J L Spencer, S W Green, W V Hubbard, E P Crandall, S R Wheeler, C Chester, L M Cottrell, D C Main, N V Hull, A B Burdick, P L Berry, W M Fahnestock.

RECEIPTS.

FOR THE SABBATH RECORDER:

James M Saunders, Milton, Wis	$2 00	to vol. 10	No. 52
Ethan Burdick "	2 00	10	52
Geo W Burdick "	2 00	10	52
Rollin Godfrey "	2 00	11	32
Frederick Buten "	1 00	10	26
Adin Burdick, Albion, Wis	2 00	10	52
Duty J Green "	2 00	10	52
Abel Maxson "	2 00	10	52
Matthew Maxson, Galena, Ill	2 00	11	32
PelegS Cottrell, MountainCove, Va	1 00	10	52
Clarke Saunders, Rockville, R I	2 00	10	52
Harris Lanphear "	2 00	10	52
John Congdon, Jamestown, R I	2 00	10	52
Maxson Greenlee, Cussewago, Pa	2 50	10	52
Hosea W Palmer, Ceres	2 00	11	32
Amy Hazard, Verona Mills	2 00	11	32
Asa Lanphear, Leonardsville	2 00	10	52
Brayton Slater, South Richland	10 00	10	52
Franklin Dresser, Brookfield	3 00	11	15
Christopher Saunders "	2 00	10	52
Clarke Burdick "	2 00	10	52
Jeremiah Burdick, Almond	2 00	11	3
John Allen, Alfred Center	2 00	10	52
Gideon C Green "	2 00	10	52
Joseph Eaton "	2 50	10	52
Thomas Ellis "	1 50	10	52
Ira B Crandall "	1 00	10	52
Philip S Green "	1 25	10	32
Jeremiah Place "	4 00	10	52
Henry Sheldon "	2 00	10	52
John Edwards, Little Genesee	2 00	10	52
B F Burdick "	2 00	10	52
Joel Crandall "	2 00	10	52
Joel B Crandall "	2 00	11	7
Leman Andrus, Richburg	2 00	10	52
Thomas R Green, Adams Center	2 00	10	52
A P Harris "	2 00	10	52
Franklin Gibbs, Watertown	1 50	11	26
Davis Rogers, 2d, Oxford	2 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

Samuel R Wheeler, Hopkinton, R I	$3 00
Christopher Chester, New London	2 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Abel Stillman	$1 00	Abel Davis	$1 00
Ezra Stillman	1 00	Reese Ayars	1 00
Samuel R Wheeler	1 00	A S Tomlinson	1 00
Libbeus M Cottrell	1 00	Mordecai T Davis	1 00
Asa West	1 00	Charles Bright	1 00
James M Saunders	1 00	Mary T Davis	1 00
Joel Crandall	1 00	D A F Randolph	1 00
Leman Andrus	1 00	George B Davis	1 00
Ira B Crandall	1 00	Joseph Allen	2 00
A P Harris	1 00	Jeremy Davis	1 00
Jeremiah Barrett	1 00		

WILLIAM M. ROGERS, Treasurer.

BILLS have been sent from this office, within the last month, to all persons indebted for the *Sabbath Recorder* one dollar and upward. Should any errors be discovered in these bills, we hope to be notified at once, that they may be corrected.

Receipts for the Missionary Society.

The following is a list of the contributors to the Palestine Mission, per Wm. M. Jones, from June 1st to Oct. 31st. This will be the only published report of these items, as the several amounts have been published as they have been received. [Continued.

Friendship:			
E W Johnson	$2 00	Samuel P Crandall	$2 00
A A Place	1 00	Peter Burdick	3 00
Joel Kenyon	12 10	Josiah D Ayres	2 00
Joseph Allen	5 00	Clarke Witter	1 00
John L Thurston	3 00	E B Rogers	5 00
Elisha Hyde	1 00	N K Brown	1 00
Avery Lanphear	2 00	Ezekiel R Clarke	2 00
Ethan Lanphear	2 50	Ezra Crandall	2 50
Abigail Robertson	1 00	S P Witter	3 00
Calvin Wheeler	2 00	Mary Crandall	1 00
DeRuyter:			
B G Stillman	6 00	S H Stillman	1 00
W E Stillman	55	S M Stillman	50
Lauren H Babcock	5 00	D T Coon	5 00
Elias Rogers	1 00	Arza Coon	3 00
Mrs Arza Coon	2 00	Mrs L A Babcock	2 00
D Delos Wells	3 00	Mrs D Delos Wells	2 00
Betsey Crumb	5 00	Ira Spencer	5 00
Robert Langworthy	1 00	J Clarke Crandall	5 00
Kenyon W Burdick	1 00	Albert G Burdick	3 00
Jared Crandall	1 00	C B Burdick	2 00
Wm Crandall	1 00	Franklin S Wells	25
Dewitt Wilcox	8	Hannah Burdick	1 00
Josephine Wilcox	5 00	Meranda Cardner	50
Polly Cardner	25	Eliza Cardner	25
L Eleanor Clarke	1 00		

[To be continued.

Business Notice.—The Seventh-day Baptist Publishing Society has been in operation nearly five years—long enough, certainly, to carry on the publishing business without a thorough settlement of accounts. Such a settlement we intend to have before the close of the present volume of the Sabbath Recorder. An Agent has been engaged for the purpose, who will enter upon his work about the first of February. Those indebted to the establishment need be in no doubt as to the amount of their indebtedness, inasmuch as bills have been sent them each year. What we wish now to say to them is, that in all cases where the amount of those bills is forwarded to us immediately, by mail direct, or through our local agents, the accounts will be squared on our books. In all cases where payment is delayed until the Agent calls, fifty cents per year will be added, according to our published terms. Promptness will save the trouble and expense of a call from the agent.

Local Agents for the Recorder.

NEW YORK.

Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" ..Hiram P. Burdick.
Alfred Center..N. V. Hull,
" " B. W. Millard,
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
Ceres..Geo. S. Crandall.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
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Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
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Newport..Abel Stillman.
Nile..E. R. Clarke.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink
Scio..L. R. Babcock
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

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Pawcatuck..S. P. Stillman.
" ..H. W. Stillman.
Phœnix..Thomas R. Green.

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Plainfield..E. B. Titsworth.
Shiloh..Isaac West.

PENNSYLVANIA.

Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.

VIRGINIA.

Lost Creek..Eli Vanborn.
G. B. Run..Wm. F. Randolph.
N Milton..Jeptha F. Randolph
White Oak..Zebulan Bee.

OHIO.

Montra..Eli Forsythe.

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Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..H. W. Randolph.
Whitewater..Abel D. Bond.

ILLINOIS.

Farmington..Dennis Saunders
Southampton..J. R. Butts.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr,
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8 A. M., 12 M., and 4 P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3½ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Mauch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 7 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M, for Delaware and all intermediate stations.

Way at 4 P. M. for Delaware and all intermediate stations.

Night Express at 5 P.M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 5 P. M.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

Prospectus of "The Independent."

THIS well known and widely-circulated journal, conducted by Pastors of Congregational Churches in New York and vicinity, has nearly completed its fifth year.

In addition to the regular editorial corps, *Rev. G. B. Cheever, D.D.*, (C.,) *Rev. Henry Ward Beecher*, (*,) *Mrs. Harriet E. Beecher Stowe*, (H. E. B. S.,) *Rev. C. L. Brace*, (C. L.,) and "*Minnie Myrtle*," are stated contributors, engaged to write weekly, and will be assisted by mostable Correspondents at home and abroad, who will do all in their power to make this journal an interesting RELIGIOUS and FAMILY PAPER. The Editors are, in truth, "*independent*," having *full* and *sole control* of the columns of the paper.

TERMS—*Two Dollars per annum, if paid strictly in advance.*

☞ Clergymen and Postmasters are authorized Agents, and are solicited to engage in the work of extending our circulation. Fifty Cents commission on each new subscriber will be allowed them.

Any person wishing to subscribe, will please enclose in an envelope TWO DOLLARS, and address

PUBLISHER OF THE INDEPENDENT,
No. 10 Spruce-st, New York,

DeRuyter Institute.

Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.

Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.

J. HENRY L. JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Terms.

Tuition, which must be settled strictly in advance is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50
Extras.	
Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $1 00.

Teachers' Classes will be formed at the opening of the first term, and at the middle of the second, and will continue seven weeks. Tuition, $2 50.

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

JAMES R. IRISH, President.
JASON B. WELLS, Secretary.

Miscellaneous.

The Reproof.

Whisper it softly,
When nobody's near,
Let not those accents
Fall harsh on her ear,
She is a blossom,
Too tender and frail
For the keen blast—
The pitiless gale.

Whisper it gently,
'Twill cost thee no pain;
Gentle words rarely
Are spoken in vain;
Threats and reproaches
The stubborn may move—
Noble the conquest
Aided by love.

Whisper it kindly,
'Twill pay thee to know,
Penitent tear-drops
Down her cheeks flow.
Has she from virtue
Wandered astray?
Guide her feet gently,
Rough is the way.

She has no parent,
None of her kin;
Lead her from error,
Keep her from sin.
Does she lean on thee?
Cherish the trust;—
God to the merciful
Ever is just. [Home Gazette.

The Atmospheric Telegraph.

Mr. Richardson, the Inventor of the Atmospheric Telegraph, has placed a working model of his invention in one of the rooms adjoining the Senate Chamber at Washington. It is thus described by the Washington correspondent of the New York *Times*:—

"The model consists first of a metal pipe or tube, with a bore one inch in diameter, so arranged that it may be opened or closed at different points for the admission or the exhaustion of the atmosphere at will. A plunger or plug is made of the same diameter as the bore, designed to run easily within the tube, and yet so arranged as to prevent the passage of the air between its side and the inner surface of the tube. Back of this plunger or sliding plug, a miniature mail-bag, big enough to carry a President's Message or two, is fastened. The mail-bag, by the way, is a trifle less in diameter than the plunger. A little exhausting pump is connected with the telegraph tube by a smaller tube, through which the atmosphere is to be withdrawn.

"When the plunger with its attached load is all ready for its journey, the telegraph tube is closed and rendered nearly air-tight in that part of it which is between the plunger and the point to which it is designed to be propelled. The air in front of the plunger is then withdrawn by the action of the exhaust pump, and a vacuum is created, into which the plunger and its load rushes, impelled by the pressure of the atmosphere in that part of the pipe which is back of the loaded plunger. For stopping at way stations, valves are inserted at the points where the stopping is desired, and the operation of exhausting the atmosphere and impelling the load is repeated from point to point, in the manner already described.

"It will be seen that the capacity of this telegraph for speed is limited only by the capacity of machinery to exhaust the atmosphere. But this work of exhausting may be all completed while the load is being made up. To accomplish this, a valve is placed in front of the plunger, which cuts off all connection, of course, between the plunger and the vacuum through which it is to be propelled. This done, while the load is being prepared, the pumps may exhaust the tube, and then upon closing the tube over the plunger and load by means of an air-tight cap, and raising the valve between the plunger and the vacuum which has already been created, it will be seen that the whole load will fly to its destination with a motion as rapid as that of the atmosphere itself.

"The inventor is entirely confident that a telegraph upon this principle may be constructed at a cost of $2000 per mile, of quite sufficient capacity to transport the heaviest mails and express freight at a rate of speed equalled by nothing else save the lightning itself."

Strawberries.

The N. Y. *Tribune* of Jan. 18th, says:—We have several specimens of this fruit lying upon our desk as we write, which were plucked from vines grown in the open air and fruit ripened without the aid of a hot house. The plants from which we plucked these berries were grown upon the plantation of George A. Peabody, about five miles from Columbus, Ga., and sent to this City in a basket some weeks ago, where they have been blooming and ripening fruit ever since. Mr. Peabody has five or six acres covered with strawberry plants—plants, not vines, for they have no runner—from which he gathers fruit and sends to market regularly every day for an average period of six months in the year; making them, by his peculiar mode of cultivation, produce abundantly through the long hot summers, and sparsely through three or four other months.

The variety cultivated is the Hovey seeding, impregnated with the early scarlet, and so changed in their character that they manifest no more disposition to throw out runners than the wild vines of the old pastures in their uncultivated state. Mr. Peabody endeavors to conform his cultivation as closely to nature as possible. He sets the plants in rows two feet apart, with a row of impregnators every sixth row, and in the fall spreads a slight coat of woods mold, and covers the ground completely with leaves, but never afterward digs up the surface or applies any other manure. Grass and weeds are cut up with a hoe, and runners which only occasionally appear are cut away, unless the old plant is failing, and then that is cut up and a new one started.

Every day during summer the vines are copiously watered by the assistance of a garden engine. This is the principal cause of success; of continued production and reproduction of fruit through a long season.

We have seen upon these beds a growth of fruit ten times greater by weight or measure than all the vines and leaves producing it, and at the same time, upon the same soil, only a few rods off, a growth of vines which would have afforded a good swath to the mower, upon which there was not a single berry. This bed was highly manured, and bore vines. The other bed was highly watered, and bore fruit.

Dr. Hull, of Newburgh, has mulched his beds with spent tan bark, instead of leaves, and found it eminently beneficial, increasing the productiveness, richness of flavor, and length of time of bearing. The question which naturally suggests itself to the minds of all is this:

Can we lengthen the bearing season of the strawberry plant in this climate by pursuing the same course which has proved so wonderfully successful with Mr. Peabody?

New Brick Machine.

Among the many astonishing evidences of the power of machinery, and the perfection to which it has attained, none (says the *Baltimore American*) seem more worthy of examination and commendable notice than the steam brick works of Mr. Francis H. Smith. The proprietor has in constant operation one of his first class machines, for which a gold medal was awarded him by the Maryland Institute. Since that time, however, he has introduced such improvements as, in the opinion of scientific men, warrant the merit of a new invention. The *modus operandi*, nevertheless, is quite simple. The clay is wheeled along on a plank scaffolding to the pulverizer at the top of the machine, which converts it into dust immediately, and incorporates it with the water thrown thereupon. In this state it is thrown into the machine, which revolves steadily, pressing the clay down into sets of molds, five in each frame, which move on a railway beneath. The molds are then transferred to a light barrow, moved to the yard, and discharged in the usual way. The clay is worked much stiffer than it can be done by hand, and gives a solidity to the brick and correctness of form rarely equaled. We timed the operation by a watch, and found it producing thirty bricks per minute—the average speed, however, is twenty-five per minute. It will easily produce 15,000 per day. We next saw in operation, a similar machine, worked by a horse, with the same result—the bricks being equal in every respect, and fifteen made per minute. Machinery has hitherto been directed to work either the dry clay or soft mud. The present invention is intended for a medium between these extremes, and to mold the bricks from clay tempered to a consistence fit for the potter's wheel, or suitable for front brick, and, consequently, in quality, they must nearly resemble the latch brick. The work is performed by ordinary laborers, chiefly boys. The extreme difficulty of applying machinery to the rapid performance of such peculiar work, the simplicity of construction, thus greatly lessening the liability of accident, and the moderate cost, have resulted from the invention. Besides, there is no time for trifling among the operators. Each person must be promptly at his post, and is obliged to move briskly at his work, for the machine will not allow laziness nor indulgence—it waits for no one.

Damp Stables.

When I first came to the farm which I now hold by purchase, I found the stables built under large trees and near a spring of water, with a northern aspect. My horses were soon in poor condition, with long and rough coats, and almost always lax in their bowels, nor could I get them up by extra food or lighter work; but my cows suffered the most, for they were always sick. Their milk fell off and their butter was poor, and of a bad color and taste, and four of them slipped their calves before their time. When the spring came they left their winter quarters in a worse state then I had ever seen them, and two of them died from scours on going to pasture. On inquiry, I found that the tenant who had left had always been what the neighbors termed unfortunate in his horses and cattle, and from that cause, more than any other, he had not been able to make both ends meet. The truth flashed upon me in an instant, and in a very little longer time than it has taken me to tell my story, I had commenced pulling down the stable, the unhealthiness of which had been, I was convinced, the cause of all evil and all the loss; and it was no more than two days before there was not left one stone upon another of the whole fabric. I now set to work and erected another on higher ground, removed from water, and clear from the shade of trees, with a south-east aspect, and dry capacious yard; and from that day I have had neither sickness nor sorrow in my out door house-hold. My horses live on less food, are always sleek and in good condition, and my cows are a credit to their keep. Our butter brings two cents a pound more in the market, and for the last year our sales are more than double from the same number of cows and the same pasturage, and no more premature calves. Instead of watering my cattle as heretofore, at the spring under the trees—the water cold, with a deadly taste and bad color—I sunk a well and put in a pump; and at a long trough in the yard for the summer, and another under shelter for the winter, my cattle slake their thirst without setting up their coats, as they used to do after drinking at the hole under the trees. Even when the weather was warm, they were accustomed to shake all over as if they were in a fit of ague after drinking their fill of this water; and to this, with the bad aspect of the stables, I attribute all the sickness and misery which I have experienced among my cattle and horses. [Bost. Cultivator.

Irish Uncertainty.

I have often heard it remarked and complained of by travelers and strangers, that they never could get a true answer from any Irish peasant as to distances, when on a journey. For many years I myself thought it very unaccountable. If you meet a peasant on your journey, and ask him how far, for instance to Ballinrobe, he will probably say it is '*three short* miles.' You travel on, and are imformed by the next peasant you meet, that 'it is *five long* miles.' On you go, and the next will tell 'your honor' it is '*four miles*, or about the same." The fourth will swear if your honor stops at *three* miles, you'll never get there!' But on pointing to a town just before you, and inquiring what place that is, he replies—'O! plaze your honor, that's Ballinrobe, sure enough!' 'Why, you said it was more than three miles off!' 'O! yes, to be sure and sartin, that's from my cabin, plaze your honor. We're no scholars in this country. Arrah! how can we tell any distance, plaze your honor, but from our own little *cabins?* Nobody but the schoolmaster knows that, plaze your honor.' Thus is the mystery unravelled. When you ask any peasant the distance of the place you require, he never computes it from where you then are, but from his own cabin; so that, if you asked twenty, in all probability you would have as many different answers, and not one of them correct. But it is to be observed, that frequently you can get no reply at all unless you understand *Irish*.

Cold as a Styptic.

The following statement, by *The Rochester Union*, is medically suggestive, as well as thrilling:—

We gave an account last week of a singular shooting accident, which took place at the mouth of the river. The escape of the injured man was even more remarkable than was at first supposed. The contents of his gun were accidentally discharged through his hand and neck, just as he was in the act of stepping from his skiff to the pier. He fell powerless into the boat, and was far more liable to have fallen into the water. The boat was not made fast, and slowly drifted into the lake. It is anything but desirable for a man in the full possession of all his faculties, to be adrift in a skiff, on a cold winter's day, on Lake Ontario, and still less so to one who had received two severe gun-shot wounds. However, he survived and came out safe. He must have remained in the boat some five or six hours, and would certainly have perished by cold had he not been discovered about the time he was. *The cold tended, however, to staunch the flowing of the blood from his wounds.* The skiff drifted down the lake more than four miles, and was seen by some men from the Sand-bar. They at first supposed it to be a log, but as it came nearer they discovered that it was a boat, and resolved to secure it. They went to it in another boat, and found the man lying insensible in his blood on the boat's bottom. Fortunately, Dr. Butler, of Irondequoit, happened to be near the Bar, and promptly came to the aid of the suffering man. His wounds were dressed, and he is rapidly recovering.

A Leaf of Memory Lost.

An old man's memory is a queer place. Indeed, it resembles an old-fashioned garret, full of relics and souvenirs of the past; the rubbish of to-day, but riches of yesterday.

In conversation, yesterday, with an old man, who has passed a long and useful life, and with whom now it is Indian Summer, we were impressed with a remark he incidentally made. He had seen the opening of near seventy springs; at first, the winters came and went; but by and by, unmelted snow-flakes lingered in his hair, and he saw them drifting over the graves of one after another, whose feet, with his, had brushed the morning dews together. At last, they whitened over his old wife's last resting-place—over her who knew him when the shadows fell to the westward and "the day was before" them both—who never thought him old, though all the world pronounced him so. Everybody said when she died, "It is a terrible blow to the old man," and a few did all they could to make him forget; but there was no need of that, "for," said he, "they did'nt seem to know where the blow fell, they so deplored—they did'nt think *how much I missed somebody to help me remember!*"

Those few words, indeed, contain a world of meaning. He *did* miss *the other leaf* from memory's tablet. Two pairs of eyes had but one rainbow; but one pair beheld it now. Two hearts had lived over again the past; but one remembered it—and imperfectly now. Who would have life's little thread extended, 'till he too, should be compelled to take up the words and say, "I miss somebody to help me remember?"

Sweeney.

A correspondent of the *Dollar Newspaper* gives some imformation in regard to the cause, cure, &c., of the lameness in horses called sweeney, as follows:—

As to the cause, I am not prepared to say, further than I believe it is generally caused by a bruise, sprain or hurt of some description. But I can vouch for the efficacy of the following preparation, it having been long used in our neighborhood with unfailing success:

Take four eggs, one-third of a pound of butter, fresh from the churn, three-fourths of a gill of oil of stone, and an equal quantity of oil of spike. In making the salve, break the eggs into a bowl or earthern vessel, containing nearly a quart, then with a chip of pine wood stir the eggs well in the bowl, melt the butter in a pan, without letting it get hot, and add it to the eggs, stirring the mixture thoroughly. Lastly, add the other ingredients, and, after stirring the whole once more together it will be ready for use. A heated iron should be held near the diseased part whenever the salve is applied.

The Way they Make Hot-Beds in Germany.

Take white cotton cloth of a close texture, stretch and nail it on frames of any size you wish take two ounces of lime-water, four ounces of linseed oil, one ounce of white of eggs, two ounces of yolk of eggs; mixed the lime and oil with very gentle heat, beat the eggs well separately, and mix them with the former; spread the mixture with a paint-brush over the cotton, allowing each coat to dry before applying another, until they become waterproof. The following are the advantages this shade possesses over a glass one: 1. The cost being hardly one-fourth. 2. Repairs are easily and cheaply made. 3. They are light. They do not require watering; no matter how intense the heat of the sun, the plants are never struck down or burnt, faded or checked in growth—neither do they grow up so long, sick, and weakly as they do under glass, and still there is abundance of light. 4. The heat arising entirely from below, is more equable and temperate, which is a great object. The vapor arising from the manure and earth is condensed by the cool air passing over the surface of the shade, and stands in drops on the inside, and, therefore, the plants do not require as frequent watering. If the frames or stretches are made large, they should be intersected by cross-bars about a foot square, to support the cloth. These articles are just the thing for bringing forward seeds in season for transplanting. [Plough, Loom, & Anv.

An Imperial Bedroom.—The Paris correspondent of the *Mirror of Fashion* gives the following account of the bedroom of the Empress Eugenie, at the Tuileries, having seen it previous to her majesty's recent return from Fontainbleau:—

"The upholsters have furnished it with a magnificent sky-blue silk *tenture* along the walls, which is fixed by gold frames, in the style of Louis XV. The arm-chairs, chairs, sofas, and lounges are of the same style and like silk. As for the bed, all made with gilt carved wood, it is covered with a *couvre pieds* of Maline lace, and the curtains, of blue silk and lace, are hung down all around it, in the same manner as the old beds of our grandmothers. The carpet is also of a blue color, and so thick that one would take it for a bear skin. It was made at Anbusson, expressly for the place in which it lays. The ceiling of the room was painted by Mr. Bresson, and it represents a group of geniuses throwing flowers from rich baskets. The painting is so well done that no one could believe that the figures are not alive. In short, this magnificent bedroom is the *ne plus ultra* of riches and elegance. But what are the dreams under those laces?"

Transitoryness of Life.—George D. Prentice, editor of the *Louisville Journal*, thus closes a touching tribute to the memory of his late partner, Mr. Thomas H. Shreve, assistant editor of the *Journal*:—

"We, the surviving editor of the *Journal*, feel that the prime of life is scarcely yet gone, yet, as we look back upon our long career in this city, we seem to behold, near and far, only the graves of the prized and the lost. All the numerous journeymen and apprentices that were in our employ when we first commenced publishing our paper are dead, our first partner, our second partner, and our third partner are dead, our first assistant and our last assistant are also dead. When these memories come over us, we feel like one alone at midnight, in the midst of a church-yard, with the winds sighing mournfully around him through the broken tombs, and the voices of the ghosts of departed joys sounding dolefully in his ears. Our prayer to God is that such memories may have a chastening and purifying and elevating influence upon us, and fit us to discharge, better than we have ever yet done, our duties to earth and to heaven."

A Robbed Man Seeking Protection from the Robbers!!—The robbery in Madison, Ct., on the 4th inst., was a very strange affair to happen in that peaceable, moral town. Two young men entered the house of Mr. Goff, (who is an infirm, aged man, and he and his wife were all that were in the house,) about 12 o'clock at night, with *pistol* and *dirk*, and demanded his money. The old man fled for his life up stairs. The wife cried murder; one of the men knocked her down, and several of her fingers were cut in the affray. The robbers broke open a trunk and took from it $800—one half in gold, the other in bank notes. As soon as the robbers left the house, the old man and wife went about half a mile to stop for the rest of the night, (as they were so frightened they dare not stay in their own house,) they met a young man in the street, a relative, and told him they had been robbed, and that Mrs. Goff was badly wounded. The young man *invited them to his home*, and the *three went quietly to bed without giving any alarm!* which circumstance caused suspicion to rest upon the young man. He was arrested the day but one after, and before night confessed the abominable crime; told of his associate, and where the money was hidden.

Elevated Railway.—*The American Artisan* publishes an article, in which it is claimed by the projector that an Elevated Iron Railway could be built to the Pacific cheaper and with more facility than a railroad upon the ground. He proposes to build a double track, resting upon sections of columns, placed about two rods apart. The body of the car hangs below the track, so that there is a space of thirteen or fourteen feet beneath the structure, and it is necessary to ascend but slightly to reach the cars. The "tracks" are attached to trusses stretching from column to column, and are firmly braced. But little or no grading is required, as he uses long columns in passing over valleys and ravines, and climbs hills and mountains by placing a "cogged track" outside and above the ordinary one, adapted to smaller cogged drive wheels. The principal part of the work of building would be centered at iron mines, and it could be built in any latitude, without the snow destroying its utility.

A Wonderful Wood Cut.—The Sandusky *Register* raps the *Plaindealer* over the knuckles for attempting to pass off the likeness of Mr. Hobensack on its readers for Omar Pascha, the Turkish generalissimo. The same picture was palmed off not long since as the fac-simile of Napoleon the Little, subsequently as Kossuth, then of the patriot O'Brien, next of Mazzini, afterwards of the Czar of all the Russias. It originally appeared in one of the Eastern neutrals as the picture of a popular love-sick novel writer. It was published in the *Plaindealer* last spring as the cut of President Pierce, and secured to the editor the Post-Office. It is now paraded as the frontispiece of Omar Pascha. The magic bottle of of McAllister could not produce as many sorts of liquor from one orifice, as the mystic wood cut of the *Plaindealer* can likenesses.

[True Democrat.

United States Militia.—The number of militia in the United States, according to a document lately furninhed to Congress, is as follows: Maine, 44,665; New Hampshire, 27,667; Massachusetts, 101,781; Vermont, 23,915; Rhode Island, 13,653; Connecticut, 57,719; New York, 201,452; New Jersey, 39,171; Pennsylvania, 276,070; Delaware, 9,220; Maryland, 46,864; Virginia, 124,002; North Carolina, 79,448; South Carolina, 55,209; Georgia, 57,312; Alabama, 44,331; Louisiana, 43,823; Mississippi, 36,084; Tennessee, 71,252; Kentucky, 88,629; Ohio, 176,455; Indiana, 53,913; Illinois, 83,134; Missouri, 61,000; Arkansas, 17,137; Michigan, 60,017; Florida, 12,122; Texas, 19,776; Wisconsin, 32,203; District of Columbia, 1,248. Total of militia in the United States, 1,959,782, or probably, with full returns from all the States, two millions.

A Large Verdict.—The Milwaukee *News*, Jan. 7, says the suit of Thomas H. Silkman against Davis & More, for injuries received by plaintiff by the upsetting of the stage coach belonging to the line of stages of which they are part proprietors, was brought to a close in the United States District Court night before last, and the Jury returned a verdict yesterday morning of $6,490. The accident happened at Vernon, Wis., in 1850. The plaintiff fractured the elbow-joint, from which he almost lost the use of his right arm. One point decided by the Court, we understand, was that the fact that the plaintiff had been maltreated by his physician was not to be taken into consideration by the Jury in mitigation of damages, as he must be supposed to have employed the best medical assistance in his power, and the stage company were therefore responsible for all the consequences of the injury. Mr. Silkman is a merchant of New York City.

Another Martyr.—Of Captain Drayton, who has suffered a long imprisonment for assisting in the escape of slaves from the District of Columbia, we find the following mournful notice in the Boston *Commonwealth*:

This noble man and generous hero left us on Monday, doubtless never to visit us again. His constitution was wholly broken down by his imprisonment, and since his liberation, his little remaining health and strength have been continually wasting. He came on here a few weeks since, hoping to spend some time in Massachusetts, in traveling and selling his narrative, (which has just been published,) and thus do something for his own support. But from the severity of the weather, or other causes, his health declined, and he became so feeble as seldom to leave the house, and finally to lose all hope of ever being essentially better, though, from the nature of his disease, he may live a year or two. *He is entirely destitute;* and his friends here, solicitous that he shall have every comfort so long as he may need it, have proposed to raise five hundred dollars for his benefit. Contributions may be sent to Mr. Francis Jackson of Boston."

Foreign Convicts.—Three Germans were recently arrested in New York on suspicion of burglary—one of whom gave the following account of himself:—

I was born in Brunswick, Germany, and am 25 years of age; in the month of September, 1851, Henrich Hondrof, August Meyer, Ernest Brinker, and myself, were convicted of burglary, committed in the city of Brunswick, and were sentenced to the State Prison for a term of years; after remaining there until September last, we were all pardoned by the Duke of Brunswick, through the influence of a Society known as the "Directors," upon condition that we would immediately leave the country for the United States, never to return; accordingly we were all taken from prison by the Police and conveyed to Bremen, and there placed on board the brig Hiram, and kept under the surveillance of the Police until the vessel sailed; our passage was paid by the "Directors," and we each received from them $5; we landed in New York on the 1st of December last.

A Remarkable Man.—A London correspondent of the *Western Christian Advocate*, in noticing a late publication written by Rev. John Hunt, for many years a Wesleyan missionary in the Fejee Islands, gives the following brief view of the work accomplished by that eminent servant of Christ:—

John Hunt was, taking him for all in all, the most remarkable man in the Methodist ministry. A singularly stupid plough-boy, who could scarcely be intrusted with such simple errands as are usually performed by plough-boys, he might be seen sitting on the gate of a field, staring into vacuity. All at once, when the love of God touched his heart, the powers of a noble, dormant intellect, were aroused. He quickly learned to read and write, began to preach, and was recommended as a candidate for the ministry. When he came up to London for examination, every one said, "He is too raw; he must go home again," except Dr. Hannah, who begged to take him a while on trial at the theological institution; "for," said the doctor, "I believe there is something in him." He was right. John Hunt commenced a course of theological study; corrected his barbarous dialect; studied the Greek Testament on his knees, with prayers and tears; preached with amazing zeal and power; offered himself as a missionary to the Fejee Islands, then sunk in cannibalism; proved himself a superior linguist; reduced the barbarous jargon of those islands to a grammatical form; turned thousands from darkness to light; and expired, crying, "O, that I could run up to the top of Vewa hill, and fill the whole island with a shout of glory!"

Capt. Ericsson, of the Caloric ship, states that there is not the slightest cause for doubt in relation to this enterprise. The new engines are completed, and have been at work several days, their operation proving conclusively, that the practical difficulties which attended the first arrangement have all been overcome. The new engines are much reduced in size, whilst their principle of action is the same as before, with this exception only, that *condensed* atmospheric air is employed in place of the ordinary atmospheric, for producing the motive power. This modification admits of an increase of power, limited only by the capability of retaining the pressure in the machine.

The Richmond Herald of Dec. 15th says, On Lord's day, the pastor of the First church baptized 6 candidates—making, with the candidates from the meeting on Church Hill, an aggregate of 48. The pastor of the Second church baptized 6, making an aggregate of 66. The pastor of Grace Street church baptized 3, making an aggregate of 25.

Eld. M. P. Smith, in the *South Western Baptist*, reports the baptism of 90 candidates, in the four churches of which he has the pastoral care in Alabama. Shiloh church in the same State has had an addition of 25 by baptism. One Association in Alabama, at its annual meeting, reported the baptism of 236 members.

In a recent lecture, Dr. Bethune spoke of the mistakes which the best of reporters and printers will sometimes make. He had spoken in a sermon of the devil sowing tares, but found that the morning paper had it "the devil who saw many trees!" But he then records a worse treatment:—"I once said I was not by descent, but only ecclesiastically a Dutchman." Judge of my surprise, on learning from a newspaper that "I was only an ecclesiastical deduction."

Says a plain but powerful writer of our day, let parents who hate their offspring rear them to idleness and prodigality, and before long they will be stung by every vice, racked by its poison, and damned by its penalty. The remark is no less true than orthodox, and is just about as homely as it is wholesome.

Two persons who have chosen each other out of all the species, with the design to be each other's mutual comfort and entertainment, have in that very action bound themselves to be good humored, affable, joyful, forgiving, and patient, with respect to each other's frailties, to the end of their lives.

A boy, who was sent to inquire how an old lady named Wilkins was in health, said to her servant, "Missus wants to know how old Missus Wilkins is to-day?" to which the servant replied, "She is just seventy-four to-day."

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U. S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

A. MENEELY'S SONS, West Troy, N. Y.

American Sabbath Tract Society's Publications,

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day, instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

[Continued from the Recorder of Jan. 26, 1854.]

In a subsequent vision, this apostle beholds with Christ, *on Mount Zion*, 144,000 who were redeemed from the earth, and in whose mouth "was found no guile; for they are without fault before the throne of God." (Rev. xiv. 1—5.) The number so seen on Mount Zion corresponds with that of those who are sealed against coming judgments seen in another vision, they being 12,000 of each tribe. And in that vision, (Rev. vii. 1—8,) the account of the angelic care of those who were sealed, "144,000 of all the tribes of the children of Israel," is immediately followed by by the apostle's being given a view likewise of "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," shouting the ascription of "salvation" to God and the Lamb. (Ver. 9—17.) They are arrayed in white robes, having "made them white in the blood of the Lamb;" and they are stated to have come "out of great tribulation," or rather, (the definite article being prefixed in the original,) "out of *the* great tribulation," identical, as the chronology of the vision leads us to believe, with the "time of trouble, such as never was nor shall be," already referred to as immediately preceding the Millennium.

This great multitude, then, consists of Gentiles redeemed from all nations, and therefore is distinct from the sealed Israelites. Accordingly, immediately succeeding the vision of the 144,000 who are "without fault," the Apostle saw another angel preaching the everlasting gospel "to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgments is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters." (Rev. xiv. 6, 7.) And while yet another angel proclaims the downfall of Babylon, and the awful doom of those "who worship the beast, and his image, and whosoever receiveth the mark of his name," it is immediately added, "Here is the patience of the saints; *here are they that keep the commandments of God* and the faith of Christ." (Ver. 8—12.) And that this also is at the end of our present dispensation, is indicated by the fact that this statement is followed immediately by that of the Son of Man's reaping *the harvest of the earth.* (Ver. 14—16.)

It is both interesting and encouraging to note the large numbers thus presented of true and faithful servants of God, who in the last times shall be found keeping the commandments of God, under the influence of the faith of Christ, of Gentile race as well as of the house of Israel—of the graft as well as of the good olive tree. And in the direct call to "worship Him that made heaven and earth, and the sea, and the fountains of waters," there seems some indication of a special need to enforce then upon men, the claims of the Creator to due acknowledgment, and therefore of the importance, on the part of the people of God, of the rightful observance of that "commandment of God" which calls men to "remember the Sabbath day" on which He rested from all His work which God created and made. In the very testimony, therefore, that in the last times the acknowledged church will "keep the commandments of God," we have the assurance that, in the face of all opposition, and with the certainty of severe sufferings, there will be maintained the appointed protest against the prevailing atheism of those who shall be found refusing to acknowledge and "worship Him that made heaven and earth."

In so reasoning and insisting, we will not be understood as implying that Sabbath observance is the only duty—although it may be a testing one—nor as if forgetting that there are other commandments besides the fourth. But besides the relative importance of duties themselves, the neglect of any duty constitutes a reason for giving greater prominence to the calls for its discharge; and it will be acknowledged, that so long as any one of God's commandments is contravened, the church of Christ will not be "without fault." And we cannot but feel, that even now, in maintaining God's Sabbath cause, it is encouraging to observe that we have such an amount of evidence, that even before the dawn of the promised Millennium, "many" shall be so purified and made white, even although we also learn that they shall severely suffer for their faith and love.

To the same period does the prediction and injunction of the Saviour also seem to refer, when, foretelling to His apostles the events which shall precede and accompany His Second Coming, and enjoining upon those concerned, in reference to their flight to the mountains of Judea, "But pray ye that your flight be not in the winter, *neither* on the Sabbath day." (Matt. xxiv. 20.) Not to the past Jewish troubles in the siege of Jerusalem by the Romans under Titus, but to those of the siege which is yet to come after Israel's restoration to their land, we now believe, does the Saviour here allude. In the corresponding Gospel, Luke, briefly enumerating the events of the entire period of the captivity and dispersion of the Jews, specifies similar circumstances in relation to the first siege also—as indeed there are many wonderful coincidences between the past and future dealings of the Lord with that wonderful people. And as truly as Jerusalem was compassed about by the Roman army, so truly does the Lord declare that He will yet "gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." (Zech. xiv. 2.) And, in the Gospel by Matthew, the words which we have quoted seem to stand related to the judgments at the end of the world or age, preparatory to which the "gospel of the kingdom shall be preached in all the world, for a witness unto all nations." (Ver. 14, 15.) The flight spoken of as interfering with the due observance of the Sabbath, is even placed in immediate connection with the standing in the holy place of "the abomination of desolation spoken of by Daniel the prophet;" and the flight itself is in that "great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be." (Ver. 21.) This time of greatest trouble, (for there cannot be two times of *greatest* trouble,) we have already seen from the prophet Daniel himself, is not at the beginning of the Jewish captivity, but at its close, when Michael the great prince shall stand up in their behalf. From the relation, therefore, in which these events are thus placed, the great tibulation, and the siege, and the flight which it occasions, seem all to be future, and when "the day of the Lord cometh," as testified by Zechariah. Even if viewed as referring to the time when Titus invested the holy city, our Lord's warning would imply the continuance of "the Sabbath day" until that time; and that, consequently, it had not been changed by the apostles, or during their life time. But if the flight for which prayer is to be made that it be not on the Sabbath day, is still future, then does the Saviour intimate the continuing obligation to the end of the present dispensation of the same Sabbath that His disciples then acknowledged, and which He himself observed when upon the earth—calling it still, prospectively, as He here does, "the Sabbath day," He also intimates thus, farther, the recognition by his people at that time of their obligation to sanctify that same Sabbath—and the period referred to is that immediately preceding that of the Millennial day.

As already remarked concerning the prophecy of Daniel, that all the events of which he there speaks have special relation to his own people of Israel, so it is to be observed, that our Saviour, in the prediction from which we have quoted, is also addressing His Jewish apostles; and that Zechariah, in like manner, plainly enough intimates, that it is from the city of Jerusalem that half shall flee when it shall be encompassed by all nations. In all these three cases, direct reference is made to the circumstances of those of the house of Israel, partly converted to the faith of Christ, and partly in sad rejection of Him. And as it is believing Jews that Jesus must be understood as addressing through their representative brethren, the apostles, even when He said concerning the former siege, "When ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh," so does He, through the same apostles, seem to address their believing brethren, when, in reference to the last and greatest tribulation, He exhorts, "But pray ye that your flight be not in the winter, neither on the Sabbath day." But although this period is that of Israel's crisis, and our Lord points to circumstances descriptive of Israel's future condition, yet is this the period of the world's crisis also; and the statements and warnings of the Lord may also be made available by the son of the stranger who has been purged and made white, and has laid hold on God's covenant, and enjoys the blessing of the Sabbath, and who with the people of Israel may be then present in Jerusalem, when half of the city shall flee as they fled before the earthquake in the days of Uzziah King of Judah, and such may even be of the residue of the people who "shall not be cut off from the city." Zech. xiv. 2.

[To be continued.

LUTHER'S IDEA OF A GOOD PREACHER.

1. He should preach orderly.
2. He should have a ready wit.
3. He should be eloquent.
4. He should have a good vein.
5. He should have a good memory.
6. He should know when to make end.
7. He should be sure of what he advances.
8. He should venture and engage body and blood, wealth and honor, for the word.
9. He should suffer himself to be buffeted and mocked by every one.

A PREACHER TO PLEASE THE WORLD.

1. He must be learned.
2. He must have a fine delivery.
3. He must have neat and quaint words.
4. He must be a proper person, whom the women may fancy.
5. He must not take, but give money.
6. He must preach such things as people willingly hear.

I would not have preachers, says Luther, torment their hearers with long and tedious preaching. When I am in the pulpit, I regard neither doctors or magistrates, of whom about forty are here in the church; but I have an eye to the multitudes of young people, children and servants, of whom there are above two thousand.

Christ taught by parables, that all could understand, and this is the art of speaking. Phillip Melancthon and Justus Jonas are both learned men, and well skilled in the Scriptures. I would not make a step into the pulpit for them.

It is said that Melancthon on one occasion arose to preach a sermon on the text, "I am the good shepherd." On looking around upon his numerous and respectable audience, his natural timidity overcame him, and he could only repeat the text over and over again. Luther, who was in the desk with him, at length exclaimed, "You are a very good sheep!" and telling him to sit down, took the same text, and preached an excellent discourse from it.

Dr. Johnson, when in the fullness of years and knowledge, said: "I never took up a newspaper without finding something I would have deemed it a loss not to have seen; never without deriving from it instruction and amusement."

NOW.

Arise! for the day is passing,
  While you lie dreaming on;
Your brothers are cased in armor,
  And forth to the fight are gone;
Your place in the ranks awaits you;
  Each man has a part to play;
The past and the future are nothing
  In the face of the stern to-day.

Arise from your dreams of the future—
  Of gaining a hard-fought field;
Of storming the airy fortress;
  Of bidding the giant yield;
Your future has deeds of glory,
  Of honor (God grant it may!)
But your arm will never be stronger,
  Or needed as now—to-day.

Arise! if the past detain you,
  Her sunshine and storms forget;
No chains so unworthy to hold you
  As those of a vain regret;
Sad or bright, she is lifeless ever;
  Cast her phantom arms away,
Nor look back, save to learn the lesson
  Of a nobler strife to-day.

Arise! for the hour is passing;
  The sound that you dimly hear,
Is your enemy marching to battle,
  Rise! rise! for the foe is here!
Stay not to brighten your weapons,
  Or the hour will strike at last;
And, from dreams of a coming battle,
  You will waken and find it past.

[Household Words.

From the Christian Chronicle.

"BAPTISMAL WELCOME."

The above term, "*Baptismal Welcome*," I find employed, in a most equivocal sense, yet not without a sinister purpose, in Dr. Stork's "*Children of the New Testament.*" The work of Dr. Stork, with slight qualification, is a truly attractive volume, containing some of the most beautiful touches of the renewed soul, and offering some of the most profitable lessons to the human heart, but which is distorted, greatly, by perverting its spirit-entrancing subject, with party glosses, to commend the unscriptural fallacy of "*infant baptism*"—a flimsy excrescence imposed upon the world by a corrupt hierarchy, to the utter surprise of all frank and erudite inquirers into the laws and the duties of the Gospel Church; save the bigoted, who are determined, "*convinced against their will*," to adhere, pertinaciously, to "*the inventions of man*,"—against reason and revelation, to uphold the disingenuous prejudices of a favorite dogma.

It is not my design to pen a *review* of that deeply interesting volume, maugre the unjustifiable sectarian cheat, so injudiciously, yet so astutely perpetrated, or to enter upon a discussion of that perverted institution, so stealthily introduced, which mars the production to a numerous reading community—the million of Baptists—throughout the United States; who, generally, hold like sentiments with Dr. Stork, on all other matters discussed so cogently and so charmingly, in his absorbing volume.

It is a pity, a great pity, indeed, that so excellent a work, save eight pages of it—from 100 to 107—so awkwardly and so irrelevantly obtruded, in so Catholic a treatise, should exclude it from *free circulation* by the largest denomination of adult believers in our country; yet it is a book, with all its faults, I love, exceedingly, and that I may exhibit its beauties to others without violating my conscientious regard for scriptural truth, I have had to resort to appending a few *notes* to it, as an antidote to its insidious poison; and as I should like to enable the Baptists to circulate it, without being guilty of propagating error, radical error, I add them, here, that they may be pasted in the book, to which references can be made on each respective page where the error stands recorded.

1. On page 100, Dr. Stork assumes that, "Among the first things to be done by the believing mother for her child, is its presentation to Christ in BAPTISM."

Note 1. As instituted by a corrupt church, in a corrupt age, without being sanctioned by a single precept or example in the New Testament.

Before passing on I must remark, that the injunction, above given by the author, for mothers to present their children, *in that manner*, is dragged into the history of Timothy, with whom it has not anything whatever to do, as there is not a shadow of allusion to it in the scriptural account of his good training by his mother, Eunice. That is the weak, scraggy sprout on which he has attempted to engraft such an error, such an innovation, and such a fallacy.

2. On the same page the author adds: "If infants, by express direction of God, were admitted by circumcision into the Jewish church, why may they not now be received into the Christian fold by baptism?"

Note 2. Because in the Jewish church, or *commonwealth*, they were admitted in virtue of their *birth-right*, clearly enjoined, while under the gospel economy, admission into the Christian Church by baptism is restricted to *believers* on the Lord Jesus Christ, of which an infant is incapable; and because the Apostles did not understand or regard Christian baptism as "coming in the place of circumcision," as here assumed; therefore there is no authority for it, nor any consistency in practicing it. I might adduce many extracts from distinguished Pedobaptist commentators, to show that that idea is repudiated by some of the most prominent writers among themselves. It must suffice to name two—Dr. Emmons, of New England, took this ground in replying to Dr. Hemmenway, one of his own brethren; and more recently Dr. Halley, of England, candidly acknowledges: "I have, and ought to confess it, candidly, some serious objections to the acknowledgment of baptism as a *substitute for circumcision*. The general opinion that baptism is substituted for circumcision, as a kind of hereditary seal of the covenant of grace, appears to be *ill-sustained by scriptural evidence*, and to be exposed to some very serious if not fatal objections." Bushnell's "theory of *organic* unity to infant baptism," introduced by Dr. Stork, is the counterpart of Dr. Schaff's "con-corporation" —*par nobile fratum.* Dr. Stork had better establish Dr. Schaff before he attempts to endorse Bushnell.

3. On page 101, Dr. Stork continues: "The church is essentially the same in all ages, and the ancient promise is still made "*to us and our children.*"

Note 3. This is as garbled and far-fetched as it is erroneous, and is as much repudiated by well posted up Pedobaptists as we could desire. Dr. Whitby, (Pedo.) says: "These words *will not prove a right of infants to receive baptism*; the *promise* mentioned here being that only of the *Holy Ghost*, mentioned in verses 16, 17, 18, and so relating only to *the times of the miraculous effusion of the Holy Ghost*, and *to those persons who by age were made capable of these extraordinary gifts.*" The same view is taken, and satisfactorily sustained, by Dr. Doddridge, Dr. Owen, Dr. Hammond, and scores of equal authority among the Pedobaptists.

4. On page 102, the author adds: "Every act of Christ in relation to children, and his repeated declaration, that *of such is the kingdom of heaven*, justifies the conclusion, that he would not bid the little ones stand without the sacred fold."

Note 4. Neither would the writer; but it is the Master's province, *only*, to ordain and revoke church institutions, and if he had designed infants to be *baptized*, he had a most fitting opportunity to direct it and impress it by his example, for his disciples to imitate; but when He said, "*Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God*," he used *no water*—he *ordained no water*—he simply *laid his hands upon them and blessed them.* So says the New Testament, and as it says no more, the man who arrogates to himself power to mend the doings of our Saviour, must possess the most consummate presumption and self-righteous hardihood. "*No more, nor less*," is the only legitimate rule for the humble servants of the Most High.

The remainder of the tainted pages alluded to, are made up mostly of poetical quotations from Pedobaptist minstrels—a much more fertile field to sustain their glaring fallacy than the New Testament. But I have not taken up my pen to review that fallacy *in extenso*, but simply to inquire into the import of the term "*baptismal welcome*," which stands in the following connection in Dr. Stork's work: "When a new-born soul is added to your household—a new rose-bud to your bosom—a bright particular star dropped from the upper sphere, and dazzling in your diadem, your conscious love to God will give the heavenly visitant the truest, the most prophetic, and most blessed *baptismal welcome.*"

We shall not enter into the philology of the word *baptize* or *baptism*, for men in the present day cannot trace the etymology of a word, and particularly a scriptural one, save through sectarian lens. Before sectarian glasses were invented, which invert and pervert all doctrines and ordinances, just to suit a particular school of divinity, *common sense*, generally, gave them a plain, honest, unmutilated rendering. Thus, Luther, Calvin, Beza, Grotius, Vitringa, Salmasius, Buddeus, Witsius, Venema, Alstedius, Le Clerc, Vossius, Selden, Baxter, Wesley, Whitfield, Dr. Doddridge, Dr. Campbell, Dr. Wall, Bishop Burnet, Bishop Bossuet, Bishop Taylor, Bishop Pearce, and scores of other Pedobaptist scholars, gave it the unqualified rendering, *immerse, immersion*, or frankly admitted that *immerse* and *immersion* were the primitive meanings and the primitive practice; still, in the present day of polemic quibbling, we have myriads, without the learning, and without the candor of their predecessors, who doggedly deny and denounce their frank admissions, and quibble forever about nothing, so that an attempt to elucidate the true import of the word by inquiring into its philology, would involve an endless, and perhaps an unprofitable task; but we sometimes have mooted matters elucidated by similies and synonymes; therefore, leaving the quibblers to their quibbling, we turn to the Apostle Paul, to ascertain how he represents the ordinance to the *common understanding* in an equivalent figure. In the sixth chapter of his epistle to the Romans, he likens baptism unto a *burial*—"*Buried* with him in baptism;" of which Whitby, (Pedo.) gives the following paraphrase: "Therefore, we are buried with him in baptism, [*by plunging us under the water*] into [*a conformity to his*] death, [*which put his body under the earth.*"]

If then baptism signifies, or typifies, a *burial*, how does a *birth* figure a "*baptismal welcome?*" It is a contradiction, an absurdity; unless in "all the changes and chances of this mortal life" we retrograde, and go back to the custom of the Thracians, who wept at a *birth*, and *danced* at the *grave*, or adopt the revolting sacrifice of the Hindoo mother, who casts her offspring into the Ganges. That may be a truly "baptismal welcome," to the *alligator* and the *sea-tiger*; but what it can legitimately import in the way used, I cannot divine. If he designs a "*christening*" by the term, which he most probably does, it is, certainly, one of the greatest fallacies ever invented by man, and one of the greatest absurdities ever adopted by sensible men, with their eyes open to scriptural testimony. One thing is evident, the *child* does not regard it as a welcome. It struggles and bawls lustily against it, and thus, unmistakably, manifests his disapprobation and his repugnance to it. It is much like a saying among school boys: "You may think it fun, but poking a fellow's fingers into one's eyes is no fun." *Welcome* has been defined, from the days of Sheridan: "*To salute a new comer with kindness.*" But does the child regard the ordeal they force it through as a *kind salutation?* All experience proves it to be a misnomer, and the ceremony an absurdity, because the scriptures declare baptism to be "*the answer of a good conscience toward God*," and when applied to a child incompetent to conscientious response, it is worse than nugatory, and therefore becomes an absurdity.

But while we cannot find any proper interpretation of the above expression—"*baptismal welcome*," in the form in which it is used by Dr. Stork, it has a significance, and a right proper significance, when properly used. Baptism is the appointed ordinance of admission of *believers* into the Christian church, and when numbers, or even a single penitent comes to his right mind, and takes on Christ by baptism, the church as a body, and every individual ransomed soul thereof, throbs with delight at the occurrence, and gives to the baptized new comer a hearty welcome to their fraternity. In most of the Baptist churches, this act is manifested publicly by the pastor extending the right hand of fellowship to the candidate, on behalf of the church. This is one mode of legitimate "*baptismal welcome*;" but there are two other modes, closely allied, which express it in acts still better. The first obtains among the English Seventh-day Baptists in Virginia, where the brethren, individually, give the hand immediately after baptism; and the second is practiced by the German Baptists of this country, and especially by the German Seventh-day Baptists. When a male candidate goes down into the water, the male members arrange themselves at the water's edge, and after the ordinance is completed by the pastor, namely, immersing him three times—in name of the Father, *and* of the Son, *and* of the Holy Ghost—laying hands upon him with prayer, while he remains on his knees in the water, and then giving him the right hand of fellowship, and imprinting the "*holy kiss*"—the members meet him as he comes up out of the water, or so soon as his clothing has been changed, and each gives him the *hand* and the *kiss*, as an earnest of having become, personally, received into mystic brotherhood with each individual. When the candidate is a female, the same welcome is given in the same manner, by the sisters. This is truly and emphatically, a "baptismal welcome,"—to salute a new comer with kindness. This speaks to the heart, and sends out a response from the heart, which knits them together "as the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul;" or, as the Apostle Paul expresses it, "being knit together in love." This is the true baptismal welcome, the genuine Christian welcome, and the legitimate gospel welcome.

W. M. F.

BORDENTOWN, Jan. 12, 1854.

TWO SCHOLARS OF WESTMINSTER.

During the wars between Charles I. and the Parliament, and when the cause of the latter was triumphing in every direction over that of the royalists, Sir Patrick Newcastle was one of the magistrates specially commissioned to try, as rebels, all prisoners taken with arms in their hands. He was a man of strict moral character and undeviating integrity, based on the only stable foundation, true religious principle. A constitution naturally feeble and sickly had not permitted him to serve in the army; but he powerfully aided the Parliamentary cause by his great talent and sound judgment, and was not only distinguished by Cromwell with peculiar favor, but generally respected and esteemed as the most active, intelligent, and equitable magistrate in the country.

One evening a party of friends was assembled at his house in honor of his birth-day, and Sir Patrick was gaily supping with them and his family, when a body of soldiers brought in a royalist whom they had just taken prisoner. It was an officer, who after the defeat of the King's troops, was endeavoring to make his way to the coast, in the hope of escaping to France. Sir Patrick ordered him to be introduced into the room, and a cover to be placed for him, courteously inviting him to take his place at the board. "This is my birth-day," he said, "and I must not have its good cheer marred by being obliged to enact the part of judge. Will you, sir, for a few hours, try and forget you are not a voluntary guest?"

And it seemed as if the prisoner had caught up the good-knight's tone, and was willing to play his part, both in the good cheer on the board and the hilarity around it; for he addressed himself to his supper with appetite, and to his host and the guests with cheerful courtesy.

Sir Patrick now resumed the subject from which he had been diverted by the interruption. "As I was saying, at fifteen I was such a poor puny creature, that every one either despised my weakness, or took advantage of it to trample upon me. At home, I was exposed to the harshest treatment from a relative; and, between my school fellows and a severe master, I was little better off when I went to Westminster school. Courage in a child is generally little more than the consciousness of his own strength, and my weakness rendered me a coward, so that I literally lived in a continual terror of the brute force that, in some form or other, was perpetually assailing me. I became daily more sensitive to pain, and that to such a degree, that perhaps not one here could even conceive. The master's formidable rod had already twice left me almost without power to use my hands; and so terrible was my recollection of it, that the mere thought of being again exposed to its chastisement, made me tremble from head to feet.

"I told you I was a pupil at Westminster. In my school room the classes were divided merely by a curtain, which we were positively forbidden to touch. One very hot summer's day sleep completely overpowered me while listening to a lecture on some passages in Aristotle from one of the masters, and I was quietly dozing on the form, when a sudden movement in the class awoke me. I started, and was about to fall forward, when, to save myself, I caught at the curtain, and, to my great consternation, tore it down the middle. For some moments the teachers and the boys in the two classes, now no longer divided, stood gazing at each other through the rent. Suspicion at once fell upon me and another boy, as being nearest the curtain when the mischief was done; but my confusion was too evident to allow any doubt as to the culprit, and I was angrily ordered to the middle of the room, and desired to hold out my hand for a dozen slaps.

"I staggered forward as if I were drunk, with my knees knocking together, and the drops of perspiration rolling down my face, while terror so paralyzed my tongue that, when I would have begged for pardon, I could not get out a word. Already was the dreaded instrument of punishment uplifted, when I heard the cry of 'Hold! do not touch him; I cannot let him bear the punishment.' The speaker was the lad whose place in the class was at the other side of the curtain. I knew not whether the master was indifferent as to who the real culprit was, provided he had some one upon whom to inflict exemplary punishment; but certain it is, that my deliverer was brought up, and received a round dozen. My first impulse was to own all, and to arrest the unmerited punishment; but my courage failed me, and having once allowed the first blow to be given, I was ashamed to speak. How false that shame was, how great my moral cowardice, I now see, my friends, as clearly as you do.

"After bearing, bravely, the penalty of a fault he had not committed, the generous boy, as he returned to his form, passed close to me, and while my eyes were riveted on his poor wounded hands, he whispered, with a smile I shall never forget: 'Do not be caught meddling with the curtain again, my little man; for I can tell you the master hits hard when provoked.'

"I fell on my knees, and sobbed till I was sent out of the room. From that time forth I became so ashamed of my cowardice and nervous weakness, that I determined to make every effort to conquer it; and I trust, by the blessing of God, I have at length succeeded."

"And I think you told us," said one of the guards, "that you have never seen the noble and generous boy since?"

"Never, I am sorry to say. He was not in my class, and I almost immediately after, and very suddenly, removed from Westminster. I assure you, my friends, continued Sir Patrick—and as he spoke the tears were in his eyes—I assure you, my friends, I would give up much of my fortune to be permitted to see him once more. I trust I may yet have this happiness."

At this moment the royalist prisoner said: "I assure you, your memory fails you somewhat, for it was not one dozen, but a good two dozen that the master gave me. I got it on the double allowance for not coming forward at once."

"It is quite true—I remember it well," said the magistrate. "But can it indeed be possible that I at length behold him whom I have so much longed to see? Yes, yes, it is he; I recognize the features; nay, the voice seems scarcely changed. But in what a position do I behold you? in what uniform?"

"In the uniform of my King, Sir Patrick, and in the position prescribed by my duty as a subject; and best befitting a gentleman and a cavalier. I followed my father to the camp of Charles; and my father died in his service. If a similar fate be mine, it is only, I think, as it ought to be."

And [illegible] resumed the seat from which he had risen to make himself known to his host, and quietly went on eating his supper.

During the remainder of the evening, Sir Patrick was absent and absorbed in thought, and that night he left the castle without mentioning to any one in what direction he was going, or the object of his sudden journey.

At the end of three days he returned and ordered the royalist officer to be brought before him, who, during his absence, had, by his orders, been treated with every possible consideration. The prisoner was the first to speak: "I implore you, by the memory of the past, as the only favor I can now ask at earthly hands, to end this dreadful suspense, and to let me know my fate, be it what it may; nothing can be worse than this delay. I have to thank you for your kindly courtesy; but I had rather not stay too long with you, lest I might learn to regret life."

"Lord D——," said the magistrate, in tones of deep emotion, "twenty years ago you showed me your hands, and said to me, 'Do not be caught meddling with the curtain again, for I can tell you the master hits hard when provoked;' and to-day I show you your pardon, signed by him who is now the master in England; and in turn I say to you, Do not be caught again with arms against the Parliament, for I can tell you Cromwell hits hard when provoked."

At these words Sir Patrick and Lord D—— threw themselves into each other's arms, and sealed with this embrace a friendship which, notwithstanding the difference of their political opinions, remained uninterrupted during the rest of their lives.

A DYING MAN'S GOD.

I knew the old man; he was rich, and his riches were his God. I rode in company with him a considerable distance through his possessions. I sought means to turn the conversation from his groves and his orchards, his fields and his treasures, to something serious and profitable. But no—his heart was on these things; they engrossed his thoughts and his affections. He was between eighty and ninety years of age, and yet I could not bring him for a moment to speak *of leaving* his earthly inheritance. To the Sabbath and the sanctuary, and all the things of God, he was an utter stranger.

It was painful to see an old man, just ready to close his eyes on all that belongs to earth, *refusing* to admit into his mind a single thought of death, or of that eternity so shortly to be his home. With a kind of melancholy satisfaction, I saw him take a different road from myself, thus releasing me from my fruitless efforts to direct his mind towards that world where his real interests lay.

Not long after this interview, disease attacked his mortal frame, giving no doubtful intimation that the machine which had been in motion for more than four-score years, was about to stand still. As he lay struggling with death, he spoke of fields of corn, and then said, "Bring me my bundle of *notes.*" Inspecting one of them, he said with earnestness, "I believe we shall not lose it," or that effect. While he lay, holding his notes and obligations before his face, in his withered hands—he *died!*

Our possessions are wholly in our performances. He owns nothing to whom the world owes nothing.

The Sabbath Recorder.

New York, February 2, 1854.

Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

DIFFERENCES AMONG CHRISTIANS—CHRIST ALL IN ALL.

We do not suppose, that what is popularly termed Sectarianism admits of any remedy, in the present state of things. Absolute indifference to the points which separate the several denominations of Christians from one another, cannot exist. The man who is truly honest, is a Baptist, or Methodist, or Presbyterian, not because he was educated so, but because he supposes the Word of God requires it. He connects himself with the church which is, in his opinion, most nearly conformed to the pattern given in the New Testament, and refuses the communion of all others, because they appear to have departed from this pattern. He cannot, if he is an honest man, say that he loves all denominations alike; for that would be to say, in effect, that he has connected himself with the church to which he belongs, not on scriptural grounds, but because it best suited his convenience. So long, therefore, as there is honesty of principle among Christians, there will be different persuasions, till the Spirit of Truth shall have destroyed all error, and brought the disciples of the Lord to see eye to eye.

The same honesty which leads Christians to divide from one another into different persuasions, leads also to mutual discussion of their differences. The Baptist feels it a duty which he owes to God, to expose the error of his Pedobaptist brethren. The Congregationalist is governed by a sense of duty to the Head of the Church, when he makes Presbyterianism, or Prelacy, the subject of animadversion. The Sabbatarian controverts earnestly the principles of those who regard the first day of the week as holy time, because he cannot otherwise be true in his allegiance to the Lord of the Sabbath. So the work of discussion goes on, and the unreflecting think, that the time spent in it might be better employed. But as it is impossible for the true-hearted Christian to feel indifferent whether his fellow creatures are true or false in their allegiance to the Saviour, he cannot altogether hold his peace.

Yet we apprehend that, in these days of excitement, there is a tendency to magnify some of these points of difference beyond their relative importance. In saying this, we would not be understood as intimating, that [illegible] which is a matter of revelation, however small, is unimportant. The distinction of duties into *essential* and *non essential*, has no justification in our mind. Every thing which God commands is essential to the perfection of our *obedience*, while nothing is essential to our *justification* but the righteousness of Christ. But what kind of a Christian would he be, who should say, 'I will swear, and steal, and commit adultery, if I choose, because it is not by my own merits that I am to be justified, but solely by the righteousness of another?' Yet when we hear one pleading this excuse for neglect of Baptism, the Sabbath, and other commanded duties, we cannot forbear thinking, that he *may* be one of this kind.

We are free, nevertheless, to admit that, in our zeal to defend the principles which distinguish us from other Christians, we may overrate their importance, as compared with that which is, after all, the great central truth of Christianity. Christ and Him crucified—Christ a Sacrifice for our sins—Christ the Lord our Righteousness—is that central truth, which must ever be made prominent in whatever labors we resort to for the salvation of mankind. And (if we must say it) we are fearful that Seventh-day Baptists, taken as a body, are not as solemnly impressed, and as deeply penetrated, with this idea, as they ought to be. Not that we would insinuate their want of orthodoxy in regard to the doctrine; for we suppose there are but few among us, whose creed is substantially defective in this respect. But we fear that too much reliance has been placed upon what may have been regarded as subsidiary props and appendages to the doctrine, accompanied with a sort of distrust of the power of the doctrine when presented in its naked simplicity. It has not been felt to be all in all. It is loved, it is true, but not *so* loved as to make us comparatively indifferent to our denominational peculiarity. We say *comparatively*; for absolute indifference we would by no means inculcate. But as a power to save souls, the Sabbath, Baptism, and every thing else, sinks into perfect nothingness in comparison with it.

It is our conviction, that if Seventh-day Baptists could be made to feel more deeply the importance of this doctrine, and to give themselves more heartily to the work of propagating it, feeling something like an apostolic "heaviness and continual sorrow of heart" for those who have not yet received it, they would soon see more converts to the Sabbath, and more numerous accessions to their churches, than they have ever found to result from their most intense anxiety about their denominational peculiarity. Let us see that Christ is preached, and God will take care of the Sabbath for us. The work of controversy with other Christians would be greatly lessened, if we were comparatively less anxious about it, and more anxious to magnify the Lord Jesus as the only Saviour of the world.

T. B. B.

PARENTAL DUTIES AND RESPONSIBILITIES.

The relation existing between parent and child is the most intimate and important, perhaps, of all earthly relations, except one, that of husband and wife. Upon one side, the relation is one involving care, guidance, and control; and upon the other, of absolute dependence. What a tiny thing is an infant man! How wide the extremes, whether physical, mental, or moral, between the infant state and that of full-developed manhood! And how much the child is dependent upon the parent for the character of these future developments, who can tell? And yet all this being is worth to humanity is depending upon this development. I think it is not saying too much to affirm, that an error committed by parents in the physical training of their children, even in things that to many seem unimportant, may be so far fatal, that many succeeding generations may intervene before a redemption may be thoroughly wrought out. I wish, therefore, in calling your attention to the theme indicated by the heading of this article, to speak first of the necessity of giving your children a thorough *physical* education. I do not propose to write an essay upon the laws of health. My wish is simply to do as above indicated, *i. e.*, to call your minds to your duty concerning this feature of their education.

If in this branch of their education, a radical defect manifests itself, every other power, either for enjoyment or service, will thereby be diminished. The necessity for a healthy and vigorous constitution, in order to the enduring of the burdens and performing the toils of our present mode of existence, is so apparent, that it would seem a superfluity to even call it to notice. Yet how many, either by neglect, cruel impositions of service, or a yielding to absurd and vicious customs and fashions, not only destroy the powers of their children, and create a condition of inability, but also produce ill health, suffering, and death. In this do not parents *sin?* 1. Do they not sin against their own interests and enjoyments, while they multiply their cares and the costs incident to the rearing of a family? 2. Do they not sin in bringing unnecessary pains and other physical suffering upon their offspring? 3. Do they not sin against society, by bringing upon it an unnecessary tax and burden?

Not only is the physical constitution made to suffer by this vicious or imperfect training, and its cares and wants increased, but the faculties of the mind and soul are thereby depraved. The body bears a relation to the soul resembling that of the eye to the body. If the eye is diseased, the whole body is "full of darkness." So, if the body is in certain ways diseased, the functions of the mind and soul are greatly impaired. Would you have your children possessed of well-furnished and well-balanced minds, remember that it is of *vital* importance that their physical constitutions be *thoroughly* and *evenly* developed. More anon.

N. V. H.

THE HEART.

There is a physical heart—the great center and regulator of the circulatory system—the clock that keeps time for the crimson tide of life to flow by. There is also a spiritual heart—the seat of all our emotions, motives, and feelings—the soul of the human mind—the fountain of joy, sorrow, hatred, hope, fear, gratitude, pride—emotions of beauty and sublimity—the source of goodness.

In searching for the springs of action, in individuals or communities—in studying human nature—the heart is the map on which to mark out our latitude and longitude—the clew by which we are to unravel the enigmas of humanity.

If we were made up of calm, cold, calculating intellect alone—if we were all head and no heart—we might as well have been created soulless marble; but we are feeling, impulsive beings. We are influenced by every thing around us. We meet long absent friends, and we rejoice. Good fortune comes to us, and we are glad. Affliction hovers around us, and we mourn. Serpent-tongued slander poisons our good name, and we are sad. There is a mutual exchange of good offices, of kindly feelings, and gratitude, and friendship springing up. Another sorrows, and we are melted to pity. We see a noble, generous action, and we admire and love. We listen to the magic of sweet sounds, and we are delighted. We see a rainbow, a waterfall, a golden cloud, a tiny flower, and we call them beautiful. We stand on the edge of a fearful precipice, look on Niagara, on old Ocean, and emotions of grandeur and sublimity fill our souls.

There is a great difference, depending upon nature and education, in regard to susceptibility of emotion. Almost daily we meet with every grade, with every shade of mind—from the finely-molded, sensitive spirit, down to the heartless stoic—from him whose emotions come and go "like ripples on a summer's lake," to him who lives without a tear—from the overflowing eye, the flushing cheek, the quivering lip, the warm, glowing heart, to him whose very look would freeze the gushing fountains of affection. He that carries with him the most heart, that has most in common with humanity, carries with him a mighty power for weal or woe to all that know him. This is why one speaker effects more than another. The one perhaps has more pure intellect, the better education, reasons better, convinces the judgment, yet never moves to action. The other turns us as by magic, melts hearts of rock, and molds them as he wills—pierces the mailed jackets of our old prejudices with arrows of truth—because he brings an earnest heart to the work. This decides us in our choice of friends. From all with whom we are acquainted, we select one as more especially ours. Nature has not been more lavish of her gifts to him, than she has to others; but still we love him better. If asked why, we can scarcely tell—we know that we confide in him more than we could dream of doing in another. We say *he* is a congenial spirit. Strange term, though fraught with a wealth of meaning—a genial spirit—one that goes forth with us, breathing the same atmosphere with like inspiration, who looks upon yonder rich sunset with the same rapture, whose soul beats with the same high resolves, or blends into harmony with ours when touched by the same mysterious influences. Oh! a heart is there, speaking to our heart of hearts.

No part of our nature is more susceptible of cultivation than this; and there are reasons more than we can name, why it should be trained to every noble and generous impulse—why the best affections of our nature should be most earnestly cultivated.

A good heart brings contentment and happiness to our own bosoms; it warms like the genial sunshine all who find themselves near us; and especially it helps us to judge more truthfully the motives and acts of others. The world is full of the true and the good, and if our hearts are cold or evil we misjudge them. We can not well get above ourselves as a standard. If we are selfish, can not appreciate whole-souled benevolence. We might possibly think of it in the abstract; but when applied to the great and virtuous among us, we are apt to doubt. Our vision is so dimmed by selfishness, that we could not see, though their faces should shine like Moses' face, when they like him commune with Deity. Christ was condemned as the chief of impostors, because his judges could not believe that one who walked and talked with them, could be truly God. So when we find ourselves harshly judging others, we may well mistrust self.

Kind words! how they tell for happiness! A *single* word—it costs nothing, yet it often causes the heart to bound with new life—the tear of gratitude to flow; whilst a harsh word, a look of neglect or scorn, will burn like red-hot iron into our souls. Seest thou that trembling, sensitive child of poverty, as she walks among us? The scathing shafts of scorn have pierced her soul—the darts of derision have torn her heart, and left it quivering, bleeding. The chill of neglect has caused her to shiver in solitude, or shudder at the approach of a footstep. She is not prepossessing in appearance, it is true; yet all acknowledge that she has a warm, confiding heart. If perchance, now and then, she finds a sympathizing spirit, she pours out the pent-up fountains. She gives [illegible] of love and kindness without stint. But more oft she wanders on unknown, unappreciated—her eye looks more steadily heavenward, until her tried and wounded spirit closes its eye on its earthly trials, and the glories of heaven open upon her view. Then will here and there one rise up and call her blessed; even those who were wont to ridicule, will perhaps acknowledge the heavenlike influence.

We repeat, that it is in our power to mold aright this most vital part of our being—to tune to sweetest melody this "harp of a thousand strings." Trifles light as air may mar its richest notes for all time. All our reading and study—all our associations—every thought that we cherish, though it may be but like a drop in the bucket, yet it goes to make up the great fountain of spiritual life or death. The heart is especially the "child of hope" to our future; yet we are apt to strain every nerve to feed, clothe, and beautify the intellect, whilst we entirely neglect the heart. We not only neglect its cultivation, but we are apt to indulge in habits that seriously injure this fine-strung instrument—that freeze up the warmest outgushings of our better natures. All unwarranted prejudices, envy, jealousy, slander, and ridicule, wither and blight the fairest blossoms in the garden of the heart.

Could one of a truly refined soul bear to torture the smallest of insects for the sake of seeing it suffer? How much less could they endure to give pain to an immortal spirit! How careful then should we be of our words, of our looks—careful of the thoughts and feelings that we cherish. With another we can say, "A heart trained to sympathize with the finest touches of feeling, will not breathe a sentiment, say a word, give an expression, that can injure another, or send a thrill of pain to their bosom—would not meaningly cast a shadow over a happy heart, or throw aside the smile that loves to linger on a pleasant countenance."

Next to our associations, our reading does most, perhaps, to cultivate our hearts for good or evil. In this age, deluged with books, there is ample room for selection. If ten thousand lives were added to ours, we could not read all that is written; then why not always select the best? History, Biography, Poetry, Fiction, all kinds of writings, swarm from our presses like the locusts of Egypt. None, from the least to the greatest, need go unsatisfied. But especially ought the Bible to claim our attention. In comparison to it, Byron loses his fire, Milton his soarings, Gray his beauties, and Homer his grandeur. Its words are pictures of immortality, fruit from the tree of knowledge, and pearls of celestial thought from the river of life.

Affliction and sorrow are also great purifiers of the heart. No one can be fully developed till he has drank deep draughts from the cup of sorrow. God has wisely so ordered it, that sooner or later, we all drink of this cup. Previous to this we may love God and man—we may sympathize with the mourner; and the tone of our souls is but the higher, lighter notes of sorrow, that lie along next to the happy and jubilant; but when sorrow comes, then the deep, full organ notes of the soul are stirred—then the sanctified heart reveals its richness, depth, and purity. Before this it may go singing to itself, like some pure sparkling brook; but after, it gushes up, like Siloa's fount, fast by the oracles of God.

N.

MISSIONARY MEETING.

In pursuance of an invitation from the brethren in Westerly, R. I., the Committee on Outfit would give notice, that a meeting is appointed to be held at the meeting-house of the Pawcatuck Seventh-day Baptist Church, on the 8th of February, (fourth day of the week,) at 2 o'clock P. M., at which time it is expected a discourse will be preached by Eld. Lucius Crandall, and such other exercises take place as will be suited to the occasion of the expected departure of our missionaries to Palestine. The occasion will be one of deep interest to all the friends of the Mission, and a goodly number will doubtless be present from distant and neighboring churches, to participate in the exercises.

Eld. Jones and family will leave New York early the present week for Westerly, and will probably remain there till near the time of sailing, which, it is expected, will be about the 15th of February, from Boston. It is not known which of the vessels now daily expected to arrive will be dispatched first; therefore the Committee are not able to announce at this time the name of the vessel in which our devoted brethren will be borne to their oriental home.

A. D. TITSWORTH, Plainfield, N. J.,
H. H. BAKER, New Market, N. J.,
T. B. STILLMAN, New York,
Committee on Outfit.

CHINA—ORIGIN OF THE REVOLUTION.

At a recent quarterly meeting of the London Missionary Society, a statement was read in relation to the early operations of that Society in China, which gives a view, somewhat different from that heretofore published, of the origin of the Revolution. The following is an extract:—

The years in which the labors of the London Missionary Society were necessarily restricted to the Archipelago, were indeed its *night of toil*; but, although weeping may endure for a night, joy cometh in the morning. Leang Afah was the first and only convert to cheer the heart of Dr. Milne, and reward the labors of his consecrated life; but to gain that convert he lived and labored not in vain. The young disciple yearned with tender compassion over his native city, as he beheld it wholly given to idolatry, and sought to impart to his ignorant and degraded countrymen the true wisdom which he had received from above. He prepared a Christian treatise, entitled "Counsels for the Age," and, at the risk of liberty and life, he determined, with two companions, to give it wide circulation among the youths who came to Canton in the year 1834, seeking literary honors. Having gratified his heart by the distribution of several thousand copies of his tract, to escape imprisonment and death he was compelled to flee from the city, and seek a refuge at the British settlement of Malacca. But he had deposited in the mind of at least one youthful aspirant the germ of truth, and that principle, subsequently strengthened and enlarged by the culture of a devoted American missionary, the Rev. Mr. Roberts, is at length developed in the doctrines of Hung-Seu-Tseuen, the present chief leader of the Chinese revolution. This statement is made on the express testimony of Dr. Legge, of Hong-Kong, and the concurrent opinion of Rev. Mr. Roberts, of Canton, and all other writers in China who have referred to the subject.

THE POPE'S NUNCIO.

Our readers have no doubt heard and read a great deal about this man, and will probably be interested in the following account of him, and of the reasons for hostility to him:—

There is now in the country an Italian gentleman whose presence has caused an agitation among the German and Italian residents of several cities. He is here as the Pope's Nuncio, to look after certain ecclesiastical questions which exclusively concern the Roman Catholic Church, and also to visit the President by way of repaying the compliment of a most useless mission which the United States have for some years maintained at Rome—chiefly in order to afford a suitable office for young Mr. Cass. This gentleman, Archbishop Bedini, has everywhere been received with hospitable attentions from our best society, and, as far as the educated and wealthy classes go, certainly has nothing to complain of. But, as we said, the Germans and Italians have not regarded his presence with friendly feeling. They esteem him as the deadly foe of democracy in Europe; but, more than this, they accuse him of having participated, morally at least, in some of the worst cruelties that disgraced the suppression of the Roman republic. They say that one Ugo Bassi, a soldier of that republic, who had been a monk, was taken captive at Bologna when Archbishop Bedini was the governor of that place, and that he had the palm of his right hand flayed, and his head scalped, and was then killed, when the Archbishop might and should have prevented such torture. To this the reply is, that these barbarities were committed by the Austrian military authorities, over whom the Papal Governor had no control, and for whose acts he ought not to be held responsible. This explanation does not, however, satisfy the Germans and Italians in question, and they have taken several occasions to express their opinion of the Archbishop by processions, the burning of effigies, and other cognate methods. Appeals to more extreme violence have also been made in some places, but they have had no effect. Nowhere has the Nuncio been in danger; nowhere have the local authorities been unable to afford him all needful protection; nowhere has there been any real riot except at Cincinnati, where the police, led by an over-zealous friend of the party supposed to be in danger, were guilty of a gross, and even a murderous outrage on a procession of Germans, for which the whole corps is now on trial before the courts. And though there have been many unpleasant features in the visit of the Nuncio, there have been other circumstances to balance them; and we have no doubt that, on the whole, he has had a very good time in America, nor that he understands perfectly well that the incivilities he has suffered, and which the authorities have everywhere been able to keep within bounds, are the manifestations of foreign residents, and not of native born Americans.

PROHIBITORY LIQUOR LAW.

That portion of the Message of the Governor of New York which related to Temperance, was referred to a Select Committee of the Assembly. A majority of the Committee have promply reported a Prohibitory Liquor Bill—the first two sections of which we give below:—

SECTION 1. Every person who shall sell or keep for sale, or with intent to sell, either personally or by his partner, clerk, agent or servant, directly or indirectly, under pretense of giving, or any other pretense whatever, intoxicating liquor of any kind or name, except as hereinafter provided, shall, upon conviction, be adjudged guilty of a misdemeanor, and shall forfeit all liquors owned by him, and in addition shall be punished as follows:

For the first offense, by a fine of not less than fifteen dollars, nor more than one hundred.

For the second and every subsequent offense, a fine of not less than twenty-five dollars, nor more than three hundred dollars, and by imprisonment for not less than thirty days nor more than six months.

Upon the conviction of any person authorized to sell as provided by the second section, of any such offense, he shall be punished by a fine of one hundred dollars, and shall forfeit all the liquors owned by him, and shall be forever disqualified from selling liquor within this State, and upon every subsequent conviction he shall be punished as for a third conviction.

Upon every conviction the defendent shall also be required to pay all costs, fees and expenses, including a counsel fee to the complainant to be fixed by the Court, not less than five nor more than ten dollars.

In default of payment of any such fine, costs, fees and expenses, or any part thereof, the defendant shall be committed until the same are paid, not exceeding one day for each dollar of the amount unpaid.

SEC. 2. Every citizen of good moral character, who is an elector of the town or city in which he intends to sell intoxicating liquor, as hereinafter provided, and who is not a peddler nor the keeper of, or interested in any boarding or victualing-house, provision or fruit-store, or any bar-room, confectionery, inn, tavern, or other place of public entertainment, or the keeper of, or interested in any museum, theater, or other place of public amusement, may keep for sale, and may sell pure and unadulterated intoxicating liquor and alcohol, for mechanical, chemical, or medicinal purposes, and pure wine for sacramental use; provided he shall, within one year previous, have filed in the office of the clerk of the town or city in which such liquor is to be sold, a declaration, on oath, or affirmation, taken before said town clerk, or clerk of the city, who is hereby authorized to take such oath or affirmation, setting forth the town or ward in which he intends to sell such liquor, and declaring that he is an elector of such town or ward, and does not use intoxicating liquor as a beverage, and is not, and during the time he shall sell such liquor will not be a peddler, nor the keeper of, nor interested in any inn, tavern, boarding-house, victualing-house, provision-store, fruit-store, bar-room, confectionery, or other place of public entertainment, nor the keeper of, or interested in any theater, museum, or other place of public amusement, and will not violate any of the provisions of this act.

TEMPERANCE IN NEW JERSEY.—A State Temperance Convention was held at Trenton, N. J., on Fifth-day, Jan. 26th. John W. Hazelton presided, several addresses were delivered, and a series of resolutions were adopted, among which were the following:—

That while six sovereign States of our Union have passed prohibitory laws, and New York and Pennsylvania are apparently on the eve of obtaining this great political boon, we trust that New Jersey will not be one whit behind her immediate neighbors.

That we are fully convinced that the people of this State are ready for the adoption of the principle, and that a law based thereon will not only secure the popular vote, but will be duly enforced by our citizens.

That if the Legislature shall give the people a prohibitory law this winter, to be submitted to the people, we will be ready to meet the question at the polls, and will do our utmost, not simply to secure a majority in its favor, but such a majority as will settle the question forever.

That the friends of Temperance be recommended and urged to keep up their organizations where they now exist, and that preparations be made everywhere for a vigorous prosecution of the campaign till victory shall be secured.

TEMPERANCE IN ENGLAND.—The London *Daily News* comments upon the decline of drunkenness in the higher classes, believing it to be especially true, with regard to this vice, that in changes of society the prevalent vices go out at the lower end:—

"Half a century ago, Mr. Pitt was known to be killing himself with port wine, and nobody spoke or thought of the catastrophe in the way we should now, if such a thing were happening. Ministers and M.P.'s said foolish and mischievous things in public, and were merely declared to be drunk. Gout and other diseases consequent upon excess were so prevalent as to make old people now wonder what has become of them. The spirit-decanters were brought out in the evening in middle-class houses, and the wine-merchant's bill was an annual expense to the shop-keeper which few would think of now. Half a century of improved cultivation of mind, of expanded travel, of multiplied amusements, and, not least, of a partial introduction of lighter wines, has prodigiously elevated the personal morality of the higher and middle classes."

SUNDAY IN THE LEGISLATURE.—An attempt has been made to get an Act of the Legislature of New York in favor of closing the locks of the State Canals on Sunday. Early in the session, petitions to that effect were quite numerous. At length a resolution was brought before the Senate, requiring that the locks be closed from an early hour in the morning till evening of Sunday. After considerable discussion, this resolution was passed, one day last week, by a vote of 15 to 8. The next morning, however, on motion of Senator Dickinson, the question was reconsidered, and the resolution laid on the table; where it will probably lie during the remainder of the session.

AMERICAN CITIZENS ABROAD.—A meeting was held at the Tabernacle in New York, on the evening of Jan. 26th, to consider the subject of securing to American citizens abroad the rights of worship and sepulture. In all Catholic countries, the most absurd jealousies and superstitions on this subject abound, and in many of them no man stands a fair chance of getting under ground after any Christian fashion if he has the misfortune to die in the Protestant faith. It is proposed to have our Government interest itself in the matter, and endeavor to secure for our citizens abroad the same privileges which we award to foreigners.

QUESTIONS FOR CONSIDERATION.—At a meeting in the Broadway Tabernacle, on the 26th January, for advancing the cause of "religious freedom," Mr. Fuller introduced a resolution asking that our Government be called upon "to secure the same rights and privileges to American citizens throughout the United States," which are asked for Americans in foreign countries, "and that it be not a criminal offense for an American of either sex to teach the precepts and practices of Christ in their households—without regard to color, occupation, or family relations." This resolution was received with hisses, and promptly tabled. A correspondent of one of the daily papers, after recapitulating the facts, asks the following questions:—

1. Is it any greater crime for the Duke of Tuscany to imprison the Madiai for *proselytizing in Florence*, than for the authorities of Norfolk, Va., to imprison Mrs. Douglas for learning "little niggers" *to read?*

2. Is it any greater crime to flog a woman in Vienna than to commit the same outrage in Washington or New Orleans?

3. Is it any greater crime to flog a woman in Vienna than it is to sell young and beautiful women at public auction for the purpose of prostitution, as is the case in our own country?

RELIGIOUS WORSHIP IN ENGLAND.—A parliamentary volume has just been issued, containing a report and tables concerning religious worship, as exhibited by the census of Great Britain, 1851. The volume has reference to England and Wales. It appears that there are in England and Wales 35 different religious communities or sects; 27 native and indigenous, and 9 foreign. The latter include all the bodies which have assumed any formal organization. There are, it is stated in the report, in addition, many isolated congregations of religious worshipers adopting various appellations, but it does not appear that any one of them is sufficiently numerous and consolidated to be called a "sect." Taking the population of England and Wales at 17,927,609, there were present at the most numerously attended services on Sunday, March 30, 1851, the number of 2,971,258 members of the Church of England, 3,110,782 Protestant Dissenters, 249,389 Roman Catholics, and 24,793 of other bodies. Of all denominations the number returned as present on the Sunday mentioned is 6,356,222.

A JEW'S WILL.—Judah Tours, a wealthy and liberal Jew, died at New Orleans recently. His will was dated the 6th of January, 1854. It appoints four executors, giving $10,000 to three of them, and making the fourth, R. D. Sheppard, residuary legatee. Nearly $450,000 is bequeathed to different public institutions and for charitable purposes, including the following: $80,000 for the establishment of an Alms-House in New Orleans, $5,000 to the Hebrew congregation in Boston, the same amount to each of the Hebrew congregations in Hartford, New Haven, New York, Charleston and Savannah; $5,000 to the Orphan Boys' Asylum at Boston, $5,000 to the Female Asylum at Boston, $10,000 to the Massachusetts Female Hospital, $20,000 to the Jews' Hospital Society at New York, $10,000 to the New York Relief Society for Indigent Jews in Palestine, also $50,000 to the Agent of said Society for Ameliorating the Condition of the Jews in the Holy Land, and securing the enjoyment of their religion; also considerable bequests to other Hebrew Congregations throughout the United States, and several handsome legacies to individuals.

REVIVAL IN WISCONSIN.—A letter from Wyocena, Wisconsin, says that there the whole community has been moved, and more than fifty have come over from the world to the Lord's side. Seventeen new members have just been welcomed to the Congregational church on profession of their faith, and several more will come forward at the next communion-season. The Baptist church in the place has received nearly as many, and some have joined the Methodist church; several heads of families share in the work, and several children give evidence of the new birth. The good work is still in progress, and greater displays of grace are hoped for.

A society has been established for some time in Paris, for the purpose of suppressing unnecessary Sunday trading and labor. The association already numbers more than three thousand subscribers, including many persons of eminence, and also a great number of tradesmen, artificers, &c., who are decided partisans of this movement.

Mr. James Ewing, who represented Glasgow in the First Reformed Parliament, died lately, leaving a number of splendid bequests; one of them for Free Church purposes amounted to £18,000, with £100 a year to the Sustentation Fund.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, JAN 23.

In the SENATE, Mr. Douglas, from the Committee on Territories, reported a substitute for their former Nebraska bill. [The bill heretofore reported laid down the Southern boundary of Nebraska at 36° 30′, which would divide the Cherokee Country, and to avoid this the Committee recommend 37° as the Southern boundary, and that the country be divided into two Territories—one Nebraska and the other Kanzas Territory.] A pension of five years half pay was granted to the widow of Capt. Gunnison, who was killed by the Indians. The Military Academy Appropriation bill was passed. Mr. Cass offered a resolution, which was adopted, asking the President in what capacity M. Bedini, the Pope's Nuncio, came to Washington, and made a speech defending the Nuncio, and wanted Federal protection extended to him. Mr. Fish introduced a bill, which was passed, authorizing the Secretary of the Interior to provide suitable buildings for the United States Courts and offices in New York, and making all processes returnable to the old building returnable to such new one as may be provided. After a short Executive Session, the Senate adjourned.

In the HOUSE OF REPRESENTATIVES, the Committee on Territories was requested to inquire into the expediency of extending the provisions of the Oregon Land Law over Utah. The Committee on Agriculture was instructed to inquire into the expediency of establishing an Agricultural Bureau, to be connected with the Department of the Interior. The House then went into Committee of the Whole, when a short but warm debate arose on the subject of the Erie troubles, which lasted until the House adjourned.

THIRD-DAY, JAN. 24.

In the SENATE, after the transaction of considerable routine business, Mr. Douglas moved to take up the Nebraska bill, and after considerable debate the subject was postponed and made the special order for Second-day next. The French Spoliation bill was made the special order for Second-day week. Several private bills were then passed, and the Senate adjourned over until Fifth-day.

In the HOUSE OF REPRESENTATIVES, the Committee on Post-Offices reported a bill to further amend the act to reduce the rates of postage; also, a bill granting the franking privilege to the Superintendent of the Coast Survey. The Military Committee reported back the Senate resolution authorizing the President to confer the title of Lieutenant-General by brevet for eminent services, which was referred to the Committee of the Whole. The House then went into Committee of the Whole, and Mr. Oliver, of Missouri, proceeded to speak in opposition to tunnage duties for Internal Improvements recommended by the President. The House adjourned to Fifth-day.

FIFTH-DAY, JAN. 26.

In the SENATE, Mr. Seward presented the proceedings of a meeting of the citizens of New York, and of members of the New York Legislature, in favor of a reduction of Ocean Postage; also petitions that Congress grant lands for a ship canal around the Falls of Niagara; also, of citizens of New York and Brooklyn in favor of a line of mail steamers between Brooklyn and various ports in Europe. The House bill for the relief of the officers and soldiers of the United States Army, who were wrecked on the steamship San Francisco, was reported with amendments and passed.

In the HOUSE OF REPRESENTATIVES, after the disposal of the usual routine of business, the bill to confer the title of Lieut. General by brevet on Gen. Scott was taken up in Committee of the Whole. Mr. Ethbridge of Tenn., spoke at considerable length in favor of the passage of the bill. The portion of the President's Message relating to the Pacific Railroad was referred to the Select Committee already raised for that subject. The resolution proposing the reference of so much of the message as relates to patents to Committee on Patents being under consideration, Mr. Clingman moved that the committee inquire into the expediency of so amending the patent laws as to prevent the extension of patents beyond 14 years, and the motion was agreed to. The House then went into Committee of the Whole on the Deficiency Bill, when quite a warm debate took place between Mr. Smith, of Virginia, Mr. Cutting, Mr. Ewing, and other members, on the subject of New York politics.

SIXTH-DAY, JAN. 27.

In the SENATE, a message was received from the President, in answer to the resolution of Mr. Cass calling for the correspondence relative to Bedini's mission to the United States. After the reading of the correspondence, the Senate proceeded to the consideration of the private calendar, and then adjourned over until Second-day.

The HOUSE OF REPRESENTATIVES, after the transaction of some unimportant business, also adjourned over untill Second-day.

California News.

Two weeks later news from California has been received since our last, of which we give a summary.

The most interesting feature is the accounts from the invading party of Lower California, and the rumors of further fillibustering movements in San Francisco. It turns out that Walker's invading party are not captured or cut to pieces, but have sustained themselves in their mud house and repulsed the attacking force. It is also stated, that Watkins' command had joined him, and that their united numbers were sufficient to repel any force that could be brought against the fillibustering crew. The accounts of the arrival of the Anita with Watkins' force are vague and contradictory, and rest apparently upon floating rumors and reports which, in the excitement occasioned by the expedition, are numberless and full of exaggeration. According to advices dated Dec. 16, the invaders were in close quarters in Ensenada, having made a successful resistance to the besieging Mexicans. A skirmish took place on the 16th, between a fighting party of twenty men and a company of Mexicans under the command of Cols. Millendrez and Nigrete, in which the latter were repulsed with considerable loss.

The farmers are sowing a great deal of wheat, particularly in the southern portion of the State, which is now beginning to prosper as a farming country.

A singular mortality is raging among birds and beasts. Many sea gulls, pelicans, chickens, hogs, dogs, and cattle, have been taken sick and have died; the deaths among the sea birds being very numerous.

The export of gold for the year, as manifested in the Custom-House, was $67,873,505. The total product of the mines, during the five years ten months and a half, since the discovery, is estimated at $260,000,000.

The arrivals of passengers by sea during the year, as shown by the Custom-House records, have been 35,185 and the departures, 30,316; the population having thus increased 4,869.

During the year 1,028 vessels, of 555,794 tuns, entered this harbor, and 1,691 vessels, of 635,489 tuns, cleared, being an increase of 22 per cent. on last year. San Francisco claims to be the second commercial city in the Union.

European News.

Of the European news received since our last, we give a brief summary, containing everything important.

France has issued a manifesto in relation to Eastern Affairs, from which it is evident that Napoleon means to stand up to the crisis and make war unless Nicholas will retract, which is not likely.

From Constantinople there is a new illustration of popular feeling in the behavior of the students, who threatened a riot until they were assured that the Sultan would not settle the controversy on any cowardly terms.

A terrific gale was experienced along the coast of England during the three days of the preceding week. Twenty-five coasting vessels were ashore at Sunderland, and many others along the coast.

The severe snow storm that placed Britain in a state of blockade, had been succeeded by a rapid thaw, which had caused some damage on low-lying lands. The particulars of two or three fatal accidents that occurred on the railways during the snow storm are reported in the English papers.

There was a tremendous storm in the German Ocean during the first week of January, by which about sixty vessels were wrecked.

The Queen of Spain gave birth to a daughter at Madrid, Jan. 5.

In China the insurgents have evacuated Amoy, and the Imperialists had a horrible massacre there.

Awful Catastrophe.

On Sabbath (Saturday) afternoon last, about two o'clock, a ball cartridge manufactory in Ravenswood, Long Island, three miles from New York, blew up; the building was utterly annihilated, and sixteen persons—thirteen of whom were children—were instantly killed. The houses for miles around were shaken as if by an earthquake; windows were shivered, fences torn down, trees swept of their limbs, and the ground for a quarter of a mile around covered with human limbs, arms, legs, hands, feet, heads, brains, and entrails.

Mr. Alfred Pearson, who was an eye witness to the occurrence, gives the following account of it:—

About 20 or 30 minutes past 1 o'clock, on Saturday afternoon, I was coming up the river, on the steamboat Ravenswood; the boat was just below Harris's Landing, opposite here, when I observed a dense cloud of black smoke ascending in the atmosphere, and immediately after the boat received a shock so severe that it seemed as if we had come into collision, head on, with another boat; simultaneous with the shock, I heard a tremendous explosion, as if a whole park of artillery had been discharged at one moment.

We made the landing immediately, and in company with Dr. Sanford I came ashore. The landing is about 300 yards distant from this spot; we leaped over the fences and rocks that lay in our way, and came here as fast as we could get along. On leaping a fence about 200 yards from where the manufactory stood, I saw the upper part of the body of a female. Both her legs were blown off from the thighs; one of her arms was torn off at the shoulder, and the other was twisted under her body. She did not bleed; it seemed as if every drop of blood had either been blown from her veins or scorched up by the quick fire. About 40 yards nearer we came to the head of a little boy, his curly brown hair showing in patches from among the burnt blackness of the rest. On a bank near by was the upper part of the body of a young girl. The top of her head from the eyes was blown off, her body was blown away below the chest, and both her arms were gone; yet this mutilated remnant of humanity, still dripping with the warm life's blood, was smiling—actually smiling; what was left of her face was white, as if alive, and it seemed as if she was in the act of laughter at the time her death so suddenly overtook her; the merry laugh still dimpled her cheeks and lurked around her lips, and she was in another world.

The whole of the ground and the branches of the trees for many rods around were strewn with the remains of the dead. People gathered around in great numbers, but all seemed frozen with horror. The cartridges were continually flashing, and everybody was afraid to come near, lest the powder magazine which stands there should explode.

Sitting upright in the ruins, I saw something move, and running down I found a man named John Smith endeavoring to raise himself from the fire that surrounded him. I immediately tore his burning clothes from his person, and shouted for Mr. French and his son, who were both standing on the bank, in a state of stupor, to come and help me take him into the house. They came down, and together with the help of Dr. Sanford took him into the basement of Mr. French's house. Here he was duly attended by the doctors.

I then thought it would be most prudent to go toward the village, and see if I could not pacify the people, who were beginning to flock in here in great numbers. The majority of the parents of these children lived in Astoria, just above here. I went up toward the village, and the mothers, and fathers, and sisters and brothers, were hastening along the road toward the spot, having a presentiment that the explosion was of the cartridge factory. Within twenty minutes a hundred persons were on the ground, weeping and wailing for their lost ones, and eagerly searching among the ruins for some fragments of the dead. I tried to stop the women from coming near, but it was of no use.

When opposite the Ravenswood landing, I met Mrs. Malcolm, a Scotch lady. She knew me, and asked if the factory was blown up. I dared not answer her, but I felt the color leaving my face; she saw it too, and exclaiming, "Oh, my God! and I have two children in it," fell down senseless and motionless as though shot through the heart. I looked after her, and then returned, and assisted to recover the mutilated remains of the dead. A large number of persons were occupied in this service all through the afternoon. So soon as we had found a new fragment, the fathers and mothers would come around and see if they could recognize on it some sign of their missing children. When any portion was recognized as belonging to a relative, it was borne home, by the friends. Mrs. Hand was looking for her boy Matthew, about 15 years old. At length she found a leg, all shattered and scorched, which she recognized as her son's, by the patched boot, and stocking of her knitting. She took it up tenderly, and said, "Oh my poor Matt., is this all that is left of you for me?" And then she gently wrapped it in her apron and shawl, and tenderly bore it to her home.

The N. Y. *Tribune*, in an article on the cause of the catastrophe, says:—

It appears that the business was carried on in a building 15 feet by 20, and that in it were employed from 15 to 18 persons, who had just returned from dinner at the time of the explosion. The balls which they are in the habit of employing are conical, and have the charge at the flat end. To make them slip easily through the barrel of the rifle they are greased. The grease pot is a deep basin, inserted tightly into a cylinder a foot in diameter and two feet in depth. In this cylinder is kept an alcohol lamp, to heat the grease. The air is supplied to the lamp by numerous pin-holes inside of the cylinder. The only witness who survived momentarily the disaster said in his deposition, taken shortly before his death, that it appeared to him that the lamp burst and ignited the scattered powder, which ran along to some five or ten pounds of powder, and then the whole place blew up as he was running out of the door. The cylinder for the lamp and the basin for grease are like a glue pot, the light being in the under cylinder. The grease basin fits tightly upon the cylinder, and no powder can get in at the top. No matches were kept in the building. Mr. French, the employer, was in the habit of filling the lamp, and lighting it by striking a match on the inside of the cylinder—lighting the lamp, and then putting the match out in the cylinder. The stove was a common small cylinder, set on the board floor. It had been red hot, but was not so on the day in question. The explosion was so terrible that it cut the victims to mince-meat. Fragments of fingers, toes, entrails and bones were cast five hundred yards, along with the cartridges. Fortunately, no one in the houses at a little distance were injured.

THE PACIFIC RAILROAD.—It is understood that the Senate Committee, having in charge the subject of a railway to the Pacific, have determined to report in favor of three lines—one through Texas to San Diego; another from the Missouri line, near the mouth of the Kansas having its eastern termini at Memphis and St. Louis, and running through Utah to San Francisco; and a third from the west end of Lake Superior, with a terminus also on Lake Michigan, to the mouth of the Columbia, with a fork terminating at Puget's Sound. It will be recommended to give the alternate section of a strip of land eighty miles wide to the contractor, for building the Central and Northern roads, and an equivalent grant in aid of the Southern one; and to give the contract to the person or persons who will complete the work in the shortest time. The work eventually to belong to the States in which it may be situated, they keeping it up, and carrying the mails, troops, and government agents, free for the government.

SUMMARY.

We noticed (says the Cincinnati Times) a company of eleven colored persons pass our office late last evening, and their pecular appearance induced us to make some inquiries in regard to them. They are the property of M. M. and F. T. White, of the firm of White, Wells & Co., wholesale grocers, on Pearl-st. These gentlemen inherited them, with an estate on the eastern coast of North Carolina; and, though they were offered $10,000 in cash for them, they magnanimously determined to give them their liberty. The negroes seemed to be in the most lively spirits, and are on their way to the counties of Rush and Henry, in Indiana, where they will settle as agriculturists.

The house of a man named Parker, in the township of Orion, Oakland County, Mich., was burned to the ground on Sunday night, Jan. 22, while the family were absent at church, and sad to relate four children perished in the flames. The eldest of the children was a boy fourteen years of age, who from the appearance of furniture and other articles which had been brought out of the house, had busied himself in endeavoring to save the household furniture, and then probably returned to save his little brother and sisters, in which effort he failed, and lost his own life.

On Sabbath-day (Saturday,) Jan. 21st, a distressing accident occurred in Rockbridge County, Va. A canal boat belonging to Messrs. Lee & Co., of Richmond, broke loose from the tow line at the mouth of North River. The river being high, she was washed over the dam with seventy-odd persons on board, six of whom were drowned, Five others were left all that night on a rock in the river, and were rescued on Sunday morning, nearly frozen to death. The boat was not injured, and if none had jumped overboard, all on board would have been saved.

Prof. Henry, of Washington, says, that it has been proved that about five tons of coal would evolve as much power during its combustion as would be equal to the continued labor of an able-bodied man for twenty years, at the rate of eight hours per day; or, in other words, to the average power of a man during the active period of his life.

There were two large fires in New York on Sunday morning last, which destroyed property worth $200,000—turned a hundred poor families into the street—and threw a hundred mechanics out of employment. One of the fires was in the vicinity of Center and Pearl-sts.; the other was at the lower end of Pearl-st.

The Petition, asking for such amendments in the Statutes and Constitution of New York as will secure to the women of the State legal equality with the men, and to females equally with the males a Right to Suffrage, will be presented to the Legislature about the middle of February. The Committee appointed at the Convention held at Rochester in December, have invited all fellow-citizens, of either sex, who are in favor of these measures, to assemble in convention at Albany, on Tuesday and Wesnesday, Feb. 14 and 15.

A young Esquimaux, named Kallihirua Kalliessa, has been publicly baptized in the church of St. Martin, Canterbury, England. This young man was brought to England by the expedition sent out in search of Sir John Franklin, in 1848, under the command of Captain Austin and Captain Ommanney, who discovered, in lat. 76 deg., a small tribe of Esquimaux. He has been educated at the expense of the Admiralty.

A Temperance Convention was held at the capital of Indiana on the 12th and 13th of January, which was attended by eleven hundred delegates. It was resolved, among other things, that "no Prohibitory Law will satisfy the Temperance sentiment of this State, which does not contain the principles of seizure, confiscation and destruction of liquors kept for illegal sale."

The Rev. J. L. Wilson, for many years a Missionary on the western coast of Africa, delivered the fifth of the People's course of lectures, in Williamsburg, at Dr. McLane's Church. Subject, "Africa, its principal tribes, and the proof of a high order of intellect among the natives of the African Continent." The lecture was exceedingly interesting, and was listened to by a large audience.

A society has recently been formed in South Carolina for the relief of aged and indigent ministers, in connection with the Synod of that State. It begins its existence with favorable indications of success and future usefulness. Its primary object is to raise an adequate fund, by contributions, donations, and bequests; then to distribute the proceeds to the disabled servants of the church, and their families after their decease.

The Boston *Traveler* states that after an address by Dr. Pomroy, in the chapel of the Mount Vernon church, in connection with the commencement of the annual effort for Foreign Missions, a subscription was opened, and four thousand and fifty-five dollars were subscribed on the spot; and that this sum, it is believed, will be increased to nearly or quite six thousand dollars.

Mrs. Douglass, a lady of Norfolk, was some time since accused, as our readers may remember, of the crime of teaching "little niggers" to read. This case has been finally adjudged by the court at Norfolk. The teacher was found guilty and sentenced to one month's imprisonment, which sentence was immediately carried into effect, and the lady now lies in jail, expiating her crime.

The Old Colony Memorial (of Plymouth) says—"Dr. James Kendall, of this place, preached to his people last Sabbath from the text—'Having therefore obtained help of God, I continue unto this day,' &c. Dr. Kendall is in his eighty-sixth year, and was settled over his people in the year 1800—making a ministry of fifty-four years."

Dr. Macgowan, of the Ningpo Mission, in reviewing his ten years labor in China, says that more than one hundred natives who, ten years ago, were perfectly ignorant of the Gospel, are now members of the Church of Christ; hundreds of children have obtained a general knowledge of the way of salvation, and hundreds of thousands have heard of Christ through the printed page.

A dispatch dated Wheeling, Va., Wednesday, Jan. 25, 1854, says: A very respectable young woman named Mary Drake attempted to commit suicide to-day by jumping off the suspension bridge into the river, a distance of ninety feet. Strange, however, to say, she was rescued uninjured, after floating amidst the ice for nearly half a mile.

The Specie shipped from England to India and China, in the year ending 20th January, 1854, according to a statement in the London *Times*, amounted to £6,682,177 sterling, of which £986,574 was in gold, the remainder being in silver. The portion of this sent direct to China is £1,614,892.

Lands in Monmouth County, N. J., which found a slow market twenty-five years ago, at $10 an acre, command ready sales now at from $75 to $150 per acre. Marl and deep plowing are the principal causes of this change, together with the ready facilities of transporting produce to the New York market.

A man named Peters, residing at Greensborough, N. C., was robbed in a New York porter-house, on the 28th Jan., of notes, checks, certificates of stock, &c., to the amount of $100,000. A man was soon after arrested, however, from whom all the valuables were recovered.

Rev. W. R. Strickland, pastor of the Union Chapel, in Cincinnati, lately performed a marriage ceremony for a couple, and received in return for his services, from the bridegroom, the neat sum of $50 in gold, and from the bride a deed of a city lot valued at $2,500.

The Dauphin and Susquehanna Railroad will be opened for travel on the 1st of February, which will afford a direct railroad communication between Pottsville and Harrisburg. The whole length of the Dauphin Road is 53½ miles.

Cassius M. Clay was in the Cincinnati cattle market a few days ago, and drove home a cow and calf, for which he paid $2,300. Mr. S. Meredith, of Cambridge, also purchased two cows at $1,800.

It is rumored in Paris, that M. de Rothschild offered to accept the terms proposed for the Turkish loan, or even to advance a larger sum, provided a mortgage was given him on Palestine.

We see by the Boston papers, that Hon. William Appleton, of that city, has contributed $2,400, to complete the sum necessary to send to Africa the thirty-six slaves of Mr. Bell, of Nashville, Tenn.

The Senate of Ohio have refused the privileges of the Senate Chamber, for the purpose of reporting, to a colored man named W. H. Day, editor of a newspaper published at Cleveland, entitled *The Alienated American.*

The eminent Scotch missionary and divine, Dr. Duff, whose labors in India, as well as in his native land, have made his name known throughout the Christian world, is about to visit the United States.

A sad calamity happened at Yonkers, a short distance from New York, on the 26th ult. The roof of a large iron foundry fell in, killing one man instantly, and wuonding many others, some undoubtedly beyond recovery.

An Irishman, named James L. Hoare, was executed in New York on Sixth-day, Jan. 27th, for the murder of Susan McAnany.

A wall in the vicinity of the recent fire in Front-st., N. Y., fell on the 24th Jan., killing two men, and badly wounding several others.

The increase in the membership of the Methodist Episcopal Church in 1853, was erroneously stated in the minutes of the Conference at 3,937. It should have been 23,937.

The town of Tapula, on the Mississippi, together with 6,000 bales of cotton, was destroyed by fire recently.

MARRIED,

By Eld. James Summerbell, at Adams Center, N. Y., Mr. ZEBULON BURDICK to Mrs. MARY ANGELINE CLARKE, both of Adams Center.

On Green Brier Run, Va., Jan. 22d, by Eld. P. Davis, Mr. JOSEPH DAVIS, of near Quincy, O., to Mrs. JANE D. CHILDERS, of Green Brier Run.

In Lincklaen, N. Y., Jan. 22d, by Eld. R. G. Burdick, Mr. ADDISON PALMER, of Scott, N. Y., to Miss LOHANEY BURDICK, of Lincklaen.

In Verona, N. Y., January 24th, by Eld. C. Chester, Dea. HIRAM SHERMAN to ELIZA PERRY, all of Verona.

In Albion, Wis., Jan. 22d, by Eld. A. W. Coon, Mr. ALONZO H. BURDICK, of Watson, N. Y., to Miss HANNAH S. CARPENTER, of Albion.

In Albion, Wis, Dec. 13, 1853, by Eld. A. W. Coon, Mr. NELSON RANDOLPH to Miss SARAH ANN WALKER, all of Albion.

In Janesville, Wis., January 19th, by Eld. A. W. Coon, Mr. JAMES S. MCGOWEN, of Watertown, Wis., to Miss LOUISA M. BENNETT, of Janesville.

DIED,

At the residence of her son, (Eld. Simeon Babcock,) in Salem township, Shelby Co, Ohio, January 2, 1854, MARTHA SMALLY, in her ninety-fourth year. She was the daughter of Wm. Davis, of Monmouth Co, N. J., and great grand-daughter of Wm. Davis, of Wales. She embraced religion at the age of sixteen years, and connected herself with the church at Squam. She was afterward married to Thomas Babcock, and in the year 1789 she with a colony of Sabbath-keepers moved to Western Virginia, and located at New Salem. In the year 1806 she removed to Ohio, and joined a little church on Mad River, called the Little Bethel, which in a few years dissolved by emigration. She there lost her husband by death, and was afterward married to John Smally, and removed some distance from Sabbatarian society. After his death, which was about fifteen years ago, she again had the privilege of society, and joined the Northampton Church. She lived a pious, devoted, and self-denying Christian, and in the latter part of her life she often expressed an anxiety to leave the shores of time and go to dwell with Jesus, which was far better. E. F.

In Hounsfield, Jefferson Co., N. Y., January 15th, 1854, of cancer, WAITY BURDICK, wife of Geo. P. Burdick, in the fiftieth year of her age. Sister B. experienced religion in early life, and united with the Seventh-day Baptist Church in Adams. For the last three years she had been a member of the Hounsfield Church. Vital piety and godliness characterized her life. She was faithful to fill her place in the house of God, and especially in prayer and conference meetings. In the death of this sister the church has lost one of its most valuable members, and her husband has lost a faithful companion. Her end was peace, and she left to those who mourn the hope that she now rests from her labors.

In West Union, Steuben Co., N. Y., Oct. 30th, 1853, WELLINGTON KELSEY, aged 25 years. Also, at the same place, on the 16th of January, 1854, ROXA E. KELSEY, aged 15 years. They were members of the same family, and both left with their bereaved friends the comforting evidence that they were prepared to join the society of the good in heaven.

In Wirt, Oct. 9, 1853, GILBERT E. GILLETT, aged 33 years. Bro. Gillett was an esteemed member of the Seventh-day Baptist Church in Richburg. He has left a wife and two children, and numerous friends, in the church and society, to mourn, but not without hope. He gave evidence that "to live was Christ, and to die was gain."

In Wirt, Nov. 8, 1853, GEORGE MAXSON, aged 74 years, 11 months, and 15 days. Bro. Maxson was one of the early settlers of this town, and enjoyed his health to a good old age, and died in hope through Jesus Christ.

In Wirt, Jan. 20, 1854, AUGUSTUS KENYON, aged 80 years. Bro. Kenyon was a member of the Seventh-day Baptist connection some 60 years, and bore the heat and burden of his day with strength of body and mind. He was at the time of his death a faithful member of the Seventh-day Baptist Church in Richburg. The meritorious atonement of Christ supported him in sickness and death.

In Albion, Wis., on the 24th of December, 1853, JARIUS MAXSON, son of Daniel and Susan Maxson, in the 21st year of his age. Bro. Maxson embraced religion some seven or eight years ago, during a revival at Alfred, under the preaching of Eld. John Greene, and was baptized by Eld. James H. Cochran and joined the second Seventh-day Baptist Church in that town, of which he remained a worthy member up to his death. He died of lung complaint, from which he was a patient sufferer for twelve or fifteen months. He died as he lived—a bright example of Christian character.

LETTERS.

W E Arnold, A W Coon, N V Hull, I W Utter, J R Irish, J B Wells, J H Jenkins, R G Burdick, J C Maxson, W B Maxson, Christopher Chester, B K Langworthy, C D Langworthy, Eli Forsythe, C M Lewis, Wm F Randolph, Joseph Goodrich, J Parmalee, David Snowberger, Asa Greenman, Wm M Fahuestock, Isaac West, W H Stillman, Elias Frink, Daniel Larkin, E R Clarke, L Andrus, T E Babcock (will send,) I T Lewis, E I Maxson, F F Randolph, P Palmiter, R P Saye, W Tew.

RECEIPTS.

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FOR SEVENTH-DAY BAPTIST MEMORIAL:

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WILLIAM M. ROGERS, Treasurer.

New York Market—January 29, 1854.

Ashes—Pots $5 75 a 5 81; Pearls 6 25.

Flour and Meal—Flour, 9 00 for Canadian, 9 00 a 9 12 for State, 9 25 a 9 37 for Michigan and Ohio. Rye Flour 6 50 for superfine. Corn Meal 4 50 a 4 75 for Jersey. Buckwheat Flour 6 50 per bbl.

Grain—Wheat is selling at higher prices than ever before, 2 30 for red Long Island, 2 55 for white Michigan and Pennsylvania. Rye 1 30. Oats 48 a 50c. for Jersey, 52 a 54c. for State and Western. Corn, 1 08 for Western mixed, 1 10 for new Southern and old round yellow.

Provisions—Pork 12 12 a 13 00 for prime, 14 50 a 15 25 for mess. Beef, 5 00 a 5 50 for country prime, 8 25 a 11 00 for country mess. Lard 9¾ a 10½c. Dressed Hogs 6 a 6½c. Butter 12 a 14½c. for Ohio, 16 a 20c. for State. Cheese 9½ a 11½c.

Hops—40 a 45c. for Eastern and Western.

Lumber—14 50 a 15 50.

Wool—40c. for common Fleece, 45 a 47c. for good medium, 50 a 55c. for fine.

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GEO. H. PEGRAM, Superintendent.

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Night Express at 5 P.M. for Dunkirk and Buffalo.

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Prospectus of "The Independent."

THIS well known and widely-circulated journal, conducted by Pastors of Congregational Churches in New York and vicinity, has nearly completed its fifth year.

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Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

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Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853.

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Terms.

Tuition, which must be settled strictly in advance is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50

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Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

JAMES R. IRISH, President.
JASON B. WELLS, Secretary.

Miscellaneous.

The Residence of Clarkson.

"A Day Spent at Playford Hall," the family residence of the late Thomas Clarkson, is the title of an interesting paper by Mrs. Beecher Stowe, in the "Autographs for Freedom," from which we take the following:—

Playford Hall is considered, I think, the oldest of the fortified houses in England, and is, I am told, the only one that has water in the moat. The water surrounds the place entirely, leaving no access except across the bridge.

After crossing this bridge, you come into a green court-yard, filled with choice plants and flowering shrubs, and carpeted with that thick, soft, velvet-like grass, which is to be found nowhere else in so perfect a state as in England.

The water is fed by a perpetual spring, whose current is so sluggish as scarcely to be perceptible, but which yet has the vitality of a running stream.

It has a dark and glassy stillness of surface, only broken by the forms of the water plants, whose leaves float thickly over it.

The walls of the moat are green with ancient moss, and from the crevices springs an abundant flowering vine, whose delicate leaves and bright yellow flowers in some places entirely [illegible] the stones with their graceful drapery.

The picture I have given you represents only one side of the moat. The other side is grown up with dark and thick shrubbery and ancient trees, rising and embowering the whole place, adding to the retired and singular effect of the whole. The place is a specimen of a type of thing which does not exist in America. It is one of those significant landmarks which unite the present with the past, for which we must return to the country of our origin.

Playford Hall is a thing peculiarly English, and Thomas Clarkson, for whose sake I visited it, was peculiarly an Englishman,—a specimen of the very best kind of English mind and character, as this is of characteristic English architecture. * * * *

The old stone house, the moat, the drawbridge, all spoke of days of violence long gone by, when no man was safe except within fortified walls and every man's house literally had to be his castle.

To me it was interesting as the dwelling of a conqueror, as one who had not wrestled with flesh and blood merely, but with principalities and powers, and the rulers of the darkness of this world, and who had overcome, as his great Master did before him, by faith, and prayer and labor.

We were received with much cordiality by the widow of Clarkson, now in her eighty-fourth year. She has been a woman of great energy and vigor, and an efficient co-laborer in his plans of benevolence.

She is now quite feeble. I was placed under the care of a respectable female servant, who forthwith installed me in a large chamber overlooking the court yard, which had been Clarkson's own room; the room where for years many of his most important labors had been conducted, and from whence his soul had ascended to the reward of the just.

The servant who attended me seemed to be quite a superior woman; like many of the servants in English families. She had grown up in the family, and was identified with it; its ruling aims and purposes had become hers. She had been the personal attendant of Clarkson, and his nurse during his last sickness; she had evidently understood and been interested in his plans, and the veneration with which she therefore spoke of him had the sanction of intelligent appreciation.

A daughter of Clarkson, who was married to a neighboring clergyman, with her husband, was also present on this day.

After dinner we rode out to see the old church, in whose inclosure the remains of Clarkson repose. It was just such a still, quiet, mossy old church as you have read of in story-books, with the grave-yard spread all around it, like a thoughtful mother, who watches the resting of her children.

The grass in the yard was long and green, and the daisy, which in other places lies like a little button on the ground, here had a richer fringe of crimson, and a stalk about six inches high. It is, I well know, the vital influence from the slumbering dust beneath, which gives the richness to this grass and these flowers; but let not that be a painful thought; let it rather cheer us, that beauty should spring from ashes, and life smile brighter from the near presence of death. The grave of Clarkson was near the church, inclosed by a railing and marked by a simple white marble slab; it was carefully tended and planted with flowers. In the church was an old book of records, and among other curious inscriptions was one recording how a pious committee of old Noll's army had been there, knocking off saints' noses, and otherwise purging the church from the relics of idolatry.

Near by the church was the parsonage, the home of my friends, a neat, pleasant, sequestered dwelling, of about the style of a New-England country parsonage.

The effect of the whole together was inexpressibly beautiful to me. For a wonder, it was a pleasant day, and this is a thing always to be thankfully acknowledged in England. The calm stillness of the afternoon, the seclusion of the whole place, the silence only broken by the cawing of the rooks, the ancient church, the mossy graves with their flowers and green grass, the sunshine and the tree shadows, all seemed to mingle together in a kind of hazy dream of peacefulness and rest. How natural it is to say of some place sheltered, simple, cool and retired, here one might find peace, as if peace came from without, and not from within. In the shadiest and stillest places may be the most turbulent hearts, and there are hearts which, through the busiest scenes, carry with them unchanging peace. As we were walking back, we passed many cottages of the poor.

I noticed, with particular pleasure, the invariable flower garden attached to each. Some pansies in one of them attracted my attention by their peculiar beauty, so very large and richly colored. On being introduced to the owner of them, she, with cheerful alacrity, offered me some of the finest. I do not doubt of there being suffering and misery in the agricultural population of England, but still there are multitudes of cottages, which are really very pleasant objects, as were all these. The cottagers had that bright, rosy look of health, which we seldom see in America, and appeared to be both polite and self-respecting.

In the evening we had quite a gathering of friends from the neighborhood—intelligent, sensible, earnest people—who had grown up in the love of the anti-slavery cause as into religion. The subject of the conversation was: "The duty of English people to free themselves from any participation in American slavery, by taking means to encourage the production of free cotton in the British provinces."

It is no more impossible or improbable that something effective may be done in this way, than that the slave-trade should have been abolished. Every great movement seems an impossibility at first. There is no end to the number of things declared and proved impossible, which have been done already, so that this may be something yet.

Mrs. Clarkson had retired from the room early; after a while she sent for me to her sitting-room. The faithful attendant of whom I spoke was with her. She wished to show me some relics of her husband, his watch and seals, some of his papers and manuscripts; among these was the identical prize essay with which he began his career, and a commentary on the Gospels, which he had written with great care, for the use of his grandson. His seal attracted my attention—it was that kneeling figure, of the negro, with clasped hands, which was at first adopted as the badge of the cause, when every means was being made use of to arouse the public mind and bring the subject before the attention. Mr. Wedgewood, the celebrated porcelain manufacturer, designed a cameo in this representation, which was much worn as an ornament by ladies. It was engraved on the seal of the Anti-Slavery Society, and was used by its members in sealing their letters. This of Clarkson's was handsomely engraved on a large, old-fashioned cornelian, and surely if we look with emotion on the sword of a departed hero, which at best we can consider only as a necessary evil, we may look with unmingled pleasure on this memorial of a bloodless victory.

When I retired to my room for the night, I could not but feel that the place was hallowed—unceasing prayer had there been offered for the enslaved and wronged race of Africa by that noble and brotherly heart. I could not but feel that those prayers had had a wider reach than the mere extinction of slavery in one land or country, and that their benign influence would not cease till not a slave was left upon the face of the earth.

Constantinople.

The city occupies a triangular promintory of land between the Bosphorus and its inlet, the Golden Horn. It is about three miles and a half in length, and from one to four miles in breadth, and is enclosed by a triple range of walls twelve or thirteen miles in circumference, and entered by twenty-eight gates. It is built on an undulating declivity rising towards the land side. Externally it has an imposing appearance, with its mosques, cupolas, minarets and cypresses, and its ports crowded with shiping; but internally it mostly consists of a labyrinth of ill-paved, crooked, dirty lanes, and low built, small houses of wood, or rough hewn stone. There is a number of public fountains, which amply supply the city with water. Its population is estimated at 400,000, including Gelata and Para, and it is composed of about 150,000 Greeks and Armenians, 20,000 Europeans, 90,000 Jews, and the remainder Turks and Armenians.

There are between 300 and 400 mosques in the city and suburbs, 40 Mahommedan colleges, 87 hospitals, 29 Christian churches, 180 public baths, and 180 khans or inns, besides numerous bazars, coffee houses and caravanseries. The seraglio is to the east of the city, and comprises an area of about three miles, separately enclosed by walls, and extending down to the sea of Marmora. The Golden Horn is a fine harbor, deep enough to float ships of the largest size; it can receive 1,200 sail of the line, and is always full of mercantile and other vessels. On the north shore of the Golden Horn are the imperial dockyards. There is always a strong garrison of troops in this city, and many new barracks have been built by the late and present Sultan. The commerce of the port is extensive, but not so great as might at first sight be anticipated. The city is the see of the Greek, Armenian, and Catholico Armenian patriarchs.

Flax Culture.

A farmer furnishes the N. Y. *Tribune* with the following facts relative to the culture of Flax in Rensselaer and Washington Counties, N. Y.:—

The production of this crop requires a larger amount of labor than any other crop raised in this vicinity. It affords so little profit that farmers are averse to raising it on their own account, and therefore rent to others most of the land devoted to this crop. There are thirty or forty flax mills in these counties, the owners of which rent land and raise flax, because they cannot buy it at a fair price in sufficient quantities to keep their machinery in operation. These mills each dress the flax of 75 or 100 acres per annum.

The following is a fair estimate of the expense per acre of growing a crop of flax:

Rent of land at the usual price	$10 00
One bushel of clean seed	1 50
Ploughing and sowing	2 50
Pulling	5 00
Hauling, threshing and rotting	3 00
Dressing at $2 25 per hundred	5 62
Making a total of	$27 62

Incidental expenses, such as marketing, procuring help, &c., would carry it up to nearly $30 per acre. The usual price will average about 9c. a pound for the lint, and about $1 25 per bushel for seed.

Assuming that we get 250 lbs. of lint to the acre, which is a large yield, and 10 bushels of seed, we have a product of $33 75 from each acre of ground sown to flax—leaving a balance of from three to six dollars in favor of the grower.

Those who own mills save expense of dressing, as the tow nearly pays for that. The crop is not a sure one by any means, for frequently either lint or seed, and sometimes both, are almost total failures. Owing to an opinion that it impoverishes the soil, farmers are reluctant to rent their land for a flax crop. The labor performed on flax is very irksome and dirty, and the cost of production here is constantly increasing. Flax is higher now than I ever knew it before, being 12½ cents per pound.

You see that the profits of those engaged are not large, but the business yearly brings at least $150,000 in money among us, and gives employment to many Irishmen.

Dream not, but Work!

Dream not, but work! be bold! be brave!
Let not a coward spirit crave
Escape from tasks allotted!
Thankful for toil and danger be;
Duty's high call will make thee flee
The vicious—the besotted.

Think not thy share of strife too great;
Speed to thy post, erect, elate;
Strength from above is given
To those who combat sin and wrong,
Nor ask how much, nor count how long
They with the foe have striven!

Wage ceaseless war 'gainst lawless might;
Speak out the truth—act out the right—
Shield the defenseless,
Be firm—be strong—improve the time—
Pity the sinner—but for crime,
Crush it relentless!

Strive on, strive on, nor ever deem
Thy work complete. Care not to seem
But be, a Christian true.
Think, speak, and act 'gainst mean device;
Wrestle with those who sacrifice
The many to the few.

Forget thyself, but bear in mind
The claims of suffering humankind;
So shall the welcome night,
Unseen, o'ertake thee, and thy soul,
Sinking in slumber at the goal,
Wake in eternal light!

[London Christian Reformer.

New Inventions.

Within a few weeks past several important inventions have been brought before the public, of which we find the following account, in the N. Y. *Tribune*:—

Daniel S. Darling, of Brooklyn, N. Y., has invented an improved dust concentrator for railroad cars. This invention consists in arranging a series of deflectors along the sides of the locomotive and entire train, in such a manner that a series of funnel-shaped chambers will be formed, opening into each other, and forming a continuous channel for the dust to be confined in, while the funnel-shaped mouths will create a strong draught of air which will concentrate the dust, and effectually prevent it from escaping until it has passed through to the rear of the train. The deflectors are also made reversible, so that they can be accommodated to a reverse motion of the cars.

R. H. Collyer, of San Francisco, Cal., has invented an improved quartz crusher. In this machine two large cylinders are employed, which are united by connecting rods and partially rotated in curved basins by a rod connected with a rock shaft driven by steam or other power. The cylinders have no fixed axis, but roll back and forth in the basins which contain them, thus by their great weight crushing the broken pieces which are shoveled in by an attendant. A constant stream of water is admitted into the larger basin, flowing from this to the smaller, and thence to a series of amalgators, where the powdered rock with the auriferous particles it contains is passed through vessels of mercury by means of fluted rollers, and the gold is effectually separated.

H. H. Matterson, of Buffalo, N. Y., has invented a new mode of making cordage, that will not stretch or shrink by use or exposure, and that will be impervious to moisture. This is accomplished by forming the core of the rope of strips of whalebone, bamboo, or rattan, covered by a waterproof coating, and the whole surrounded by plaited thread. For some purposes, cordage constructed in this manner would be very superior.

Halvor Halvorson, of Hartford, Conn., has invented another shoe-pegging machine. The boot is placed in a frame or holder, which is moved toward or away from the awls, in accordance with the horizontal curvature of the sole—the mechanism by which this action is accomplished being a guide-bearing point or tracer and a return spring. Similar mechanism is employed for producing the vertical deviation. The boot has also a movement from heel to toe. But in addition to these movements of the boot, the pegs are cut from a slip of wood, the holes are made for the insertion of the peg. The whole arrangement of the mechanism is very ingenious.

W. G. Merrill, of Auburn, N. Y., has invented a machine for turning ovals which is constructed on the principles of the trammel, an implement in common use among mechanics for making ovals. The trammel is merely a plate having two slots in it, crossing each other at right angles, and having a stock with two pins in it fitting in the slots with a pencil attached to its end. By turning the stock the pencil will turn in an oval, as the center of motion in the stock being intermediate between the pins, it will deviate more or less from the point of intersection of the slots according to the motion of the pins in them. This machine is an application of this principle to the turning of oval forms. Upon the upper part of the frame is placed a trammel-plate, having in it two slots crossing each other at right angles. Above this is is a circular way and a stock, having pins attached to it and cutters sliding upon the stock; the action of these pins are actuated by a pulley above the way. The article to be turned is placed beneath the cutters and is worked into an oval of any desired form. It is an ingenious and beautiful machine.

Stranger than Fiction.

Forty-seven years ago, two little colored boys, one six, the other seven years of age, resided with their parents on the banks of the Delaware river, in New Jersey. One Sabbath, these boys wandered off hungry, and almost naked, in search of their parents, who were in attendance at church. On the public road they were met by a man in a gig, who persuaded them to ride with him, promising to take them to their parents, and supply them with food. The stranger hurried away with them, and that night they were put on board a boat, where they were clothed and fed. Within a day or two, they were in a slaveholding State, and there sold for a trifling sum. The eldest, Leven, continued in slavery twenty-four years, when he died, at the age of thirty-one. The youngest, Peter, had five different masters. In 1846, he commenced saving his earnings, and in April, 1850, succeeded in purchasing his freedom for the sum of $500. In the following August, he went to Philadelphia, to commence the singular undertaking of hunting up his relatives. This seemed a foolish project to his friends, especially as he knew only their Christian names, and that forty years before, they lived on the borders of the Delaware. From them he had not heard a word since he was a child of six years. While in Philadelphia, engaged in telling his story to several individuals, a black man, who was accidentally listening, found him to be his oldest brother, whom he had never seen, but had heard his mother speak of.

Peter was too incredulous to believe that he had so soon found a brother, and was afraid of being imposed upon. However, he was induced to go home with him, hoping that something would turn up by which his doubts might be removed. A lady was called in to see him, who was informed that a srtanger had some business with her. "What do you wish?" she asked. "Well," said he, "I am trying to find my relatives." "What were their names?" she inquired. "I only know the Christian names of my parents. My father's name was Leven, and my mother's was Sidney." Soon as these familiar names were mentioned, she screamed, and ran to him, exclaiming, "You are my own brother, and I can see the looks of my mother in your face." He sat trembling with emotion, but still could not believe. He now said, "If I can only see my mother, I shall be satisfied, for there is a mole on the left side of her face, and I am positive that I shall know her."

When he went toward her house, she stood at the door. As soon as he saw her, he observed the mark on her face, but was now afraid of communicating to her, too suddenly, that her boy, who had been mysteriously absent for forty years, had now returned. He had conversed with her for a considerable time, when another sister, who resided in the neighborhood, accidently came in. On seeing the likeness of her mother in his face, she ran to him, claiming him as her brother. The mother was now deeply affected, and went to her room, where she knelt in prayer. As she returned, she mistrustingly asked him, "Who are you?" "My name is Peter," said he. "My father's name was Leven, my mother's was Sidney; my brother's name—who was kidnapped with me—was Leven." He told her all he could remember of his old home, and now, each other's doubts being wholly removed, all was rejoicing, for the long lost son and brother was found. Tears of sorrow and joy were profusely shed, as each told the story of the past. The mother, who is quite aged, is still living in New Jersey, about twenty miles from Philadelphia.

Cobden's Estimate of American Enterprise.

In a recent letter to a Peace Committee in Glasgow, Mr. Cobden says:—

"If the public were fully impressed with the fact, that the more we spend on our own warlike armaments the less there is to divide between capitalists and laborers, the efforts of the peace party to reduce our military establishments would be more highly appreciated. This view of the question is of still greater importance when we regard the progress of the United States—a country which is destined to be our only rival in commerce, manufactures, and shipping, and whose government refuses to become a party to our political and diplomatic system in Europe. It will by-and-by be a very serious question how far we can run a race with that young giant, and carry on our shoulders a Turk, Spaniard, or some others semi-barbarian. I wish that the good people of Glasgow, who were so eager to make a somewhat belligerent demonstration when Lord Palmerston paid you a visit lately, would realize the full effects of American rivalry in the event of our being engaged in a European war. In my opinion, having for twenty years watched the progress of that country very closely, the effect would be to surrender ourselves and our future prospects into the hands of our transatlantic competitors. In fact, England going to war with the Turks ought to be pictorially described as John Bull walking off in a straight-waistcoat to a lunatic asylum, leaving the business of his shop to be carried on by his Brother Jonathan."

Dry Food.

There are numerous disadvantages necessarily attending the feeding of neat stock exclusively on dry food. Horses, oxen—and in short, all domestic animals—fed on cut hay in a dry state, obstinately refuse, after a time, to consume all that is given them. They become fastidious, and consequently less healthy and thrifty in condition than when fed partly on moist or succulent food

The process which experience has demonstrated to be the most judicious and economical, and, at the same time, the best adapted to promote the several objects contemplated by the feeder, is the following:

A trough, or other suitable vessel of sufficient capacity, is to be provided, and into which a sufficiency of cut oat, rye, or wheat straw, stalks or hay, is to be put, to furnish all the animals with a single meal. For every *three* animals to be fed, add four quarts of meal with just enough water to moisten it, and let it stand for several hours, or if practicable, till incipient fermentation has commenced, and a slight acidity is perceptible. In this state feed it to your animals, and you will find that not a particle will be refused by them, and that they will continue in better condition than when fed exclusively on any other feed. If desirable, the process of preparing the food may be further systematized by having several troughs for mixing the ingredients. This will enable the feeder to prepare food in advance of his wants, and consequently to have a feed always ready at the hour it is wanted. A straw-cutter of the latest and most improved pattern, should be found on every farm. It will enable the husbandman to work up, to good advantage, a large amount of material that would otherwise possess no actual value except for manure. By cutting corn stalks, tops and butts, fine, mixing with them a quantity of roots or apples chopped into small pieces, or rasped with a rasping machine, and scattering over them a very small quantity of meal, of any kind, together with a little salt, a very palatable and nutritious food will be secured, and one on which most animals will winter as well as upon the best English hay.

Pumpkins and squashes, as well as roots and apples, are often prepared and mixed with refuse fodder in this way.

But, as we believe, the true way of preparing feed for farm stock of all kinds is not yet practiced in the country. We believe the time will come when *steam* may be used, so that after paying the interest of the cost of the fixtures and fuel, a saving of nearly or quite *one-fourth* of all the hay, roots and grain may be made, and that the farmer may have that surplus over and above what he now has to sell. Who, among our enterprising farmers, will commence the experiment?

[N. E. Farmer.

Apparatus for Condensing Smoke.—Mr. J. Bloom, a German, now resident in New York, has taken a patent for a new invention for preventing the nuisance of the volumes of smoke, which arise from all chimneys of great manufacturing establishments, particularly in cities. The plan adopted by the inventor is to carry the chimney flue in a circle from a moderate hight above the fire, to the bottom or near the bottom of a cistern of water. Of course there can be no natural draft, and an artificial one is created by exhausting the air from the space over the water in the cistern by a double acting air pump. The smoke is thus completely decomposed, leaving a residium of lamp black in the bottom of the cistern, while the gaseous portion rises to the surface of the water, and escapes into the air free from dust or color. The coarse part of the cinders are arrested in the upright part of the flue by a sieve, and fall back into the fire, and another portion fall in the horizontal part, and the residue being deposited in the water, it follows that a small pipe would answer all the purpose of a large chimney stack.

Colds in Sheep.

These animals are not unfrequently affected with colds and coughs during the winter season, attended with mucous discharges, or a running at the nose.

The best and most effectual remedy with which we are acquainted, are the spines and boughs of the white and yellow pine and hemlock, and common tar. The latter should be rubbed over their noses, which may be easily and effectually accomplished by spreading it on a board, and sprinkling salt over it. The animals will devour the tar with the salt, and not with so much care as to prevent their noses from becoming pretty well smeared with it. Careful attention and liberal keeping will strengthen sheep, and greatly assist them in bearing up against this disease.

After sheep have been kept on dry fodder several weeks, they highly relish green or succulent food. If they are confined to the yard, scatter over it the evergreens mentioned above, and they will be found to leave the best timothy or clover, and feed on the pine and hemlock leaves. Turnips, beets, or carrots, chopt, and fed to sheep, tend to keep them strong and in a healthy condition, and there is nothing lost to the farmer in feeding these and occasionally a few beans or a little corn. They yield more wool, and larger and stronger lambs, under such treatment, and afford more profit than if scantily fed.

[N. E. Farmer.

Domestic Receipes.

Potato Pie.—Boil until soft as many potatoes as you like; then peel and mash them through a tin sieve. To a quarter of a pound of potatoes, add one quart of milk, three teaspoonsful of melted butter, four beaten eggs, and sugar and nutmeg to the taste. Bake in tins as you would custard or pumpkin.

Buckeye Bread.—Take a pint of new milk, warm from the cow, add a teaspoonful of salt, and stir in fine Indian meal until it becomes a thick batter; add a gill of fresh yeast, and put it in a warm place to rise; when it is very light, stir into the batter three beaten eggs, adding wheat flour until it has become of the consistency of dough; knead it thoroughly, and set it by the fire until it begins to rise; then make it up into small loaves or cakes, cover them with a thick napkin, and let them stand until they rise again; then bake in a quick oven.

Kentucky Corn Cake.—Take a quart of corn meal, put in it a teaspoonful of salt, and water enough to make a stiff dough. Knead it into a cake. Then rake open the ashes on the hottest part of the hearth; put in the cake, and cover it with hot ashes, and then with coals. It will take two hours to bake it; when done wash off the ashes with a wet cloth.

Minot's Pudding.—A baker's loaf sliced, the crust taken off, the slices buttered, laid upon a flat dish, and a custard poured over, as much as the bread will absorb: let it stand half an hour, then fry it.

VARIETY.

In the career of all men there are elevations and depressions—fits of energy and times of carelessness—high aims and humble objects—alternations of triumph and despair. Sometimes we are inclined to smile at the eagerness displayed in the pursuit of a phantom; sometimes we are moved to tears by the cry of agony wrung from a disappointed spirit. Sunshine and Shadow, Calm and Tempest—these follow each other in the life of man as certainly as in external nature; and sometimes, even when the clouds are at the darkest, a gleam comes athwart the mass to light up the glories of the rainbow.

Bellows speaks of the moral influence of luxuries: "If you would give a man of rude manners some refinement, place him where every object he sees checks his boorishness. If he spit upon the floor, put a carpet on it, and he will think twice before he does it. If he whittle his seat, make it of rosewood and satin, and he will cease to do it at all."

"I've a friend who wants to get a divorce," said a gentleman to a legal friend, "how is he to set about it?" "If he is rich, go to Doctors Commons, and, provided he can prove the necessary facts, he may do so for a thousand pounds." "But he is poor, Sir." "In that case," said the lawyer, "he must go to the workhouse, where, without proving any crime against his wife at all, they will divorce them directly."

If you wish to ascertain the temper of a young lady, look at her nails, and the tips of her gloves. If they are jagged and much bitten, you may be sure she is peevish, irritable, quarrelsome, and too ready to show her teeth at the smallest provocation. This is an infallible test that every ill tempered young lady carries at her fingers' ends.

An agent, soliciting subscribers for a book, showed the prospectus to a man, who after after reading—"one dollar in boards, and one dollar and twenty-five cents in sheep"—declined subscribing, as he might not have boards or sheep on hand when called upon for payment.

The past year has been one of unusual calamity on the sea. The New York *Times* publishes a list of all the vessels lost during the year, as far as known, together with the number of lives lost. The total number of vessels is *one hundred and thirty*, involving the loss of *nineteen hundred and twenty-four* lives.

Every animal has its enemies; the land tortoise has two enemies—man and the boa constrictor. Man takes him home and roasts him; and the boa constrictor swallows him whole, shell and all, and consumes him slowly to the interior, as the Court of Chancery does a great estate.

Consolation indiscreetly pressed upon us, when we are suffering under affliction, only serves to increase our pain and render our grief more poignant.

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address,

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No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
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No. 12—Misuse of the Term Sabbath. 8 pp.
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No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS--$2 00 PER ANNUM, IN ADVANCE.

VOL. X.—NO. 35. NEW YORK, FIFTH-DAY, FEBRUARY 9, 1854. WHOLE NO. 503.

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The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

[Continued from the Recorder of Feb. 2, 1854.]

From this full investigation of prophetic circumstances, then, we are thus led to the conclusion, that as regards the house of Israel, no change of the Sabbath is designed, and that all the sanctions of God's law remain unimpaired, and that at whatever period any of them individually return to the allegiance which they owe to the Redeemer, by the law of Christ, they still retain the privilege of God's own Sabbath; till, when nationally they shall have been converted, all shall, in the purity of Millennial times, truly "remember the Sabbath day to keep it holy." And if thus Scripture prophecy testify of God's peculiar people, it might well be asked, whether it can be supposed that believers of Gentile nations, in those times of refreshing from the presence of the Lord, shall sabbatically sanctify a different day from that hallowed by those who, with common consent, "shall be named the priests of the Lord," and "the ministry of our God." (Isaiah lxi. 6.) When all things shall be made new, when the curse which sin entailed shall have been taken away, and creation everywhere shall again gleam with its Maker's glory, and when Israel, on each recurring day of Jehovah's rest, shall commemorate his handy work—will it be that those of other nations, to whom also, confessedly, "the law shall go forth from Zion, and the word of the Lord from Jerusalem,"—nations of those who, in faith and love, shall mutually and joyously exclaim, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths," (Is. ii. 3,)—will it be that nations as truly the descendants of Adam, to whom first the Sabbath law and the Sabbath blessing were given, and who shall then all perceive themselves to be equally interested in creation's bright display of the glorious attributes of the God of the spirits of all flesh, shall, notwithstanding, *wholly* disregard Israel's Sabbath services, with all the blessings these are designed to bring, and the lessons they are so fitted to teach? And shall these same nations, in love to Him who shall then "reign in Mount Zion, and in Jerusalem, and before His ancients, gloriously," on some one of "the six working days," of which Ezekiel concerning that Millennial period speaks, while Israel's ordinary labors therefore all proceed, weekly, and for reasons other than those which influence the acknowledged "ministers of our God," consecrate a Sabbath of their own, both within and without the land of Immanuel? Could all this, had revelation been even silent on the subject, be readily supposed to have been probably true?

The improbability of such a thing, even as a conjecture, might surely be inferred from the fact, that the Fourth Commandment itself includes "the stranger" within the gates of those whom it addresses, (even if its continued obligation were supposed to be limited to the house of Israel,) as to be also participant, with them, of their Sabbath blessing. The Gentiles in Jerusalem, therefore, and in all the cities of Judah, and throughout the land of Israel, will and must keep Israel's Sabbath.

But we take still broader ground in maintaining this point. The original inhabitants of that land—Gentiles as they were—were themselves under the obligation of the Sabbath law; and their disregard of its authority formed one of the grounds of the divine displeasure, on account of which they were dispossessed. When God, by Moses, warned Israel of the evils of the pollutions practiced by the Egyptians and Canaanites, their profanation or rejection of the Sabbath is included among the heinous sins charged against those Gentile nations. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the Lord your God. *After the doings of the land of Egypt,* wherein ye dwelt, *shall ye not do;* and after the doings *of the land of Canaan,* whither I bring you, shall ye not do; neither shall ye walk in their ordinances. Ye shall do my judgments, and *keep mine ordinances,* to walk therein; I am the Lord your God. Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them; I am the Lord." (Lev. xviii. 1—5.) A particular enumeration of the transgressions of those nations is then given, and it is enjoined, "Defile not ye yourselves *in any* of these things; for *in all* these, the nations are defiled which I cast out before you. And the land is defiled; *therefore* I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, *nor any stranger* that sojourneth among you; (for all these abominations have the men of the land done, which were before you, and the land is defiled;) *that the land spue not you out also,* when ye defile it, *as it spued out the nations that were before you.* For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein; I am the Lord your God." Ver 24—30.) And, in the ensuing chapters, resuming the same subject, "The Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Lord your God am holy. Ye shall fear every man his mother and his father, *and keep my Sabbaths;* I am the Lord r God." (Lev. xix. 1—3.) And in th ery midst of the enumeration of duties e nced and sins prohibited, which follows two chapters, it is repeated, "*Ye shall k my Sabbaths,* and reverence my sanctu I am the Lord," (ver. 30;) while the t of aggravated sins is followed by the in ction, once more repeated, "Ye shall *erefore* keep all my statutes, and all my gments, and do them; that the land whit I bring you to dwell therein, *spue you n out.* And ye shall not walk in the mann of the nations which I cast out before yo *for they committed* ALL THESE THINGS, *an herefore I abhorred them.*" (Lev. xx. 22, 23 As Israel's enjoined obedience is thus pu contrast with Canaanitish enormities—as e fact that the Canaanites were "abhorre because they "committed *all* these thing and that the Israelites are called to "kee *all*" God's statutes, and "not walk in the nners of the nations" which were cast out efore them, lest the land should spue them o likewise—we are taught plainly, not only hat the Canaanites previous to Israel's ti e had had *the Sabbath* made known to hem, and that it was obligatory upon the but also that it was profaned by them, an that that profanation formed one of the reas s why they were divinely "abhorred," d why their land did so spue them out, ev n as Israel were warned of the same fate i they also kept not God's Sabbaths. Whe therefore, such Gentile nations shall be bought into a state upon which God's approval rests, and the expression of His favor is given, we might surely expect that they will then honor Him by the true and faithful observance of His holy Sabbath.

The improbability that when, in Millennial times, Israel shall duly observe God's appointed Sabbath, Gentile nations will do otherwise, is farther increased by a consideration of the fact, that when "the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land," we are informed that "*strangers* shall be joined with them, and *they shall cleave to* the house of Jacob." (Is. xiv. 1) And so, in the future division of the Holy Land, it is ordained to Israel, "Ye shall divide it by lot for an inheritance unto you, and to *the strangers* that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel." (Ezek. xlvii. 22.)

Even Gentiles *not resident* in the land shall unite in the solemn services of Israel, in God's Temple, in the rebuilt city of Jerusalem; and of such it is foretold, that "it shall yet come to pass, that there shall come people, and the inhabitants *of many cities;* and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." (Zech. viii. 20—22.) Even the Feast of Tabernacles shall be participated of by Gentile worshipers; for "it shall come to pass, that every one that is left of *all the nations* which came against Jerusalem, shall even go up *from year to year* to worship the King, the Lord of Hosts, and *to keep the Feast of Tabernacles.* And it shall be that whoso will not come up *of all the families of the earth* unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, (that have no rain,) there shall be the plague wherewith the Lord will smite the heathen [Gentiles] that come not up to keep the Feast of Tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the Feast of Tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's House shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts." (Zech. xiv. 16—21.) Judgments are therefore denounced against Gentiles refusing or neglecting in those days to join in the observance of one of Israel's appointed ordinances, and that one that might even be deemed of a nature more peculiar to the house of Israel. In such circumstances, when an appointment instituted at a later period, and given at first more specially to Israel, instead of being abolished or changed, is perpetuated and extended to the nations, it might surely have been deemed remarkable had Scripture given us reason to believe or suppose that while Israel shall continue Millennially to observe the originally appointed Sabbath of the Lord, another day was weekly to be observed instead by Gentile worshipers. [To be continued.

SIZE OF THE ARK.

Infidels have objected to the size of the ark, and have asserted that it is quite absurd to suppose that ever there could be a vessel constructed large enough to hold all the creatures which must have been placed in it, together with sufficient food—it may be, for six or twelve months—water for the fishes, corn for the fourfooted animals, seed for the birds, and so on. Now we will take the dimensions of the ark from the record of Moses, and calculate them on the lowest possible scale. There are two definitions given of a cubit—one, that it is eighteen inches, or a foot and a half; the other, that it is one foot eight inches. We will take it only at the lowest. Moses states that the ark was three hundred cubits long; this would make it four hundred and fifty feet long, or about the length of St. Paul's Cathedral, London. The breadth of it he states to be fifty cubits; we then have it seventy-five feet in breadth. He states it to be thirty cubits high; so that it was forty-five feet in height. In other words, it was as long as St. Paul's Cathedral, nearly as broad, half as high. The tonnage of the ark, according to the calculation of modern carpenters, must have been thirty-two thousand tons. The largest English ship of war, the St. Vincent, for instance, which is of a size altogether unimaginable to those who have never seen it, is two thousand five hundred tons burden; so that the ark must have been equal to seventeen first-rate ships of war, and if armed as such ships are, it would have contained much beyond eighteen thousand men, and provisions for them for eighteen months. Buffon has stated that all the fourfooted animals may be reduced to two hundred and fifty pairs, and the birds to a still smaller number. On calculation, therefore, we shall find that the ark would have held more than five times the necessary number of creatures, and more than five times the required quantity of food to maintain them for twelve months.

[Dr. Cummings.

THE WILDERNESS OF SINAI.

Prof. T. C. Upham has been writing for some time past a series of beautiful and instructive letters to the *Congregationalist,* embracing his observations during a late tour in the East. He thus closes a letter to a late number of that paper:—

I wanted repose; and I found it in the desert. I wanted communion with God; and I found it there. I found it in the day, in the vastness of its objects, and its silence. I found it still more in the night, when magnitude enlarges itself, and silence becomes more silent. I found it in the earth beneath, and in the heavens above. Often I watched the stars. Beautiful as the heavenly mansions, they looked out from their blue abodes—clear and lovely—as if they were the eyes of that great Being who fills their urns with light. There was one, with its large angelic eye, that came with peculiar sweetness. It danced upon the mountain tops. It had no audible utterance; but there was a divine language in its smile, which spake of heavenly peace. It was in the desert of Sinai, that I gave it a place in my memory. It was in the vast wilderness, which had inspired the prophetic impulses and the songs of Moses, that I watched the mild splendor of its beams, and endeavored to record the emotions excited by its mysterious but lovely presence.

LINES WRITTEN IN THE WILDERNESS OF SINAI.

I marked the bright, the silver star,
That nightly deck'd our desert way,
As shining from its depths afar,
Its heavenly radiance seem'd to say—
Oh look! From mists and shadows clear,
My cheering light is always here.

I saw thee. And at once I knew,
Star of the desert, in my heart,
That thou didst shine, the emblem true
Of that bright star, whose beams impart,
From night to night, from day to day,
The solace of their inward ray.

There is a beam to light the mind;
There is a star the soul to cheer;
And they, that heavenly light who find,
Shall always see it burning clear;
The same its bright, celestial face,
In every change of time and place.

Star of my heart, that long hast shone,
To cheer the [illegible]
Illumin'd from the heavenly throne,
Thou hast a ray that cannot die.
'Tis God that lights thee. And with Him
No sky is dark; no star is dim.

WANT OF MINISTERS.

Whatever may be said to the contrary, it is undoubtedly true, that the number of ministers of the *right stamp* to meet the necessities of growing churches and important openings, has not kept pace with other things, and is now felt as a serious deficiency. On this point, brethren far and near bear the same testimony. From our own field of observation we could add confirmation to what we copy below from the *New York Recorder,* were it needful. That paper, in an article on the Necessities of Ministerial Education, says:—

It is time that an alarm was sounded on this subject. To our certain knowledge, the formation of new churches is postponed, and the existence of some churches, recently formed under happy auspices, is threatened, for the want of ministers, who, with the necessary qualifications, cannot be found without robbing other churches. Several old and important churches are suffering from the same cause. There are country churches as well as city churches which are in this condition. We may mention, as an instance, that we know a country church in the State of New York, having a good house of worship, and a good parsonage, all paid for—able and willing to pay a salary which, considering the difference in the expenses of living, is equal to the average of the salaries of Baptist pastors in this city, and who ask no more in regard to the qualifications of a minister than that he should be a pious, judicious and earnest man of respectable attainments in scholarship, and who have looked for months, and even years, without success. We know the place and the people, and believe the field such an one as ought to invite the labors of a true-hearted minister of Christ, and yet, without robbing some other church, and so making no gain to the cause, we know not where they can look for a minister. It is within our knowledge, likewise, that churches on home mission fields are calling for ministers who cannot be found, and the difficulty of obtaining foreign missionaries in numbers equal to the demand, is universally understood and lamented. True, there are men who are leaving the ministry, some from inadaptation, some from inadequate support of their families, and some for collateral and indispensable posts, which nobody, having the requisite qualifications, but ministers will take; but no matter what the cause, the fact exists, that there is a sad want of ministerial service, and one which threatens portentous consequences. [Watch. & Reflec.

The whole channel of the Mediterranean must be strewed with human bones. Carthagenians, Syrians, Sidonians, Egyptians, Persians, Greeks and Romans, there they lie, side by side, beneath the eternal waters; and the modern ship that fetches freight from Alexandria, sails in its whole course over buried nations.

EARLY RISING AND PRAYER.

When first thy eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty; true hearts spread and heave
Unto their God, as flowers do to the sun;
Give him thy first thoughts then; so shalt thou keep
Him company all day, and in him sleep.

Yet never sleep the sun up; prayer should
Dawn with the day; there are set awful hours
Twixt Heaven and us; the manna was not good
After sun-rising, for day sullies flowers;
Rise to prevent the sun; sleep doth sins glut,
And heaven's gate opens when the world's is shut.

Walk with thy fellow-creatures; note the hush
And whisperings amongst them. Not a sprig
Or leaf but hath his morning hymn; each bush
And oak doth know I AM; Canst thou not sing?
Oh, leave thy cares and follies! go this way,
And thou art sure to prosper all the day.

Serve God before the world! let him not go
Until thou hast a blessing; then resign
The whole unto him, and remember who
Prevailed by wrestling ere the sun did shine;
Pour oil upon the stones, weep for thy sin,
Then journey on, and have an eye to heaven.

Mornings are mysteries; the first world's youth,
Man's resurrection, and the future's bud,
Shroud in their births; the crown of life, light, truth,
Is styled their star; the stone and hidden food,
These blessings wait upon them, one of which
Should move; they make us holy, happy, rich.

When the world's up, and every swarm abroad,
Keep well thy temper, mix not with each clay;
Dispatch necessities; life hath a load
Which must be carried on, and safely may;
Yet keep those cares without thee; let the heart
Be God's alone, and choose the better part.

[Henry Vaughan.

CONDITION OF THE JEWS IN ITALY.

If the reader will accompany me into the Ghetto of Ancona, (says a late traveler in Italy,) and take a glance at the condition of the inhabitants, he will find great cause for surprise at discovering, in the middle of the nineteenth century, so many remains of the oppression and tyranny under which the Hebrew race once universally groaned. The Jewish community in Ancona comprehends upwards of 3000 persons—a large proportion where the entire population does not exceed 30,000—and these are by law restricted to a small and densely crowded part of the town, in which the streets are so narrow that two people cannot literally walk abreast; and the marvel is how the process of construction could ever have been carried on, or such massive buildings erected, in such extraordinary proximity. The want of cleanliness, of light, of air, in this miserable region, is indescribable; yet great as are these evils, they seem mere trifles in comparison to the contempt and vexatious enactments and privations by which its occupants are perpetually harassed. They cannot carry out their dead for interment in the wild desolate burying ground beyond the gates by day, as they would be inevitably exposed to the taunts and hisses of the populace, who have been known to throw stones at the coffin as it passed. It is under favor of the dusk alone that the Hebrews venture forth to consign their departed brethren to the grave. Their lives are embittered by continual fear and dis[illegible] Christian who approaches them—fanatical individuals having [illegible] known to sprinkle a little water and pronounce the formula of baptism upon any Jewish children they came in contact with, and then revealing the act to their confessors, to have given a right to the ecclesiastical authorities to wrest them from their parents, as converts to the church! This is no exaggeration: any impartial Italian can furnish out of his own recollections many instances confirmatory of what I have said, and that bear a striking similarity to one I shall briefly relate, out of numerous others with which the gloomy annals of the Ghetto abound.

Not very many years ago, a Jewish merchant and his wife, being childless, had adopted a niece, who grew up beautiful, affectionate, and the delight of their old age. Like many other children of the community, she had been sent in her infancy to be nursed by a peasant woman in the country, whose extreme poverty alone induced her to stoop to what is considered the degradation of rearing a Jewish child. This woman dying when the girl was about eighteen, divulged to the priest who attended her deathbed, that she had baptized her nursling, then an infant of only a few months old, but had ever since kept the secret shut up in her own heart, where it gnawed and preyed upon her. The confessor applauded her for her zeal, declaring that by her instrumentality a soul had been rescued from perdition; and scarcely had she breathed her last, when he hastened to the Inquisition in Ancona, and announced the discovery he had made. Without a moment's delay, a body of Dominican monks, the implacable enemies of the Jews, accompanied by the requisite officials of police, repaired to the merchant's house, and peremptorily demanded that his niece, as a Christian convert, baptized in infancy by her nurse, should be given up to them. The most frantic remonstrances proved unavailing; she was torn from her adopted parents, and placed in a convent, as well for the purpose of religious instruction, as to secure her from all intercourse with her family.

Meantime, the poor uncle took the most energetic measures for her liberation, and secretly wrote exhorting her to hold firm, with the promise of ten thousand dollars for her dowry if she succeeded in returning to him. The letter was intercepted and fell into the hands of the priests, who did not, however, bring it forward until their plans were matured. He was kept for some months in suspense, being in total ignorance of his niece's proceedings, and denied all correspondence with her, when it was at length intimated to him, that she had readily imbibed the tenets of her religion, and was happy at her miraculous deliverance, and willing to receive a husband at the hands of her spiritual directors; in furtherance of which desirable end, the sum of money he had proffered in the event of her restoration to him was now claimed as her marriage portion. Inexpressibly mortified and indignant, he yet had no alternative but to submit, and the dowry was made over to the ecclesiastical authorities. From the day on which she had been borne shrieking from their home, the merchant and his wife never again sat eyes on their child; never learned whether old affections yet stirred within her; and never knew whether she ever became really satisfied with her lot. The youth to whom she had been united was an obscure *impiegato,* in some little town of the interior, where, I believe, she still resides. The aunt, quite heart-broken, quitted the scene of so many agonizing recollections, and removed to Tuscany, where greater religious liberty was at that time enjoyed; while the old man divided his time between his wife in Florence and his business in Ancona, to which he still clung with characteristic eagerness; but the charm of his life was gone, and he moved about his accustomed haunts, a changed and sorrow-stricken man.

JERUSALEM.

BY PROFESSOR UPHAM.

The city of Jerusalem is built upon a hill, or rather a connected range of hills;—the hill of Zion, the hill of Moriah, the hill of Acra. But considered in reference to the lofty eminences around it, it seems to be almost in a valley. So that, in looking upon it, we readily felt the propriety of the expression of the Scriptures: "The mountains are round about Jerusalem." We approached it over one of these surrounding heights, which is almost without trees and without verdure. It is thickly covered with rocks. And the narrow way which winds over it, is exceedingly rough and difficult;—so much so, as to perplex even the careful tread of the camel and the experienced foot of the Syrian horses. As we passed the summit of this difficult height, which we were a long time in reaching, we came in view of the long irregular line of the city walls. We met many poor people, for the most part women, returning to their homes in the neighboring villages. They had a cheerful aspect. It was near night. The shadows were setting in the valley of Jehoshaphat. We entered the city on the western side, over the hill of Zion, and through the Bethlehem gate. This gate opens nearly under the massive tower of David. As I passed beneath its heavy arch, I felt that the desire of a life was accomplished. What a scene! What associations! Other lands have their history, their character, their associations, their greatness. But Palestine, as compared with all others, is emphatically the *sacred* land;—the dwelling-place of patriarchs, prophets, apostles;—the scene of visits and holy communications between heaven and earth. Every valley is a tomb;—every mountain a monument. Wherever I turn my eyes, the dimness of distant history becomes actual vision. I look from my windows, and my eyes rest upon the hill of Moriah, upon the site of the temple of Solomon, upon the Mount of Olives, and upon the supposed place of the Crucifixion.

O land of men of other days!
Where bards and ancient prophets trod;
The land of rapt Isaiah's lays;
The land of David's psalms of praise;
Land of the men of God.
And if 'tis not enough [illegible]
To be the house of prophets, then,
From all thy hills and rocks proclaim
The higher and more glorious name
Of *Him who died for men.*

In vain, like birds on ocean's foam,
When tossed amid a troubled sea,
In vain the sad in spirit roam,
In search of resting place or home.
Who turn away from thee.

By thee the seal of doubt is broken,
Which long to human hearts had pressed;
By thee alone the words are spoken,
Which "peace on earth" and love betoken,
And give the weary rest

The clouds of Sinai's mount proclaim
The law that wakes the spirit's fears;
From Calvary's height the message came,
The law of love for that of flame.
Love for the coming years.

Land of the soul! for ever dear;
Wide o'er the world the words impart,
Which turn to hope despairing fear;
Which dry the penitential tear,
And heal the bleeding heart.

[Congregationalist.

MISSIONS AND PREACHING.

The Free-Will Baptists in this country have put their hand to the foreign missionary work to some extent, and their zeal in this cause is on the increase. At a missionary meeting held in connection with their late general anniversaries, some plain exhortation was given on this subject and the subject of ministerial support. Rev. C. Phinney spoke as follows:

I have visited a great many churches, and met with rich men and poor men who have treated me civilly. I have seen evil in the preachers, and have told them of it—that they were too mealy-mouthed! I want them to tell their brethren their duty in the fear of God. I had my books with me to sell. And true as you live, some of them, worth ten thousand dollars, were unable to buy them, while they were very willing to borrow them. I asked them how I should get through—who would pay my fare? [Brethren, if you have any preaching to give away, I will show you poor folks enough to give it to.] Some of them would take my book, and read it, and weep over it, and just as I was going away would say, Well, brother Phinney, I guess I will take your book. These persons have not been brought up right.

Said I to one preacher, Do your brethren do any thing for Foreign Missions? He answered, No. Said I, What in God's name have you been doing? What do they give you for preaching for them? He answered twenty dollars a year. Then, said I, brother, you are wicked in bringing up this people so. When you are gone they will fall in pieces. No man hereafter will do as you do for them. Now I am afraid that some of you here are too mealy mouthed. Tell your people that some of their money must go for Missions. Tell the brethren their duty in the fear of God, and let them support you. How have you lived? I tried to live for two years without doing my duty, and like to have starved to death. I made a bargain with the Lord under the spruce bush. He told me to do my duty, and preach to the brethren to do theirs.

I was once riding with an old deacon, and telling him of an old man who had worked hard all his days for nothing and found himself—and he—the deacon—was a dear old creature, his locks floating in the breeze. Now, said I, he is going away to preach, leaving his wife and children behind, and you are saying that he ought to have nothing for it. This does not look just right. He set himself up straight on his horse and said, Brother Phinney, when you come to my house, do you go to the stable, and put your horse up and give him the best hay there is in the barn, and you shall have the best bed in my house. He looked straighter and straighter. [Humor.] Said I, thank you, deacon, my good wife and children at home, do not they need good things as well as my good horse? The deacon dropped his head, and I guess we rode a mile before he raised it again.

This is the way now, brethren. Tell the people their duty. The minister ought to be supported. You will run down altogether unless there is something more done. We are no more covetous than other folks. But we have not been brought up to give. There was a Methodist brother preached in our village in Maine. I found he had nothing to eat but potatoes. I went about among the young men and said, Now that is very wrong. This is a faithful and good man. There must be a collection for him. He must not live on potatoes! Finally, they had a collection for him. I gave my little grand-children fourpence a piece, and said I, go and stir up the neighborhood. Have you paid for your preaching, wife? She said, no. Said I, it is a shame. And so she paid. Brethren, bring up your children to pay the preacher and support foreign missions, and God will bless you.

FRUIT-TREES IN THE HIGHWAY.

If there were no graceless hands, and no heedless cattle, why should not a fruit-tree grow as well in the highway as in a garden or orchard? We ask this question, specially, for the benefit of those Christians who do not see any particular reason for joining a church, and who think it, on some accounts, better to be Christians outside of the church. Now, a garden may be a poor garden, and an orchard may be a poor orchard, but they have at least the merit of giving their trees some chance. But a fruit-tree on the highway is the resort of cattle, for its shade, to be sure, but who repay for their shelter by eating every bough within their reach, while the boys club off every apple that hangs higher than long-necked cattle can reach. Thus, the roots are stamped and packed in the soil, the trunk is bruised and rubbed, and the branches are ragged and fruitless. A church may be careless and cold, and neglect to cultivate its fruit-trees as it should, but it gives them, at least, a fence to keep the cattle off.

However, we see no reason, if our orchard is planted near the road, why some of the branches should not *hang over* the road, and drop down a part of their golden globes to refresh the chance passenger in the dusty highway. [H. W. Beecher.

GOD'S SOVEREIGNTY AND PREACHING.

We are permitted by the author of the article in a late number of the *Bibliotheca Sacra,* entitled "the certainty of success in preaching," to publish the following interesting extract from a letter received by him, suggested by the article alluded to.

Four winters ago, a protracted meeting was held in W. E., in which I was invited to preach. As the congregation was assembling one evening, a member of the church, whose zeal had been aroused by the occasion, went into the house and took a seat beside an unconverted man named R. Seeing his opportunity, he availed himself of the few moments before the services began, and turned to his impenitent friend and spoke to him of the neglected interests of his soul. R., being perhaps somewhat ill at ease before, was vexed at this appeal, and testily replied, "That is my own business." This answer cut off all farther words. And besides, the preacher the next moment came in and commenced the exercises. The hymn before sermon being concluded, he arose and announced his text—"If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it." His first remark was in these words, "There are some, but not many, who, when privately addressed on the subject of religion, make reply that 'this is our own business.' And in one respect—though in one very different from what they intend—they speak a most important truth. Had a thunderbolt struck the house, our unconverted friend would not have been more startled; and the effect on his Christian monitor was equally great. The latter, at the close of the service, came running to the preacher to tell what had taken place in private, and he observed that his friend could never be convinced but that there was some collusion between him and the preacher, had he not seen that this was plainly impossible. R. was found on the next day among the inquirers; and he has now for years been a consistent member of the church. The coincidence this story affords, I cannot but refer to the sovereignty of God. It would be profane to refer it to *chance.* [Congregationalist.

A PRIEST CONFOUNDED.—Rev. Dr. Murray, in his speech at the annual meeting of the New York Bible Society, in illustration of the antagonism between the Bible and Popery, related the following anecdote:—

A little girl in Ireland had been to the free school, and had learned to read the Testament. The priest met her, and, entering into conversation with her, inquired, among other things, whether she prayed to the Virgin, to which she replied in the negative.

"Why," said the priest, "do you not pray to the blessed Virgin?"

The little girl pulled out her Testament, and turning to the account of Jesus tarrying behind on the occasion of the visit to the temple, together with the anxiety of the mother, who thought he was in the crowd, "Now," said she, "if Mary did not know where Jesus was, I am sure that she could not hear me if I should pray to her."

The Sabbath Recorder.

New York, February 9, 1854.

Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

THE PASTORAL OFFICE.

There is in some quarters a growing disposition to undervalue the pastoral office. Perhaps this is not to be wondered at, pastors themselves having lowered the office, in the estimation of the people, by their unfaithfulness. But with whatever justice the contempt of community falls upon unfaithful pastors, there is no good reason why the office itself should be held in dispute. If the office is divinely authorized, it should receive honor from God's people, and their prayers and labors should aim at having it filled with worthy incumbents. But *is* the office divinely authorized?

Pastor, elder, bishop, and overseer, are terms of frequent occurrence in the Acts of Apostles and epistolary writings of the New Testament, but they all designate one and the same office. This has been abundantly proved by those who have investigated the subject, and any of our readers may easily satisfy themselves that it is so. The fact that the terms are employed in the New Testament, proves that the office is divinely authorized, but it does not hence follow that the modern notion of its duties and responsibilities is correct.

The modern notion is this:—that one man, who possesses the requisite gifts, and has been called by God to the work, shall be invested with the spiritual oversight of the church, taking the lead of its meetings, preaching one or more sermons on the Sabbath, and at such other times as shall be thought advisable, visiting the sick and afflicted of the congregation, laboring for the conversion of sinners, administering Baptism and the Lord's Supper, and attending generally to those things which may be supposed to concern the spiritual interests of his people. He is expected to give himself wholly to this kind of work, not connecting with it any business of a secular nature, and is considered as entitled to remuneration from the people he serves. Is this notion according to Scripture?

That the duties here referred to are in some manner or other to be performed, will not, we suppose, be disputed. The sick must be visited, and the afflicted comforted; the conversion of sinners must be sought, and the ordinances of the church must be administered. Means must be used to promote the spirituality and edification of the whole body, that they may all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Somehow or other, these things must be done, whether the responsibility lie upon any [illegible] called to the work, or upon a greater number. We shall not undertake to say, that these duties devolve so exclusively upon one individual, that the other members of the church lie under no responsibility with regard to them. It is an erroneous idea, that the work of looking after the afflicted and comforting the [illegible] altogether the minister's. If one member of the body suffer, not only the minister, but *all* the members suffer with it. 1 Cor. 12: 26. It is not merely a pastoral, but a Christian duty to weep with them that weep. Rom. [illegible] 15. And, no doubt, one great design of God in sending sickness and sorrow upon his people is to call into action the sympathies of their fellow Christians. But it would be a notion in the last degree absurd, that the minister's sympathies only are to be developed, while those of the people lie dormant. It is an idea quite as erroneous, that the conversion of sinners is to be sought only by the minister. In some articles that we have written concerning the duty of every Christian to preach the gospel, we have endeavored to set aside this notion. And who will dispute, that it is the duty of believers to exhort one another daily, (Heb. 3: 13,) to seek one another's edification, (Rom. 14: 19, Thess. 5: 11,) and mutually to warn the unruly? 1 Thess. 5: 14. The truth is, they are all to be subject one to another, (2 Pet. 5: 5, Eph. 5: 21,) and by mutual counsels, reproofs and manifestations of love, to build themselves up on their most holy faith.

We say nothing of the administration of church ordinances, though we confess we could never see why Baptism and the Lord's Supper were not as validly administered by a private member deputized for the purpose by a special vote of the church, as by an ordained minister.

But after all, does not the New Testament explicitly sanction the pastoral office? Is it not clear that some one individual, if he possess suitable gifts, may be called to take the general oversight of the whole church, and that in exercising this oversight he fulfills the design of Christ? It is true, some of the primitive churches had a plurality of bishops; as the church at Philippi, and the church at Ephesus. (See Phil. 1: 1, and Acts 20: 17.) The church at Jerusalem seems also to have been thus favored. (Acts 15: 2.) But there is no proof that the primitive churches generally were thus circumstanced. Each of the seven churches in Asia had its "angel," so called in allusion to an officer in the Jewish Synagogue. The term signifies a *messenger*, and in this connection denotes that the pastor is the messenger of the Lord of hosts, (Mal. 2: 7,) sent to impart knowledge to the people, and to guide them into the way of truth. And reason would suggest that, in order that he may be a safe guide, he must separate himself from other callings, and give himself wholly to the work. The people seek the law of God at his mouth, and should not his lips keep knowledge?

Now it cannot be supposed, that the church would receive all the doctrinal instruction it needs from those discourses which are not the fruit of previous study, but are either wholly unpremeditated, or, at best, conceived amidst the cares of every-day life. Those who desire to go on unto perfection—and all ought to desire it—will crave and need that instruction which is the result of severe study. They will naturally expect the "householder" to bring forth out of his treasury things *new*, as well as old. They will expect to be fed with strong meat, not always with milk. Hence the necessity that some one among them should give attendance to reading, to exhortation, to doctrine; nay, give himself wholly to them, that by shewing himself a skillful workman in dividing the word of truth, and by taking heed both to himself and the doctrine, he may save himself and them that hear him. Our conclusion is, that the pastoral office, in some sense akin to the prevailing notion of its cares and responsibilities, is divinely authorized.

T. B. B.

A NEW REMEDY FOR AN OLD DIFFICULTY.

"Hengstenberg on the Lord's Day."

In the January number of the "*Bibliotheca Sacra*," we find a notice of the pamphlet of Hengstenberg, in which he discusses the Sabbath question. The reviewer has given a brief synopsis of the argument; one or two items of which are worthy of being placed on record, as rare specimens of biblical interpretation. These arguments do not seem altogether satisfactory to the reviewer; and yet he suggests, "It may well prompt us to review, if not to revise, the grounds on which we have been wont to justify our observance of the Sabbath." From such a conclusion, of so high authority, we would be led to suppose that the German divine had discovered some new truth in biblical science, that had heretofore escaped the notice of New England theologians. Should it result in revising the theology of the Edwardsan school of theologians, much of the glory that has clustered around the brow of the late lamented Dr. Edwards, for his zeal in promoting Sunday observance, will pass away. We have no right to suppose, that Dr. Edwards had any doubt of the soundness of his views upon the Sabbath question, nor yet that those of like sentiments with him have held the dogmas of their faith as questionable, and subject to a radical revision. The strength of the argument, by which theologians have sought to sanctify Sunday, and on which its observance as a Sabbath is based, may be determined by the argument which is likely to overthrow it. The following is given as [illegible] of Hengstenberg.—

"He holds the Sabbath to be purely a Mosaic institution. He insists that there is not the slightest evidence of its observance before the time of Moses. The account of the creation bears decidedly an Israelitic stamp. God's labor and rest are made typical of our duty. This is anticipative of the giving of the law. This notice of the Sabbath presupposes the fall and its curse. The conduct of the Israelites in the desert, before the giving of the law, shows that the institution was entirely novel to them. With the giving of the law, obligation to keep the Sabbath commences, for the Sabbath had no existence as an institution before. The decalogue is inseparably connected with the whole Mosaic economy. It stands and falls with the ceremonial law. But its spirit and divine sanction remain under the New Testament. The rest of the Sabbath is not the end of its institution, but a means to that end, and of the greatest importance to the observance of the day, to life in God, and the permanence of the church."

When it is gravely proposed to make the above antinomian basis the occasion of a revision of Christian theology, we respectfully suggest that it be tried by the word of God. To make out this basis, the author has to combine absolute contradictions. In one sentence he seals the doom of the moral law with the ceremonial. In the next, he says "its spirit and its divine sanction remain under the New Testament." Whence, we ask, arises the necessity of destroying an institution whose "spirit and divine sanction remain?" What has been destroyed, while so much remains? If the spirit and divine sanction of the law of the Sabbath remain, it all remains. And the great labor of the great theologian, has its counterpart in the throes of the mountain which brought forth a mouse. It was a useless labor; for, in the death and resurrection of the Sabbath, which he has so wonderfully accomplished, he, unfortunately for his purpose, has found no place for the introduction of the first for the seventh day. This whole basis has its foundation in the necessity of justifying a sentiment which has found its way into the creeds and practices of theologians. That sentiment is the one which teaches that the first day of the week is the Christian Sabbath. No person ever obtained his conviction of a change of the Sabbath from the word of God. Nor did the no-Sabbath sentiment ever come from that [illegible] Book. Theologians have opened their eyes, and found themselves keeping the first day of the week. They have opened the Bible, and found *that* declaring, "The seventh day is the Sabbath of the Lord thy God." And because they were lovers of themselves more than God, they have sought to destroy the authority of the law of the Sabbath, and justify themselves in their practices. It is amusing, while it is an occasion of the deepest sorrow, to see the theories that have been started to evade God's law, and justify the practices of the church. They are of every cast and form possible, and only lack the authority of God to make them good. While we laugh at the sophistical, ludicrous, and contradictory theories held up to us, we most sincerely and prayerfully pity those who make them their guide.

Hengstenberg misconceived altogether the nature and object of the Sabbath, when he said, "The rest of the Sabbath is not the end of its institution, but a means to that end, and of the greatest importance to the observance of the day, to life in God, and the permanence of the church." The very concise, plain language in which the institution is given shows that the object of the Sabbath was and is by its rest to commemorate the creation. This is the reason, and only reason, given for its establishment. Thus the Sabbath, in its weekly recurrence, is a standing rebuke against infidelity in its atheistic form. Hengstenberg and his sympathizers rob themselves of the strongest argument against atheism, when they rob the Sabbath of its original character; and yet, for the support of their practice in desecrating "God's holy day," they readily do it. Were they in the observance of the Bible Sabbath, they could say each week, to all gainsayers, Behold in the Sabbath instituted at creation, and observed by Christians, a constant rebuke of your infidelity.

Another important declaration in the argument of the German divine is, "The transfer of its (the Sabbath's) observance to the first day of the week, rests on the authority of the church, which, however, can absolutely effect no more than create a favorable judgment." Such a declaration, from one so high in the theological world, is indeed refreshing. Ye humble few disciples of Christ who have so oft reiterated the above assertion, take courage. There is now high authority in the church for what you have dared to assert, that the first day of the week has only human authority for its observance.

Well does the reviewer of Hengstenberg ask, "If the law of the Sabbath is perpetual as law, where is the authority for transferring its observance to another day? Can the authority of the church alter such a law of God? *No such laws regulating external observance are given to the free church of the New Testament.*" We italicize the last sentence. It is a precious one. It is most truthful and in place. With Hengstenberg and his reviewers, we have the truths, that the change of the Sabbath from the seventh to the first day of the week rests upon the authority of the church, and that no such authority is vested in the church.

After the trial of all remedies, the old difficulty remains. The church can not dispense with a Sabbath. It is essential to its prosperity. It is a necessary fact of Christianity. And yet one class of theologians would destroy the law of the Sabbath, because it specifies the seventh day and not the first as holy time, and then, to give the church the necessary benefit of a Sabbath, introduce a new day, and make a Sabbath of it. Another denies the authority of the church to make such a change, and insists upon the authority of the Sabbatic law, but robs it of its authority as law by so changing its phraseology as to absolutely destroy its sense. Thus theological speculations destroy the Sabbath, and bring it to life again—change it, and make it the same—deny its authority, and acknowledge its necessity—destroy it absolutely, and acknowledge its spirit and divine sanction. Poor thing! How roughly it is treated, and how kindly caressed—how ruthlessly it is dissected, and kindly nursed. How it is owned and denied—changed, modified, strangled, revised, reviewed and revived, for the sake of giving sanction to the day that man has appointed for it, instead of the one God named, blessed, sanctified, and made perpetual. If theologians would receive the law as God gave it, and use the Sabbath for the purpose for which he appointed it, then would all difficulties and speculation about it cease.

J. B.

JOHN MITCHEL AND SLAVERY.

The following extract from "*The Citizen*," John Mitchel's paper, has called forth quite a flood of indignation from the editorial corps and the newspaper correspondents:—

"We deny, (says Mitchel,) that it is a crime or a wrong, or even a peccadillo, to hold slaves, to buy slaves, to sell slaves, to keep slaves to their work by flogging, or other needful correctives. We wish we had a good plantation, well stocked with healthy negroes, in Alabama."

Says H. W. Beecher: "Such sentiments are shameful beyond expression. Mr. Mitchel thinks it perfectly right to convert a man into a beast of burden, and to compel him to his hateful daily tasks by whips and goads."

Joseph Barker says: "My heart abhors the monster, and ejects him. May the curses and reproaches of the oppressed in every nation haunt him, and the righteous indignation of every friend of right and freedom and humanity fall on him, and overwhelm him with eternal infamy."

The *Hartford Republican* says: "Such sentiments ought to make the devil blush."

Similar expressions relative to Mr. Mitchel's declaration might be found in abundance in the periodicals issued within the last two weeks.

I have been led to ask, why has there been such general indignation expressed? In what differs Mr. Mitchel from the expressed public opinion of the dominant political and ecclesiastical portions of this nation? Mr. M. denies it to be a crime to hold, buy, sell, and flog slaves. Does this nation, either in its political or church relations, admit the holding, buying, selling, or flogging of slaves, to be criminal? Does this nation consider its President and most of its Congressmen as criminals? Does not the church admit men who have committed "the sum of all villanies," as members, without repentance? Both the church and nation do admit those who hold, buy, sell, and flog slaves, to the highest offices in their gift.

I ask, then, why so indignant at Mr. Mitchel's declaration, when the nation and the church hold the same doctrine? Dr. Dewey said "he would send back his own mother or son to slavery, rather than not have the fugitive law enforced." Dr. Gannett would not conceal, harbor, or aid a woman fleeing from oppression, if she owed service. Dr. Sharp fellowshiped a slaveholding minister. Dr. Spring would not dare utter a prayer, if by that prayer all the slaves in the South would be liberated, while the slave law was in force. Dr. Cox says that the idea that slavery *per se* is a sin, is a fanatical lie—a casuistical absurdity—a gross political blunder. It is the fiend with the face of an angel. There are (he says) no worse enemies of all righteousness, no worse traitors, no worse counsellors, no worse foes to the slave, than the primo ministers of the abolition enterprise, those exalted hypocrites—and in the name of God I denounce the delusion, as contrary to his (God's) word and doctrine and his cause, and comforting mainly to the devil and his angels.

The above will show what are the opinions of a few of the watchmen respecting slavery. Then all the great evangelical (so-called) denominations freely admit slaveholders and their abettors to unrestricted fellowship and communion. It therefore seems to me that the American church and nation do not essentially differ in their views of slavery from Mr. Mitchel. If, then, such indignant scorn was deserved by Mr. Mitchel, what should hinder this nation and the professed church from bearing their part? The American Tract Society, for refusing to bear its testimony against slavery, I put in the same category with Mitchel, as far as this question is concerned. The American Sunday-School Union, I suppose, stands implicated in the same thing. Render to all their dues. If Mitchel deserves denunciation for his views of slavery, so do all those Doctors of Divinity above named; so does the American church; so do American politicians, who, either in theory or practice, coincide with him. The Man of Sin is the same, whether he appears as an editor-fugitive from Australia, a fillibuster in Congress, or a minister at the altars of Christianity. If a man love not his brother, whom he hath seen, how can he love God, whom he hath not seen.

S. S. Griswold.

THE MISSIONARY SOCIETY.

Abstract of the Board's Proceedings—prepared by the Recording Secretary, in compliance with instructions.

The Executive Board of the Seventh-day Baptist Missionary Society met in quarterly session at Plainfield, N. J., on Fifth-day, Jan. 5, 1854.

Present—D. Dunn, T. B. Brown, J. Bailey, A. D. Titsworth, T. B. Stillman, J. D. Titsworth, R. Dunham, L. Crandall, I. D. Titsworth, C. Rogers, W. C. Whitford, G. B. Utter.

1. After the usual introductory exercises of prayer, reading the Minutes, &c., the Corresponding Secretary read the letters he had received, viz. from Charles Saunders, Nathan Wardner, and Solomon Carpenter.

2. The Treasurer presented his quarterly report, showing that there was a balance in hand at his last report of $3005 98; since which he had received, for general purposes $101 65, for Palestine Mission $628 54—total $3736 17. He had paid during the quarter, to Wm. M. Jones $15 70, $76 41, $166 66, and $200 00—to Charles Saunders $75 00—remitted to China $757 90—total $1291 67. Balance in treasury $2444 50.

3. The Remittance Committee stated that they had sent to our missionaries in China, by bark Storm, a box containing 700 Mexican dollars, a box and a firkin for Bro. Wardner from friends in Allegany County, and all parcels which had accumulated up to Dec. 10th. Accompanying the box and cask from Allegany Co., $7 was received, of which $6 34 was paid in expenses, and the balance passed to the Treasurer.

4. The following resolution was adopted:—

Resolved, That the Corresponding Secretary be instructed to request all societies and individuals having articles for the use of our missionaries, such as may be needed by them, or to be given by them to the poor, to apprize their value, enclose a bill, and forward to A. D. Titsworth, Treasurer, care of Geo. B. Utter, 9 Spruce-st., N. Y., unless specially directed to do otherwise.

5. The Treasurer and Wm. Dunn in Plainfield, N. J., and the Recording Secretary and T. B. Stillman in New York, were appointed Committees to apprize articles sent for the use of our missionaries or for sale.

6. A question having been raised as to the title by which is held real estate and other property bought with the funds of the Board for the benefit of our missions, it was voted, that the title of such estate and property vests in the Missionary Society, or in this Board as the representative of the Society.

7. Wm. M. Jones presented a brief report of services since the last meeting of the Board. He also stated, that he had received from O. P. Hull an order on the Board for $20, to be divided equally between the Palestine and China Missions. The order was accepted, and $80 additional was voted to complete the previous appropriation in favor of Bro. Hull for services up to Dec. 31, 1853.

8. The matter of securing passage for the missionaries to Palestine and supplying them with money to [illegible] along, was referred to the Committee on Outfit.

9. It was voted to have printed 1,000 copies of the Annual Report adopted at the Anniversary at Adams Center. A note, having reference to the reasons given in the Report for abandoning the Canada Mission, was adopted and ordered printed with the Report.

10. Voted, to remit to brethren Carpenter and Wardner, our missionaries in China, $750 each per annum.

11. T. B. Brown stated that before the next meeting of the Board he would probably be so located as to render his attendance impossible, and he therefore tendered his resignation of the office of Corresponding Secretary. The resignation was accepted. James Bailey was chosen to fill the vacancy; and David Dunn, J. D Titsworth and James Bailey were appointed a Committee to prepare and present at the next meeting a minute expressive of the Board's regret at losing the services of Bro. Brown in that capacity.

12. James Bailey resigned his office as a Vice President of the Society, and T. B. Brown was chosen to fill the vacancy.

13. A letter was read from Thomas B. Brown and Geo. B. Utter, giving in brief their reasons for dissenting from the action of the Board in relation to a mission in Palestine. The letter closed with a request that it might be entered on the Minutes of the Board—which request was granted.

14. Adjourned to meet at New Market, N. J., on the first Fifth-day in April, 185

BRITISH CORRESPONDENCE.

The Chinese Insurgents—Their Sabbath-keeping.

Glasgow, January 13, 1854.

Another China Mail, with dates from Shanghae of Nov. 19th, has arrived, from which we learn that the Imperialists have retaken Amoy. The insurgents had all left previously; but the Imperialists put 1,000 persons to death in cold blood, in a spirit of revenge, or, as perhaps more correctly supposed, that they might make report of their valor, attested by the number of the slain. In their junks, the insurgent party are stated to have proceeded to Shanghae, which it is deemed of much more importance to maintain. The ex-Toutae had made a great but unsuccessful effort to retake Shanghae, occasioning considerable loss. Notwithstanding, the general movement appears to progress, and it is believed that Pekin is invested by the insurgents, whose successes are still reported in other parts of the country.

The fact of the insurgents observing *the seventh day* as the Sabbath, is now put on record by the Bishop of Victoria. The *London Record* has given lengthened extracts from the charge of the Bishop to his clergy, delivered at Shanghae on the 20th October last, and these extracts have been copied by many of our other papers. He takes an extensive view of the Insurrection, its causes and its consequences, entertaining no doubt of its successful issue, and believing, as he does, that general peace will soon follow. In reference to their observance of the Sabbath, he makes the following statement:—"A recent visitor, an American medical missionary, relates of the insurgent forces within the city of Chin-Keung, that among them the Sabbath was kept holy—(although by an astronomical error in their calendar they kept as such the seventh instead of the first day of the week)—public religious services were regularly held—appointed officers, like Cromwell's generals of old, preached to the troops—and the general signs of order, morality, and decorum, prevailed. At each dawn of the day, the rebel garrison assembled for prayer in the various military guard-houses; and there, to the sound of native music, they sang hymns, chants, and doxologies to the Trinity, all kneeling devoutly in prayer to the Almighty." It is satisfactory to have thus the Bishop's unqualified admission of the fact that it is the seventh day that is observed; while no evidence is adduced, nor reason assigned, for the supposition that this is not done in express obedience to the Fourth Commandment. There is abundant evidence of the importance they attach to the whole Ten Commandments, as a rule of life; and it is therefore to be inferred, that they would seek to ascertain which was the *seventh* day, in order that they might sanctify the day named in the commandment. We can scarcely perceive what sort of "*astronomical error* of their calendar" could account for their adoption of the right day of the week rather than the wrong day. We are therefore in hope that they have deliberately adopted the right day in true obedience; and therefore, that they will continue to do so as unto the Lord, even if their instructors should strive to make them follow men only. "'Tis time thou work, Lord, for they have made void thy law divine." These men are, moreover, not ignorant of the resurrection of Christ, for in their own writings they distinctly mention it as matter of revelation. Whether they possess supplies of the whole Scriptures, does not appear; but the allusions made lead us to suppose that they do. It is true, that only the first half of Genesis, printed by themselves, has been yet received; but it is expressly marked as "volume the *first*," which, as the Bishop of Victoria justly remarks, "leads to the supposition that other portions of the Sacred Record have been published, or are in the course of publication."

The *Sabbath Recorder* long ago, in the correspondence of the Sabbath-keeping Chinese missionary, stated Gutzlaff's acknowledgment that the seventh day had formerly been observed in China; and now the Bishop states, in accordance, so far, with that statement, they believe "that China once acknowledged the God of *patriarchal* tradition," quoting from their own documents, that "from the time of Pwan-Koo," (*the first man* of whom the Chinese speak,) "down to the period of the three dynasties, both princes and people honored, and worshiped the Great God." If by "the first man of whom the Chinese speak," we are to understand their traditionary account of the first man as created by the Great God, we know that he, in obedience to the divine command, did observe the seventh day. But it is probable that China, as the Israelites themselves, had a farther promulgation of the Fourth Commandment when the Gospel was proclaimed amongst them in the early ages by Nestorian Christians. How far or how long the influence of Christian Missionaries extended here, we know not; but in a recent review, in the *London Athenæum*, of Padre Juan Gonzales de Mendoza's History of China, about 1547, it is stated that Carpini, who, together with five other Minorites, was sent by the Pope in 1245, "represents them as *more than half* Christians." This the review pronounces, "strange enough;" but may not part of the strangeness be owing to our ignorance of the history of the preceding ages?

From recent accounts, we learn that "the rebel chiefs are actively engaged in distributing tracts and copies of the Scriptures. The Rev. George Taylor was now on his third trip to their camp, and the Rev. Mr. Roberts is in company with him, hoping to reach the chief." We may hope, and ought to pray, that should he find that chief, he will not do him evil but good, by teaching him to seek the honor that cometh from God only.

J. A. BEGG.

The Bible in Italy.—A correspondent of the London *Times*, writing recently from Nice, states that he was present when the first attempt to import Bibles into Sardinia was made, after the adoption of the new Constitution. Nobody could be obtained to sell them; and when, at length, an obscure chemist undertook the office, it was nearly at the cost of his life. Since then Protestantism has made rapid strides. The writer, when at Turin, took some pains to ascertain the number of Protestants there, and from the most authentic sources discovered that there were at least 7,000. A spirit of free inquiry and discussion is gaining ground, not so much on political as on religious subjects; even the professed Roman Catholic papers in Turin and elsewhere do not hesitate freely to discuss these matters.

Missionaries Deceased.—Information has reached the Missionary Rooms, in Boston, of the recent decease of three female missionaries of the American Baptist Missionary Union—Mrs. Rose, wife of the Rev. A. T. Rose, at Akyab, Arracan, Oct. 21; Mrs. Shermer, wife of the Rev. H. B. Shermer, at Bexley, West Africa, Sept. 23; and Mrs. M. B. Crocker, relict of the late Rev. W. G. Crocker, at Monrovia, Nov. 23.

More Street-Preaching.—While Mr. West, a street preacher, was holding forth in an open lot on Fourteenth-st., New York, last Sunday, an attempt was made to create a disturbance. Several of the rioters were arrested, and the meeting proceeded. Remarks against Romanism were the occasion of disturbance.

Reports of our Societies.—The Annual Reports of our Missionary, Tract, and Publishing Societies, have been put up in parcels for each church of the denomination, and will be forwarded by the first opportunity. Meanwhile we hope the churches will send for them when they can.

The Payson Congregational Church at East Hampton, Mass., a beautiful structure, and elegantly furnished, was destroyed by fire on the morning of the 29th ult. The fire took in the furnace room, a few minutes before the time of service, 10½ o'clock, and entirely consumed the edifice, together with the fine organ and furniture, with the exception of the settees in the vestry, which were saved. The Church was new, having been dedicated about thirteen months since, and was built at a cost, including fixtures and town clock, of $20,000.

A prohibitory liquor law has been reported in the House of Delegates of Maryland. It is stated that the law does not interfere with the right of individuals to keep the article in their dwellings for their own use, but is intended to prohibit the making of or dealing in it in any way whatever, except for medicinal, mechanical, artistical, and sacramental purposes, and then only through a permit from a Judge of the Court presiding in the district. The fines and penalties for violations of the law are very heavy.

A plan is before the Legislature of Pennsylvania, and will probably pass into a law, for the sale of the Public Works of the State. No bids are to be received less than the following: For the Delaware Division of the Pennsylvania Canal, $2,500,000; for the Main Line from Philadelphia to Pittsburgh, $12,000,000; for the Susquehanna and N. Branch Division, $5,000,000; for the West Branch, $500,000; Total, $20,000,000.

Three lucid and instructive Prize Essays on *Tobacco*, its history, use, nature and effects, have just been issued by Fowler & Wells, as separate Tracts for cheap dissemination. The writers are respectively Drs. R. T. Trall and Joel Shew of New York, and the Rev. Dwight Baldwin of the Sandwich Islands Mission.

In the Senate of Wisconsin, Jan. 23, the bill was reported to prohibit the sale of intoxicating liquors, with an amendment striking out that part providing for a submission of the question to the people, and its passage recommended.

Fred. Douglass accepts the appointment to address the literary Societies of Western Reserve College, Hudson, Ohio, at the commencement in July.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, JAN 30.

In the SENATE, the feature of the day was a speech of Mr. Douglas on the Nebraska bill. He argued that the Missouri Compromise was not only repealed by the Adjustment of 1850, but that the Free-Soilers then in Congress themselves consummated the act. Messrs. Chase and Sumner replied to the speech of Mr. Douglas. Mr. Allen presented the resolutions of the Rhode Island Legislature instructing the Senators from that State to oppose any repeal of the Missouri Compromise. Mr. Brodhead presented twenty seven petitions from Pennsylvania against the removal of the Mint to New York. The bill granting the franking privilege to the Superintendent of the Coast Survey was passed. Mr. Cass offered a resolution, which was adopted, calling for the correspondence of United States Minister Marsh, at Constantinople, relative to the case of the Rev. Dr. King, Missionary. The joint resolution of the House, appointing a Select Committee on the proposed amendments to the Constitution in respect to the manner of electing President, was adopted.

In the HOUSE OF REPRESENTATIVES, Mr. Walker offered a resolution, which was adopted, instructing the Committee on Post-Office to inquire and report on the expediency of causing to be purchased or erected in the City of New York, a building to serve as a Post-Office, and if deemed expedient, to accommodate the United States Courts and their officers. Mr. Davis of Rhode Island presented resolutions of the Legislature of that State, against the repeal of the Missouri Compromise. Mr. Dean introduced a bill, which was referred to the Committee on Ways and Means, to remove the Mint from Philadelphia to New York.

THIRD-DAY, JAN. 31.

In the SENATE, Mr. Foote introduced a bill to incorporate the National Pacific Railroad Company, which was referred to a Select Committee. Mr. Clayton offered a resolution, which was adopted, calling for the correspondence between the State Department and the British Government relative to the Sandwich Islands, and especially certain correspondence in 1843. After the transaction of some unimportant business, the Senate adjourned.

In the HOUSE OF REPRESENTATIVES, after the usual opening business, Mr. Richardson, from the Committee on Territories, reported the bill to organize the Nebraska and Kansas Territories, which was referred to the Committee of the Whole on the State of the Union. A bill was reported authorizing the purchase or construction of four additional revenue-cutters. The Committe on Post-Offices reported a bill to secure the safe transmission of the United States mails on Railroads, in view of the Erie difficulties, which was referred to the Committee of the Whole, and the House then adjourned.

FOURTH-DAY, FEB. 1.

In the SENATE, a number of petitions were presented, and considerable routine business was transacted. Mr. Sumner presented a petition from Lancaster, Pa., praying that Congress would prevent the introduction of Slavery into territory now free. Mr. Butler reported back the House bill to secure the rights of citizenship to children of United States citizens born out of the limits thereof.

In the HOUSE OF REPRESENTATIVES, after the reading of the journal, Mr. Jones of New York moved a reconsideration of yesterday's vote, by which the bill to prevent obstructions to the mails on railroads was referred to the Committee of the Whole, which caused considerable debate. Pending the reconsideration, the House went into Committee of the Whole, and shortly after adjourned.

FIFTH-DAY, FEB. 2.

In the SENATE, Mr. Seward presented the Resolutions of the Legislature of New York, calling the attention of Congress to the alarming mortality on board of emigrant vessels, and asking appropriate legislation on the subject. The House bill, granting five years' additional time for the location of bounty land warrants issued for service in the war of 1812, was taken up and passed. The Committee on Printing reported adversely to the bill to establish a Government Printing-office. A resolution was adopted calling for the correspondence of the American Minister at Constantinople relative to the Kozta case. The resolution offered by Mr. Clayton, calling for the correspondence, &c., concerning the Sandwich Islands, was adopted.

The HOUSE OF REPRESENTATIVES spent the whole day on the Deficiency Appropriation Bill.

SIXTH-DAY, FEB. 3.

In the SENATE, the prominent topic of discussion was the Nebraska question. Mr. Chase having the floor, made a lengthy speech in reply to Mr. Douglas and in opposition to the bill.

In the HOUSE OF REPRESENTATIVES, the Speaker laid before that body a communication from the President, in compliance with the resolution of the 30th ult., for all correspondence between the State Department and the American Chargé d'Affairs at Austria relative to persons claiming the protection of this Government. After the reading of the communication, several documents were laid on the table and ordered to be printed, and the House adjourned until Second-day.

SABBATH-DAY, FEB. 4.

In the SENATE, a variety of petitions were presented. Mr. Fish presented the proceedings of the meeting at the Tabernacle against the repeal of the Missouri Compromise. The Clerk read the paper partly through, when Mr. Douglas objected to the reading, and on his motion the reading was discontinued. The Senate then resumed the consideration of the Nebraska bill; Mr. Dixon, of Kentucky, having the floor, advocated the bill in a short speech.

ONE OF THE HAIL STORMS.—Up in Goodhope, Fayette County, Ohio, according to a note in the *Statesman*, they had a hail storm on the late memorable "storm-Friday," that may rank with the number ones. The writer says:

"It was preceded by the most violent thundering for the space of one hour. The hail commenced falling about the size of quails' eggs. In a short time they reached the size of walnuts, and continued to increase in size and quantity until they were the size of a goose egg! The largest hail stones were not round, but partially flattened, with a great quantity of prominences. The roofs of houses were staved in, window glass broken, chickens, birds and turkeys killed, and a great many men crippled. We have had hail on the ground in some places four inches deep!"

European News.

We have several days later news from Europe, the most striking feature of which is the report of a Russian defeat at Tshetal, near Kalefat, on the Danube. According to this report, Omer Pasha, with 15,000 men, stormed and took a Russian entrenchment occupied by 20,000, and also repulsed a body of 10,000 marching to reinforce the army routed by his first attack. The report is received both by way of Constantinople and Vienna, and must therefore be substantially true, though possibly exaggerated.

Since the foregoing was in type, we have later accounts of the battle of Tshetal confirming the Turkish successes. It appears that the Russians were concentrating a force at Tshetal in order to attack Kalefat on the 13th, but on the 6th, 15,000 Turks marched out of Kalefat, attacked and stormed Tshetal, had a conflict with the Russians in the field on the 7th, and renewed the battle on the 8th, ending in the evening with the total discomfiture of the Russians, who confess to 4,000 killed, and their generals, Aurep and Tuinout, wounded. On the 9th the Turks, having remained over night on the field beyond Tshetal, attacked the reserve of the Russians, and drove them back upon Krajova, with the loss of cannon and immense slaughter on both sides. On the 10th the Turks, having razed the Russian fortifications, returned to Kalefat.

The greatest activity prevails in the French navy yards. The operatives are ordered to work on Sundays, and every ship is to be fitted for sea immediately. A levy had also been made of all the seamen between twenty and forty years old, and all the Newfoundland fishermen are drafted into the fleet. Stores for forty thousand soldiers are ready for shipment at Toulon.

The Roman States are suffering greatly from scarcity of food, especially at Fenezza and Ravenna. A scarcity also prevails at Naples.

From China, the political news is quite interesting. At Canton all is quiet. At Shanghai the belligerents keep up a desultory warfare, with little or no results. From Amoy the most melancholy accounts have been received, involving an amount of bloodshed that is calculated to strike terror into the hardest heart, and with any other people than Chinese, would induce a reäction and a cry of vengeance on the authors of such fearful outrages as those now enacting at Amoy and in its neighborhood. The Imperialists have retaken the place, and have marked their success by slaying in cold blood nearly 1,000 persons, most of whom took no part in the late movement except on compulsion. The streets and wharves of Amoy have literally streamed with blood, not shed in any warlike operations, but done in savage revenge and to blind the authorities at Pekin as to the bravery of the enactors. A letter from Amoy, dated November 22, states that up to that period all was quiet, and matters wore much the same appearance, as far as foreigners were concerned, as under the insurgent rulers. Executions were of daily occurrence. The Mandarins, to mark their success, were reveling in human gore, putting to death all who fall into their hands indiscriminately. The original mover of the rebellion had been given up to the Mandarins; the unfortunate wretch was executed on the 17th November, together with his son, both bodies being quartered and their heads placed on the principal city gates. The villages around Amoy were made to contribute to the monster executions. Whole villages were threatened with death unless they gave up all who took part in or sympathized with the rebels; and as a consequence of this brutal demand, the poor, weak, inoffensive and defenseless villagers, were surrendered up as victims to satiate the Mandarins' thirst for blood.

A Slave Burned to Death.

A mob was collected together and a Lynch Court was held to determine what was best to be done with a negro who had the impudence to raise his hand against a white man. The Lynch Court decided that he should be burned at the stake. A Natchez paper, the *Free Trader*, giving an account of it, says the negro was taken and chained to a tree immediately on the bank of the Mississippi, on what is called Union Point. Faggots were then collected and piled round him, to which he appeared quite indifferent. When the work was completed, he was asked what he had to say. He then warned all to take example by him, and asked the prayers of all around. He then called for a drink of water, which was handed him; he drank it and said: "Now set fire, I am ready to go in peace." The torches were lighted and placed in the pile, which was soon ignited. He watched unmoved the curling flame, that grew until it began to entwine itself around and fix upon his body, and then he sent forth cries of agony, painful to the ear, begging some one to blow his brains out, at the same time struggling with almost superhuman strength, until the staple with which the chain was fastened to the tree (not being well secured) drew out, and he leaped from the burning pile. At that moment, the sharp ringing of several rifles was heard, and the body of the negro fell a corpse on the ground. He was picked up by some two or three, and again thrown into the fire and consumed, not a vestige remaining to show that such a being ever existed. Nearly four thousand slaves were collected from the plantations in the neighborhood to witness this scene. Numerous speeches were made by the magistrates and ministers of religion, to the large concourse of slaves, warning them, and telling them that the same fate awaited them if they should prove rebellions to their owners.

EMANCIPATED SLAVES.—On the first day of February, thirty-four negroes, emancipated by the will of William M. Colgin, of Taylor County, Ky., who died about sixteen months since, passed through Cincinnati, on their way to Shelby County, Ohio, where the executors of Mr. Colgin have purchased a home for them. By the will of their master they were given $4,000 in money, and horses, wagons, farming utensils, &c., sufficient to give them a fair start. Samuel Simpson, one of the executors, went to Sidney by railroad to make arrangements for their comfortable settlement; the other, J. G. Simpson, accompanied them on the way. They travel in their own wagons. As they passed through the city their appearance attracted a great deal of attention.

THE RAVENSWOOD CATASTROPHE.—The Coroner's Jury in the case of the explosion of French's cartridge factory at Ravenswood, find "that the deceased came to their death, between the hours of 1 and 2 o'clock in the afternoon of the 28th day of January, by the explosion of gunpowder, in the building used for the manufacture of gun-cartridges by Erasmus French, situated near Harris's Foundery in Ravenswood, Queens Co., L. I., and that the persons named were at that time actually employed in the manufacture of gun-cartridges in said building. We further find, that before and at the time of such explosion a lamp fed by alcohol was used for heating grease necessary for making the cartridges; that there were between 400 and 500 pounds of gunpowder in said building, and that the explosion was caused by carelessness and negligence in the use of said lamp. We further find, that there were at the time of said explosion fifteen to twenty persons at work in said building, most of whom were children; that the building was only 15 by 25 feet, and much too small for carrying on with safety the business for which it was used; that the arrangements for heating the building were very defective, there being a stove used for that purpose, without any fender or zinc, that the proprietor, Erasmus French, was absent from the building at the time of the explosion, and that the person in charge was a female of not sufficient age or experience properly to superintend the work, or the persons employed."

The Coroner required Mr. French to give bail in the sum of $2,000 to appear before the Grand Jury of Queen's County on the first Monday in March.

SUMMARY.

The Louisville *Courier* gives a list of the disasters which occurred on the Western Waters during the year 1853. It seems that seventy-five steamboats, four barges, and forty-four flat-boats, were destroyed, and that eighty-six persons were killed, being either blown up, burnt, or drowned. The amount of money lost by these disasters is not stated, but it is supposed to be about $1,107,500 for the steamboats and their cargoes, and $60,000 for the flat-boats and cargoes, making a sum total of $1,167,500. During the month of November, not less than twenty flat-boats of coal were sunk in the Ohio and Mississippi rivers by snags or otherwise.

On the 30th of January, John Marshall Parker was accidentally shot, near Brookville, Ind. He was the oldest son of the Hon. S. W. Parker, member of Congress from the Connersville, Ind., District. He went on that day, to the pigeon-roost, in company with several citizens of Connersville. When they arrived near the ground, he went to the carriage to get his gun. He took hold of the muzzle and pulled it toward him, when the gun went off, shooting him in the heart, and he expired in five minutes, without uttering a word. He was a young man about 19 years of age, and of superior order of talents and correct moral habits.

There is a project before Congress to supply the Cities of Washington and Georgetown with water, known as the Washington Aqueduct or Water-Works project. The plan is to take the water from the Falls of the Potomac and bring it by a brick conduit fourteen miles long and nine feet in diameter to the Capitol in Washington, supplying Georgetown by the way. The estimated cost is six or seven millions of dollars. But every one who knows anything of the way estimates are made in anticipation of appropriations asked from Congress, knows that they rarely exceed one-third or one-half of the ultimate cost.

The project for changing the rates of postage under this Government, reported by Mr. Olds a few days since from the House Committee on Post-Offices and Post Roads, contemplates making it obligatory to pre-pay all letters sent in the mails, and proposes also to fix the rates of postage at three cents per half ounce for all distances up to three thousand miles, and six cents for all greater distances. We learn, on inquiry, that about 900 bushels of dead letters are received at the Post-Office Department each quarter, three fourths of which are of course unpaid.

Sixth-day, Feb. 3, was a gala day in Easton, Pa.—the occasion being the opening of the Belvidere Delaware Railroad, which has just been completed from Trenton, N. J., to Easton, Pa., a distance of fifty miles. At Trenton this road intersects the Camden and Amboy, making the distance from Easton to Philadelphia about 80 miles. It is about the same distance from Easton to New York by the Central road to Elizabethtown and New Jersey road thence to New York.

C. H. Ellis, who formerly carried the mail from Cazenovia to De Ruyter, and recently mail contractor from De Ruyter to New Berlin, has been arrested for robbing the mail while in his charge of a draft for $70, and by forging a letter getting its contents. He has been held to bail. Years since, when Mr. Ellis carried the mail south, numerous sums of money were lost between Cazenovia and De Ruyter, and all attempts to detect the thief were in vain.

From the late Report made to Congress by the Surgeon-General of the United States Army, it appears that the adulteration of drugs and medicines is carried on more extensively in the country since the passsge of the Act of Congress to suppress the importation of such articles, so that it is now alleged to be difficult to procure medicines which are not either mixed with some foreign substance, or from which some portion of the active principle has not been subtracted by chemical process.

Thirty-three tuns of silver arrived at Philadelphia on Friday, Jan. 27, from the New Orleans Mint, under the superintendence of ex-Marshal Keyser. The specie was put up in small iron covered boxes, and it required no less than six cars to convey it from Pittsburgh to the City of Philadelphia.

Hydrophobia prevails to an alarming extent on the Indian Reservation at Cattaraugus Creek. Several of the family of Bluesky, one of the chiefs of the tribe, have died within a few days, from eating the flesh of a cow which was bitten by a rabid dog, and Bluesky himself is thought to be beyond medical aid.

In the course of an inquest in London, lately, Mr. Wakely, the coroner, observed, that it would be well to acquaint the public with the fact, that if persons in a house on fire had the presence of mind to apply a damp cloth or handkerchief to their mouth and nostrils, they could effect a passage through the densest smoke; but the surest way would be to envelop the head and face completely in the damp cloth.

Three persons—according to the verdicts of coroners' juries—have died in England, in the course of a few days, from destitution. One was a hawker of lucifer matches, who had been in the habit of sleeping nightly on the steps of doors; another was a widow, who lodged with her daughter, a sempstress. With 4s. per week she kept herself and five children. Their food daily was dry bread and weak coffee.

On the New Jersey Central Railroad, they are laying, for the space of two miles, India rubber sleepers under the iron rails, expecting thus to relieve the trains of those sudden jars which ruin the running gear so speedily, do away with very much of the noise, and communicate a springy, elastic motion to the rider.

Gen. Morgan and Dr. Wilson of Fleming Co., Ky., who made an importation last year, have received the invoice of twenty jacks and five jennets, shipped from Barcelona, Spain, on the 13th of December last, which are represented as superior animals. They expect to receive them some time this month. They will be a valuable addition to the mule breeders of Kentucky.

A gentleman writes from Norwich, Vt., that Sunday, the 29th January, was the coldest day of the season at that place, indeed the coldest for several years. The thermometer at 7 in the morning stood 30° below zero, at noon 6½° below, and at 9 in the evening 16½° below.

The clipper ship Chariot of Fame sailed from Liverpool for Boston, on the 11th of January, with a cargo of three thousand tuns weight, valued at £100,000. It is said to be the largest and most valuable cargo that has ever been taken from Liverpool to the United States.

We learn from New Orleans, that Mrs. Mandreaux has obtained in one of the Courts there, a verdict of $20,000 against the New Orleans Railroad Company. The suit was brought for damages sustained in the loss of her husband, who was killed by an accident on the road in question.

Archbishop Bedini is finally gone. He was in New York all last week, although very few persons were aware of the fact. Fearing some disturbance if the embarkation should be at the wharf of the steamer, Monseignor Bedini, attended by a Committee of Catholic clergymen, was received on board the steamer Atlantic, at Clifton, on Staten Island.

A new Hinge has been invented by P. S Bates of Waterbury, Conn., which obviates the necessity of using a spring to cause the door to shut. It is stated, also, that the improved butt will not cost any more, if as much, to manufacture as the old-fashioned kind. The form of the hinge is such that, as the door opens it rises, and falls to again by its own weight.

There is an apple tree in Litchfield, Conn., owned by Solomon Marsh, which measures [illegible] the trunk, is 100 years old, and produced last season twenty bushels of apples, of a delicious quality. Previous to 1835, it had yielded near 100 bushels per annum for ages. The tree was brought from Hartford by some of the early settlers of Litchfield.

The Parliament House and buildings at Quebec were entirely destroyed by fire Feb. 1, together with most of their contents, including a valuable library. There was insurance upon the buildings for $150,000 and upon the library $30,000.

The steamer Georgia, a packet running from New Orleans, took fire on the 28th of January, and was destroyed, with most of her cargo. She had on board a large number of passengers, of whom between thirty and forty are supposed to have been lost.

A dispatch dated Charleston, S. C., Wednesday, Feb. 1, 1854, says:—The steamer Eagle, bound from Columbia to Apalachicola, was totally destroyed by fire on Monday, together with 1,300 bales of cotton. Four negroes also perished in the flames.

The ground at Huntsville, Alabama, was covered with ice and snow to the depth of six inches on the 15th of Jan. Had the whole been of light snow, it would have measured twelve inches—an unprecedented occurrence in that region. The sleighing was fair for two or three days.

Mr. Wait Arnold and Mary Brazee were married, recently, on board the cars of the Western Railroad, soon after they crossed the Massachusetts line into the state of New York. At the next station the happy pair took the back track.

There was a destructive hail storm in the vicinity of Cedarville, Ohio, on the afternoon of Jan. 20th. Some of the hail stones, which were of different shapes and sizes, measured four and five inches in length.

The trouble at Erie is ended for the present. The railroad track is relaid and in order. We think, however, that a change of cars at that important borough continues to be necessary.

The weather has been severe in some portions of the West. At Chicago, on the 23d Jan., the thermometer stood at 16 degrees below zero. At Milwaukee, the mercury was down to 24½ degrees below.

During the last year, the total Chancery suits in Kentucky were 5,353; total common law suits 10,808; total criminal prosecutions, 4,597; total, 20,818.

By the schr. Flash from St. Thomas, we learn that the cholera was raging fiercely there. From the 1st of January to the 18th, there were *fifteen hundred persons* died, mostly blacks.

One John McGrath died at South Boston on Friday of lock-jaw, induced by a slight wound in the eye from a whip-lash.

The Albany *Journal* of Feb. 2d says: "The notes of the Mechanic's Bank of Watertown are *again* refused at the agency in this city."

Twenty buildings in the town of London, the seat of Madison County, Ohio, were destroyed by fire on the 2d inst.

A Mass Meeting to oppose the passage of the Nebraska bill, is to be held at Warren, O., on the 11th of February.

DIED.

In Hopkinton, R. I., Jan. 27th, 1854, after a severe illness of nearly three weeks, Mrs. HANNAH D. WELLS, wife of Silas C. Wells, in the 35th year of her age. Mrs. W. obtained a hope in Christ in early youth, and has ever since given full evidence that the work of grace had not only been commenced in her heart, but was extending its influence onward towards Christian perfection. She did not, however, make an open profession of religion until about twelve years since, at which time she united with the 1st Seventh-day Baptist Church of Hopkinton, where she remained a devout and consistent member until her death. She bore her sufferings with Christian fortitude and resignation, and in death expressed a strong hope that she should enter into that rest which remains for the people of God. C. M. L.

In the town of Willing, Allegany Co., N. Y., Jan. 31, 1854, of inflammation of the lungs, FLORENCE ADELLA, daughter of Joel C. and Betsey Witter, aged 2 years and 6 months. C. R.

At his residence, St. Clement's Place, New York, on Friday evening, January 13, suddenly, of apoplexy, WILLIAM W. GROESBEECK, formerly of the city of Albany, in the 70th year of his age. A man of God, venerated and esteemed for his meekness, sincerity and godliness. He died in the bosom of his family, full of years—his character adorned with every domestic and Christian virtue. He has thus peacefully closed a long and useful life of exemplary purity and rectitude.

LINES ON THE DEATH OF W. W. G.

Gone! the beloved, kind-hearted man, gone from our daily sight;
Gone, gone forever from our midst his mild eyes' beaming light!
His pleasant word and speaking smile, his low and gentle voice,
That ever bade the trusting hearts of those he loved rejoice!

Gone from our sight! Yes, we will miss him at the hour of prayer,
And turn aside with streaming eyes to think he is *not there;*
We miss his gentle words of love—how often they did fall—
The kindly pressure of the hand, his greeting to us all.

And if we miss him if our hearts are rent with bitter grief,
To think his pilgrimage on earth, though lengthy, yet seemed brief,
How *very* desolate must be the hearts of those who weep,
To know the *husband—father*—lieth in his "dreamless sleep!"

Yet, oh ye stricken, sorrowing ones, bid murmuring thoughts, be still,
And bow with resignation to your Heavenly Father's will,
Remembering that your dearly-loved hath found his home on high,
Hath met his long-lost children in the bright halls of the sky.

Life's restless yearnings, anxious cares, are now forever o'er;
Its "fitful fever," wild desires, can trouble him no more;
I'll breathe a prayer, that *all* may join him in the spirit-land,
And in *that* clime united be your severed household band!

G. L.

LETTERS.

N V Hull, Joel Greene, James Hubbard, C M Lewis James Bailey, J M Allen, Andrew Babcock (right on book,) Ira Lanphear (by mail,) Elias Frink (right to Dec. 31, '54,) Abram Burger, Howell W Randolph, Joshua Clarke, B W Andrew, E R Clarke, W V Hubbard, Charles Spicer, S A Palmiter, H G Greenman, H W Babcock, Lewis Pierce, Jonathan Nash, Z Campbell, Daniel C Burdick, P C Burdick, Samuel A Champlin, G W Stillman, S S Griswold, W Pigsley, H V Dunham, W B Maxson, J Whitford, A A Crandall, C Rowley, Charles Potter, David Clawson, J M Lewis, J R Irish, F F Randolph, Charles B Miller (paid to vol. 10, No. 36.)

RECEIPTS.

FOR THE SABBATH RECORDER:

Asa Fish, Mystic Bridge, Ct	$2 00 to vol.	10	No. 52
E B Champlin "	2 00	10	52
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Lewis Pierce, Dakota, Wis	2 00	10	52
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Zina Gilbert, Utica, Wis	6 00	10	52
Daniel C Burdick, Pulaski, Wis	2 00	10	44
Hiram Bentley, Albion, Wis	6 00	10	52
Daniel R Burdick "	4 00	10	52
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Davis & Randolph "	3 00	10	52
Jared Green, Berlin	2 00	10	52
Mrs A Butenj "	1 00	10	52
Perry W Clarke, Leonardsville	2 00	10	52
James B Langworthy, Alfred	2 00	10	52
L D Worden, Alfred Center	2 00	10	43
S P Witter, Nile	4 00	10	52
Elisha Hyde "	2 00	10	39
Charles Rowley, Wellsville	1 00	11	39
Geo Armsbury, Adams	2 00	10	52
Joseph Green, Adams Center	2 00	10	52
Job Spencer "	2 00	10	52
Richard Stillman, Brookfield	2 00	10	52
Collins Miller "	2 00	10	52
Samuel D Clarke "	2 00	10	52
Thomas Dye, Scott	2 00	10	52
George W Green "	2 00	10	52
H C Hubbard "	1 00	10	52
Tacy Jeffrey, West Union, Va	2 00	11	34
Thomas Clarke, New York	4 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

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G W Stillman	$2 00	David P Curtis	$1 00
Wm Potter, Sen	2 00	Asa Barrett	1 00
Lewis Langworthy	1 00	Charles Rowley	1 00
Oliver Babcock	1 00	Dolphin D Burdick	1 00
Howell W Randolph	1 00	Henry C Hubbard	1 00
Ephraim B Swinney	1 00		

WILLIAM M. ROGERS, Treasurer.

Receipts for the Missionary Society.

Collections by Wm. M. Jones, cont'd from Rec. Jan. 29.

1st Genesee:

W W Crandall	$1 00	Ezekiel Crandall	$1 00
Joel Maxson	1 00	Geo Potter, Jr	1 00
L J Coon	1 00	W L Bowler	1 00
E R Crandall	2 00	Celestia Crandall	1 00
E Kenyon, Jr	50	Martha Crandall	3 00
D E Bliss	1 00	A L Maxson	50
Geo Potter	5 00	B F Burdick	2 00
Jairus Crandall	2 00	C S Wells	1 00
E P Burdick	1 00	W S Burdick	50
H C Rogers	50	A R Cornwell	1 00
H C Crandall	2 00	Z R Maxson	3 00
Mrs Joel Crandall	1 00	David C Gardener	1 00
William Dennison	25	B T Bliss	50
T H Green	1 00	Joseph Hubbard	1 00
W C Bailey	1 00	Ira J Burdick	1 00
Benj Merritt	1 00	Joel Crandall	2 00
James Bliss	25	Mary M Main	1 00
Emily Clarke	1 00	Eliza A Langworty	50
Emma Wells	1 00	Clara Edwards	1 00
Josephine Edwards	12	Joseph Maxson	1 00
L W Lewis	25	Emeline Burdick	25
Amos Green	25	Avery Coon	25
Mrs Avery Coon	25	Susan Crandall	1 00
Electa Burdick	1 00	E E Crandall	1 00
J F Hubbard	1 00	Polly Burdick	50
J A Langworthy	5 00	A Friend	3 25
Lucy Wells	1 00	W S Wells	25
S D Wells	25	S Wells	3 50
Mary Babcock	75	Joseph Boss	5 00
E D Bliss	50	Calista Maxson	50
Addison A Burdick	25	Eliza Collins	1 00
Sarah E Langworthy	1 00	Mary Maxson	25
Horace Collins	1 00	Ephraim Fairbanks	1 00
Claudius Young	1 00	J Bailey	1 00
F H Bailey	1 00	Cash	1 81
Eliza Kenyon	1 00	Wm Ennis	2 00

[To be continued.]

MARRIED.

In Albion, Wis., Dec. 22d, by Eld. Z Campbell, Mr. HENRY B. COLLINS to Miss ALMEDA C. MAIN, all of the above place.

At Marlboro, N. J., Dec. 28th, 1853, by Eld. D. Clawson, Mr. JOHN E. SHOUGH, of Freesburg, to Miss SARAH ELIZABETH TOWNSEND, of Remstenville.

In Milton, Wis., on the 24th of January, by H. G. Greenman, Esq., Mr. HENRY SPERRY to Miss HANNAH EVERSON, both of Porter, Rock Co., Wis.

New York Market—February 7, 1854.

Ashes—Pots $5 87, Pearls, 6 37.

Flour and Meat—Flour 8 50 a 8 52 for Canadian, 8 62 a 8 75 for common to straight State, 8 87 a 9 12 for mixed to fancy Michigan and common to good Ohio. Rye Flour, 6 12 for fine, 6 81 for superfine. Corn Meal 4 37 a 4 50 for Jersey.

Grain—Wheat, 2 00 a 2 10 for red Jersey and Long Island, 2 35 a 2 41 for fair Genesee. Rye 1 10 a 1 15. Oats, 50 a 52c. for Jersey, 54 a 57c. for State. Corn, 96 a 97½c. for Jersey yellow, 98 a 99½c. for western mixed.

Provisions—Pork, 13 75 for new prime, 16 00 for new mess. Beef, 5 00 a 5 50 for country prime, 8 25 a 11 00 for country mess. Dressed Hogs 6¼ a 6½c. Lard 10½c. Butter, 13 a 16c for Ohio, 12 a 22c. for State dairies.

Hay—85 a 87c. per cwt. for shipping.

Lumber—14 50 a 15 50 for Eastern Spruce and Pine.

Potatoes—2 50 a 2 75 per bbl for western reds, 3 37 a 3 50 for Mercers and Carters.

Seeds—Clover 10 a 10½c. Timothy 13 00 a 19 00 for mowed and reaped. Flaxseed 1 55.

Tallow—12c. for Butcher's Association, 11¾ a 12¼c. for prime city and Philadelphia rendered.

Notice.

BY DIVINE PERMISSION, the sale of the seats in the new Seventh-day Baptist Meeting-House at Alfred Center will commence on *Second*-day, Feb. 13, 1854, at 10 A. M. All persons desiring an interest in the house, whether they have subscribed for its erection or not, are respectfully invited to be present and purchase according to their pleasure.

On Fifth-day, Feb. 16, God willing, the house will be dedicated to the worship of almighty God. Services to commence at 10½ o'clock. Sermon by Eld. W. B Maxson.

N. V. HULL.

1,000 Book Agents Wanted,

To sell Pictorial and Useful Works for the Year 1854.

1,000 Dollars a Year.

WANTED IN EVERY COUNTY OF THE UNITED STATES, active and enterprising men, to engage in the sale of some of the best Books published in the country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as to enable them to make from $3 to $5 a day profit.

☞ The Books published by us are all useful in their character, extremely popular, and command large sales wherever they are offered.

For further particulars, address, (postage paid,)

ROBERT SEARS, Publisher,
35t5 181 William Street, New York.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8 A. M., 12 M., and 4 P. M.; New lipsburg, opposite Easton, at 6½ and 9½ A. M., 3¼ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Mauch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

Bells! Bells! Bells!

THE Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These Bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest Establishment of the kind in the U S. and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in *any* of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address

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DeRuyter Institute.

Faculty.

REV. JAMES R. IRISH, A. M., Principal, and Professor of Intellectual and Moral Science and Classical Literature.

Miss JOSEPHINE WILCOX, Preceptress, and Teacher of Parker's Aids, French, German, Botany, and Astronomy.

J. HENRY L JONES, A. B., Professor of Mathematics and Natural Sciences, and Adjunct Professor of Greek and Latin.

Miss L. ELEANOR CLARKE, Teacher of Instrumental Music.

Other competent Teachers will be employed to assist in the various departments, as occasion may require.

Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Terms.

Tuition, which must be settled strictly in advance is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50

Extras.

Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

JAMES R. IRISH, President.
JASON B. WELLS, Secretary.

Miscellaneous.

Life among the Camanches.

The papers give sad details of the cruelties of the Camanche Indians to their captives. A party of Texans, on their way to California, were so cut off and weakened by them, that the few who were left determined to return. Of their capture and subsequent sufferings, the following narrative is given by Mrs. Jane Adeline Wilson, who, with her two brothers-in-law and a Mexican, were all that remained of the large party:—

As we were traveling, about noon, we saw two Camanche Indians charging upon us in front, and at the same time two others were seen driving up behind. We were all very much frightened, and the Mexican jumped out of the wagon and went toward the Indians, in order, if possible, to gain their friendship.

The mules of our wagon, four in number, becoming frightened by the war-whoop of the savages, turned out of the road and commenced running as fast as they could. One of them fell down before we had gone far, and the others were then obliged to stop. The Indians now came upon us, and ordered the Mexican to take the mules out of the harness. While this was going on, I got out of the wagon, and looked on in breathless suspense. After the mules were unharnessed, the Mexican was stripped of his clothing, his hands tied behind his back, and he ordered to sit down upon the ground. One of them went behind him and shot him with a gun, while another stabbed him several times with a large butcher knife. His scalp was cut off before he was dead, and put into his own hat; the hat was then worn by one of his murderers. I was stupified with horror as I gazed on this spectacle, and supposed that my turn would come next. But the Indians having secured the plunder of the wagon, mounted us on the mules, and ordered us to go with them. As I left I looked back and saw the poor Mexican weltering in his blood and still breathing.

We took a north-east direction, and traveled slowly till sunset, when we encamped. Here the plunder, consisting of blankets, bedding, clothing, bridles, and some money which I had in my pocket, was divided among the Indians. Some articles considered useless were thrown into the fire. My clothing was taken away, except barely enough to cover my person. In the distribution of the captives, the eldest boy, about 12 years of age, was claimed by the chief; I became the property of one of the others. I should have mentioned, that one of our captors was a Mexican, who had been stolen from the State of Chihuahua when an infant. He was now as savage as the Indians, and claimed the youngest boy for his prize. The scalp of the Mexican was stretched on a stick and dried by the fire.

After giving us some meat for our supper, the Indians began to secure us for the night. The boys, with their arms tied tightly behind them, were taken under guard by two of the savages. My feet were tied together, and I was obliged to lie between the other two. I did not sleep during the night, for I was afraid of being killed.

The next day we resumed our journey, and traveled in the same direction. The boys were mounted on good animals, and had bows and arrows. Their faces were painted Indian fashion, and they looked like young savages. They appeared to enjoy this new mode of life, and were never treated with excessive cruelty. I was mounted on a good horse, but being obliged to sit astride the animal, the journey was exceedingly painful.

I had a fine head of hair, which I valued very much, but the chief ordered it to be cut off; I was not a little mortified in seeing it decorating the heads of the heartless savages. My head was thus left entirely unprotected from the extremely hot rays of the sun.

Nothing of interest occurred, except repeated acts of inhumanity toward me, until the twelfth day after my capture. At this time we were joined by two Indian men and a squaw. These were all the Indians I saw till after my escape. Up to this time my suffering had been so severe as to take from me all desire to live, but now they were greatly increased. The squaw, from whom I might have expected some compassion, was evidently the cause of the new cruelties which I now began to experience.

My horse was taken from me, and I was mounted on an unbroken mule without a bridle. I had a saddle, but it was worn out and good for nothing except to torture me. This animal would frequently top me over its head of its own accord, but not being wild enough to gratify the malice of the Indians, the chief would sometimes shake the Mexican's scalp before its eyes. The beast would then rear and plunge in the utmost fright, and I would be thrown upon the ground with great violence. I have been tossed from the mule's back as many as half a dozen times a day, and once I was so stunned that I lay a considerable time before my senses returned. My repeated falls greatly amused the Indians, whose horrid peals of laughter might have been heard at a great distance.

I never saw them exhibit the first sign of pity toward me. It made no difference how badly I was hurt, if I did not rise immediately and mount the animal which had just thrown me, they would apply their riding whips, or gunsticks, or the end of a lariat, to my unprotected body with the greatest violence. The squaw would also help me to rise by wounding me with the point of a spear which she carried. You may understand one object the Indians had in view in putting me upon this wild animal and causing me to be thrown so often, when I tell you I expected to become a mother in a few weeks. They understood my situation, but instead of softening their hearts it only made them more inhuman, and subjected me to greater sufferings.

I was obliged to work like a slave while in camp; while there was any service to perform, I was not allowed a moment's rest. I was compelled to carry large loads of wood on my back, which being destitute of sufficient clothing, was mangled till the blood ran down to my feet. I had to chase the animals through briars and bushes, till what little clothing I had was torn into ribbons. I brought the animals to camp in the morning, and had to watch them till they were ready to start, and if one more wild than the rest ran off, I must chase and bring him back, and then be knocked down by the savage chief for my want of skill. When all were ready to start, I had to catch and saddle my own wild mule without assistance. If the party did not start immediately, I was compelled to pull at the end of a lariat which the Indians would fasten to a bush. They seemed to study every method of putting me to death by piecemeal.

Exhausted by incessant toil and suffering, and extreme anguish from my wounds, I could not work as fast as the Indians desired, and often, when scarcely able to stand, and hardly knowing what I was doing, I have been required to do the work of the strongest man. And because of my inability to accomplish my task satisfactorily, I have been whipped till my flesh was raw. Large stones were thrown at me. I was knocked down and stamped upon by the ferocious chief, who seemed anxious to crush me like a worm beneath his feet. My head sometimes fell under the horses' feet, and then the Indians would try to make the beasts kick me. After all was ready for the day's journey, I was obliged to travel as fast as the others, riding sometimes over rocks and through bushes, aching and sore from head to foot, and exposed alike to cold and heat, sunshine and storm.

I have gone two days at a time without tasting food. The Indians depended on hunting for their subsistence, and sometimes had nothing to eat themselves—unless there was an abundance of food, I received little or nothing—when any game was killed, the Indians would tear out the heart, liver, and entrails, and eat them raw. I suffered exceedingly from thirst; I was not allowed to drink, except while in camp. We frequently crossed beautiful streams during the day, and I would beg the privilege of dismounting to quench my thirst. But the Indians would always deny my request with contempt. It was in vain I pointed to my parched tongue and head blistered in the rays of the sun. Nothing could soften them into pity, and I ardently desired death, that my torments might come to an end.

Every indignity was offered to my person which the imagination can conceive. And I am at a loss to know how I have lived through the barbarous treatment which was inflicted upon me. Frequently my feelings were so outraged that I was tempted to kill my inhuman masters. My indignation burned particularly against the chief, and I thought if I could only cut him to pieces I could die content.

We traveled every day—we usually started about ten o'clock in the morning, and halted about four in the afternoon. The Indians were accustomed to go to the tops of the highest hills, and stand there gazing in every direction. We always spent the night on a hill, and were thus exposed to the cold autumn winds; we slept on the ground, generally without covering. When it rained, the Indians made a tent of the blankets and wagon sheet they had stolen from us, but I was not allowed to take shelter in it—I preferred sleeping outside in the storm.

After my mule had become so gentle that I could ride it without being thrown, it was taken from me and I was obliged to travel on foot. The road over which we passed was often very rough and stony, and full of thorns. My feet were wounded and bruised till they were covered with blood and greatly swollen. But still I was obliged to keep up with the rest of the party, and if I fell behind, I was beaten till I was nearly senseless. The Indians often urged me on by attempting to ride their horses over me; many a mile of that road is marked with my blood, and many a hill there has echoed to my useless cries.

I traveled thus on foot some five or six days. After the party were ready to start in the morning, the direction of the route was pointed out to me, and I was required to go before the others, in order not to hinder them. They usually overtook me before I traveled far. I had always intended to make my escape as soon as I found an opportunity. I never expected to reach any friendly settlement, but I did not wish to give the Indians the pleasure of seeing me die. On the morning of the twenty-fifth day after my capture, I was sent on in advance as usual. I had eaten no breakfast, and was very weak, but the hope of escape now supported me. I hastened on as fast I could, and finding a suitable hiding place, I turned aside and concealed myself in the bushes. After this I saw nothing more of my captors. I found afterward, by the tracks of the animals, that they had searched for me; they probably thought I would die, and therefore took less trouble to find me. I have no doubt the next time they pass that way they will look for my bones.

My situation was now distressing beyond all description; I was alone in an Indian country, some hundreds of miles from the nearest friendly settlements. I was without food, without shelter, and almost without clothing. My body was full of wounds and bruises, and my feet were so swollen that I could hardly stand. Wild beasts were around me, and savages, more wild than beasts, roamed on every hand. Winter was coming on, and death in its most terrible forms stared me in the face—I sat down and thought of my lonely and exposed situation. But I could not weep; my heart was too full of woe. I remembered the events of the few preceding weeks. The husband of my choice had been murdered, and I was not allowed the melancholy privilege of closing his eyes, and seeing his remains decently interred. My little property had been stolen, and when within a few days' march of sympathizing friends, I was captured by savages, and after three weeks of indescribable sufferings, found myself wandering solitary and destitute in the midst of the wild prairies—my cup was filled to overflowing, but I resolved to live in hope, if I died in despair.

After remaining three days in the place where I first concealed myself from the Indians, I went to a grove about half a mile distant and built a little house of bushes and grass. Here I lived nine days. My only food was the blackberries which grew on the bushes around. I quenched my thirst at a spring near by. My wounds pained me exceedingly, and I wasted to a mere skeleton for want of proper nourishment. It rained upon me seven nights in succession, and my little house was unable to protect me from the cold storms. More than once I spent a sleepless night, perfectly drenched in rain; while the wolves, sometimes coming within a few steps of me, would make the woods ring with their frightful howlings. They would also follow close behind me when I went to the spring during the day; I expected some time to be devoured by them; but they are great cowards, and I could easily frighten them away.

When I slept I would dream of seeing tables spread with an abundance of every kind of food, but when I stretched forth my hand to satisfy my hunger, the effort would awaken me, and I would find myself weeping bitterly.

When absent from my house on the twelfth day after my escape, some New-Mexican traders passed by on their way to the Camanche settlements. While standing on a small hill, looking after them in order to be sure they were not Indians, I was discovered by some three or four of the party, who happened to be some distance behind. They immediately came toward me, and soon understood my situation. They kindly offered to take me with them, and I gladly bade farewell to my house in the woods. The Mexicans put me upon a *burro*, and gave me a blanket and some men's clothing, in which I dressed myself very comfortably.

Two or three days after this we came in sight of a band of Camanches, and as it was not safe for me to be seen by them, I was left behind in a ravine, with the promise that the Mexicans would return for me at night. As they did not fulfill their promise, I started toward their camp; about midnight, while wandering among the bushes, a Camanche Indian passed within twenty steps. I thought I was a captive once more, but fortunately the savage did not see me. I threw myself on the ground and waited for day. In the morning I started again for the camp of the Mexicans, but before I reached it I was discovered by one of the trading party who was herding the animals. This man is a Puebla Indian, of San Ildefenso, and is named Juan Jose. To him, more than to any other man in the party, I owe my present freedom.

He told me the camp was full of Camanches, and if they saw me it would be impossible for the party to save me. He made me lie down on the ground while he covered me with dried grass. I lay here all day, and at night crept forth to quench my almost intolerable thirst. Juan came and brought me some bread, and told me not by any means to leave my hiding-place the next day. That day dragged slowly along, and I could hear the dreaded Camanches passing and repassing and shouting to each other. At night Juan returned, bringing another blanket and several loaves of bread, and told me that I must remain here for seven or eight days longer, as the party were obliged to go further on, and could not take me unless I was willing to become a captive once more. I saw the party disappear next day, and it seemed as if my hopes of rescue disappeared with them. But I resolved to wait till the appointed time was up.

In a ravine near by I found a large log which had been left burning; this fire I kept alive day and night till the Mexicans returned, and without it I should probably have frozen to death, as the weather had become very cold. I covered a hollow cotton-wood stump with bark and leaves to keep out the cold wind. This stump was my house during my stay here. When I could endure the cold no longer, I would leave my house and run to the fire, but was afraid to stay there long, lest the Indians should see me. The wolves soon found out my place of retreat, and frequently, while I was in the stump, they would come and scratch around and on its top. The blackberries were very scarce here, and had it not been for the bread Juan Jose gave me I do not see how I could have been kept from starving to death.

The eight days passed slowly by, and I knew not whether to give way to hope or despair. But on the 8th I heard several persons calling to each other. I feared they were Indians, but they belonged to the trading party, and were on their return to New-Mexico. They had lost the place where I was concealed, and were shouting to each other to attract my attention. I was so overjoyed that I rushed toward them unmindful of briars and sore feet. Juan gave me a fine horse to ride, and the whole party treated me with the utmost civility and kindness. On the thirty-fourth day of our return toward New Mexico, we reached the town of Pecos. Here I met Major Carleton and Mrs. Adams of the U. S. Army, who took the deepest interest in my comfort. Here I laid aside men's apparel, and was furnished with a supply from Mrs. A.'s wardrobe. After remaining at Pecos a few days, I was conducted to Santa Fé by the son of Gov. Merriwether.

To Gov. M., and also to the American ladies of this place, I cannot be too thankful for their friendly sympathies and uniform kindness.

The past seems like a horrid dream. I have related nothing but facts, and no language that I can use can fully express the sufferings of mind and body which I have endured. My two brothers-in-law are still captives, and unless reclaimed will become as savage as the Indians. The Mexicans saw them with the Camanches, but were unable to procure their freedom. One is twelve years old, the other ten, and unless the strong arm of Government is lifted up for their redemption, there is no hope for them.

About Barns.

A large barn is far preferable to a small one. Does not every farmer lack barn-room? How many things have you got which ought to be housed, and are rapidly decaying for want of it? Large barns are relatively much cheaper than small ones. To have stacks of hay and stalks standing out of doors, and cattle running out in the winter to eat them in the lots, is poor policy. Hay wastes by summer rains, wastes when fed on the bare ground, wastes by storms during its use, while the top of the stack is off, and wastes by taking a much larger quantity to keep cattle equally well out of doors than in. Nor should corn be allowed, as now, to stand out till the stalks are nearly spoiled. They lose a large proportion of their virtue by being exposed to rain and sun. One load cured under cover is worth four cured out. Now make your barn and its floor large enough to take in your stalks, and they can be stacked on poles thrown across girths five or six feet high, so as to be well aired, yet got into a small compass, and the extra virtue of your stalks, as fodder, will more than double the interest of the money spent in enlarging the barn. Corn-stalks soon perish if out in the weather, yet make the very best of fodder if cured under cover.

To facilitate this and other like ends, and give cattle sun, it will pay cost to have a part of the roof made of glass. Its cost is not much more than shingles, and allows you to have sun in your barn, with which to dry potatoes, corn, hay, &c., in-doors, and will be found very useful for a great many ends of which we do not now dream.

Nor can I see why two or three stories on barns are not as advantageous as on houses. A neighbor of the author drives his grain in upon his second story, where he threshes it—the horsepower being below—which allows the straw to be tumbled down into the yard below, instead of having to be pitched up on to a stack, and lets the grain sift down through on to the main floor, where it is cleaned, and passes from the tail of the fanning-mill right down into the grain bin, still below, in the basement, from which it is loaded into the wagon.

In a great variety of ways, money spent in erecting barn conveniences will save time, money, produce, every thing.

Artificial Propagation of Salmon.

The following description is given by the *London Times* of the process of preparing the salmon spawn for the hatching-boxes, the writer having witnessed the operation on the River Tay. Mr. Ramsbottom, from Clitheroe, who has experimented successfully for the Messrs. Ashworth on the Lough Corrib waters in Ireland, has the sole management of the Tay ponds. Saturday was a remarkably fine day for the season, and we were privileged in being present at the operation of stripping the fish. When we arrived, Mr. Ramsbottom had got about 15,000 ova in round tin cans, and he showed us an oval-shaped tin box with a lid, which contained a small male fish swimming in water, which, he said, was waiting for his mate. Presently, the net was shot in the Tay at the mouth of the Almond, when two fine female fish, ripe for spawning, from eighteen to twenty pounds in weight, along with a small male fish, were caught. Mr. Ramsbottom, having taken the largest female in his left hand, drew his fingers firmly down both sides of the belly of the fish, when the ova flowed in a stream into the tin box formerly mentioned, in which there were a few inches of water. The fish was instantly returned to the river, and, after a short time, sailed off as if nothing had happened to it. After the ova had been washed by water being poured on and off, care being taken never to allow it to be exposed to the air, the male fish was brought, which all this time had been in the river under a fold of the net, and manipulated in the same manner as the female only a small portion of the milt being required. On the milt being shed, a slight change was seen to take place in the color of the ova, which became paler. Water was again poured on and off, when the operation was complete. The ova was then poured into round tin cases, and carried to the ponds. When we left the river side, upward of 400,000 ova, in a fine condition, had been obtained. We observed that a few of the ova, after impregnation, turned white, instead of being a fine salmon color. Mr. Ramsbottom said they were barren ova. In the month of March the fry will have burst their shells, when we hope to report further.

Advice to Housewives.

Britannia should be first rubbed gently with a woolen cloth and sweet oil; then washed in warm suds, and rubbed with soft leather and whiting. Thus treated, it will retain its beauty to the last.

New iron should be very gradually heated at first—after it has become inured to the heat it is not likely to crack.

It is a good plan to put new earthen ware into cold water and let it heat gradually until it boils—then cool it again. Brown earthen ware, particularly, may be toughened in this way. A handful of rye or wheat bran thrown in while it is boiling will preserve the glazing so that it will not be destroyed by acid or salt.

Clean a brass kettle, before using it for cooking, with salt and vinegar.

The oftener carpets are shaken, the longer they will wear; the dirt that collects under them grinds out the threads.

If you wish to preserve fine teeth, always clean them thoroughly after you have eaten your last meal at night.

Woolen should be washed in very hot suds, and not rinsed. Lukewarm water shrinks them.

Use hard soap to wash your clothes, and soft to wash your floors. Soft soap is so slippery that it wastes a good deal in washing clothes.

Vegetable Instinct.

If a pan of water be placed within six inches of either side of the stem of a young pumpkin or vegetable marrow, it will, in the course of the night, approach it, and will be found in the morning with one of its leaves floating on the water. This experiment may be continued nightly, until the plant begins to fruit. If a prop be placed within six inches of a young convolvulus, or scarlet runner, it will find it, although the prop may be shifted daily. If, after it has twined some distance up the prop, it be unwound, and twined in the opposite direction, it will return to its original position, or die in the attempt; yet, notwithstanding, if two of those plants grow near each other, and have no stake around which they can entwine, one of them will alter the direction of its spiral, and they will twine round each other.

Duhamel placed some kidney beans in a cylinder of moist earth; after a short time they commenced to germinate, of course sending the plume upwards to the light, and the root down into the soil. After a few days the cylinder was turned one-fourth round, and again and again this was repeated, until an entire revolution of the cylinder was completed. The beans were then taken out of the earth, and it was found that both the plume and radicle had bent to accommodate themselves to every revolution, and the one in its efforts to ascend perpendicularly, and the other to descend, they had formed a perfect spiral. But although the natural tendency of the roots is downwards, if the soil beneath be dry, and any damp substance be above, the roots will ascend to reach it.

SINGULAR MANIFESTATION OF NATURE.—The Belfast (Me.) *Journal* learns from a most creditable source, that a very singular submarine phenomenon has manifested itself in Penobscot river during the last autumn, and up to the present time. At a locality about a mile above Penobscot Ferry, and within about a hundred rods of the Prospect side, where the river widens into a sort of anchoring ground, being nearly a mile across, sometime about the first of September, there was discovered to be a voilent agitation of the water, so that the surface was much disturbed, and stones and dirt were thrown up from the bottom. This up-boiling has continued, at intervals, up to this time. Observation shows that over at least an acre, the depth of the water has increased from seven to fourteen fathoms. A gas is emitted from the water that has the smell of sulphur, or as if some substance of nature was burning beneath. Also, that during the latter part of autumn, two distinct shocks of an earthquake occurred in the vicinity.

FINANCES OF WISCONSIN.—The Message of Gov. Bartow was sent to the Legislature of Wisconsin on the 15th Jan. From it we learn that the whole sum paid into the Treasury during the year amounted to $311,632 61. The disbursements during the same period amounted to $262,489 20. The balance in the Treasury on the 1st January, 1854, was $57,136 48. The estimate of the probable amount to be drawn from the Treasury during the present year, for the general expenses of the State, is stated at $147,210 70. The means applicable to meet the same are estimated at $160,017 84. The School fund on the 1st of January, 1854, amounted to $1,141,804 28—arising almost exclusively from the sale of lands granted by Congress. The whole amount expended in the erection of school houses within the State has been $289,346 89, of which sum $45,071 84 were expended during the past year. The total amount expended in 1853 for the support of common schools was $175,734 17. The State University Fund, on the 1st of January, 1854, amounted to $106,112 07. The number of banks in the State is 10; the amount of circulating notes issued by the Controller, $519,000; and the amount of securities deposited with the State Treasurer, $529,000. The Governor recommends the memorializing of Congress for grants of land in aid of the construction of the Pacific Railroad, and for adequate appropriations for purposes of internal improvement.

SCHOOLS IN RUSSIA.—The number of parish schools is less than 1100 in all the vast territory of the Czar. Besides these are 445 district schools, 521 boarding-schools, and 76 gymnasies. St. Petersburgh, Moscow, and Kief, have lyceums and universities containing a very limited number of scholars; the whole amount expended for schools is 11,000,000 francs, or about 2,000,000 dollars, and this mostly for the sons of noblemen, priests, and public officers. It is estimated that scarcely one in 300 inhabitants of the empire knows how to read. Russia is just about where Europe was in this respect 600 years ago. It should be mentioned, in addition, that there are at St. Petersburgh a superior school for teachers, some military schools, and seminaries for the Russian clergy, and a few special schools for the instruction of girls. This is all that has been hitherto done to develop the intellectual powers of the Russians. "Gross darkness covers the people;" fit basis for the civil despotism and ecclesiastical hierarchy, that crush the bodies and souls of men!

THE COAL FIELDS.—Professor Hitchcock, in his new Elementary Geology, speaks thus of the coal fields of America. The great Appalachian coal-field, extending from New York to Alabama, covers nearly 100,000 square miles; the Indiana field, 55,000. Add to these fields those of Michigan, Massachusetts, Rhode Island, Missouri, Iowa and Virginia, and we shall a surface more than 27 times as large as Massachusetts. If we suppose the average thickness of all the beds over this surface to be only 25 feet, then the whole amount of coal in solid measure, in this country, would be not far from 1,100 cubic miles. Estimating the yearly consumption of coal in this country to be 7,000,000 tuns, this immense body of fuel would keep the hearths bright and the furnaces a-glow for more than a million of years.

HIGH PRICES OF CATTLE.—The Scott County, Ky., Importing Company lately held a sale at Georgetown. We give a portion of the prices which cattle sell for out West. Improved Yorkshire hogs, one sow, $150; one do. $160; one do., $100; one do., $160; one boar, $60. Durham bulls brought the following prices: One, called Baron Feversham, $1,525; Pathfinder, $860; Capt. Lanson, $400; Cunningham, $865. Cows and heifers ranged from $405 to $710. Twenty-five Cotswold Sheep sold at the following prices: $290, $475, $275, $170, $250, $160, $103, $90, $155, $123, $125, $170, $105, $100, $150, $151, $80, $157, $165, $160, $175½, $162½, $192, $160, $177. Ten South Down Sheep brought the following prices: $80, $75, $81, $75, $65, $21, $60, $90. Three Leicestershire Sheep sold for $47, $50, $50.

HOUSEHOLD MEASURES.—As all families are not provided with scales and weights referring to ingredients in general use by every housewife, the following may be useful:—

Wheat flour, one pound is one quart.

Indian meal, one pound two ounces is one quart.

Butter, when soft, one pound one ounce is one quart.

Loaf sugar, broken, one pound is one quart.

White sugar, powdered, one pound one ounce is one quart.

Best brown sugar, one pound two ounces is one quart.

Eggs, average size, ten are one pound.

Sixteen large table spoonfuls are half a pint, eight are one gill, four half a gill, &c.

ALL THE GOLD IN THE WORLD.—Mr. Jacob has estimated the existing gold of the world, previously to 1848, (four-fifths of it existing in manufactured articles,) at £650,000,000. Add our new acquisition of £55,000,000, and we have a present world-wealth of gold of £705,000,000. Taking the cube yard of gold at £2,000,000, which it is in round numbers, all the gold of the world at this estimate might, if melted into ingots, be contained in a cellar twenty-four feet square, and sixteen feet high. All our boasted wealth already obtained from California and Australia would go into an iron safe, nine feet square, and nine feet high. So small is the cube of yellow metal that has set populations on the march, and roused the world to wonder!

The Indigo Plant thrives well at the Sandwich Islands, in all moist situations, and grows spontaneously wherever it once gets rooted. In fact, from a single plant, it spreads with great rapidity, covering, in a few years, many contiguous acres, and rooting out every thing else, even the thick sod of a heavy sward.

The editor of *The National Era*, traveling through Switzerland, says: "We could not but notice that there was far more filth, and squalor, and poverty, and a great deal less industry and thrift, in the Catholic than in the Protestant portions of the cantons."

Rev. Albert Barnes, pastor of the First Presbyterian Church in Philadelphia, has so far recovered as to be able to preach. It is earnestly hoped that he will be perfectly restored from the malady that has affected his sight.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

- No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
- No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
- No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
- No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
- No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
- No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
- No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
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- No. 14—Delaying Obedience. 4 pp.
- No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

- A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form 168 pp.
- The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
- Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
- Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

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The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

[Continued from the Recorder of Feb. 9, 1854.]

Scripture does not, however, make such announcement; its intimations, as might be expected, are wholly opposite. The prophet Isaiah includes all mankind, and specifically "the sons of the stranger," as divinely intended to participate of the blessing of true Sabbath observance, and all that results from it. "Thus saith the Lord, Keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man," Jehovah exclaims in encouraging continuation, and in terms which include the whole human race, "Blessed is *the man* that doeth this, and the son of man that layeth hold on it; *that keepeth the Sabbath* from polluting it, and keepeth his hand from doing any evil." Is. lvi. 1, 2. Most encouragingly is it added, "Neither let *the son of the stranger,* that hath joined himself to the Lord, speak, saying, *The Lord hath utterly separated me from His people;* neither let the eunuch say, Behold I am a dry tree. For thus saith the Lord unto the eunuchs that *keep my Sabbaths,* and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. *Also the sons of the stranger,* that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, *every one that keepeth the Sabbath* from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God, which gathereth the outcasts of Israel, saith, Yet will I gather others to him, besides those that are gathered unto him." (Ver. 3—8.) These statements, which thus close with a reference to the gathering of the "outcasts of Israel," also stand connected with the promises of Millennial peace and blessedness, in contrast with existing sin and suffering, mentioned in the close of the preceding chapter. It is in "the times of restitution of all things, of which God has spoken by the mouth of all His holy prophets since the world began," that the promise shall be realized, "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off." And it is in view of this contrast that the Lord's call in the commencement of the ensuing chapter, from which we have quoted, is given, "Keep ye judgment and do justice, for my salvation is near to come, and my righteousness to be revealed." We infer, then, that the promise to the sons of the stranger has a special relation, in its being yielded unto, to Millennial times—promises which present the Sabbath as a blessing to every one that taketh hold of it. All Gentiles, as well as Jews, who join themselves to the Lord to serve Him, are encouraged by the assurance, "Blessed is *the man* that doeth this, and *the Son of man* that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." (Ver. 2.) To all the sons of men, the Sabbath is thus presented as a source as well as expression of holy joy; an institution not peculiar to Israel; so that none need to feel in regard to it that they are utterly separated from God's people. In those days when God's house of prayer in His holy mountain shall be a place of general resort, His law shall be fully obeyed; and prayer and the Sabbath shall also be found mutually helpful by all. To those of the sons of the stranger who love the name of the Lord, to be His servants, the Sabbath is thus put among "the things *which* please" Him still; and the argument here used to encourage and direct all to present obedience is, "for my salvation is near to come, and my righteousness to be revealed."

And while thus we find promises and encouragments to Sabbath observance, addressed both to the outcasts of Israel and to the sons of the stranger, we read not of their sanctifying two different days. It is one and the same Sabbath that both are encouraged to keep—that which is indeed distinctively and exclusively "*the* Sabbath;"—and the promises of blessing to fidelity in regard to its observance, are equally presented to both. The Gentiles so keeping God's holy day, and avoiding its pollution, are expressly included in the promise, "even them will I bring to my holy mountain, and make them joyful in my house of prayer."

In the law given by God through Moses, it is farther to be remembered, that when a stranger took part in any of its observances, he was required strictly to conform to the appointed manner. In many things which were absolutely obligatory upon the children of Israel, the observance of the stranger was indeed optional. But if he took part voluntarily in their celebration, he was regulated wholly by Israel's law. "If *a stranger* sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savor unto the Lord, *as ye do shall he do.* One ordinance shall be *both for you of the congregation, and also for the stranger* that sojourneth with you, *an ordinance forever in your generations;* as ye are, so shall the stranger be before the Lord. *One law, and one manner, shall be for you, and for the stranger that sojourneth with you.*" (Numb. xv. 14—16.) The stranger is included as having a place in the law prescribing sacrifice for sins of ignorance, in the same chapter, as he is also included in that which awards the punishment for presumptuous sin. "And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him. Ye shall have *one law* for him that sinneth through ignorance, *both for him that is born among the children of Israel, and for the stranger that sojourneth* among them." (Ver. 27—31.) And it is remarkable, that the promulgation of this part of the law as to sins of presumption is immediately followed by an account of the case of the man who was stoned to death for gathering sticks upon the Sabbath day. (Ver. 32—36

[To be continued.]

For the Sabbath Recorder.

DANIEL'S 2,300 DAYS AND 70 WEEKS.

BY BENJAMIN CLARKE.

"Let him that readeth understand."

1. *The subject of the vision* is Daniel's people, the Jews, and the "holy city," Jerusalem. Dan. 8: 11, 12, 13, and 9: 19, 20, 24.

2. "*The sanctuary and the host*"—*the holy place,* and the "*host* of the children of Israel," (see Obadiah 1: 20,) were to be "trodden under foot"—"Jerusalem trodden down of the Gentiles." Dan. 8: 13, Luke 21: 24. This we know has been fulfilled for "many days."

3. "*How long shall be the vision* concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be *trodden under foot?* And he said unto me, *Unto two thousand and three hundred days;* then shall the sanctuary be *cleansed,*" (in the margin, *justified.*) "Jerusalem shall be trodden down of the Gentiles, *until* the *times* of the Gentiles be fulfilled." Dan. 8: 13, 14, Luke 21: 24. That prophetic "*days*" mean "each day for a year." See Num. 14: 34, Ezek. 4: 6.

4. *When do the two thousand and three hundred days (i. e. years) commence?* As Gabriel did not give to Daniel any starting point for the 2,300 days during his first visit, (ch. 8,) and as "none understood" the vision till Gabriel came to Daniel again, (ch. 9,) and as both relate to one subject, (the 2,300 days and the 70 weeks,) both relating to Daniel's people, the Jews, and to the holy city Jerusalem; therefore we find only *one starting point,* or one commencement for both the 2,300 days and the 70 weeks; that is, "from the going forth of the commandment to restore and build Jerusalem," (ch. 9: 25)—in the margin, "*To build again Jerusalem.*" Though some decrees were before given to build the house of God; and though their enemies accused the Jews of "building the rebellious and the bad city," (Ezra 4: 20,) yet *Artaxerxes* the king commanded that the "*city be not builded until another commandment*" should be given by him. Ezra 4: 21. And I find no commandment to build Jerusalem until the twentieth year of Artaxerxes. *Nehemiah* "was appointed to be their governor in the land of Judah, from the twentieth year unto the two and thirtieth year of Artaxerxes the king, that is, twelve years. Neh. 5: 14. The twentieth year of this king, Nehemiah asked the king to send him unto Judah to build the city; and it pleased the king to send him; and Nehemiah "set him a time." Ch. 2: 5, 6, 7, 8. *This,* according to our common Bible account, was before Christ 446.

5. *When do the 2,300 years end?* If we add the 466 years before Christ to A. D. 1854, we have two thousand and three hundred years. *This present year,* A. D. 1854, then, according to our common English Bible chronology, will end the time for the sanctuary and host to be trodden under foot. Jerusalem must not be any longer trodden down of the Gentiles; but God will gather his chosen people to their own land. And "they shall look on him whom they have pierced." "For God is able to graft them in again." "How much more shall these, which be the natural branches, be grafted into their own olive tree!"

6. *The sanctuary,* the holy place, must be cleansed from that power which treads it under foot.

7. *By some four friendly powers, called "four carpenters."* Zech. 1: 18—21. "Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head; but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horns over the land of Judah to scatter it." These "four horns," like Daniel's "four beasts"—four universal monarchies—Babylonian, Persian, Grecian, and Roman kingdoms—have scattered Judah, Israel and Jerusalem, and have trodden under foot the sanctuary and host—have "scattered the power of the holy people," (Dan, 12: 7,) "for many days." But "*the four powers,*" now organizing in Europe for other purposes, or some other friendly powers, to *build up,* like *carpenters,* will have power given them to "cast out the horns of the Gentiles," which now tread under foot the rights of the Jews, and will help to build up and restore them to their former possessions, so that "their governors shall proceed from themselves," and "their judges as at the first, and their counsellors as at the beginning,"

8. *The Scriptures show,* that God would again "choose Jerusalem," *after* it should be "*plowed as a field*" by the Romans. Micah 3: 12 and 4: 1—4. "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. *But in the last days it shall come to pass,* that the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills; and the people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth from Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make *them* afraid; for the mouth of the Lord of hosts hath spoken *it.*"

Compare, also, Isa. 2: 1, and 66: 20, Jer. 31: 18—24, Ezek. ch. 36 and 37: 21—28, and 38: 8, 11, and 39: 25—29, Amos 9: 14, 15, Micah, 5: 3, 8, Zech. 10: 10—13, and 12: 9, 10, and ch. 14, Rom. 3: 1, 2, &c. These are some of the many encouraging promises for that people.

[To be continued.

For the Sabbath Recorder.

THE CHRISTIAN'S PROSPECTS.

Man is a noble creature, made in the image of God, and invested with immortality. The soul, an emanation from the Deity, has commenced an endless existence. The fall has defaced this wondrous work of the Almighty. Sin and its results must be removed, and man restored to moral excellence, and spiritual and holy aspiration, that he may be qualified for an existence compatible with his dignity and capability of enjoyment. The Gospel as an instrument, and the Holy Spirit as the mighty power using it, transforms fallen human nature, and assimilates it to the divine, and then we are made "a new creation in Christ Jesus"—old things pass away, and all things become new. The penitent sinner lays hold of Christ by faith, and then "lays hold on eternal life." As soon as he believes "with the heart unto righteousness," he lays hold (whether he has a clear consciousness of it or not) of that golden chain brought to view by Paul in his addresses to the Christians at Rome. And in proportion as the love of God governs and absorbs the soul, and to the assimilation to the likeness of the Saviour's image, will be the assurance of predestination, justification, and prospective glory. Sin, and the world, and unbelief, only throw us into the shade, and darken our pathway to the skies. The Christian may be sometimes bewildered by allowing himself to be blown about with every wind of doctrine, until he knows not whither he is steering, or whether he is steering to any tangible port at all. Some seem to have lost all scripture ideas of God, heaven, and eternity, and have by their own wild imaginings come to conclusions the most absurd and irrational respecting them all. Let the young and unwary take care that their minds are not corrupted by the foolish reasonings and strange notions of fanatical men.

The Scriptures give us as definite and clear a view of the future state as our present limited capacities can receive. We have a place and a state presented to our view of rest from sin, sorrow, and suffering—not likely to be disturbed by foes or evils of any kind. The moment the chord of life is sundered, the emancipated spirit of the believer is introduced into the blissful presence of the Lord, and to a vast assembly of purified souls, who were justified by the gospel. The soul, ever active from its own nature, is pointed out to us, by the blessed light of revelation, with all its energies untrammeled, engaged in the service of the Lord for ever. And though in what particular ways the glorified spirit will serve him, we are not definitely told, yet we may be satisfied, that whatever may be our sphere of action, and however numerous our duties, all will contribute to our happiness, for praise seems to be inseparably connected with all our activities. The greatness of the future state is brought to view in harmony with our utmost desire and capacity. The soul, with all its mighty aspirations, with all its struggling and graspings, after something great, is met with "an inheritance incorruptible, undefiled, and that fadeth not away." It has placed before it a magnificent mansion, built by the eternal hand for its habitation. The Apostle speaks of a crown of glory that fadeth not, and a "far more exceeding and eternal weight of glory." Then the soul is met in its utmost cravings with entire satisfaction. The intermediate state at length terminates; and all the purposes of God towards earth are fully complete; and then the grandest scene, upon the most extensive and undefined scale, is brought to view. The full redemption of God's people is come. Their bodies, long tenants of the grave, spring up to life in all the bloom and beauty and perfection of immortality. Then comes the shout from myriad voices, "O death, where is thy sting? O grave, where is thy victory."

Some have wandered off from these plain and cheering revelations of holy writ, and have become so completely lost in their speculations, that they have consigned the soul over to a state of unconsciousness, and even stripped it of its immortality, until the judgment day. With a wreckful hand they throw all the holy anticipations of the saints—all the triumphs of their last moments—all their supernatural visions of a blessed future, and all the long-cherished hopes of instant blessedness after death—into oblivion, and treat them as a mere delusion, But the everlasting rock of truth is unmoved—the hope of the Christian undisturbed—and the prospect of eternal life after death unclouded. Already the true believer hath eternal life in his soul—his progress is onward and upward—and soon he will lift his head amid the throng of the redeemed, and the brightness and glory and music of Paradise. Geo. R. Wheeler.

Salem, N. J., Feb. 5, 1854.

THE LIFE-GUAGE.

BY ABBY ALLIN.

They err who measure life by years,
With false or thoughtless tongue;
Some hearts grow old before their time;
Others are always young!

'Tis not the number of the lines
On life's fast-filling page;
'Tis not the pulse's added throbs,
Which constitute our age.

Some souls are serfs among the free,
While others nobly strive;
They stand just where their fathers stood—
Dead, e'en while they live!

Others, all spirit, heart and sense—
Theirs the mysterious power
To live, in thrills of joy or woe,
A twelvemonth in an hour!

Seize then, the minutes as they pass—
The woof of life is *thought!*
Warm up the colors, let them glow,
By fire or fancy fraught!

Live to some purpose—make thy life
A gift of use to thee—
A joy, a good, a golden hope,
A heavenly argosy!

CITY-POOR LIFE

Charles L. Brace, Secretary of the Children's Aid Society, New York, gives the following among other of his experiences in one day, in a communication to the *Daily Times:*

There is a meek and Christian woman, in a little room of the Sixteenth Ward—a seamstress, and a widow—with two children. She is very sick with the consumption. Her trust and hope never waver, though she has not a friend in the city except her physician and ourselves, whom chance brought there. In the long hours of weakness and bitter poverty, her comfort is in the Bible; for "she doesn't know what it may be for everybody; but there is so much in it for the widow and orphan." She said to me one day, as the winter sunlight shone into her bare and chilly room, "What a blessed thing the sun-light is for the poor!" We gave her help.

I was walking through Ninth-street, toward East river, a day or two ago, when I met a little girl—ragged, but with so sweet and sad a face that I could not avoid stopping her. "Do you go to school, little girl?" "No sir." "Why not?" "I can't sir; I haven't no father or mother, and I must take care of the children." This was said very gently, but with such an expression of settled sadness as I never saw on a child's face. "I have two brothers and a sister, and they are younger than me, and I take care of 'em." "But what do you do? You are very young." (She could not have been more than thirteen.) "I sews, sir," she said, proudly, "on blue check shirts, sir; but it's very hard work," she added, suddenly, and the old, unspeakably sad look came again. "Don't your sisters beg, ever?" "O no, sir, never; they picks up coal and wood in the streets, sometimes; but they haven't no shoes now, and it's hard to go out."

I went that very afternoon to visit her, poor thing—that weary young face, and wearier young heart. They all lived in a wretched basement, with a sick elder brother; and by the help of the neighbors and the work of this child—she had learned to sew and read in one of the industrial schools—the family was kept together. The brother had once been a servant in a wealthy gentleman's house, but he was so poor now he did not dare to ask for help there. The girl, poor as she is, showed the effects of the instruction among ladies so superior to the usual teachers. There was character and refinement in her. We put the younger children where they would be clothed and attend school. We had coal left there.

REFORMATION IN IRELAND.

There is more cheering intelligence of the success of the Protestant missions established in Ireland by evangelical members of the Church of England. The Rev. Wm. Clark, who visited the South and South-western parts of Ireland, the principal seats of the reformation, in October last, makes the following statement, in a letter addressed to the *Montreal Witness:*—

"The missions of the Irish Church Missions Society are located in twenty-one out of the thirty-two counties in Ireland, and comprise twenty-three distinct missions, seventy stations, sixty-nine schools; and their operations extend over five hundred parishes. Now mark the results, as attested both by friends and foes. The Society's labors have been attended with almost unexampled success. Commencing its work in West Galway, it has been the instrument in God's hand of rendering that district, fifty miles long by thirty broad, characteristically Protestant, which was before characteristically Romish. In this district there were not more than 500 Protestants; now there are more than 6000 converts; and about 4000 children are taught in the Society's schools. I adduce what is taking place in West Galway as a sample of what is going on in other parts. The *London Record* says: 'Within five years the power of the priests is tottering to its foundation. Converts by tens of thousands have been rescued from superstition, and recovered to the faith of Christ and the practice of all Christian virtues.' The *London Times* cautiously says: 'We were unwilling hastily to give credence to the numerous statements which reach us on this subject; still, quite enough remains to convince us that the Irish mind is, at this moment, undergoing a change of incalculable importance, and shaking off, at any rate, in some degree, the fetters of its ancient faith.' The Bishop of Cashel tells his clergy, 'The fact cannot be denied, that in many parts of our country multitudes are leaving the errors of Romanism and embracing the scriptural truth of our Reformed Church.' So also the truly evangelical Bishop of Down and Connor, in a speech at Belfast, remarks, 'They could not now close their eyes to the indisputable fact that hundreds, nay, thousands, were not only embracing, but hold fast the pure and holy Catholic faith once delivered to the saints.'

All these statements are fully endorsed by the following Roman Catholic admissions: The Dublin Nation remarks, 'The Irish Nation is fast dissolving, as the Jewish nation dissolved before the curse of God; as the Carthagenian nation dissolved before the sword of Rome; as the Red Indian race silently dissolves before the face of the white man. *Ireland is ceasing to be a Roman Catholic nation.*' Priest Fitzgerald, in a recent speech, admits, 'Our Nation and our Church are perishing.' An organ of Romanism asks, 'Shall the soupers and tract distributors accomplish the work which all the force of England for three hundred years has been unable to effect?' Again says the Dublin Nation, 'We are afraid that neither the priesthood nor the people of this country have any idea of the system of proselytism carried on under their eyes. Its agents and emissaries—from the wealthy fanatics of Exeter Hall down to the meanest Bible-reader in Connaught—are continually at work, and God only knows all the evil they have wrought. It is full time at least to cease to ignore such a terrible malady. It is full time, and God knows there is full cause, to preach a crusade against it. *It has had an incalculable success.*'

But enough of Romish admissions; a glorious work is unquestionably progressing, and every true friend of Ireland will earnestly hope that this movement may be made subservient to Ireland's highest interest; that it may, under God's blessing, turn her captivity as the streams in the South—may make her wilderness again as Zion—her desert as the garden of the Lord.

REVIVAL IN CONSTANTINOPLE.

While the torch of war is still being kindled on the confines of the Turkish Empire, it is cheering to know that a milder light is burning in its heart. *Battles* and *revivals* are widely apart. We rarely look for the fruits of the Holy Spirit in the vicinage of the war demon. Yet, as we learn from the *Journal of Missions,* while the waters of the Danube are growing red with the blood of slaughtered men, the city of Constantinople is the scene of a very sweet and interesting revival in the Female Boarding-School conducted by the missionaries of the American Board. Hear what a missionary says of this:—

Our school is enjoying a precious revival. We have evidence that the Holy Spirit is in the midst of us, leading souls to penitence and faith to the "Lamb of God which taketh away the sin of the world." During our vacation, one of our pupils living in Pera was deeply impressed with the sinfulness of her heart, and her distress became so great that for some days she could scarcely eat or sleep. Her mother, not knowing the power of the Spirit, became alarmed, and thought she was out of her senses, and commanded her to go to rest. She obeyed, but sleep departed from her eyelids. In this frame of mind she came to school. The other pupils, also, on their return, manifested a thoughtful and subdued spirit, and in the second week, when we observed a day of fasting and prayer, as is our custom, several seemed deeply affected. At the close of the day, five came together at a meeting appointed for those who were resolved not to put off coming to the Saviour for a more convenient season. In a week from that time, all of them were hoping that they were born again.

It was interesting to witness the workings of the Spirit upon different individuals, according to their different dispositions. One of them, the youngest girl from Tocat, previously had seasons of deep seriousness, and we all felt great anxiety lest she should grieve the Holy Spirit to depart from her. She has a strong character, and the struggle was severe; but she had resolved that nothing should drive her from the foot of the cross; if she perished, it should be while pleading for mercy. For several days she seemed bordering on despair, though her cries were almost incessant. While listening to the sermon on Sabbath morning, light seemed to break into her soul, and the "new creation" was "manifest" in every look and act. With a beaming face she came and said, "I have laid all my sins on Christ. I feel that he is *near* me, but am very weak, and shall be overcome by a very little thing."

She referred to two of her companions who had the same feelings, and said, "We feel that the Lord hears now when we call, and we are going to pray till he takes away all sin from our hearts."

She says she does not wish to engage in any occupation, lest Christ should leave her. Once since, this girl, with the others alluded to, came and said that they were troubled that they loved God *so little;* when they thought of his infinite mercy to them, they were astonished that their hearts were not *filled with love to Him.*

One timid girl of thirteen years said, "Christ has taken away all my sins, and I am happy, whilst I fear continually lest I grieve my Saviour and thus lose my joy."

A pupil who had been a constant trial to us, for three years, by her inconsistent conduct, although she has a good mind, was so impressed while hearing remarks upon the parable of the wise and foolish virgins, that she went out with tears, and begged one of her companions to pray with her; and after she had retired, and thought all in the room asleep, she lay for an hour or two bemoaning her sinfulness, and half audibly begging for mercy. She hopes her prayers are heard, for she loves prayer, whereas before it was a task.

Two Greek girls, who thought they were renewed previously, have been so revived that they feel that they have just begun their Christian course. The four who are professors of religion have manifested an excellent spirit. Several of the smaller girls are now quite thoughtful, and we hope they will come to the Saviour. The praying closets are not only frequented morning and night, but permission is often sought in school hours, by some burdened or rejoicing soul, to go and pour out her heart in quietness before the throne of her Father in heaven.

THE FISH TAMER.

A few years ago, I read in a newspaper, that the fishes in a certain pond had been tamed, and brought back again, at least in some degree, into the original association with humanity. Being at leisure at a certain time, and having some curiosity to ascertain the truth of this statement, I embarked in a boat in Boston harbor, and in the boat I went down to Hingham. It was near night. Next morning, and quite early in the morning, I went toward the pond, which was said to be the theatre of this interesting and unprecedented state of things. I recollect that I went through a long piece of wood, which was without habitations, and which, in its tranquillity and beauty, was favorable to benevolent dispositions and thoughts. The early sunbeams were playing with the dew-drops; and the birds were singing in the branches. After passing through the woods and coming in sight of the pond of water, I went to a farmer's house not far from it. I knocked, and a good-looking woman, with that intelligent and benevolent aspect which marks the women of America, came to the door. Making such apology as I was able for a visit so early, I remarked, that I had come for the purpose of seeing the fishes in the neighboring pond, which were said to be tamed. Readily accepting my explanations, she pointed to a place on the brink of the water, and said that one of her children would soon come down there.

I had not stood there long before a little girl, apparently anxious not to detain me, came running down. She seated herself on a rock on the shore, and looked into the mirror of the morning waters, which reflected back the delightful image of her innocent beauty. She called to the fishes; calling them sometimes by the names of their tribes, and sometimes by particular names which she had given them. There was one, a large one, which she called Cato. But Cato was in no hurry to come. She said it was rather early for them. They had not yet left their places of slumber. But repeating still more loudly the invitation of her sweet voice, they began to make their appearance. The smaller ones came first, and then the larger ones of many varieties; and at last Cato, who was a sort of king and counsellor in this finny congregation, came among them. Delighted with this renewed visit of their virgin queen, although they seemed to be conscious it was rather early in the morning, they thrust their heads above the water; and she fed them from her hand. And I fed them also.

Observing something peculiar at a little distance in the water, I was surprised to see two turtles making their way toward her.

Selfishness may perish. Indeed, it is dead already. But love can never die. Poets say so—Prophets, who are poets gifted with religious insight, say so. Humanity, which in its better moments embellishes poetry with the inspirations of prophecy, says so. Love not only *recognizes* life, but *is* life. He who does not know how to love, does not know how to live. His life is the negation of living. The true life is not in him.

And, now, though abruptly, let me, reader, turn my thoughts in regard to the maiden tamer of fish, into verse:

O maiden of the woods and waves,
With footsteps in the morning dew!
From oozy bed and watery cave,
The tenants of the lake who drew,
Thy voice of love the mystery knew,
Which makes old bards and prophets true.

They tell us of that better day,
When love shall rule the world again;
When crime and fraud shall pass away,
And beast and bird shall dwell with men;
When seas shall marry with the land,
And fishes kiss a maiden's hand.

The iron age has done its best,
With trump and sword and warriors slain;
But could not tame the eagle's nest,
Nor lead the lion by the mane;
With all its strength and all its wo,
There was an art it did not know.

'Twas fitting that a maid like thee,
In childhood's bright and happy hour,
Should teach the world the mystery,
That innocence alone has power;
That love the victory can gain,
Which is not won by millions slain.

O man, if thou wouldst know the art
The shatter'd world to reinstate,
Like her put on a loving heart,
And throw away thy guile and hate.
That maid shall tell thee how 'tis done,
A child shall show the victory won.

Prof. T. C. Upham.

PAINFUL IGNORANCE.

The following incident, reported from Lower Bavaria in the *Kolner Zeitung,* can scarcely fail to awaken sad reflections in the thoughtful mind:—

A peasant died and was laid out for burial. His niece, who lived in the house, watched an opportunity, when she believed no one saw her, and then stealthily pinned a letter to the grave clothes. That letter was addressed to her mother, who died 14 years ago, and it was the poor woman's belief, that her uncle would find means to deliver it in the land of the dead. It is to the following purpose:—"Dear Mother,—As there is now such a good opportunity, I send you this letter, with the request that you will cause me to dream three numbers in the lottery, for I suppose you are aware that I am very badly off. May be that this paper gets rotten; but as nothing is impossible with God, please to entreat our Lord God (Herrgott,) and give me news of the three numbers which are sure to win, and so I remain your faithful daughter, Maria." The direction was, "To my dead mother in Eternity."

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THE CHRISTIAN'S DUTY TO THE AFFLICTED.

The design of God in affliction is not merely to inflict a wholesome discipline upon the sufferer, but also bring into exercise the kindness of his neighbors. On what ground, then, is it devolved almost exclusively upon the minister to visit the afflicted, pray with and comfort them? Why is it not also the duty of each Christian? If a brother or sister be sick, why is it not the duty of any member of the church who knows it, to call and minister, not merely to the wants of the body, but to those of the soul? Why should not his next neighbor go in, and inquire into his spiritual condition, comfort him with the promises of God's word, and, kneeling by his bedside, pray for him? If the widow, or the orphan, be in affliction, and need some encouraging words, why is it not the duty of any Christian to attend to the matter? There is a great outcry against the minister, if he happen not to know of every case of distress within his parish, or should in any other way be hindered from performing his duty. But who charges private Christians with guilt in these things? What private Christian ever reproaches himself on such grounds? Indeed, it is no uncommon thing for church members to say in so many words, that it is not *their* duty to look after the sick—the sorrowing—the straying; they have a *minister* for such things.

Now the doctrine that we preach is, that the minister is but a *leader* in such duties. Standing up to teach the people, he enforces, among other things, the importance of sympathizing with those that are in trouble. Of course, it will be expected of him, that he set an example of conformity to what he preaches. Pastors are directed to render themselves *examples* of the flock. But example always supposes imitation. If there are to be no imitators, why call upon ministers to be examples? Now when ministers have set a wholesome example to their charges, in visiting the sick, and in looking after other cases of affliction, they have done their duty. It is the duty of the people to follow in their steps.

When the Apostle says, "Weep with those that weep," (Rom. 12: 15,) does he speak to ministers only, or to the whole church? When he says that, "When one member suffers, all the members suffer with it," (1 Cor. 12: 26,) does he mean what he says? Does he mean *all*, or only the pastor? When, in reference to cases of bereavement by death, he says, "Comfort one another with these words," (1 Thess. 4: 18,) does he address himself only to ministers? When he says, "Warn them that are unruly, comfort the feeble-minded, support the weak," (1 Thess. 5: 14,) is his exhortation to ministers, or to the "brethren?" When, in reference to any one who has strayed from duty, he says, "Ye which are spiritual restore such a one," (Gal. 6: 1,) are we to infer that none in the church are "spiritual" but ministers? When he says, "Those things which ye have both learned, and received, and heard, and seen in me, do," (Phil. 4: 9,) does he not mean that believers shall conform to his example in "comforting them which are in any trouble?" (See 2 Cor. 1: 4.) Certainly, there can be but one answer to these questions.

We desire to call attention to this branch of Christian duty, because it is one which is much overlooked. It is true, the Christian is usually forward enough to call upon his sick neighbor, and inquire after his bodily comfort. He will sit up with him at night, will attend to any matters of business for him, will perform a variety of neighborly acts; all which are well enough, and indeed very commendable. But, for the most part, he is as cautious of administering spiritual consolation, and of proposing any religious exercises, as if he expected to be hanged for such things. But, brethren, it is certainly your duty to look, not only after the sick, but after all other cases of affliction that come within your range, and to manifest a tender concern for their soul's interests. It is your duty, if it is any body's. To say it is only the minister's, argues a very low sense of your responsibility as Christians.

T. B. B.

Death of Rev. William Jay.—The *New York Evangelist* informs us that "the venerable William Jay, of Bath, died on the 27th ult., in the 85th year of his age—a man much beloved for his amiable traits and his warm, unaffected piety, and a bright light among the non-conformist clergy of Great Britain. He possessed a singularly well-balanced mind, and not without many elements of true greatness. He was as precocious as Doddridge or Summerfield. In his sixteenth year, he preached for Rowland Hill, in Surrey Chapel, in London, and from that time enjoyed the particular friendship of that celebrated and shrewd observing man. He was settled in Bath in early life, and ministered uninterruptedly to the same people nearly, if not quite, sixty years. Though a highly popular minister, Mr. Jay's most extensive and permanent usefulness has been achieved by means of the press. His sermons and devotional writings have had, perhaps, as wide circulation as those of any other of the age."

REVIVALS.

A little more than a year since, the church in Plainfield enjoyed a revival under the labors of our dear brother Cochran. That revival was cut short by his sickness and death. For a few weeks past, the church has again been refreshed, and most of those of mature age, who were without hope, have professed Christ. A few only remain unconverted, who are the subjects of most anxious prayers. The church in New Market has also received some accessions by baptism.

The two Baptist churches in Plainfield have been holding a union meeting, which has resulted in the conversion of about one hundred souls. The Baptist church at New Market has also received about fifty, and the Baptist church at Samptown about forty. We have hope that some more than two hundred souls, in the circuit of a few miles, have been converted to God. Most of those added to the Baptist churches were persons of adult age. Some of them were old. Those added to the Seventh-day Baptist church in Plainfield are nearly all youth. The suggestion has been made in connection with these facts, that commonly or frequently conversions are earlier in our churches than in others. If this suggestion be true, it is a fact that should greatly encourage us.

Another question has arisen in connection with the conversion of children, which has greatly perplexed parents; and that is, at how early an age may we encourage children to seek and profess religion? When children die very young, it is a great satisfaction to their parents to know, that they indulged a hope in Christ. And yet, at the same age, but few parents would encourage such children, were they to live. We can not reasonably look for as anxious feelings and as great a change in children as in old sinners, but in each case the work of grace may be equally effectual. Experience has also taught us, that those converted earliest are quite as sure to remain faithful as others. It is suggested by some parents, that it would increase their anxiety and responsibility, to allow their young children to profess religion. We can with difficulty conceive why a religious child should cause more anxiety and create more parental responsibility than a sinful one.

We submit, that it is a safe rule to adopt, that when children are old enough to sin, they are old enough to repent; and when they repent, they are old enough to be forgiven; and when they are forgiven, they are old enough to be taken into the embrace of the church, and encouraged in the performance of Christian duties. Our blessed Saviour says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

J. B.

TEMPTATION.

Right and wrong are two great opposing principles—ever present with man—ever active. All of the activities of man must conform to one or the other of these principles. If they conform to the right, then the actor is considered as righteous; if they conform to the wrong, he is considered as wicked—a sinner.

Virtue may be simple resistance to the tendencies, inclinations, to wrong. In this case, the actor stands battling the evil towards which he is drawn. He acts simply in the defensive. Man, in such circumstances, stands like a vast rock or sturdy oak resisting the assailing elements. There is, however, a higher manifestation of virtue, or holiness, and that is when man not only resists the encroachments of wrong—warding it off—but becomes aggressive, carrying right into the domain of wrong. This presents a higher moral growth, activity, and power. Mere resistance, inertness, is swallowed up in activity and advancement. Acting thus, we not only ward off evil, but subdue it, making it subservient to high and holy objects.

Sin, on the other hand, is of two grades. It may be a simple neglect of duty. This is rather negative than positive. An individual may not come out in open, active, positive violation of law, yet he may *neglect* to perform the most important duties of life. Whatever of character such an one may have, may be entirely negative. The difficulty with him is not so much what he *does* do, as what he does *not* do. True, there is a deeper form of guilt—an active development—an aggressive movement. Requirements are not only neglected, but law is transgressed. Trangression is changed from passive to active, and there spring up all of those evil agencies at work for the destruction of good—changing all that is light and life into darkness and death.

Temptation is the sinful allurements, the inducements presented to us and operating upon us. Temptation is not sin, but enticements to sin. We sin not, save as we listen to temptation, and yield to its solicitations. Christ was tempted forty days in the wilderness, but he sinned not, because he yielded not.

God has given man faculties of thought, emotion, desire, propensity, appetites, passions. All the faculties of our being were given to us, however, for good and wise purposes, by a wise and beneficent Creator. They will ever prove thus, if kept within their proper limits, and guided by right motives. But we are susceptible of influence. The world with its events rush in to excite, influence us. This influence is sometimes good—sometimes evil.

With such faculties and relations, man stands between two great opposing tendencies, forever operating upon him—one attracting to the right—the other to the wrong. Those attracting to the wrong are called, by way of distinction, temptation—while those inducing to the right are called influences of the Spirit—dictates of conscience—persuasions to good. On the one hand are the good, with God himself, the Supreme Good, leading to the right—on the other, all the evil, enticing to wrong. Man, situated thus, can, if he will, yield to the good, and be led on to virtue—or, if he chooses, he can yield to the evil, and thus be led on to vice. Being thus situated, man holds the keys of his destiny in his own hands. By the favor and assistance of God, he can unlock the gates of heaven—or by the favor and assistance of Satan, he can turn the bolts of hell. This perfect freedom of man to choose which way he will travel—to choose the influences that shall govern him—is one of the important truths which give significancy to the great plan of salvation. This plan proceeds, all along, on the truth that man is at perfect liberty to accept or reject the proffered salvation. Having this power, with him, and him alone, rests the responsibility.

But manifold are the temptations, the inducements, that are continually drawing him away from the paths of holiness. Irreverence, idolatry, avarice, hatred, deceit, envy, ambition, pleasure—in short, everything tending to exalt and gratify self, in opposition to God and man, crowd around and urge him on to sin. In youth, pleasure is the besetting sin, and to it everything is made to bend, unmindful of the future. Then comes manhood, with its cares and perplexities. Strifes, designs, struggling after power and wealth, hot party spirit, opposing interests, press upon the soul. Every period and every relation of life, indeed, has its particular trials and temptations, and it is the part of wisdom to mark well these periods and relations, discover their tendencies, and guard against them.

Marked and opposite are the tendencies, the effects of resisting or yielding to temptation. The characteristics and habitudes of spirit thus produced, are ever becoming more and more distinct during the lapse of time. Yielding to temptation is degrading—withstanding is ennobling. Yielding, man becomes an abject slave—resisting, a freeman. In the one case he is a vessel driven about by tides and storms—in the other, a stern rock battling the elements. He is either chaff before the blast, or a sturdy oak. In this shifting, changing, yielding, there is weakness, meanness—in steadfastness, there is strength, grandeur. Submitting, gives sorrow, remorse—overcoming, gives approval, joy. Yielding, we sin against God, and act in harmony with all evil—resisting, we act in harmony with God and all good. By resisting temptation, and doing our whole duty, we secure heaven and its joys—by yielding, we reap death and destruction. By the former, we do good, not only to ourselves, but others—by the latter, we not only injure ourselves, but others, and upon our heads rests the responsibility.

How shall temptation be resisted? There must be a consecratedness of purpose—a willingness of spirit to conform our lives to the Divine will, and to labor for His glory. This is the starting point, if we wish to run the race of victors—this the chief foundation stone, if we wish to build thereon a goodly, a holy character. There must be a sincere love for truth—an ardent longing for the right—the good. Conscience must be implicitly obeyed. In the language of Burns,

> "Its slightest touches, instant pause;
> Debar a 'side pretences;
> And resolutely keep its laws,
> Uncaring consequences."

For this purpose we must carefully watch—vigilantly guard against every temptation—against every approach of the tempter. Unceasing watchfulness is the price of security. There must not only be watchfulness, but also exertion, warding off, fighting against all encroachments of the enemy—fortifying the weak points of character, and placing a double guard round about them—a diligent and resolute working out of the opposites to what we are tempted. But there is a higher note to life and Christian warfare, than merely warding off temptation by cold, calculating, defensive resistance. This higher note is the true inspiration, the holy enthusiasm received from the realization of the dignity of our natures—of the importance of our relations—our eternal destiny—love to God and man—implicit faith in Jesus—the inbreathings of the Holy Spirit—the power of *prayer*. Yes, the prayer of faith is the unfailing resort of the tempted. It opens the gates of heaven, and procures for the seeker present and eternal salvation.

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THE SABBATH AMONG THE JEWS.

It is quite common to hear the Jews charged with making the Sabbath simply a rest-day—a day of idleness and comparative uselessness. That this charge is unjust, may be learned from perusing the works of any of their standard authors. One of their books has recently fallen under our eye—"A few Words to the Jews, by One of Themselves"—from which we copy the following paragraph, directly in point. Speaking of the Sabbath, the author says:—

"For all it is to be a day of repose, but not of idleness; a day of physical rest and moral freedom, but not of intellectual or moral inactivity. We derive our spiritual example from nature and from God, and the Divine beneficence, mercy, and love have no time of slumber, but are for ever working on around and within us. And thus our mental and moral faculties are to be exercised upon the Sabbath, upon all our days on earth. There are holy fields for Sabbath labors, where love is sown and love is reaped. There are the homes of the weary and suffering to be visited; there are words of peace and hope to be spoken; there is sympathy and care to be administered to those who tread with failing steps life's rugged pathway; there are ignorant men and women, poor sisters and brothers, whose neglected minds require training, and awakening to the beauty of religion and to the power of virtue.

"Such is the mission of the Jewish Sabbath; such the hallowed day bestowed upon the children of Israel. Let us who profess Judaism fulfill its divinest institution. Let us who acknowledge the one Supreme God and Infinite Father obey the sublime commandment that was proclaimed by the Eternal Voice. Let us consecrate God's divine and solemn ordinance to a pure and spiritual worship, to love, to mercy, and to truth; let us realize the beauty and the good of God's day of moral freedom, of God's day of peace and holiness, of God's eternal Sabbath."

PARENTAL DUTIES AND RESPONSIBILITIES.

[Continued.]

Perhaps, of things pertaining to earth, next to the health of our children, we may attend to their temporal necessities. In doing this, we are to teach them early, that it is an unchangable law of this life, that we are to "sweat" for our bread. Not that this is the condition of the poor merely—that this law was made for the unfortunate—but for the *race*. Nor are they to suppose that the possession of wealth excuses them from the obligations of this law; for labor not only procures the "necessaries" of life, but in innumerable ways contributes to man's well-being, and to the happiness of society. Idleness is not only the parent of poverty, but also of vice, crime, and misery, in their most revolting and degrading forms. Idleness is itself a crime—a rebellion against God and the just and merciful laws he has made for the government of society. Parents, therefore, who train their children to habits of indolence and sloth, are guilty of crime, in a broad and glaring sense.

The present condition of society is in this respect alarming. The ingenuity of the age is taxed to devise schemes by which the law of labor may be shunned. I speak not of the improvements in machinery by which the labor of months in former years is so abridged as to be but the labor of a day; but of peculation, craft, intrigue, deception, sly cunning, gambling, and bold dishonesty! Thousands, of the present age, who wish to be thought honorable, are obtaining a living by means really no better than theft, scarcely dreaming that their conduct is censurable. But this hardly reaches the point I wish, dishonorable as it is. There is a feeling with the young of both sexes, that labor is *degrading*. They are ashamed to be found at work, especially to be found performing the more exacting and laborious duties of life. Perhaps it may be regarded as an evidence of good taste, good breeding, &c., to attend to some of the ornamental branches of industry, not so much because it is useful, as because it is *fashionable*.

Parents, do you do right when you train your children in these false notions, that industry, only so far as it is *fashionable*, is degrading? Remember, that want, vice, vagrancy, crime, debauchery, villainy, and crushing poverty, entail themselves, by a law of inevitable necessity, upon *fashionable* idlers, as well as upon the more vulgar and degraded. Teach your children *useful* industry, embracing all of the duties and necessities of life.

N. V. H.

MISSIONARY MEETING AT WESTERLY.

Pursuant to notice, a meeting having reference to the anticipated departure of our missionaries to Palestine, was held at Westerly, R. I., on the 8th inst. The day was very stormy and unpleasant. Early in the morning, or latter part of the night, it commenced snowing, and continued to do so till it turned to rain, about noon. Two o'clock P. M. was the hour fixed for the services to commence. There was about six or eight inches of snow on the ground when it began to rain, and by meeting time it had become filled with water, so that it was very bad walking, and the heavy and incessant fall of rain at the time made it so exceedingly disagreeable to be out, that many who intended to have been at the meeting could not get there. Indeed, had not the occasion of the meeting been unusual, no one would have thought of going out in such a storm. A goodly number, notwithstanding, were present at the appointed hour. A programm of the exercises was circulated through the house before the time of commencing. But as several of the brethren in the ministry, to whom certain parts of the exercises had been assigned, were unable to be present, some changes in the performances of those duties became necessary, and the exercises were as follows:—

1st. Voluntary by the Choir.
2d. Reading Scriptures (Rom. 11th chap.) L. Crandall.
3d. Singing, Hymn 805.
4th. Prayer, Joel Greene.
5th. Sermon, L. Crandall, from Rom. 11: 31.
6th. Remarks by the Missionaries.
7th. Address to the Missionaries, by Joel Greene.
8th. Singing the 810th Hymn, by the choir and congregation.
9th. Prayer and Benediction by Charles M. Lewis.

A sketch of the discourse delivered on the occasion, and also of the remarks made by the Missionaries, being unavoidably omitted this week, will appear in the next number of the *Recorder*.

COMM.

Traveling on Sunday.—A case has recently been decided in the Supreme Court of Pennsylvania, relative to the right of a person to travel unnecessarily on Sunday. It seems that a man named Johnson had been convicted before an Alderman of Pittsburg, of driving an omnibus on a Sunday, and fined $4 for the offence. Johnson appealed to the Supreme Court, which by a majority vote affirmed the decision of the Alderman.

CLERICAL STRIKE.

One of our Presbyterian exchanges says:—

"What has often been remarked upon jokingly, has come to pass. *Ministers* have struck for higher pay—not to say wages. A body of Unitarian clergymen held a Convention in Boston recently, and fixed a tariff of prices for occasional supplies. They agreed that ministers without *charge*, supplying vacant pulpits, either by request of Churches or pastors, should receive pay varying from $12 to $25, and expenses, according to the salaries paid. They voted unanimously not to supply a single Sabbath on any less terms.

"They assign as reasons for this move, that such pay is needed; and further, that to supply for smaller compensation, encourages parishes to go on without settled pastors, in order to save money. This last reason is a potent one, and would of itself justify the strike. Our own denomination would be benefited by such a move; for many parishes, on dismissing a minister, will live on temporary supplies a year or two, at about five dollars a Sabbath, and so stave off a part of the ministerial tax, not seeming to care for the spiritual leanness thus induced. I am confident that the Unitarians will not be accused of a mercenary spirit in this measure, neither would unsettled ministers of any denomination be justly liable to such a charge."

Another Presbyterian paper, after having copied the above, says:—

"We take the foregoing paragraph from one of our exchanges, as a long text for a very short sermon.

"Many of *our* churches seem to think that ministerial labor is not to be paid for at all, unless where a bargain is made for a year. If a vacant church invite a man to supply them for a Sabbath, they seldom think of paying him for his preaching, and often let him even bear his own expenses. We know a recent instance, where a wealthy church paid $5 for four sermons, and the minister came home $1 out of pocket. We think that if preaching is worth hearing, it is worth paying for."

A Universalist paper copies the above paragraphs, and adds:—

"The above are precisely our sentiments. Generally, ministers are very much limited in their circumstances, and have families to maintain. Their expenses, too, are liable to exceed those of men filling other professions, from the fact that they must keep an 'open house,' or 'minister's tavern.' If they fail in paying their just debts, they are condemned, both in their own consciences and by the public, and their usefulness is at an end. It is therefore shameful for a Society to employ a minister without awarding him a just compensation. 'The laborer is worthy of his hire.'"

Agricultural and Conversion Efforts in Palestine.—The comments of our Jewish exchanges upon the efforts now making to promote agriculture in Palestine, show that the Jews generally regard them with favor, under an impression that they have no reference to the *conversion* of Jews to Christianity. The Jewish paper published in Philadelphia—*The Occident*—has recently printed two or three articles in favor of agricultural efforts in Palestine. *The Asmonean* also, the Jewish paper issued in this city, has printed more or less in the same direction. If we understand the views of the Jewish press generally, they are expressed by the following paragraph from *The London Hebrew Observer*, introductory to a letter which we recently printed:—

"A correspondent of the *Sabbath Recorder* gives the following interesting account of the progress of agricultural pursuits, which a party of American well-disposed Christians are following in the Holy Land, *without any conversion motives*, as far as we have yet learned from the correspondence in the above journal. Our Jewish brethren in Palestine seem to embrace the opportunity afforded them for following agriculture with great avidity, *and so long as the American party make no attempts at interfering with the religion* of those whom they evidently benefit by assisting in cultivating the soil, they are entitled to our gratitude, and to that of the community at large."

Non-Conformity in Great Britain.—Well may Non-conformists place faith and confidence in the voluntary principle, seeing what they have accomplished by it. In the reign of William III., the freeholders of England and Wales were divided thus:—

Conformists	2,477,254
Non-conformists	108,676
Roman Catholics	13,856

and probably the proportion of the total population was not very dissimilar. Now, out of 34,967 places of worship, with accommodation for 10,252,563 people, the Non-conformists of all classes have 20,890 chapels, capable of holding 5,034,648 persons. And of their sittings they make greater use than the Church of England; for whilst it, on Census Sunday, only used thirty-three per cent. of its accommodation, the Wesleyan Reformers occupied forty-five per cent. of their theirs, the Independents thirty-eight per cent., and the Baptists thirty-seven per cent.

Pastoral Emoluments.—The Boston correspondent of the Ohio *Observer* details the following case: "Having occasion to pass a day with the minister of a parish some fifty miles from Boston, I ascertained that his salary was $450. Out of this he pays $150 for rent, and, for the year 1852, his bill for horse hire was $100. This last item was incurred chiefly in parish labors. The remaining $200 was all he had for clothing, food, fuel, lights, periodicals, etc. He has had to pay the current high prices for every article of living, has a wife and two children, and how has he lived? The answer is, he has lived by running in debt, and his people know it; yet it is a fine farming town, prosperous, and possessed of large pecuniary ability."

Emancipation.—At the late annual meeting of the American Colonization Society, in Washington, it was stated that Gen. Bell, of Tennessee, after liberating 38 slaves, giving them an outfit, and paying their passage to Liberia, was ready to liberate 80 more, and pay half the necessary expenses of sending them to Liberia and supporting them six months, if any one could be found to pay the other half of the expenses. The next day a note was received by the Secretary of the American Colonization Society, from William Appleton, Member of Congress from Boston, announcing his readiness to contribute the required sum—$2,400. These negroes are iron workers, and are represented as a remarkably intelligent, capable, and valuable company of colonists.

The Crystal Palace Association.—A statement has been made public of the pecuniary condition and prospects of the Crystal Palace Association. It seems that the receipts up to Dec. 1st were $891,070 72, of which $489,000 was from capital stock, $330,702 90 from sale of tickets, and the remainder from loans, &c. The expenses have been some $125,000 more than the receipts, which is secured in part by mortgage on the building. Among the expenses is named $533,708 45 for construction, and $107,172 84 for furnishing and decorating the building. The statement says that the disappointment in regard to the financial results of the enterprise is due mainly to the fact of the building not being completed at the time for which it was intended, viz: the first of May, 1853. Instead of a period of exhibition of seven months, the Association had in fact but about three; during that three months the sum received, from the sale of daily tickets, was $245,399 90."

"It is proper to add, what may not be generally known to those who have not recently visited the Exhibition, that it continues open, that the number of withdrawals is very inconsiderable in comparison to the mass of goods on exhibition, that great attractions still remain, and that we have reason to believe that the materials of the next year's display will be as instructive and interesting as those of the past have been."

Education of the Deaf and Dumb.—A bill is before the Legislature of New York, which provides that every deaf and dumb person between twelve and twenty-five years of age, whose parent or parents, or nearest friend, may be residents of this State, and who may make application for that purpose, shall, until provision be made by law for his or her instruction in some other institution or school, be received into the New York Institution for the Instruction of the Deaf and Dumb, provided his or her application for the purpose be first approved by the Superintendent of Common Schools. Each pupil so received shall be provided with board, lodging and tuition, and the Directors of the institution shall receive for each pupil so provided for the sum of $150 per annum, in quarterly payments, to be paid by the Treasurer of the State, on the warrant of the Controller, to the Treasurer of the said institution.

The Nebraska Question.—By reference to our abstract of proceedings in Congress, it will be seen that the attention of that body is at present principally occupied with the Nebraska scheme—a scheme which involves a large extension of the area of slavery, by abrogating the Missouri Compromise, and so admitting slavery into the territories north of the line fixed by that compromise. There is much reason to fear the success of the scheme, backed as it is by the Administration, and supported, as all pro-slavery schemes are, by the undivided South. Still there is hope—especially since the various meetings in opposition at the North show how strong public feeling is against the abominable measure.

Noble Bequests.—The late Mrs. William Swan, by her last will and testament, made the following noble bequests to the charitable institutions of Portland, Me., and elsewhere:

$1,000 to the Widows' Wood Society.
$1,000 to the Fem. Charitable Soc. Portland.
$1,000 to the Female Orphan Asylum.
$1,000 to the Bible Society of Maine.
$300 to the American Tract Society.
$300 for the relief of necessitous female members of the Second Parish church of Portland.

Advance Payment.—A letter from A. E. Burr, Esq., of the *Hartford Times*, to the editorial convention at Springfield, contains the following:—

"Fourteen years' experience has satisfied me, that advance payment for newspapers is essential to the success of any establishment, either in the city or country. I am satisfied, too, that when individuals, societies or parties use the press for their own benefit, as they are constantly doing by their frequent notices and communications, they should be made to pay for the space they occupy."

Under the auspices of the new President, the Rev. Henry P. Tappan, the University of Michigan at Ann Arbor is maturing its organization on a broad scientific basis. The system of Public Instruction, of which it is a part, is copied from the Prussian, and is designed to furnish as thorough and comprehensive an education as the resources of the country will permit. The whole number of students on the catalogue just issued is 244, of whom 93 are under-graduates and 151 in the medical department.

The amount invested in school-houses in Boston, says the *Worcester Ægis*, is $1,500,000. The yearly appropriations for education are $1,200,000, while the amount raised for all other city expenses is only $870,000. The amount expended for instruction in the common schools of Massachusetts last year, was $4 50 for each child between five and fifteen years of age in that State.

The Western Theological Seminary of the Presbyterian Church, in Alleghany City, was burnt to the ground on the 23d ult. About half of the library, which was very valuable, was saved. The building was insured for $5,000, and the library was partially insured. About forty students of divinity occupied the building, but no lives were lost.

Rev. Dr. Dean, returned Baptist missionary from China, has been in Boston within the last fortnight, and has spoken in several churches. He is now in New York, and such is the state of his health that he will not leave this country for a number of months.

The Trustees of the Pilgrim Society are taking active measures to carry out the plan of erecting a suitable monument to the Pilgrims, at Plymouth. The sum subscribed for the purpose already exceeds $10,000.

The sum of $25,000 was recently sent to the London Society for Propagating the Gospel in China, by a person signing himself "Less than the Least."

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, FEB. 6.

In the SENATE, numerous reports and petitions were presented, and several private bills from the House were taken up and referred. Mr. Sumner presented a memorial from the Geographical Society of New York, urging the revision of weights and measures by some universal standard. The report of the Joint Committee, expressing the thanks of Congress to the rescuers of the sufferers of the steamship San Francisco, was received, but Mr. Gwin disagreed to the report, and objected to its present condition. The Nebraska question was then resumed. Mr. Wade of Ohio having the floor, addressed the Senate in an able argument in opposition to the passage of the bill.

In the HOUSE OF REPRESENTATIVES, after the presentation of petitions, &c., the bill regulating the disbursement of the contingent fund of the Senate was taken up, and the Senate's amendment allowing the Secretary of the Senate $1,000 per annum, in addition to his $3,000 yearly pay, was disagreed to. Mr. Walker presented a memorial of the Chamber of Commerce of New York, in favor of providing for the coinage of gold and silver at the Assay-Office in that City. The Committee on Post-Offices reported a bill which requires the Postmaster-General to give immediate notice to the New York and Liverpool U. S. Mail Steamship Company, that the additional compensation they now receive for carrying the mail between New York and Liverpool would be discontinued from and after the 30th September next; and also annuals the contract with George Law and others for the transportation of the mails in the New York, Havana, New Orleans and Chagres line; and the contract with the Pacific Mail Steamship Co., between Astoria and Panama, viâ San Francisco.

THIRD-DAY, FEB. 7.

In the SENATE, the bill granting a million of acres of land to Minnesota, in alternate sections, to aid in the construction of railroads 300 miles long, was passed. The Nebraska question was then taken up, but its consideration was postponed one day, in order to give Mr. Everett an opportunity to express his views on the bill. After the transaction of some unimportant business, the Senate adjourned.

In the HOUSE OF REPRESENTATIVES, after the reading of the Journal, the Deficiency Bill was taken up. Mr. Clark offered an amendment, which was adopted, appropriating $10,000 for the collection of agricultural statistics and procuring of seeds, to be paid out of the Patent office fund. An amendment was offered and adopted, appropriating $530,000 to purchase the New York Assay building. Other amendments were acted on, and without concluding the consideration of the bill, the House adjourned.

FOURTH-DAY, FEB. 8.

The SENATE was principally occupied in the discussion of the Nebraska bill. Mr. Everett of Massachusetts, having the floor, delivered a moderate, dignified and forcible argument in opposition to the bill. When Mr. Everett concluded, Mr. Smith, of Conn., obtained the floor, and the discussion was postponed. Mr. Brodhead presented memorials from the Society of Friends, of Pennsylvania, New Jersey, Delaware and Maryland, against the continuance of domestic Slavery, and remonstrating against the repeal of the Missouri Compromise. Mr. Hamlin presented memorials in favor of reducing the duty on imported iron to $15 per tun; also, in favor of reducing the duty on charcoal iron to $12 per tun. The bill granting lands to Michigan, for railroad purposes, was passed. The French Spoliation bill was then taken up and read through.

In the HOUSE OF REPRESENTATIVES, Mr. Cutting made an ineffectual attempt to present the remonstrance of the New York Tabernacle meeting against the passage of the Nebraska bill. The Deficiency bill was then taken up, and occupied the remainder of the day.

FIFTH-DAY, FEB. 9.

In the SENATE, Mr. Seward presented a remonstrance from the citizens of New York against the passage of the Nebraska bill. The French Spoliation bill was then taken up, and after some debate on the subject its consideration was postponed. The discussion of the Nebraska bill was then resumed. Mr. Smith of Conn. having the floor, spoke in opposition to the bill. He did not touch upon the Slavery question, but confined his discussion to the propriety of organizing the Territory at all. He showed that there are, properly speaking, no inhabitants there; that there are already more territories than are wanted; that there is no occasion for the expense of instituting another, and that, by solemn pledges, the region now in question belongs to the Indian tribes which have been removed there. Many acts of Congress stand in the way of the proposed measure, and to effect it requires not only the abrogation of the Missouri Compromise, but of a great deal of our existing legislation beside. Mr. Smith had not concluded when the Senate adjourned.

The consideration of the Deficiency bill occupied the attention of the HOUSE OF REPRESENTATIVES. The amendment appropriating $530,000 for the purchase of the building for the use of the New York Assay Office, was rejected by a vote of 93 Nays to 57 Yeas. Several amendments appropriating moneys for custom-houses were concurred in—among which were $10,000 each for Cincinnati and Louisville Custom-Houses; $20,000 each to Bath and Bangor Custom-Houses; $100,000 for St. Louis Custom-House, and $12,000 for Custom-House at Wilmington, Del.; an appropriation of $35,000 was made for Marine Hospital at Cleveland, Ohio.

SIXTH-DAY, FEB. 10.

In the SENATE, two or three private bills were passed; after which Truman Smith resumed and finished his speech on the Nebraska question. Mr. Weller then got the floor, and the subject was postponed to Second-day.

The HOUSE passed two or three private bills, and then adjourned over to Second-day.

The following are the joint resolutions presented to the Senate by the Committee on the loss of the San Francisco:—

Be it resolved, That the President of the United States be requested to procure three valuable gold medals, with suitable devices, to be presented one to Capt. Creighton of the ship Three Bells of Glasgow, one to Capt. Low of the bark Kilby of Boston, and one to Capt. Stouffer of the ship Antarctic, as testimonials of national gratitude for their gallant conduct in rescuing about five hundred Americans from the wreck of the San Francisco, and that the cost of the same be paid out of the Treasury.

Resolved, That a sum not exceeding $100,000 is hereby appropriated out of any money in the Treasury, not otherwise appropriated, to enable the President to reward in such manner as he may deem appropriate, the officers and crews of those vessels that aided in the rescue of the survivors of said wreck; and such other persons as distinguished themselves by offices of humanity and heroism on the occasion—the reward to be proportionate to the nature of the efforts made and the merit of the services rendered, so far as the same can be ascertained.

European News.

The U. S. Mail steamship Pacific arrived at New York on the 9th inst., bringing four days later news from Europe.

The news brought by the Pacific in a great measure restores to the Turkish difficulties that character of a vast mystification which from the first they have so often borne.

On the 13th January, the Russians had again attacked Matschin, and when accounts left, the battle was raging fiercely, the Turks defending themselves with their usual bravery.

The packet-ship Antarctic, from New York, arrived at Liverpool Monday evening, Jan. 23d, brought a portion of the passengers and crew of the ill-fated steamer San Francisco. One hundred and forty-two persons were washed overboard from the San Francisco previous to the above ship's falling in with her, and fifty-nine died after being received on board the Antarctic.

There has been a coup d'état in Spain. On the 16th of January a council of ministers determined to punish certain refractory politicians, and accordingly the following generals were subjected to a decree of exile: Manuel Concha to the Canaries; José Concha (late Captain-General of Cuba) to Majorca; O'Donnell (also an ex Captain-General of Cuba) to the Canaries; Infante to Ivica; and Armero to Leon; and the whole lot had to decamp the next day. Besides these, sixty of the parliamentary opposition are to be exiled. Some journalists also will be packed off.

From China, we hear that quiet prevails at Amoy, and the constituted authorities have been restored. The insurgent army had, at the end of October, reached Ginken, about 60 miles from Pekin. Shangbae is still in the hands of the patriots. At Canton, trade dull. At Shanghae, trade brisk and supplies of tea large.

California News.

The steamer Star of the West, with two weeks later news from California, arrived at New York on the 9th inst.

The dates from San Francisco are to Jan. 16. By the steamers of that date about $2,000,000 in gold were shipped from San Francisco, nearly $800,000 of which are brought by the Star of the West.

The reports from the mines are less glowing than usual. Drouth had prevailed extensively, and in consequence the yield of gold was less than during any previous portion of the year.

The principal feature of the news by this arrival relates to the freebooting expedition against Lower California. It is stated that the Mexicans have submitted to the new Government, and that the wealthy rancheros cherish a favorable disposition toward President Walker. This is the version of the story on the fillibuster side, while accounts from Mazatlan declare that active measures are in preparation to recover the territory from the invading band.

The annual message of Gov. Bigler states that the actual amount of State indebtedness Jan. 1, 1854, is $3,001,495 70. The amount of gold dust shipped from California in 1853, is $82,300,399 42, more than half the total amount of exports of all other states of the Union, the estimated amount from the other States being, in 1852, $154,931,147.

Considerable excitement was caused in San Francisco on the evening of the 4th Jan. by the arrest of one hundred and fifty-nine Chinamen, who were carried to the station-house. Information was lodged with the police, that a difficulty was likely to occur between the different Chinese residents, and it was said that one portion was about to force others to pay a tax. The police accordingly proceeded to a place designated, and made the arrests before mentioned. Upon the examination it appeared that a Lodge of the Triad Society was about being formed, to sympathize with and aid the revolution in China. They were all discharged.

Disastrous Fire at New Orleans.

A dispatch dated New Orleans, Saturday, Feb. 4, 1854, says: At 3 o'clock this afternoon the steamer Charles Belcher, just arrived from Nashville, caught fire, and in a short time was totally consumed, with her valuable cargo of cotton, tobacco and Western produce. *Thirty-two negroes and five white men have perished in the flames!* They were persons chiefly employed on the boats. The flames spread with frightful rapidity, and in a short while extended to the steamers lying alongside, at the levee.

The steamer Natchez, just arrived, with her cargo of 2,000 bales of cotton, was entirely destroyed. The steamboat Cairo next caught fire and was burned. The steamboat Sultana, with Madame Sontag on board, caught fire, but the flames were extinguished before much damage was done. A number of barges lying at the levee, loaded with produce consigned to various houses, were also greatly damaged. An immense amount of produce—cotton, flour, provisions and hemp—was on board these vessels, all of which is destroyed. An immense amount of produce on the wharves was also consumed.

Six steamboats were consumed in the conflagration, namely: the Charles Belcher, Natchez, Mohegan, Saxon, Grand Turk, Leah and Luna. They were valued at $300,000, and mostly insured in Western offices. The total loss is variously estimated at from $700,000 to $1,000,000.

[Later accounts indicate that the loss of life was not as great as above represented.]

E. M. Gould has recovered a verdict of $10,000 damages against Messrs. Gardiner, Joger & Co., of New-Orleans, for false imprisonment.

BURNING OF A STEAMBOAT.—The steamboat Georgia, Capt. Sinnott, from Montgomery, Ala., was burned at the wharf, at the lake end of the Jefferson and Pontchartrain Railroad, on Saturday night, Jan. 31, at about 10½ o'clock. The boat had just arrived at the wharf, and a bow line thrown out and secured to the wharf, when the boat was discovered to be on fire. A stern line was thrown out at once, but in the hurry it was not secured to the wharf. The stern of the boat, therefore, swung out from the wharf for a minute or two. The fire caught around the boilers, and the wood work of the boat being much heated, it spread with astonishing rapidity over the boat and cotton. The passengers were nearly all in the cabin, and the flames rising up from the forward part of the boat, prevented many of them from escaping.

There were 185 passengers on board, including children and negroes. Of this number, it is certain that thirty perished; some of the firemen saved, think that fifty were lost, but from the most diligent inquiries, we think that forty is nearer the actual number lost. Twenty-two of the above number were slaves belonging to persons on board.

DAMAGES IN A RAILROAD CASE.—The case of John F. Paull vs. the Boston and Worcester Railroad Corporation has been on trial in the Supreme Judicial Court during the past week, Judge Merrick presiding. The facts of the case are briefly these: On the 11th of April, 1851, the plaintiff, a baker, was passing down Kneeland street, and came to the crossing of the railraod, and seeing and hearing no warning or alarm whatever, he attempted to pass over. Before he had passed the fifth of the eight tracks at the crossing, a train of cars came out of the dépot, struck the wagon, severed the horse from the wagon, and bore the vehicle some sixty feet down the track, and completely destroyed it. Mr. Paull was buried beneath the fragments, and he was taken out with his foot crushed, his hand maimed, and he received other damages which have made him a cripple for life. The Jury returned a verdict for the plaintiff, and assessed damages at $2,000.

THE STOCKBRIDGE INDIANS.—There is a delegation from this tribe now in Washington. These Indians, the remnant of the once celebrated Mohican tribe, number not more than one hundred and fifty souls. According to a tradition among them, New York City was once the site of their chief town. Thence they removed to Stockbridge, in Oneida County, New York. Civilization pressing upon them there, they went West to a new home on the St. Mary's river, in Indiana. In 1828, they again fled before the face of the white man, seeking a refuge in Wisconsin. Not long since, they treated with the Government for the exchange of their lands there for others in Minnesota. The tribe are now, however, anxious to remain in Wisconsin, having, in almost all things, adopted the habits and pursuits of the whites. The delegation are negotiating with the Indian Bureau for the annullment of the treaty last above mentioned.

SUMMARY.

Capt. Degroot, who has just sold his interest in the "Prescott House," New York, for 100,000 dollars, (75,000 dollars for the furniture and 25,000 for the "good will,") is about to build a new Hotel of mammoth dimensions. It will be built in the castellated style of architecture—furnished with Elizabethan furniture, and will cost 500,000 dollars. To this must be added the price of lot, decorations, &c., which will use up some 300,000 dollars more. This will make the whole cost of the edifice 800,000 dollars. The architect is Mr. Renwick. The new hotel will be ready for the reception of visitors in the spring of 1855. It is to be called "The Great West."

Mr. Albert S. Ely, the town collector of taxes for the town of Stockbridge, Madison County, has been missing since Friday morning, Jan. 27. He had collected all the taxes of the town, and on Thursday paid into the hands of the Commissioners of highways, the money appropriated to their use, some five or six hundred dollars, taking a receipt therefore; and early Friday morning he started for Morrisville, with about $800, for the purpose of settling with the County Treasurer, since which time he has not been heard of. He was considered a very honest man, and it is believed by those who knew him that he has been murdered.

It is a remarkable fact, that of the only three four-masted sailing ships that were ever built, none have been fortunate. The first was the Columbus, built in British North America, and she was the only one that performed a passage. After her arrival in London, about the year 1824, she was sent back to Canada, and on her passage out was lost in the Bay of Biscay. The next was the Baron of Renfrew, a larger one yet. She was lost on her first passage, at Gravelines, on the coast of France; and the last is the unfortunate Great Republic, whose career is still shorter.

The London *Times* publishes a table of the temperature of the coldest days in England since 1810. It appears that Jan 3, of the present year, the weather was 7 degrees colder than at any time during that period, the thermometer having fallen to *four degrees below zero*, which, for England, is something very extraordinary. All accounts that we have seen, state that the season has been unexampled in severity. Nobody can remember any thing like it. Two of the London police were found frozen to death on the night of the 3d Jan.

A dispatch dated Toledo, Ohio, Monday, Feb. 6, 1854, says: At 3 o'clock this morning a fire broke out in this city, in a boarding house occupied by some dozen persons. When discovered, the flames had made such headway as to cut off all chance to the inmates to escape by the doorway. An awful spectacle ensued. The frantic inmates were seen at the windows surrounded by flames and shrieking for help. Four children were thrown into the street and were followed by their parents. Four were unable to escape, and perished in the flames.

A pigeon roost, ten miles long by five broad, in Franklin County, Indiana, is now swarming with pigeons. The roar of their wings on arriving and departing from the roost is tremendous; and the flocks, during flight, darken the heavens. The ground is covered to the depth of several inches with their manure. Thousands are killed by casualties from breaking limbs of trees, and hundreds of hogs live upon them. Sportsmen are tired of killing game so easily obtained.

A man by the name of J. E. Berthe, was arrested on the steamer Mary Hunt, at Evansville, recently, charged with the murder of a man in Mississippi. He belongs to a wealthy and highly respectable family. About two years ago, he had a difficulty with a son of Gen. Bingham of Mississippi, a celebrated sportsman, and killed him. He fled to South America, but ventured home again before his identity was forgotten. He confessed himself the man, as soon as arrested, and was taken back, where a reward of $1,000 was offered for him.

The Chicago and Rock Island Road will open to through business by the 23d inst. It would have been ready by the 1st of February, but for the delay of locomotives cast of Erie by the riots. The distance from Chicago to Rock Island, on the Mississippi, opposite the town of Davenport, Iowa, is 181 miles. The line of the road will extend from Davenport, under the name of the Mississippi and Missouri Railroad Company, toward the Missouri River.

The time occupied in taking and completing the Census of 1850 was three years and five months. In 1840 it was published in one year after it was commenced. In 1830 in two years after it was taken. The expenses of taking the Census in 1790 were $44,377. In 1800, $66,109. In 1810, $174,444. In 1820, $208,525. In 1830, $378,545. In 1840, $833,370. In 1850, $1,318,023.

The Court of Appeals recently decided that where the use or keeping of Camphene was prohibited in the policy of insurance, the fact of its being kept or used annulled the policy, and if its use or storage on the premises should be discontinued, the policy would still be void, and further, if a fire occurred from other causes by which the premises were destroyed the insured could not recover.

Some months ago, Alderman Sturtevant was sentenced to pay a fine of $250 and imprisonment for fifteen days, for contempt of court, in disobeying an injunction against passing the Broadway railroad bill, accompanying his disobedience with a gross abuse of the judge who issued the injunction. The fifteen days were whittled down to three by some legal chicanery, but so much of imprisonment the Alderman had to submit to.

We learn from the *Hardin Co.* (Ohio) *Republican*, that the Treasury office in that County was broken into on the night of the 25th, and $2,789 stolen from the safe, which was opened by a skeleton key, manufactured by the burglars on the spot. About $7,000 was in the office at the time, but the thieves overlooked the biggest part of it, which had been placed between the leaves of an old scrap-book.

Before Judge Williams at Pittsburgh, Wednesday, Feb. 8, 1854, McCloskey's administrators obtained a verdict against the Pennsylvania Railroad for $4,500. McCloskey was conveying horses from Pittsburgh to Philadelphia when he was killed in March last by a collision near Newton. The defense set up was that he was on the wrong car at the time of the accident.

The new clipper ship Red Jacket, Capt. Asa Eldridge, which sailed from New York on the 10th ult., for Liverpool, made the passage from Sandy Hook to the Bell Buoy in twelve days. The best day's work was 384 and the next 376 miles; in the English Channel she came up with and passed a channel steamer. The Red Jacket was built at Rockland, Me., is of 2,430 tuns register.

The fires in London during 1853 have reached nearly 1053—that is, from January, 1853—to which is added great sacrifice of human life; and property destroyed amounts to at least £200,000,000 sterling. Out of the latter sum a great many thousands were sacrificed as paper manufactories and paper mills—about the twentieth of the amount.

R. D. Shepard, the residuary legatee of Judah Touro, annonnces that he will, in accordance with the will of Mr. T., pay over to the city authorities of New Orleans, a sum of from $200,000 to $300,000, for the purpose of establishing the Alms-House named in the will, and for improving and embellishing Canal-st.

The Dubuque *Tribune* publishes a statement of the valuation of real and personal property in Iowa, for the years 1851, 1852, and 1853, by which it appears that the State is rapidly growing in wealth. The assessment for 1851, was $28,464,550; for 1852, $38,427,376, and for 1853, $49,384,900.

A dispatch dated Charleston, S. C., Wednesday, Feb. 8, 1854, says:—*The Girard East Alabamian* learns that the steamer America was burned on Alabama River, on the 29th January, and fifty lives were lost. It is understood that a gentleman moving west, named Moore, was on board with a large number of negroes.

Mr. Hanna, of Jacksonville, Fla., has shown the Republican a specimen of lemons grown in the grove of Dr. Speer at Mellonville, which measures an equatorial line of 12½ inches, and 14½ inches round the poles. Weight 1 lb. Dr. Speer has at present about 250 bearing lemon trees; 1,200 growing trees, of which about half will bear next year. He has shipped 80,000 lemons the present year.

A great temperance revival has been in progress at Jacksonville, Illinois, recently, under the ministration of Mr. Wm. Ross, who has delivered some eighty lectures on as many consecutive evenings in Jacksonville and vicinity, with the happiest results. The people of Illinois are in for the Maine Law, sure.

The report that the redemption of the notes of the Mechanics' Bank of Watertown was refused by its agent in Albany, was taken from a paper in that city. *The Register* says that the notes of that Bank are *redeemed*, not *refused*, at the agency.

The *Tribnne* states that on the cold night of Feb. 5, a poor woman whose husband is in St. Louis, was delivered of a male child on the steps of the City Hall. She had been turned out of her room in a house in Twenty-ninth street for not paying rent, in the last stage of pregnancy.

The Wisconsin Legislature have passed an Act organizing a new County of Trempe-a-l'eau in the northwest corner of the State. It is attached to La Crosse County, for judicial purposes, till the 1st January next, when it will probably be old enough and big enough to go alone.

In the Fifth District Court at New Orleans, Templeton & Vanderbilt have been condemned to pay $350 each to three persons, for a breach of contract in conveying them from New Orleans to San Francisco.

The Erie railroad have recently made their annual report, in which the cost of the entire track is stated to be $19,097,000, and the number of miles laid, including all double tracks, is 662. The cost of laying down the Erie railroad track has therefore been less than $29,000 per mile.

A letter from Athens states that a German sculptor named Siogel has discovered the long lost quarries of the red and green antique marbles; the red antique on the southern part of the chain of Taygete, and the green on the northern side of the island of Tinos.

In the Legislature of New Jersey the Special Committee having in hand the petition of ladies in Jersey City to increase the provision for the blind, intend to report a bill which provides the nucleus of such an institution, by hiring and furnishing a building for the education of the unfortunate blind.

A man named James Phillips has absconded from Winsboro', South Carolina, taking with him $20,000 belonging to Messrs. Fisher, Agnew & Co., of Columbia. $5,000 reward is offered for his apprehension and the recovery of the money.

The census of Binghamton, which has just been taken by private enterprise, gives that village a population of 9,694, 1,500 of which are adopted citizens. The colored population numbers 208. These figures show an increase in the population, since 1850, of over 4,000.

There exists in some parts of Germany a law which runs thus: "Any person drinking in an alehouse during divine service, on Sunday, or other holyday, may legally depart without paying."

The collector of the Customs of Portland has seized two thousand sheepskins brought from St. Johns, N. B., and consigned to Belfast, for a violation of the revenue law.

Messrs. Barreda & Brothers, the Agents of the Peruvian Government, have awarded the contract for guano-bags, to the amount of $350,000, to a Baltimore firm.

Capt. M'Kay has been paid the $325,000 insurance on the "Great Republic."

New York Market—February 13, 1854.

Ashes—Pots $5 87, Pearls 6 44 a 6 50.

Flour and Meal—Flour has declined, selling at 8 87 for Canadian, 8 94 a 9 06 for common to straight State, 9 12 a 9 31 for mixed to fancy Michigan and common to good Ohio. Rye Flour 6 12. Corn Meal 4 50 for Jersey, 4 87 a 5 00 for Brandywine.

Grain—Wheat, 1 90 for red Southern, 2 01 a 2 05 for Jersey red, 2 15 for white Southern. Rye 1 19 a 1 20. Oats 50 a 52c. for Jersey, 54 a 56c. for State. Corn 1 05 for Western mixed.

Provisions—Pork 13 50 for prime, 15 75 for mess. Beef 5 12 a 5 75 for country prime, 8 50 a 11 00 for country mess. Dressed Hogs 6½ a 7c. Lard 10½ a 11¼c. Butter 13 a 16c. for Ohio, 17 a 20c. for State. Cheese 10 a 12c.

Hay—85 a 90c. per 100 lbs.

Lumber—14 50 a 15 50 for Eastern Spruce and Pine.

Potatoes—2 50 a 2 75 for Western reds, 3 50 for Carters and Mercers.

Seeds—Clover 10 a 10¼c., Timothy 13 00 a 16 50 for mowed, 17 00 a 19 25 for reaped. Rough Flaxseed 1 50 a 1 57 for 56 lbs.

Tallow—12 a 12⅝c.

Wool—38 a 50c. for domestic Fleece, 48c. for pulled.

MARRIED.

At the First Seventh-day Baptist Church in Verona, N. Y., February 4th, by Eld. C. Chester, Mr. JOSEPH L. PERRY to Miss MARTHA C. CHESTER, all of Verona.

DIED.

In Whitestown, Oneida Co., N. Y., on the 7th inst., NATHAN WILCOX, in the 35th year of his age.

In Willing, Allegany Co., N. Y., Feb. 3d, JOHN B. S. HALLETT, son of Samuel and Margaret Hallett, aged 3 years, 7 months, 17 days. Funeral discourse by Eld. N. V. Hull.

In Portville, Cattaraugus Co., N. Y., Jan. 23, 1854, of consumption, Mrs. EMILY H. MAIN, wife of Dea. Sheffield B. Main, in the 54th year of her age. Sister Main experienced religion in early life, and united with the Seventh-day Baptist Church in Scott. From that place, she removed her standing to the Church in Lincklaen; and in the year 1833, she with her husband and family removed west, and was one of the few who constituted the 2d Genesee Church at its organization, of which she remained a faithful member until God said, "It is enough—come up higher." Sister Main endured a long and painful illness with Christian fortitude, and within a few hours of her death, as if in haste to depart and be with Christ, she repeated the following lines:—

"How long, dear Saviour, O how long,
Will that glad hour delay?"

Then, as if fearful she was exercising impatience, she prayed that she might, like Job, wait her appointed time, until her change come. When the hour of her departure arrived, she called her weeping husband and children around her dying bed, bade them all farewell, exhorting them to live faithful to God, and her glad spirit was carried by angels to rest in Abraham's bosom.

In Genesee, N. Y., Jan. 29th, of scarlet fever, FRANCELLA E., daughter of Caleb and Elizabeth A. Lewis, aged 1 year, 4 months, and 24 days.

LETTERS.

N V Hull, H W Stillman, H H Baker, J Greene, A A Crandall, J Bailey, Wm M Jones, I U Wheeler, Dennis Saunders, Benj Maxson, D E Lewis, W C Pendleton C Chester, (what No of Memorial?) L R Babcock, John Webster (rec'd this week,) T Tomlinson, Andrew Babcock, Ira S Brown, B G Stillman, J R Irish, Rowse Babcock.

RECEIPTS.

FOR THE SABBATH RECORDER:

Silas Maxson, Westerly, R I	$2 00	to vol. 10	No. 52
Phebe Wilcox "	2 00	10	52
Wm Stillman "	2 00	10	52
Paul Babcock "	2 00	10	52
Samuel Merritt "	2 00	10	52
Gideon H Noyes "	2 00	10	52
Weeden Clarke "	2 00	10	52
Stanton Clarke "	4 00	10	52
Ira S Brown, Arcadia, R I	4 00	10	52
John Webster, Rockville, R I	2 00	10	52
Chapman Matterson "	2 00	10	52
Jer Dunham, New Market, N J	4 00	10	52
Thomas Tomlinson, Shiloh, N J	2 00	10	42
S L Herrington, Whitewater, Wis	18 00	10	52
D R Platts, Berlin, Wis	2 00	11	44
Charles Clarke "	2 00	10	52
D Saunders, Farmington, Ill	1 25	11	34
Lyman Saunders "	1 75	10	52
Philip Place, Alfred Center	3 68	10	52
Milo Burdick "	2 00	11	34
Jesse Teft, Jr., Almond	2 00	10	52
Thomas Lewis "	2 00	10	52
Orrin B Crandall "	2 00	10	52
Schuyler Whitford "	2 00	10	52
Ezra P Crandall "	2 00	10	52
Vincent McHenry "	1 50	10	52
Wm G Crandall, DeRuyter	2 00	10	52
Joseph L Burdick "	2 00	10	52
H C Crumb "	2 00	10	52
D C Richmond "	2 00	10	52
Mrs H D Wells "	2 00	10	52
Robert Langworthy "	2 00	10	52
Alanson Coon "	2 00	11	31
Joel Merritt "	2 00	11	35
J Dimick, Stowell's Corners	2 00	10	52
Nathan Spencer, East Winfield	4 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

A H Lewis, Berlin, Wis	$2 00
Dennis Saunders, Farmington, Ill	1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Dennis Saunders	$1 00	Clarke Rogers	$1 00
Orville A Williams	1 00	James H Mosher	1 00
Daniel R Platts	1 00	H C Crumb	1 00
Benjamin Maxson	1 00	Wm Stillman	1 00
Jeremiah Dunham	1 00	Rowse Babcock	1 00

WILLIAM M. ROGERS, Treasurer.

Receipts for the Missionary Society.

Collections by Wm. M. Jones, cont'd from Rec. Feb. 9.

Richburg:

Francis A Cottrell	$ 25	A Coats	$ 60
S Smith	25	E Stillman	35
R Fuller	50	J P Dye	50
J S Maxson	1 00	Eunice Cottrell	1 00
Edwin Daniels	1 00	George S Case	50
Joseph Ferris	25	Dea Moses Maxson	5 00
Eld Leman Andrus	3 00	Collection	34
Huldah L Truman	1 00		

3d Genesee:

John Sanford	1 00	Joseph S Crandall	1 00
S Vincent	50	George Irish	5 00
Eld H P Green	1 00	Albert B Crandall	5 00

Hartsville—Collection $15 79

Clarence, Darien and Pendleton:

Lucy Pratt	75	Eliza Thomas	15
Olive Greenman	30	Harriet Blanchard	30
Ellen Angel	25	Frances Wheeler	10
Calista Barrett	1 00	Hannah Cummings	2 00
Ann Longmate	25	Sarah Butler	12
Elizabeth Butler	12	Harriet Saunders	10
Arinoe Babcock	30	Anson P Saunders	50
Fanny Jones	25	Asa Greenman	2 00
Joshua Burdick	1 00	Elder Babcock	1 00
Jeremiah Barrett	3 25	Benj Burdick	37
John Burdick	1 00	Bro Longmate	2 00
N Noble	50	Bro Butler	25
Duty Cummins	1 00	Mr & Mrs Saunders and daughter	2 00
Lyman Burdick	1 50		
Rowse Burdick	4 00	Benj Clarke	1 50
John Sheldon	50	George H Butler	37
Martin H Burdick	50	Sybel E Burdick	50
Lyman Pratt	2 00	Sarah Greenman	25
Cash	20	Bro Brown	1 00
R Williams	1 25	J Sheldon	25
Miss Sheldon	12	E Saunders	25
S S	25	Mrs Burdick	25
Bro & Sis Andrews	2 00	Mrs Pratt	25
Mrs Barrett	26	S Hunt	3 25
F Andrus	25	R Andrus	25
Cash	25	Mrs Davis	25
Orren Jones	50	Joel Jones	3 00
Catherine Jones	1 00	Alva Jones	1 00

Batavia—Mrs. Nancy Jones 1 00

[To be continued.]

1,000 Book Agents Wanted,

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Calendar.

The ensuing academic year is divided as follows:—

First Term commences August 31, 1853; closes Dec. 6, 1853

Second Term commences Dec. 8, 1853; closes March 21, 1854.

Third Term commences March 23, 1854; closes June 27, 1854.

Information.

The Trustees deem it justice to say, that, having adopted a radical change of policy, by which they relieve the Faculty from all pecuniary responsibility, they design to place the School upon a firm and permanent basis, and give it a character of respectability among the first grade of Academies in our country. Grateful for past favors, they are determined to extend their sphere of usefulness, and thus command a greater degree of respect, and a still more liberal patronage from the public.

Terms.

Tuition, which must be settled strictly in advance is as follows:—

Primary course, per term,	$3 00
Middle course,	4 00
Advanced course,	5 00
Incidentals,	50

Extras.

Chemical Experiments,	1 00
Penciling,	1 00
Monochromatic Painting,	3 00
Oil Painting,	5 00
Penmanship and Stationery,	50
Piano Music,	8 00
Use of Instrument,	2 00

Room rent per term, $1 75; Board in families, $1 25 and $1 50; in Clubs, 60 and 90 cents.

Vocal Music as a regular study will be taught by Prof. Jones, to such as desire it. Tuition, $1 00.

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JAMES R. IRISH, President.
JASON B. WELLS, Secretary.

Miscellaneous.

Massachusetts.

BY JOHN G. WHITTIER.

The South-land hath its fields of cane,
The prairie boasts its heavy grain,
And sunset's radiant gates unfold
On crowded marts and sands of gold.

Rough, bleak, and cold, our little State
Is hard of soil, of limits straight;
Her yellow sands are sands alone;
Her only mines are ice and stone.

From Autumn frost to April rain,
Too long her winter woods complain;
From budding flower to falling leaf,
Her summer time is all too brief.

But on her rocks, and on her sands,
And stormy hills, the school-house stands;
And what her rugged soil denies,
The harvest of the mind supplies.

The treasures of the Commonwealth
Are free, strong minds, and hearts of wealth;
And more to her than gold or grain,
Are cunning hand and cultured brain.

For well she keeps her ancient stock,
The stubborn strength of Plymouth rock;
And still maintains, with milder laws
And clearer light, the Good Old Cause!

Washington's Farewell to his Army;

A Historical Sketch.

The Revolution was over. Eight years' conflict had ceased, and the warriors were now to separate forever, turning their weapons into plow-shares, and their camps into work-shops. The spectacle, though a sublime and glorious one, was yet attended with sorrowful feelings; for, alas! in the remains of that gallant army of patriotic soldiers, now about to disband without pay, without support, stalked poverty and disease. The country had not the means to be grateful.

The details of the condition of many of the officers and soldiers at that period, according to history and oral tradition, were melancholy in the extreme. Possessing no means of patrimonial inheritance to fall back upon—thrown out of even the perilous support of the soldier at the commencement of winter, and hardly fit for any other duty than that of the camp—their situation can better be imagined than described.

A single instance, as a sample of the situations of many of the officers, as related of the conduct of Baron Steuben, may not be amiss. When the main body of the army was disbanded at Newburgh, and the veteran soldiers were bidding farewell to each other, Lieutenant Colonel Cochran, an aged soldier of the New Hampshire line, remarked, with tears in his eyes, as he shook hands with the Baron—

"For myself, I could stand it; but my wife and daughters are in the garret of that wretched tavern; and I have no means of removing them."

"Come, come," said the Baron, "don't give way thus. I will pay my respects to Mrs. Cochran and her daughters."

When the good old soldier left them, their countenances were warm with gratitude—for he left there all he had. In one of the Rhode Island regiments were several companies of black troops who had served through the whole war, and their bravery and discipline were unsurpassed. The Baron observed one of these poor negroes on the wharf at Newburg, apparently in great distress.

"What is the matter, brother soldier?"

"Why, master Baron, I want a dollar to get home with, now the Congress has no further use for me."

The Baron was absent for a few moments, and then returned with a silver dollar, which he had borrowed.

"There, it's all I could get. Take it."

The negro received it with joy, hailed a sloop which was passing down the river to New York, and as he reached the deck took off his hat and said—

"God bless you, master Baron!"

These are single illustrations of the army at the close of the war. Indeed, Washington had this view at the close of his farewell address to the army at Rock Hill, in November, 1783.

"And being now about to conclude these his last public orders, to take his ultimate leave in a short time of the military character, and to bid a final adieu to the armies he had so long had the honor to command, he can only again offer in their behalf his recommendations to their country, and his prayer to the God of armies.

"May ample justice be done them here, and may the choicest of Heaven's favor, both here and hereafter, attend those who, under divine auspices, have secured innumerable blessings for others.

"With these wishes, and this benediction, the Commander-in Chief is about to retire from service. The curtain of separation will soon be drawn, and the military scenes to him will be closed forever."

The closing of the "military scenes" I am about to relate.

New York had been occupied by Washington on the 25th of November. A few days afterwards he notified the President of Congress—which body was then in session at Annapolis, in Maryland—that, as the war had now closed, he should consider it his duty to proceed thence and surrender to that body the commission which he had received from them seven years before.

The morning of the 5th of December, 1783, was a sad and heavy one to the remnant of the American army in the city of New York. The noon of that day was to witness the farewell of Washington—he was to bid adieu to his military comrades forever. The officers who had been with him in solemn council, the private who had fought and bled in the "heavy fight," under his orders, were to hear his commands no longer. The manly form and dignified countenance of the "great captain" was henceforth to live in their memories.

As the hour of noon approached, the whole garrison, at the request of Washington himself, was put in motion and marched down Broad street to Francis' tavern, his head-quarters. He wished to take leave of private soldiers alike with the officers, and bid them all adieu. His favorite light infantry were drawn up in the line facing inward, through Pearl street to the foot of Whitehall, where a barge was in readiness to convey him to Powell's Hook.

Assembled there were Knox, Greene, Clinton, Steuben, Gates, and others, who had served with him faithfully and truly in the "tented field;" but, alas! where were the others that had entered the war with him seven years before? Their bones crumbled in the soil from Canada to Georgia. Montgomery had yielded up his life at Quebec; Wooster fell at Danbury; Woodhull was barbarously murdered while a prisoner at the battle on Long Island, and Mercer fell mortally wounded at Princeton; the brave and chivalric Laurens, after displaying the most heroic courage in the trenches of Yorktown, died in a trifling skirmish in South Carolina; the brave but eccentric Lee was no longer living, and Putnam, like a helpless child, was stretched upon a bed of sickness. Indeed, the battle-field and time had thinned the ranks which entered with him on the conflict of independence.

Washington entered the room—the hour of separation had come. As he raised his eye and glanced on the faces of those assembled, a tear coursed down his cheek, and his voice was tremulous as he saluted them. Nor was he alone. Men, "albeit unused to the melting mood," stood around him, whose uplifted hands to cover their brows, told that the tears, which they in vain attempted to conceal, bespoke the anguish they could not hide.

After a moment's conversation, Washington called for a glass of wine. It was brought him. Turning to the officers, he thus addressed them:—

"With a heart full of love and gratitude, I now take my final leave of you; and I most devoutly wish your latter days may be as prosperous and happy as your former ones have been glorious and honorable." He then raised the glass to his lips, and added, "I cannot come to each of you to take my leave, but shall be obliged to you if each of you will take me by the hand."

General Knox, who stood nearest, burst into tears, and advanced incapable of utterance. Washington grasped him by the hand, and embraced him. The officers came up successively and took an affectionate leave. No words were spoken, but all was the "silent eloquence of tears." What were mere words at such a scene? Nothing. It was the feeling of the heart—thrilling, though unspoken.

When the last officer had embraced him, Washington left the room, followed by his comrades, and passed through the line of light infantry. His step was slow and measured, his head uncovered, and tears flowed thick and fast, as he looked from side to side at the veterans to whom he was now to bid adieu forever. Shortly an event occurred more touching than all the rest. A gigantic soldier, who had stood by his side at Trenton, stepped forth from the ranks and extended his hand.

"Farewell, my beloved General, farewell."

Washington grasped his hand, in convulsive emotion, in both of his. All discipline was now at an end. The officers would not restrain the men as they rushed forward to take Washington by the hand, and the violent sobs and tears of the soldiers told how deeply engraved upon their affections was their love of their commander.

At length Washington reached the barge Whitehall, and entered it. At the first stroke of the oars he rose, and turning to the companions of his glory, by waving his hat, bade them a silent adieu. Their answer was only in tears, and the officers and men, with glistening eyes, watched the receding boat till the form of their noble commander was lost sight of in the distance.

Propagation and Culture of Trees.

I have derived great pleasure and profit from the perusal of the writings of those engaged, as I am, in growing fruit trees, whether for sale or in the orchard. Still there are many things which I do not do just as I understand others to do in similar cases, and I have supposed it might afford at least some amusement to state briefly the leading points in which my practice differs from that of most all others. Of course no one will adopt these *strange notions* unless upon the conviction of his own judgment, and I must candidly admit that they have not had those *years* of trial which the cautious cultivator can rely on. They were not practiced by my great grandfather, my grandfather, nor even my own progenitor. I can only say they appear to do well with me.

I grow no trees in my nursery for sale. I plant them all. I have no confidence in what is called *the whole root seeding stock* theory. All thrifty growing trees I prefer, decidedly, upon their own roots. This, in the apple, I accomplished principally by common root grafting and setting the trees well in the ground, by which the grafts generally take root. An observation of thousands of trees has satisfied me that those trees growing on their own roots are longer lived than those grafted standard high, and longer lived and more thrifty than most seedlings. One seedling out of four may be found very vigorous and healthy.

Pears I grow chiefly on healthy sprouts that are easily transplanted, bud freely, and layer readily. In these, at the usual season, I insert from one to a dozen buds, according to the size and vigor of the stalk. These buds are inserted on the same side, one above the other, about five inches apart. At the proper season the stock it trimmed of all limbs and buds but those inserted, and topped, and then weakened by a cut at the same side the buds are set, and is brought over rather more than half to the ground. Here it remains until the shoots are from three to six inches long. Then a trench is dug three inches deep, and the stock is lipped just below each bud, and then brought into the little ditch and fastened there as a layer. If the weather is hot, a little fine leafy brush is put around them. After a few days, when the trees have become accustomed to their new position, I draw in a little fine dirt, which I continue from time to time until they are well rooted. This gives the tree its choice between its own root and the root of the other on which it is budded. Nine out of ten will show preference in the end for their own roots, though a free growing stocking will generally root first. I will make no argument in favor of this mode of growing trees. I am aware many learned professors call all such worthless trash. I may only say I have seen some of the oldest worn out varieties, of great age, growing on their own roots, with the seeming health and vigor of youth, and that I am quite willing to risk the planting of considerable numbers of them.

When I have once got a good stock of a variety, I can of course dispense with my sprout stocks and grow them directly as layers. Most kinds root without great trouble and grow well. I will only add that I prefer all healthy, vigorous trees on their own roots. I know no tree which I should deem profitable to set out in an orchard which I would not prefer on its own roots. Even the *Early Harvest* and *Sweet Bough* prosper well with me on their own roots. But most of my pear trees of this class are yet small.

In trimming trees in the nursery, and when set out, my latter practice in quite odd. It is very offensive to the great majority of opinions. I endeavor to grow no nice, pretty, clean, smooth stems, six or seven feet high, that would make a good ramrod. Some, indeed, I run up pretty well, but I rub no buds off, and only pinch the shoots when they have three or four leaves, so that each stock be-becomes a mass of verdure. As I have practiced this mode only a few years, I can only say it seems to me to promise well. I have not practiced it to an extent which would enable me to give any opinion based on observation, but it is my confident conviction that there can be nothing better to start standard pears on than the quince stock. We know they start vigorously, and also that, if the pear stock is set well under the ground when it is transplanted, it will root freely. Why should not such make the very best standard orchard trees? I have no doubt they will.

It seems to me that in this way we might secure early maturity in bearing and in the end the largest and longest lived trees. Indeed, there seems reason to hope they might be even more likely to live than in any other way. A moderate and sound growth is indispensable in the young pear tree to its health and vigor in mature age. This is secured by first working on the quince; and it is certain that whenever the quince fails to give the pear stock the requisite nourishment, it will root if it is favorably situated. It is as natural as for a man to eat when he is hungry, if food is at hand. [The Agriculturist.

Hints on Stabling Horses and Cattle.

In all the arrangements for constructing and keeping stables in order, the comfort, and consequently the health and thrift of the animal should be kept constantly in view. Some farmers, well satisfied with the importance of pure air, think it sufficient to open a stable window or door occasionally, for this purpose. This usually throws in a strong, cold current againt the animals' feet, the warmer and fouler air remaining, by its less specific gravity, in the upper part of the stable, and unreached by the fresh current. A wooden tube running up like a small chimney from the upper part, in which the current may be according to the coldness or windiness of the weather, by a wooden valve, is far better.

Cleanliness under foot is another ingredient to the comfort of animals. This can be secured only by a good stone or plank floor, very frequent cleanings, and a sufficiency, not superabundance, of clean dry litter. Remember, it is about as easy to throw out a cart-load of fresh droppings, in fifty different operations, performed twice a day, as to do it once a week, at one formidable and disagreeable task. A stable clean under foot, is absolutely essential to pure air.

Many horses should never be stabled in one apartment, or in adjoining stalls, under one roof. For, if one becomes affected with disease, especially if a contagious one, the others in all probability will receive it. One horse getting loose, will disturb the rest; or, if one becomes restless from any sudden attack, the noise deprives the others of their regular repose, and renders them also more liable to an attack. It is said that a marked difference in the amount of labor performed by a set of horses has been observed after a night of disturbed repose from a single affected animal. Every farm should be provided with at least one "loose box," (or room for turning in loose) for any animal that may become diseased.

Sometimes the difficulty of *access to litter* prevents a proper attention to the comfort of stables. It may happen to be stowed away in some remote corner of the barn, or still worse or more common, out of doors, covered with snow or drenched with rain, and rendered in a great measure unfit for its intended purpose. The straw of threshed grain cannot be deposited in too convenient a position. A good arrangement is to place the "straw barn" between the grain barn and the stables, and partly over the latter.

Stables are commonly made too small. Many of the stalls made for horses are not over twelve feet in length, including the manger or feeding-box. Eighteen feet would be much better. The partitions should be of strong and solid timber, and sufficiently high and tight to prevent their seeing or smelling each other—the usual preliminary to kicking. Boxes should be ten feet square.

Cattle, that are stabled in winter, are more apt to be neglected in cleanliness than horses. It seems revolting, that the animal from which we derive so much of the supplies for the table—butter, cheese, milk, and cream, should be compelled to lie on foul beds and breathe a foul atmosphere. Such causes must of necessity injure the quality, and lessen the quantity of these products, at the same time that the animals suffer in condition. Clean dry beds, from very frequent cleaning and attention, and a good wholesome air, would certainly contribute much to the comfort of the animal, and still more, we should think, to the comfort of the owner and attendant, if they have any appreciation of the elements of comfort and enjoyment.

Water-Cure of Founder in Horses.

Having had a little experience in curing the founder in horses, I take this method to give you a fact, that you may give it to others through the columns of your journal. It may be of great service to some, and save many a fine horse from premature death and much suffering.

The fact I shall give you is of a horse worth three hundred dollars because of his fleetness. He came to my hand in August, about eight o'clock in the evening, after being driven only twenty-nine miles with only two persons in a very light and easy buggy. The horse for some time had been fed all the grain he would eat. For two or three days he had not liked his grain, but the night before he came to my hand, he had eaten to the full of all he had liked; and when he came he was so stiff he could not step over a six inch pole, and when he attempted to turn round, would nearly fall.

I put him into water nearly knee deep, and kept a wet blanket on him all the time for four hours; then put him into the stable, and put another blanket over him and left him for the night. The next morning I found him sweating; took him from the stable and rode him a mile; led him back, and put him in the brook again for an hour. During the day I exercised him about five miles, and about sunset let him stand an hour in the water, and again the next morning.

About nine o'clock he was started on his journey of forty-two miles, and performed it with ease before sunset; he laid over one day and went back the next, forty-five miles, and was returned to his owner, who being a farrier, sold him in a few days, perfectly unable to describe any difficulty or damage done to his horse, being ignorant of what had happened. The horse was allowed all the food and water he wanted as usual. He was not bled in any part, neither was there any thing given to him except his usual food. The second day he was as limber as he ever was, and has shown no injury from his founder since.

Trade with China.

The following interesting explanation of the manner of conducting trade with the Chinese nation is made in Dr. Allen's recent publication upon the opium traffic:—

"William Sturgis, Esq., of Boston, whose experience in the China trade, though not in opium, extends back more than half a century, in a lecture delivered not long since before the Boston Mercantile Library Association, stated that in 1848, $7,000,000 in specie was carried from the United States to China to pay for our importations from that country; but now most all our purchasers are paid by bills of exchange on England, from the proceeds of the opium trade. This fact may serve to explain the manner in which trade is carried on with China. Formerly, the exports of that nation were greater than the imports. From 1800 to 1830, European nations and the United States were obliged to ship every year large quantities of specie to China, in payment for silk, tea, and other merchandise.

"But the opium trade, taking the place of all useful articles of manufacture, or of any other production, increased to such an extent, that soon after 1830 the balance of trade was turned against China. Consequently the balance of trade in the regular exchange of commodities, must be paid in specie, and is just so much drain on the bullion of China. Dr. Williams states that from 1835 to 1850, it averaged yearly more than $15,000,000, which would amount in this period to $200,000,000. It is true, however, that all the opium sold in China, amounting to more than $40,000,000 annually, is paid for in specie, but then only about one-third of it actually leaves that country. The balance is taken to brokers at Canton or Hong-Kong, and is converted into what are termed "bills of exchange," which are used in China by merchants in payment for teas, silks, and other commodities. These bills of exchange are frequently brought to India, and also to England, and are used in London, Liverpool, and other cities in the way of trade to China."

Suffering and Endurance.

A melancholy case of suffering and great endurance occurred in the Lake Superior country, about the middle of December last. Three Germans, who had been in he employ of the Salt Ship Canal Company, on Drummond Island, as quarry-men, took a Sunday excursion into the woods and got lost. Not returning, after a lapse of about two days, the other quarrymen went to search for them, but every search was ineffectual. Days passed, and nothing was heard of them. In the meantime all the quarrymen left for the winter, and all hope of the missing Germans was abandoned, every one considering them dead.

At the end of two weeks, of unusually stormy weather, from the day they were first missed, a Mr. Warner, being nearly the only person who remained to winter on the island, observed, at the opposite side of the river from where he resided, a fire in the woods, and some men near it. It immediately occurred to him that they might possibly be the persons lost from the quarries, and on sending a boat for them, he found they were none other than two of the men who had been lost two weeks previously, and more haggard, tattered, miserable, suffering looking objects were perhaps never seen before. They were living skeletons, bruised and torn and famished to the last degree; so much exhausted and worn out that they could barely stand, and could scarcely talk. Their clothes were nearly all gone, and their limbs were frozen and bare.

Fifteen days they had wandered about the island, with no other food than one partridge and a few beech-nuts they picked up in their wanderings. They had a gun with them and powder, but lost their percussion caps soon after they went into the woods, and were thus left without the least means of support, except beech-nuts and a partridge killed by a stick. They at last made the fire, that was the means of saving their lives, with a stone, which they found on the beach, and a knife. It appears from the account they give, that they soon lost their way in endeavoring to return to the quarries, and wandered for several days without coming to the water. On the eighth day their comrade left them and undertook to find his way back alone, and was not seen afterward, and he has undoubtedly perished with hunger and cold. The two who were rescued were well taken care of, and are expected to recover.

THE PRICE AND PROFITS OF NEWSPAPERS.—Under this head the *New England Farmer* has the following:—

In the case of weekly papers, the margin for profit is even smaller than the dailies. The advertising patronage, so essential to the very existence of the daily, is a small item in the receipts of the weekly paper. The subscribers of the latter, moreover, are scattered throughout the country, which entails upon the publisher great losses, and heavy expenses for collecting dues. We do not believe there is a single weekly newspaper establishment in Boston which a jury of business men would pronounce a money-making concern. At present prices, a fair living is all that can be expected—and probably half the weekly newspapers of this city do not afford even this to their publishers.

We are aware that there is a class of weekly papers, made up entirely from matter previously published in daily papers, which are afforded to clubs at prices lower than our own. We would detract nothing from the value of these publications, but it should be remembered that their contents are entirely second-hand, and the expenses attending their publication are comparatively small, no outlay being required for editing, correspondence, or type-setting. It is manifestly unjust to take these papers as a standard by which the prices of journals like our own should be regulated.

"Are you a Christian Indian?" said a person to an adherent of Red Jacket, at the settlement near Cattaraugus. "No," said the sturdy savage, "*I Whisky Indian.*" He could see that whisky drinking and Christianity had little in common, and was honest enough to classify himself according to his habits. Not a few of our civilized "Whisky Indians" lack the honesty or discrimination of the savage.

VARIETY.

About a hundred years ago, a Scotch gentleman bequeathed to his "poor relations, of whatever degree," the sum of £20,000. In effect, he left them a Chancery suit, which has remained in the family ever since. In the first place, the next of kin disputed the validity of the bequest, but it was established by Lord Chancellor Camden, and 463 persons made out their relationship. Thereupon, in the year 1766, a bill was filed for the distribution of the money amongst them, which has not been effected to this day.

At the "fish manufactory," as it is called, at Huninguen—the establishment for producing fish on the artificial system—there are now 200,000 eggs of the Rhine salmon, and of the large trout of the Swiss lakes, duly fecundated; and there are 100,000 of the same description of eggs, also fecundated at the College de France, in Paris. These eggs are destined for distribution amongst the departments in which money has been voted for the application of the artificial system.

A Mr. Swift, of Dublin, has an invention by which he can progress through the water in an upright position at the rate of five miles an hour. The apparatus consists of two air-tight tin floats of twenty feet long, tapering to a narrow point at each end, and joined together by two bars of iron. The mode by which it is propelled, is by a double-bladed oar, 18 feet in length, which is made to ply windmill fashion by the occupant, who stands in the center.

The following anecdote is told of a celebrated clergyman of Albany. He told his parishioners he should reserve the best efforts of his mind for rainy days—and the worse the weather, the better should be his sermons—and he kept his word. The consequence naturally was, that his church was never so well filled as in wet weather, and the harder the rain poured down, the more the people flocked in.

Capt. McClure, while making the "North-West Passage," had an interview at Point Warren, with a tribe of Arctic Indians, the Chief of whom being asked why he went a great distance to trade with the Esquimaux, instead of trading with the posts on Mackenzie's river, said the reason was that the white men there had given the Indians *very bad water*, which killed many, and made others foolish, and that they would not have any such water.

Genius without judgment, or judgment without genius, only makes half a character; it is the combination of genius to create, with the judgment to control, that forms the truly great man. Charles XII. was a specimen of genius without judgment; Wellington, judgment without genius, whilst Napoleon was a magnificent instance of the two combined.

A dispatch dated New Orleans, Friday, Jan. 20, 1854, says, Judah Touro, well known for his benevolence, died in this city on Wednesday night. His fortune is estimated at a million and a half of dollars, and it is reported that the bulk of it is bequeathed to the public institutions of New Orleans.

The highest estimate we have of the yearly revenue of Russia is £28,000,000, the lowest is £16,000,000. Mr. McGregor, in his Commercial Statistics, makes it two millions less, or £18,262,718. Mr. McCullock says it is £15,847,000. Sir Archibald Allison states it to be £20,000,000.

The hog killing season has closed at Louisville. *The Journal* gives us the total—407,033 killed this season. The average weight of 105,412 of these was 215 4-10 lbs. The average weight of 72,041, was 208⅓ lbs. The number packed this season at that place exceeds last year upward of 100,000.

A foreign paper states that a number of perfect skulls with teeth in them, have been found in the Suabian Alps, in the formation of the mammoth period, which leads to the conclusion that man existed at the time when the mastodon and other of the huger antediluvian animals flourished.

A lady passing along the street one morning last week, noticed a little boy scattering salt upon the sidewalk, for the purpose of clearing off the ice. "Well, I'm sure," said the lady, "this is real benevolence." "No, it 'aint, ma'am," replied the boy, "it's salt."

To show the vanity and extravagance of private families in Paris, the Boston Transcript cites an instance in which the baptismal dress of an infant has been prepared of exquisite embroidery and lace, at an expense of *eighteen thousand dollars!*

By an act of the Pennsylvania Legislature, passed the 12th of April, 1848, it is made penal, in the sum of five dollars and costs, for any person wilfully to kill or destroy any *insectivorous* bird.

A large establishment for the manufauture of sewing silk is about to be erected at Hartford, Ct., by the Cheeney Brothers. It will give employment to some three or four hundred operatives.

A California paper gives the following as a bill of fare at a Chinese restaurant in that city:—"Cat Cutlet, 25 cents; Griddled Rats, 6 cents; Dog Soup, 12 cents; Roast Dog, 18 cents; Dog Pie, 6 cents."

The aggregate value of boots and shoes manufactured in Massachusetts is $37,000,000; more than that of all the other States combined.

I have observed that in comedies the best actors play the droll, while some scrub rogue is made the fine gentleman or hero. Thus it is in the farce of life.

Engeltje Van der Vlies, of Pynacker, near Rotterdam, Holland, the woman who did not eat since 1818, nor drink since 1822, is dead. She died Dec. 22.

There were 5574 persons remaining in the institutions under the charge of the Governors of the New York Alms House, on the 14th ult.

The number of students in attendance upon the lectures at the four Medical Colleges in Philadelphia is between thirteen and fourteen hundred.

In 1645, by an agreement, each family in the Massachusetts Colony gave one peck of corn or one shilling in cash to Cambridge College.

There is some talk of introducing steam fire engines into Boston and Philadelphia on account of the height of the new buildings.

There are 1406 physicians in Massachusetts, or one to every 707 of the inhabitants.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
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No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

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Published Weekly.

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The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

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The Sabbath Recorder.

GERRIT SMITH ON WAR.

Speech delivered in the House of Representatives, Jan. 18, 1854, on the bill making appropriation for the support of the Military Academy for the year ending June 30, 1855. In delivering this Speech, Mr. Smith was twice interrupted with points of order, raised by those who did not like his doctrines. The places of those interruptions are indicated by asterisks.

I believe, Sir, in the progress of the human race. I delight to dwell upon the idea of an evergrowing civilization. Hence it is, that I am afflicted at every demonstration of the war spirit. For the spirit of war, is the spirit of barbarism; and, notwithstanding the general impression to the contrary, war is the mightiest of all the hinderances to the progress of civilization. But the spirit of this bill is the dark, barbarous, baleful spirit of war; and, therefore, would I use all honorable means to defeat the bill.

It is strange—it is sad—that, in a nation, professing faith in the Prince of Peace, the war spirit should be so rampant. That, in such a nation, there should be any manifestation whatever of this spirit, is grossly inconsistent.

"My voice is still for war," are words ascribed to a celebrated Roman. But, as he was a pagan, and lived more than two thousand years ago, it is not strange, that he was for war. But, that we, who have a more than two thousand years longer retrospect of the horrors of war than he had—that we, who, instead of but a pagan sense of right and wrong, have, or, at least, have the means of having, a Christian sense of right and wrong—that we should be for war, is, indeed, passing strange.

How vast, incomprehensibly vast, the loss of life by war! There are various estimates of this loss. * * * * *

Burke's estimate, if my recollection is right. is, that thirty-five thousand millions of persons have perished by war; that is, some thirty-five times as many as the whole present population of the earth. In Bible language: "Who slew all these?" War slew them. And, when contemplating this vast slaughter, how natural to inquire, in other words of that blessed book, "Shall the sword devour forever?"

And how immense the loss of property by war! The annual cost of the war system to Europe alone, including interest on her war debt, exceeds a thousand millions of dollars. The Government of our own nation has expended, on account of the army and fortifications, more than five hundred millions of dollars; and, on account of the navy and its operations, more than half that sum. But to ascertain the whole loss of property, which this nation has suffered by war, we must take into the reckoning many other items; and, especially, the cost of the militia. Now, this last item, not according to mere conjecture, but according to the computation of those capable of making it, is fifteen hundred millions of dollars. Add, then to what our nation has paid for war, and to her loss of property by war, the interest on these payments and losses, and you have an aggregate equaling a large share of the whole present wealth of the nation.

And, just here, Sir, I would say a few words of national debts. As such debts are, in the main, war debts, there can be no assignable limit to their accumulation, so long as war is thought to be necessary—for, so long, there will be wars—and, until war is abandoned, it will be held to be unjust and dishonorable to repudiate war debts, no matter how crushing, and increasingly crushing, from age to age, may be the burden of such debts. So commanding is the influence of war, and so world-wide and mighty the sentiment, which it has been able to create in favor of itself, that no debts are deemed more sacred and obligatory, than war debts. And yet, so far from such debts being, in truth, sacred and obligatory, there is the most urgent and imperative duty to repudiate them. No doctrine should be more indignantly scouted than the doctrine, that one generation may anticipate and waste the earnings and wealth of another generation. Nothing is plainer than that the great impartial Father of us all would have every generation enter upon its course, unmortgaged and unloaded by prior generations. Nothing is plainer than that in those States of Europe, where the war debt is so great, that the very life blood of the masses must be squeezed out to pay the annual interest upon it, repudiation must take place, ere those masses can rise into even a tolerable existence. It is a very common remark, at the present time, that Europe needs a revolution. She does need a revolution. But she needs repudiation more. However, there never will be a decided and wholesome revolution in Europe, that does not involve repudiation. If a people, on whom the wars and crimes of past generations have entailed an overwhelming burden of debt, shall achieve a revolution, of which repudiation is not a part, their labor and sacrifice will be lost—their revolution will be spurious and vain. To say, that the people of England and Holland, where the war debt is so great, as to make the average share of each one of them, both children and adults, between two and three hundred dollars— * * * *

It is absurd to claim, that the people of England and Holland are morally bound to continue to dig from the earth, and to produce by other forms of toil, the means for paying the interest on their enormous war debt. They are morally bound to refuse to pay both interest and principal. They are morally bound to break loose from this load, and to drag it no longer. For, so long as they drag it, they cannot exercise the rights of manhood, nor enjoy the blessings, nor fulfill the high purposes, of human existence. Is it said, that the Government, for whose wars they are now paying, would have been overthrown, but for these wars? I answer, that the Government, which involved its subjects in those wars, was the greatest curse of those subjects, and is the greatest curse of their successors. The maintenance of such a Government is loss. Its overthrow is gain.

I do not deny, that the case is possible, in which a generation would be morally bound to assume the debt created by its predecessor. But, even then, such generation should be the sole judge of its obligation to assume the debt. Were the cholera raging over the whole length and breadth of our land, and sweeping off millions of our people; and were a foreign nation to minister to our relief by lending us money; if we could not repay the loan, our successors should: and such a loan they would be glad to repay.

I would incidentally remark, that Civil Government will be neither honest nor frugal, so long as the practice of war is continued. I say so, for the reason, that the extensive means necessary to carry on wars, or pay war debts, cannot be obtained by direct taxation. The people will consent to their being obtained only by indirect taxation: and no Government ever was, or ever will be, either honest or frugal, whose expenses are defrayed by indirect taxation; for no Government, whose expenses are thus defrayed, ever was, or ever will be, held to a strict responsibility by the people: and no Government, not held to such responsibility, ever was, or ever will be, either honest or frugal.

I have referred to the loss of life and property by war—of life that is so precious—of property, that is so indispensable to the enjoyment and usefulness of life. But there is an unspeakably greater loss than this, with which war is also chargeable. I refer to the damage, which morals and religion suffer from it. All I need add on this point is, that the power of war to demoralize the world, and to corrupt the purest religion in the world, is abundantly manifest in the fact, that the moral and religious sense of even good men is not shocked by war. No stronger argument can be brought against war than the fact of its power to conform the morals and religion of the world to war.

It would, perhaps, be wrong to ascribe the continuance of war to the low and perverted state of the moral and religious sense. It would, perhaps, be more proper to ascribe it to the prevailing delusion, that war is unavoidable. And yet it may be, that a better state of the moral and religious sense would have entirely prevented this delusion. But, however this delusion may be accounted for, or whatever may be responsible for it, it is consoling to know, that it is not so well nigh impossible to dispel it, as is generally supposed. A fresh baptism of wisdom and goodness may, perhaps, be needed to that end; but no new faculties, and not a new birth. Nay, were we to apply to the subject of war no more than our present stock of good sense and good feeling—no more than our mental and moral faculties, as they now are—it is probable, that war could not long withstand the application.

The doctrine, that war is a necessity, is the greatest of all libels on man. The confidence, which, in private life, we manifest in each other, proves that it is such a libel. We walk the streets unarmed. We go to bed without fear, and with unlocked doors: and we thus prove, that we regard our fellow-men as our friends, and not our foes—as disposed to protect, and not to harm us. It is true, that there is, here and there, one that would rob us; and, at very far wider intervals, one that would kill us. But we are at rest in the consciousness, that, where there is one to assail us, there are a hundred to defend us. Indeed, society could not be held together were it not true, that the generality of men are swayed by love, and confidence, and generosity, existing either in their own hearts, or accorded by them to others. The men, who are swayed by distrust and hatred, constitute the exceptional cases.

Have I, then, an evil-minded neighbor? I, nevertheless, need not fight with him. I may rely under God, upon the mass of my neighbors to protect me against him. So, too, if there is, here and there, a malicious American, and, here and there, a malicious Englishman, who would be guilty of involving their countries in a war with each other; nevertheless, the Americans and Englishmen, inasmuch as they prefer international amity to international quarrels, should be relied on. Now, it is in this point of view, that the nation, which is determined to keep out of war, will never find itself involved in war; and that nothing is hazarded by adopting the peace policy. I add, that, as it is not in human nature, under its ordinary influences, and in its ordinary circumstances, to fall upon an unarmed and unresisting man, so the nation, which puts its trust, not in weapons of war, but in the fraternal affections of the human heart, and in the God, who planted those affections there, will find this trust an effectual shield from the horrors of war. Such a shield did the good men, who founded Pennsylvania, find this trust. During the seventy years of this trust, there was no blood shed in their Province. These good men subdued even the savage heart, simply by trusting that heart. These good men, by refusing to carry deadly weapons themselves, shamed even savages out of carrying them. And were America, now, to disarm herself, even to the extent of abandoning the policy and practice of war, and were she to cast herself for protection on the world's heart, she would find that heart worthy of being so trusted. The other nations of the earth would not only be ashamed to take advantage of her disarmament, but they would love their confiding sister too well to do so. Nay, more. Instead of making her exposed condition an occasion for their malevolence, they would be moved to reciprocate the confidence expressed by that condition, and to disarm themselves.

I have already admitted, that there are persons who would wrong us—who would even plunder and kill us. I now admit, that Government is bound to provide against them. If, on the one hand, I protest against stamping the masses with the desperate character of these rare individuals, on the other, I admit, that we are to guard against these rare individuals. But to argue, that, because of the existence of these rare individuals in France, or England, or any other nation, the nation itself is necessarily disposed to make war upon us, is to make the exceptions to the rule, instead of the rule itself, the basis of the argument.

Whilst, for the reason, that I believe, that there is no need of war, I believe there is no need of making preparation against it, I nevertheless admit, that there is need of Government, of prisons, and of an armed police. Whilst I hold that a nation, whose Government is just, in all its dealings with its own subjects, and with foreigners, and which so far confides in, and honors human nature, as to trust, that even nations are capable of the reciprocations of justice—aye, and the reciprocations of love, also—I say, whilst I hold, that such a nation needs to make no provision against war, I still admit that it is bound, in common with every other nation, to have ever in readiness, both on sea and land, a considerable armed force, to be wielded, as occasions may require, against the *hostes humani generis*—the enemies of the human race—the pirates, that, both on land and sea, "lurk privily for the innocent prey."

But what shall be the character—the intellectual and moral character—of the men proper to compose this armed force? No other question in this discussion is so important; and, perhaps, in the whole range of earthly interests, there is not a more important question. The answer which I shall give to this question is a very novel one: so novel, indeed, that, were I not irresistibly impressed with its truth and value, I should not venture to give it.

The punishment of its own offending citizens is, confessedly, regarded as being, in all its stages, a most solemn and responsible duty. Laws to this end are enacted with considerateness and solemnity. It is claimed, that none but wise and just men are fitted to enact them. Judges and jurors are considerate and solemn in applying the laws; and none but the upright and intelligent are allowed to be suitable persons for judges and jurors. All this is indispensable to maintain the moral influence and the majesty of the laws. But how fatally would this majesty be dishonored, and this moral influence be broken, if all this propriety and all this consistency were then to be followed up with the gross impropriety and gross inconsistency of committing the execution of the verdict, or decree, of the court-room to the hands of the profligate and base. Most clear is it, that the turnkey and hangman should not fall below the lawmaker or judge, in dignity and excellence of character. I am aware, that it was once thought, that the vilest man in the community was the most approprite man for hangman. But sounder thinking requires that the hangman, if there must be a hangman, should be one of the noblest and holiest of men.

Such is my argument—and, I trust, it is a conclusive one—in favor of a solemn and dignified execution of the laws of Government against its offending subjects. But cannot a similar, and a no less conclusive argument be made in favor of such an execution of its laws against foreign offenders, also? Most certainly. It is admitted, that the greatest wisdom and considerateness are necessary in deciding on so solemn a measure as war. But, just here, the amazing impropriety, the fatal inconsistency, occurs of intrusting the execution of the declaration of war to those, who are, for the most part, profligate and base—the very scum and refuse of society. Not only so, but it is insisted, and that too by good men, and by the friends of peace, that the profligate and base are the peculiarly fit persons to fill up the ranks of the armies—the peculiarly fit persons to be "food for powder." They believe, with Napoleon, that "the worse the man, the better the soldier;" and with Wellington, that "the men who have nice scruples about religion, have no business to be soldiers." A sad mistake, however, is this, on the part of the good men I have referred to. They should insist, that none but the virtuous and intelligent are fit to be armed men. Peace men are wont to complain, that war is too much honored. But if there must be war, it should be far more honored than it is; and, to have it so, none but the intelligent and virtuous are to be thought worthy of fighting its battles. Of such persons, and of such only, would I have the national police consist; that police, which is the fit and needed substitute for war armies and war-navies. Surely, they who man the vessel that is to go forth against the pirates of the ocean, and they who take up arms to vindicate defied justice on the land, should be men of virtue, and not vice—intelligent and not ignorant. The wicked and the vile will not fail to justify their wickedness, if it is the wicked and the vile who undertake their punishment. But if wisdom and virtue are arrayed against them, there is hope that they may be awed or shamed out of their wickedness.

The armed forces of the world are looked upon as a mere brute power. Composed, as I would have them composed, there would still be an ample amount of brute power in them; but there would, also, be in them the far more important element of moral power. I say far more important; for disturbers of the peace, and trangressors of the laws, would be far more controlled by the presence of the moral, than the presence of the brute power. Indeed, the brute power itself would then be viewed very differently from what it now is. Now, it kindles the wrath, and, oftentimes, the contempt of those against whom it is arrayed. But, then, commended, honored, sanctified by the moral influence, with which it would stand associated, it would be respected, and submitted to, by many, who, but for that association, would despise and resist it. That men of conscience and virtue are respected and feared by their enemies; and that their conscience and virtue make their hearts none the less courageous and their arms none the less strong; was well illustrated by Cromwell's never-defeated armies.

With my conceptions of the character proper for those, who are to compose the armed police of a nation, it is not strange, that I, too, would be in favor of military and naval schools; and that I would have them far more numerously attended than such schools now are. But the military and naval schools, that I would be in favor of, would not be an appendage of the war system. They would not look to the possibility of war: and, of course, they would not train their pupils for war. Nevertheless, they would train them for the most effective service against the enemies of the human race; and to this end they would impart the highest scientific, literary, and moral education.

I said, that I would have none, but the virtuous and intelligent, for the armed men of the nation. They should be gentlemen: and, all the better, if Christians and scholars also. They should be among the most honored of men—both from their high office, as conservators of the public safety, and from their intrinsic merits. But, alas, what a contrast between such men and the vast majority of those, who compose the armies of the world! To that vast majority Government gives out grog, as swill is given out to hogs. From the backs of that vast majority many statesmen are reluctant to hold back the lash. Of course, I refer not to mere "sentimentalists," but to those intellectual persons, who, in the esteem of the gentleman of Alabama, are alone capable of rising "into the dignity of statesmen."

We, often, hear it said, that the policeman of London is a gentleman. He should be. But if he, who is charged with the preservation of the peace, and safety, and order of a city, needs to be a gentleman, how much more should he be a gentleman, whose office is to care, in this wise, for a nation and for the world!

But, it will be said, that men of the elevated character with which I would fill up our armed forces, would not be content with the present wages of the common sailor and common soldier. It is true, that they would not; and, that they should not. Their wages should be several times greater. But, it must be remembered, on the other hand, that one of such men would be worth fifty of the present kind of armed men for preserving the world's peace. Nay, the armed men of the world are of a kind continually to hazard the peace of the world.

I said, that there is no need of preparing against war. I add, that preparation against war provokes to it, instead of preventing it. If England makes it, then is France provoked to a counter preparation. And, what is not less, but much more, each nation, having made such preparation, is tempted to use it. If these nations line their respective coasts with cannon, it is but natural, that they should long to try the efficiency of their cannon on each other's ships. "To what purpose is all this waste?" will be the reproachful inquiry, which they will put to themselves, whilst they suffer this vastly expensive preparation to lie idle. If the maxim: "To prepare for war is to prevent war," were ever true, it must have been in those remote ages, when such preparation cost but little time and money. It, certainly, is not true, when much time and scores of millions are expended in such preparation.

But, to return to the bill. I would, that it might be defeated; and that the bill for building vessels-of-war might be defeated; and that the President's recommendations for increasing the army and navy might find no favor. For the legitimate purposes of a national armed police, the army and navy are already sufficiently large. What is lacking in them is an elevation of intellectual and moral character; and how to supply that lack I have already indicated.

But, it is asked: "What shall we do with the surplus money in the Treasury?" I answer: "Use it in paying our debts." We owe many honest debts—and some of them to persons, who are suffering for the payment of them. We shall be, altogether, without excuse, if, when our Treasury is overflowing, we do not pay them; but, instead thereof, indulge a mad war passion in building ships, and in making other war preparations. Remember, too, that the debt, which we incurred in our superlatively mean and wicked war with Mexico is not all paid. I hope, that we shall pay it; and not leave it to posterity to be obliged to pay it, or repudiate it. But it may also be asked: "What shall we do with the future surplus money in the Treasury?" I answer: "Have none." We should have none, either by adopting free trade, or by doing what is the next best thing—raising the tariff to the level of a full protection. The mixture of free trade and protection is a miserable compound. But it may also be asked: "What shall we then do for means to carry on the Government?" I answer, that, when we shall no longer have war to support, and are weaned from the extravagances and follies, which are cherished and begotten by that dazzling and bewitching and befooling barbarism, it will not cost more than one tenth as much as it now does, to defray the cost of administering Government; and that tenth the people will be willing to be directly taxed for.

But I have consumed the most of my hour, and must close. Do not pass any of these war bills. Do not so cruel, so foolish, so wicked a thing. Cruel it will be to the poor, who will have to pay these millions of fresh taxes; for, remember, Sir, that it is they, who have to pay them. The toiling poor are the only creators of wealth. Such as ourselves, are but the conduits of wealth. Foolish it will be, because the more you expend in this wise, the more will it be felt necessary to expend; and because the more you seek to protect your country in this wise, the less will she be protected. Wicked it will be, because war, in all its phases, is one of the most horrid crimes against God and man.

I have made my appeals, Sir, in the name of reason and religion, both of which condemn war. Let not these appeals, which are made to our higher nature—to all, that is pure, and holy, and sublime within us—be overborne by the counter appeals, which are made in the name of a vulgar patriotism, and which are all addressed to our lower nature—to our passion, pride, and prejudice—our love of conquest, and power, and plunder.

There is, just now, an opportunity for Congress to do a better thing than to indulge and foment the spirit of war. Our Government, as I am informed, is negotiating a commercial treaty with England. From what I learn of its provisions, I rejoice in it. I trust, that it will be consummated, and go into full effect. It will well dispose of the fishery difficulties. It will open to us reciprocal free trade, in natural productions, with the British North American Provinces; and so lead the way for our reciprocal free trade with those Provinces in all productions—in the works of men's hands, as well as in the fruits of God's earth; and so lead the way, I may add, for such unrestricted trade between ourselves and other countries also. I regret that our Government has, hitherto, been so slow to embrace the liberal overtures of our northern neighbors. I trust that no sectional or other unworthy jealousies will avail to hold us back any longer, from embracing these overtures. Let not Maine fear a new competition in lumber and ship-building; nor Pennsylvania in coal; nor Ohio in wheat. These States will lose nothing in these respects; and if they should lose anything, their loss will be inconsiderable, in comparison with their rich gain from free trade in natural productions with a country whose trade with us has doubled in the last seven years, and our exports to which are double her exports to us. Her trade with us in 1852 amounted to nearly seventeen millions of dollars. And let not the unworthy cavil be repeated, that these Provinces offer us free trade in natural productions only. How could they carry on their Governments, were they to consent to free trade in all productions? Is it said, that they could by direct taxation? But it does not lie in the mouth of a Tariff nation like ours to say so. I repeat it—I rejoice in this treaty. To accomplish such a blessing for our own country, for the British Provinces, and for the world, will be an imperishable honor to this Administration.

I am informed that our Government is negotiating a commercial treaty with France also. Now, how happy if this House would use its great influence to get inserted in both these treaties an arbitration clause—a clause submitting international disagreements to a wise, disinterested, peaceful arbitrament! How happy if this House would pass a resolution to this effect! An arbitration clause in our treaties with those nations would render war between them and us well nigh morally impossible. And such a clause would prepare the way for the establishment of an international court—that great desiratum of the world. Would that our country might participate most promptly and most largely in the glory of achieving that desideratum! We have already, the village court, and the county court, and the district court, and the state court, and the national court: and were it proposed to abolish one of these courts, and to let differences between men take their own course, and run into violence and bloodshed, such proposition would be regarded as a proposition to return to barbarism. But, sir, I trust that the day is near at hand, when it will be thought to be barbarous not to have an international court.

Sir, I have done. Rapidly, very rapidly, has the world advanced in civilization the last forty years. The great reason why it has is, that, during this period, it has been comparatively exempt from the curse of war. Let the world continue to advance thus rapidly in civilization; and let our nation continue to advance with it. During these forty years our nation has generally gone forward in the cause of peace. In its war with Mexico, it took a wide step backward. God grant that it may never take another step backward in this cause! God grant that, in respect to this dear and sacred cause, our nation may adopt the motto on one side of the standard of the immortal Hampden: "*Nulla vestigia retrorsum*"—no steps backward: and, having done this, it will have good ground to hope for its realization of the blessing of the motto on the other side of that patriot's standard: "God with us."

Pass these war bills, Sir, and carry out the President's recommendations, and you will contribute to roll along that deep and broad stream of sin and sorrow, which war has rolled down through every age of the world. But defeat these bills, and frown upon these recommendations, and there will be joy on earth, and joy in heaven.

THE LOST SON.

I was standing by the side of my mother, under the spacious porch of Dr. Beatty's church, Union-street, Glasgow, awaiting the hour for afternoon service. A holy calm hung over the city; no discordant noise broke the solemn stillness of the day of rest and worship; scarcely a whisper was heard in the assembly of waiting worshipers who crowded the broad pavement on which I stood. All seemed profoundly impressed with the solemn and sacred character of the day, the place, and the occasion which had called them together. It was, in short, a Sunday in the land of Knox and Chambers. I had been in this position probably ten or fifteen minutes, when I observed two young men turn a corner and walk toward the church. They were dressed in their working clothes, unshaven and dirty, and slightly intoxicated. As they passed the church-door, they assumed a swaggering, irreverent gait, laughed, and finally commenced singing a profane song. Some of the bystanders expressed their horror at the occurrence, others wondered what had become of the police; but my mother turned to me, and said, "Follow those two men, and invite them to a seat in our pew."

I soon overtook them and delivered my mother's message. One laughed scornfully and began to swear; the other paused and pondered, and was evidently struck with the nature of the invitation. His companion again swore, and was about to drag him away. But he still paused. I repeated the invitation, and in a few seconds he looked in my face and said, "When I was a boy like you, I went to church every Sunday. I have not been inside of a church for three years. *I don't feel right.* I believe I will go with you." I seized his hand and led him back to the house of God, in spite of the remonstrances and oaths of his companion. The doors were now open, and the church was filling rapidly; we entered, and I conducted him to the pew where my mother was already seated. A most excellent sermon was preached from Eccles. xi. 1—"Cast thy bread upon the waters; for thou shalt find it after many days." The young man was attentive, but seemed abashed.

At the conclusion of the service he hastened out of the church, but he was closely followed, and soon overtaken, by my mother, who kindly said to him, "Have you a Bible, young man?" "No, ma'am; but I can get one," was his reply. "Well, take my son's Bible till you can procure one of your own. Read it attentively during the week, and come to meeting again next Sunday. I will always be happy to accommodate you with a seat."

He put the Bible in his pocket and hurried away. At family worship that evening my mother prayed fervently for the conversion of that young man.

Next Sunday came, and the next, but the stranger did not appear. My mother frequently spoke of him, and appeared grieved at his absence. He had doubtless been the subject of her closet devotions. On the third Sabbath morning, while the congregation were singing the first psalm, the young man again entered the pew. He was now dressed genteelly, and appeared thin and pale, as if from recent sickness. My mother looked at him with great earnestness, and a gleam of satisfaction and thankfulness overspread her pale, intellectual features. Immediately after the benediction, the stranger laid down my Bible, and left the house without giving my mother an opportunity she much desired, of conversing with him. On one of the blank leaves of the Bible we found some writing in pencil, signed "W. C." The writer stated that he had been confined to his room by sickness for the previous two weeks. He declared his inability to express his gratitude to my mother for the interest she had manifested in his spiritual welfare; he asked to be remembered in her prayers, and concluded by stating that he was an Englishman, and would return to his native land in about ten days.

Years rolled on; my mother passed to her heavenly rest; I grew up to manhood, and the stranger was forgotten.

In the autumn of 18—, the ship St. George, of which I was the medical officer, anchored in Table Bay. Between us and Penguin Island, I observed a man-of-war, which I had seen before, and knew well; it was her majesty's brig Chanticleer, of ten guns, Commander Forbes, on a surveying expedition. The surgeon of the brig, Dr. F——, had been my perceptor, and I resolved to pay him a visit. After dining with the gun-room officers, he proposed that on the following day, which was Sunday, we should attend meeting in Capetown. "It will remind us," he said, "of old times, when we used to go arm in arm to church in Union street."

Next day, in company with my friend, I attended morning service at the Wesleyan chapel. At the conclusion of worship, a gentleman seated behind me asked to look at my Bible. In a few minutes he returned it, and I walked into the street. I was mounting the steps in front of the hotel where I was to dine, when the same gentleman laid his hand on my shoulder, and bgged to have a few minutes' conversation. We were shown into a private apartment. As soon as we were seated, he examined my countenance with great attention, and then began to sob; tears rolled down his cheeks; he was evidently laboring under intense emotion. He appeared to be about thirty-five years of age, was tall and slender, and neatly dressed, but apparently in bad health. He asked me several questions—my name, age, occupation, and birthplace. He then inquired if I had not, when a boy, many years ago, invited a drunken man to a seat in Dr. Beatty's church. I was astonished—the subject of my mother's anxiety and prayers was before me. Mutual explanations and congratulations followed, after which Mr. C. gave me a short history of his life.

He was born in the town of Leeds, in the east-riding of Yorkshire, of highly respectable and religious parents, who gave him a good education, and trained him up in the way of righteousness. When about fifteen his father died, and his mother's straitened circumstances obliged her to take him from school, and put him to learn a trade, where he imbibed all manner of evil, became incorrigibly vicious, and broke his mother's heart. Freed now from all parental restraint, he left his employers, and traveled to Scotland. In the city of Glasgow he had lived and sinned for two years, when he was arrested in his career through my mother's instrumentality. He confessed that, on leaving the church, on the first Sunday, he was seized with pangs of unutterable remorse. The sight of a mother and son worshiping God together, recalled the happy days of his own boyhood, when he went to church and Sunday-School, and when he also had a mother—a mother whose latter days he had embittered, and whose gray hairs he had brought with sorrow to the grave. His mental suffering threw him on a bed of sickness, from which he arose a changed man. He returned to England, cast himself at the feet of his maternal uncle, and asked and obtained forgiveness. His conviction of sin, his battlings with temptation, his repentance, his victory over the world, the growth of his faith in the great atonement, and finally, his peace in believing, formed a deeply interesting and instructive narrative. With his uncle's consent he studied for the ministry; and on being ordained, he entered the missionary field, and had been laboring for several years in Southern Africa.

"The moment I saw your Bible this morning," he said, "I recognized it, and the examination of the writing, which is still legible on the blank leaf, assured me that I was not mistaken. You now see from what I was rescued by the unfathomable love and boundless grace of God, through your own and your mother's instrumentality. I was dragged from the very brink of infamy and destruction, and saved as a brand from the burning. You remember Dr. Beatty's text on the day of my salvation: 'Cast thy bread upon the waters; for thou shalt find it after many days.' The proud, hardened, scoffing sinner is found, after thirteen years, a humble minister of salvation to the benighted heathen, and your sainted mother is doubtless enjoying the reward of those who turn many to righteousness."

The Sabbath Recorder.

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Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

☞ JASON B. WELLS has been employed as an agent to settle the accounts of the Publishing Society, and in that capacity is now on a tour through Madison, Oneida, Lewis and Jefferson Counties, N. Y. From these regions he will proceed soon to other sections of the denomination. Meanwhile it is hoped that those indebted to the establishment will remit the amount of their indebtedness, and so save the trouble and expense of a visit from the Agent.

LABOR THE ROAD TO WEALTH.

It was said to man, "*In the sweat of thy face shalt thou eat bread.*" It was said by Him who cannot lie, nor be mistaken. It was said to the first man, as the representative of the race. It was set forth as a *law*, from which there was to be no escape. And though the rigors of the law have been modified by the gospel, and by those improvements in the arts and sciences which have followed in the train of the gospel, it is still the law of man's earthly existence.

To be possessed of such a competency as will obviate the necessity of toil, is the ambition of all. Hence, when any scheme which promises the sudden accumulation of wealth is proposed, immediately every one is eager to avail himself of it. Success will surely crown the enterprise, and in a few years one will be able to say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The hard-working farmer, that grubs the rocky soil of New England, hears of fertile prairies in the West, and emigrates thither in the hope of raising forty or fifty bushels of wheat to the acre, and corn without the trouble of preparing the soil. It is proclaimed, that there is abundance of gold in California and Australia, and thousands of adventurers are at once on their way to those countries. The mechanic, that toils early and late, and gains but little more than suffices for his daily necessities; the trader, whose profits are small; the teacher, whose time, patience, and brains are tasked to the utmost for only a moderate compensation; the common laborer, who lays up scarcely fifty dollars a year—all seem to be infatuated with the idea that there is some short road to wealth, and will by no means be persuaded of the contrary.

We shall not deny, that there are instances of persons who have become suddenly wealthy. But their wealth has either been bestowed upon them as a gift, or they have got it by fraud, or in the pursuit of some unlawful calling. It happens, however, that riches thus obtained seldom remain long with the possessor. Such is the rigidness with which Providence guards his own laws, that whoever has property which he has not earned by honest toil, soon gets rid of it, and comes back to that condition which obliges him to labor. The children of wealthy parents commonly die poor. No matter what pains are taken to render their patrimony permanent, there is always some crevice through which it leaks away. Property obtained by fraud is soon scattered. The very success which has attended the getting of it, endangers its permanency. For the gambler, bewitched with his good fortune in the first experiment, ventures again, and is stripped of all. The lottery dealer, or the speculator in stocks, is never satisfied with one or two successful enterprises, but repeats his ventures, till a turn in affairs renders him poor as the very poorest.

But we lay it down as a heaven-appointed law, that whoever acquires wealth honestly, and expects to hold it permanently, must acquire it by pursuing that business which, while it enriches himself, is the means of good to others. It follows, that there can be no sudden accumulation of it. He that suddenly grows rich, does so at others' expense. If his business is large, employing a great number of operatives, as is usually the case with those who make large fortunes, it is found, upon inquiry, that most of those operatives are working at prices barely sufficient to keep them from starving. Were it otherwise, the gains of the proprietor could not be so enormous. An ample remuneration to every man and woman employed, would so moderate his own gains that his property, though it would accumulate surely, would accumulate but slowly. Indeed, when we hear of one who, after being but a short time in business, is said to have acquired vast wealth, we always suspect that he has failed to observe the golden rule. His business has not been the means of good to others in any thing like that degree which it has to himself, either in single instances, or in the aggregate number of those who have been affected by it.

Of the thousands who have gone to the gold regions, how many have realized their fond dreams? Not one in ten thousand. It has been found there, as every where else, that those who would accumulate must sweat and toil. The law is imperative, and those who undertake to get beyond its reach will find, sooner or later, that they are fighting against God.

Considering the depravity of mankind, nothing could be much worse than the sudden accumulation of wealth by any considerable portion of community. Money is a potent engine of evil, and thrown into the hands of corrupt men, it renders them proud, overbearing, persecuting and cruel. Most wisely is it ordered, that riches shall not usually rest very largely in a person, till the impetuous fires of youth have burnt out, and the discipline of a long and laborious life has chastened and subdued him.

T. B. B.

MISSIONARY MEETING AT WESTERLY.

The Committee on Outfit present the following report of the proceedings of the Missionary Meeting held at Westerly, R. I., on the 8th inst., to the friends of the Mission who were not present to enjoy the pleasure of that interesting occasion. The members of the Committee who were present were pleased with the manner and spirit of the proceedings, and only regret that more of the brethren could not have been there to witness the exercises.

The Sermon of Eld. Lucius Crandall.

The discourse was designated to show—

1st. That the Jews having been constituted the chosen people of God by the faith of and promises made to Abraham, had never been excluded from the grace of God and offers of mercy, by any act of God—that though many individuals who heard the preaching of Christ, and participated in the tragedy of his death, might thus have so sinned against the Holy Ghost that they could never be forgiven, yet others of the nation, not so connected with that matter, were not of necessity involved in *that* terrible curse; and especially, that the succeeding generations of the Jews, from that time to the present, could not be necessarily doomed to eternal wrath on account of the sins of those who lived before them. The speaker allowed, however, that the evil effects of the rejection of Christ by that generation did greatly embarrass and endanger their posterity—that it must, as a consequence, have affected them to the third and fourth generations, or even longer. Still, he insisted, that God had never rendered their salvation impossible, either as a nation, or as individuals, on account of the acts of their fathers. He maintained that the argument of the Apostle, in the eleventh chapter of Romans, supported that view, and quoted several passages from that chapter as expressing that doctrine; among which was the first verse: "I say, then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin." He also read several extracts from "*The Occident*," (a magazine published in Philadelphia by the Jews,) for the purpose of showing that the Jews understand Christians to teach that they are not only suffering exile and dispersion from their ancient home, but even hopeless exclusion from the mercy and grace of God; at least, during the period of their expatriation. One of the extracts read from the *Occident*, was as follows. It is from a sermon entitled "The Hope of Israel," found in the tenth number of the eleventh volume of that work. The writer, after alluding to the sentiment held by Christians, or Nazarenes, as he calls them, that salvation came through Israel, says:—

"Without gainsaying in the least the truth of this assertion, since we are not disposed to deny to any human being the hope of salvation in the Lord, by the pursuit of the right, so far as this is known to him; we cannot assent to the deduction which the Gentiles make, that their admission to grace has caused our rejection. First, because the Gentiles never were excluded from divine mercy, from the calling of Abraham down to this hour. Many, no doubt, forfeited everlasting bliss by their manifold transgressions against the light they had received, and in contravention to the truths which had been made known to mankind from the beginning; but this does not say that there was any inherent defect in the spirit of the Gentile from enjoying the rewards to which his virtues, be they many or few, might have entitled him from the impartial judge of all flesh."

Again that writer says:—

"Secondly, even granting, for argument sake, that until a certain fixed period, the Gentiles had been excluded from God's mercy, which we cannot admit; still we are constrained to affirm, that their admission to favor can on no account have wrought our expulsion from the mansions of our Father! Is not His power far-reaching enough to extend over each and all of His creatures? Is His goodness limited, that it needs must be exhausted, unless some are doomed to unhappiness?"

These quotations were also intended to show, that the sentiment of such exclusion of the Jews from God's mercy (if taught by Christians,) furnished the Jews with plausible arguments against Christianity, and if that doctrine were a part of that system, it would constitute a real objection to it.

2d. The speaker endeavored to show, that the Jews were, and had been, always, proper objects of Christian effort. For that purpose he presented the 31st verse of the eleventh of Romans, at the commencement of his discourse, as a text, or principal theme of remark; said verse reads thus: "Even so have these also now not believed, that through your mercy they may also obtain mercy." It was urged from this text, that the Jews were to be converted through the instrumentality of the Gentile Christians. The expression of the Apostle, "That blindness in part hath happened to Israel, until the fullness of the Gentiles be come in," was quoted to show that the conversion of the Jews would take place when Christianity should become developed in a certain degree of purity and perfection among the Gentiles. From those passages, the scope of the Apostle's argument throughout, and the nature of things, it was plead, with apparent reason, that, to consummate that end, the gospel must not only be preached by men prepared for and ordained to that work, but that the publication of the gospel must be accompanied with a *spirit* and *heart* of *mercy*, which would reduce that gospel, and its principles, to a living, practical reality, in doing good to the Jews, both in respect to their temporal and spiritual necessities. The examples of Christ—his healing the sick, and feeding the hungry—were employed, or referred to, in support of such views of the case. The speaker also presented several extracts from the *Occident*, to show the reasonableness of his opinion, and showing at the same time the views held by the Jews on the subject, and the interest they feel in respect to it. The extracts on this point were from articles in that work on Palestine, and were as follows:—

"From the first time we came before the public with our work, we have not omitted to call periodically the attention of Israelites to the deplorable condition of the residents of Palestine. Without industry, without agriculture, without commerce, they are necessarily dependent on charity to procure the common necessaries of life." * * * *

"Do we, then, counsel to abandon the poor already in Palestine to themselves? God forbid that we should harbor such a thought; we do not wish to check the pious current of thought which sets with instinctive force towards the home of our race; but we should like, by doing something useful for that land, to have an interest in its soil, and try to elevate its inhabitants from the low degree of unlaboring idleness—it is no use to qualify the words—unlaboring idleness, to the rank of independent, industrious freemen. We know that we shall be met with the question, "Do you desire to shut up the schools and colleges where the law is studied day and night? Do you wish to degrade those whose trade is the law, to become mere plowmen and laborers?' Though some may blame us for so speaking, we will answer to the last question affirmatively; we would not *degrade* them, however, by so doing, but *elevate* them far above their present condition; but we would not diminish the schools, or dim in the least the light of the colleges, which we honestly think would become more energetically useful by having to operate on a free, high-minded people, living by their own industry, instead of on a crushed, timid race, that shrink before their oppressors into the smallest corner, for fear of exciting their wrath." * * *

"We need not be reminded, that at present the hills are naked, stripped of the soil which once rendered them fertile. But we have read in a late publication, that they are limestone rock, and that it would not require overmuch labor, by breaking them up with the spade and plough, to make them pay the husbandman's toil with plentiful crops of all kinds of farm produce. This is said to be the case even with the naked hills; but what should we say of the fertile valleys, which now lie desolate, because there is no farming population to plant them? Other lands suffer because the population is too dense for their productiveness; but here is a spot situated in the center of the courts of commerce between the east and the west, weeping, so to say, because there are *too few* to satisfy its cravings to nourish them. And who, more than the Israelites, have a claim on the soil of Palestine, to obtain therein their support? Who, more than we, are better calculated to draw the full benefit of Nature's bountiful gifts in our ancient patrimony? Many nations have borne sway over it; but it has not responded with its healthful products to their desire; just as the instrument of some great musician refuses its mellifluous sounds to any other hand than its master's, who knows its full power, and how to elicit all its sweetness."

This writer, in a subsequent article on the same subject, having expressed himself favorably respecting the Jews being taught husbandry by Christian missionaries, proceeds as follows:—

"We may be asked, why we should take any notice whatever of those who come to preach against our religion, and unite for any purpose whatever with men who deem our faith as depriving us of a chance of salvation? But we would beg leave to remind our readers, that the first thing we ought to do for the poor of Palestine, is to teach them something by which their depressed state can be improved—by which means they might bid defiance to the attempts against their religion to which they are now constantly exposed. The missionaries and their friends think that an improved condition in their wordly affairs would make them more inclined to listen to Christian preaching. Hence, both Jews and Christians will have, according to their opinions, looking at the matter from different points of view, attained their end, if they could combine to benefit in material things the poor of Palestine, and this comprises the whole Jewish population. If, indeed, we could hope to obtain a sufficient number of intelligent and practical Hebrew farmers, from any part of the world, to take charge of an agricultural establishment, whether small or large, we should not hesitate to refuse the proffered help of missionaries. But, unfortunately, we have no such expectation; we know of no men or class of men among us to come to our aid; hence the poverty of Palestine must continue as it is, without any amelioration, or we must not throw away the voluntarily-offered aid of agricultural American missionaries, no matter what their ultimate object may be."

Further, the same writer says:—

"Hence, we say, could a numerous agricultural population be drawn to Palestine, we should not only contribute towards the permanent relief of those residing there already, but we should open an asylum for many who now know of freedom only as a traditionary word, recorded in Scripture, as once their own in ancient days, of which they and their fathers before them have lost the true signification."

From the foregoing extracts, taken in connection with the benevolence of pure Christianity, and above all, the example of Christ, who went about doing good to the bodies as well as the souls of men, it was insisted, that it was right, and necessary, and especially under existing circumstances, to connect an industrial, and particularly an agricultural department with our mission to Palestine. It was remarked in this connection, that a desire had been expressed on the part of the Jews, that the missionaries would agree not to attempt to instill their religious principles into the minds of Israelites while in their employment; but that, of course, no such thing would be done—that it was entirely out of the question.

It was further held, that though the nation of Israel had been elected by God to fill a particular office or position, and though they were still his chosen people, yet that since the righteous individuals of that nation, and also of all nations, were from their characters, naturally, the only proper agents or men to advance his cause; and as from their characters, as foreknown by God, they were the objects of his approbation and pleasure; therefore, they were the elect of God, the remnant according to the election of grace—the elect in the highest sense of that word. It was admitted, that God acted as a sovereign in the choice he made of individuals, or nations, to fill certain spheres, but it was denied that he *ever* acted without regard to the character of the subject of that election, as foreknown by Him—that in the call of Abraham God acted in view of his character, as a suitable representative of the faithful in all the world, both Jews and Gentiles. The preference of Jacob over Esau, announced before they were born, or, of course, had done either good or evil, was instanced as a case in which, though God would show that the matter stood in his counsel, yet he did not act regardless of the respective characters of those individuals. Hence it was argued, on the supposition that our missionaries were in heart devoted to the service of God, that they were, in common with all the righteous, the elect of God to do his pleasure. The speaker concluded with a strongly-expressed desire, that God would sanctify them for their work, so that, however weak and incompetent they may be supposed to be, good may be done, and the cause of God prospered by their means.

Abstract of Remarks by Sister E. P. Jones.

The missionary work abroad is the same in kind as that which is to be performed at home. Christianity is the same everywhere. Many there are, who labor as faithfully at home as those who go abroad. Christians should labor everywhere to elevate and bring to Christ fallen, degraded humanity, under whatever circumstances it may be found. Christ suffered for us, and we should be willing, amidst suffering, to bear the cross and lead souls to Him.

She might speak of her labors in the West Indies—of the interest she felt in behalf of that field—of the distribution of God's word there—for all of which there is a bright assurance that it will not return unto Him void. Though deeply interested for the Haytiens, her regard for their spiritual welfare did not detract from the interest she felt and hoped to exercise in behalf of Palestine. Your prayers, sympathies, and active co-operation will be needed; we feel assured we shall have them, because your liberal donations, your prayers, and your hospitality, are evidences of the *heart* you have in the mission. She had an interest and a duty in this work—felt to give herself to the cause for life. Were it not thus, she could not so cheerfully deprive herself and her little daughter of Christian society, friends, and privileges, so dear, so precious to all. She loved home, and country, but desired to be found in the way of duty wherever the Saviour called her to go. The trials and responsibilities of the undertaking are great, and great faith is requisite to the task. The path of duty is the path of safety. An interest in the prayers of the brethren and sisters was earnestly desired, that she, with the rest of the little band, might meet with success and prove faithful unto the end.

Substance of Sister Saunders' Remarks.

My dear brethren and sisters, I feel that this work is great, and my station a responsible one. And in view of this, I have tried to weigh the matter candidly and prayerfully. And I am now willing to give myself, soul and body, to the work; and I feel a sweet assurance that God approves of this humble offering. Yet it pains my heart to leave my dear friends. I would gladly live and die with you, and here be buried. I love you all. But I love the cause of God more. We may meet with trials, hardships, and persecutions. Yes, we expect them. But these things do not move me. For my trust is in God. I ask your prayers, that we may be the instruments in the hand of God in bringing his chosen people to the light of the gospel, and that we may ever be guided by the Holy Spirit, that in all of our labors we may glorify God.

Substance of Bro. Saunders' Remarks.

Dear brethren and sisters, I stand before you to-day, unworthy as I am, one of your representatives in the common cause of our Master to the land of Palestine. In looking about me, I see many that are better qualified for the station than myself, and had my brethren called some one of them to this field of labor, instead of myself, I should have been entirely satisfied. But since they have chosen me, I have not felt at liberty to refuse. I expect, by Divine permission, to go there and labor to the best of my ability. If, through your prayers and the blessing of God, I am able to do something to benefit my fellow-beings, and in some way meet your wishes and be approved of God, I shall be satisfied. My idea of the Christian religion is, to do good to all as we have opportunity, not simply by teaching the doctrines of the gospel alone, but labor to benefit their bodies, increase their earthly comforts and happiness, feed the hungry, clothe the naked, and give a cup of water to the thirsty, all in the name of Christ, and in this way we hope to lead them to the Redeemer of lost man. Dear brethren and sisters, my prayer is, and I trust ever will be, that you prove faithful to God, and so build up a church that he will own and bless. Pray for us, that we may stand in the day of trial.

Abstract of Remarks by Wm. M. Jones.

My education, previous to giving my heart to God, prepared me to think seriously of the heathen. The dying advice of my mother was, that I should read and love the Bible. The Sunday-school Library furnished reading on the History of Missions (of which I was very fond) in the South Sea Islands, Greenland, Labrador, India, and Burmah. Upon making a profession of religion, my soul was drawn out very fervently for the conversion of sinners, and it was not long before I felt it my duty to consecrate my life to the gospel ministry. At the same time, I regarded myself as subject to a call to go wherever God in his all-wise providence might direct. With the impression that duty demanded it, I went to Hayti; and now, equally impressed that God calls me to the work, I go to Palestine. No special revelation guides or enlightens my mind in regard to this work. His Word and Spirit, and the circumstances of life, seem to say, *This is the way, walk ye in it.*

The enterprise before us is one of thrilling interest and great responsibility. We this day find ourselves commencing a work which our fathers, mothers, brethren and sisters, have longed to see begun; to wit, the occupation of a portion of the land of Israel, and, by the use of those humble means, always blessed of God, the conversion of the people to Jesus Christ; in other words, the establishment of a gospel mission in the land of Palestine.

We are about to "go down," as Carey once said, "into a deep, dark," and as yet almost unexplored "mine;" and though we feel assured of light enough from above, to seek out and return to God some of the lost sheep of the house of Israel, and also some of the Gentiles, yet we are disposed to ask of you, brethren, "to hold on to the rope" while we descend. So far as human agency can furnish it, you have pledged us the means of support; we doubt not your ability, nor your willingness, to give to us according as our necessities may require.

You expect of us diligence in our labors, deeds of love, and the fruits of faith; gathered in meekness, with gratitude, and with many tears; and we feel in our hearts, that to go forth, sent by the Lord of Missions, we shall have the glorious privilege of meeting you in heaven, laden with many sheaves, and bringing with us many stars to deck the crown of your rejoicing.

In giving you an account of our labors, you may expect of us *facts*, rather than *opinions;* we hope our report of the land and of our doings will tend to increase your confidence and to stimulate you to renewed benevolence in the cause of missions.

There is much land to be possessed. The world is before you, the harvest truly is plenteous, but the laborers are few; *therefore* pray ye the Lord of the harvest that he will send forth laborers into his harvest.

In leaving our native land, we put up many prayers for the redemption of the slave—our humble influence is pledged in his behalf. And may we not ask you, brethren, to cease not, to give yourselves no rest, in prayer and personal effort, till God comes and delivers our brethren from the house of bondage! Further, let us not forget the Sabbath—the neglected and rejected Sabbath of Jehovah should receive our special and unremitted *love, prayers, labors,* and a hearty commendation to our fellow men.

In short, as a missionary [Carey] once said: "Let us attempt great things for God, and expect great things from God." Enlarge, then, dear brethren, the sphere of your operations. Go on—go on in the good work, till every one of you shall appear before God in Zion. The more you do, the more you will feel like doing in this holy cause. Train yourselves and your children for the missionary work, and you will realize all the blessings implied in the saying of our Lord: "It is more blessed to give than to receive."

We this day have occasion to sympathize with each other. Tender ties are about being sundered. Do I say sundered? *Rather, they are about being strengthened.* Time and space will soon separate us, but our affection for each other will grow stronger and more holy. This parting season is a trial; to some, it is the first trial of the kind; their wounds, fresh and deep, are painful, but cannot be described. Oh, may they have grace to say, "Thy will, O God, be done." Others of us have thrice experienced this painfully pleasing duty. But we shall not attempt to lift the veil which discloses this part of missionary life commenced *at home.* We severally leave parents, brothers, sisters, relatives, home and country, yet we repine not—we regret not the step—we rather congratulate ourselves, in view of the object of our mission, that we love each other the more.

Many an anxious look shall we cast across the blue wave homeward, but oftener we hope to look *upward*, and learn to love our eternal home. To-day the Master sends us to regions beyond you. The field of *your* toil is here at home; ours is abroad; both of us are workers together in his vineyard; by and by He will call the laborers to himself. Let us all so occupy, so fill up the measure of our days, that when the sun declines, and the day is past, we may hear the welcome call, COME HOME!

Let us pray for one another; we shall need your prayers; we see not how we can well do without them. Pray that the word of the Lord, through us, may have free course and be glorified; and when you pray, believe that "the Gospel is the power of God unto salvation to every one that believeth."

We go to Palestine to preach Christ and him crucified. It shall be our aim to hold him up to Jew and Gentile as the only Saviour of lost men. Pray, brethren, that nothing may turn us from this great and glorious purpose.

In view of the nature and rewards of our calling as Christians, let us be willing to live as strangers, pilgrims, and good Samaritans, in order that Christ may be preached and lived, and souls saved through the Redeemer's blood.

We commend you to God and to the word of his grace. May we all live humbly and faithfully, and then, through grace, rich grace in Jesus Christ, we shall meet in heaven, and join those who have come up through great tribulation, in singing, NOT UNTO US, NOT UNTO US, BUT UNTO THY GREAT NAME, BE ALL THE GLORY.

The remarks of Eld. Greene were not obtained, as expected by the Committee; they were, however, in keeping with the sentiments of the occasion, and suggestive of the wisdom and caution required in the prosecution of the difficult and peculiar duties assigned to them by their brethren.

The right hand of fellowship was extended to the Missionaries by Eld. Alfred B. Burdick, and on giving the hand of fellowship to the Missionaries, Eld. B. remarked substantially as follows:—

Beloved brethren and sisters—I am requested by my brethren present to extend to you, in behalf of the Missionary Board, and in behalf of the brethren and sisters of this denomination, the hand of fellowship, to go forth and preach Christ and him crucified to the poor and destitute in the land where our blessed Saviour lived, labored and died. I do, therefore, in their behalf, and in my own, extend to you, and to each of you, this right hand, welcoming you to all the labors, to all the sorrows and privations, and to the glorious rewards, connected with this blessed work.

Be assured, dear brethren and sisters, that it has not been our object, in calling you to this work, to make a sacrifice of you. No, the tender ties which bind you to our hearts forbid it. The estimate which we place upon you forbids it also. From a sense of our obligation to "do good to all as we have opportunity," and from a view of our especial obligation to the literal seed of Israel, from whose hands and through whose unbelief we have obtained gospel calling and mercy, we send you forth to do good.

Remember, that when you shall have gone from amongst us, we shall love you, and pray for you still. We heartily respond to the sentiment just uttered by one of your number, "that the chords of affection that unite us, will not be sundered but strengthened by our parting." Yes, those silken ties will stretch across the wide ocean, and hold you in the embrace of our warm hearts while in your distant home. For you, and for success to attend your efforts in Palestine, our united prayers shall constantly ascend to God. In all that may concern you, we shall feel a deep and increasing interest. In your temporal extremities, we will divide with you, to the last of our earthly substance. The tidings of your success will ever be a source of comfort and encouragement to us; still, we shall be rejoiced most of all to hear of your faithfulness to your duty and to your God. And I would beseech you to bear in mind, for your consolation in your seasons of despondency, that your *fidelity*, and not your achievements, will be the measure of your Saviour's approbation.

Beloved brethren and sisters, go forth to your holy work; be true to your weighty responsibilities; and whether you shall be engulfed in the deep sea, and not permitted to reach your destined port; or whether you shall fall by the hand of savage violence, or by the slow decay of wasting disease; or, when wearied and worn with a long life of holy toil, you shall, with your armor on, lie down to rest;—whatever may await you, in life or in death, we believe that God will be honored by your efforts, and that you will be rewarded in heaven. May the smiles of God rest upon you all, and cause you to be abundantly instrumental in blessing and leading to Christ the thousands whose sighs of anguish come up to us from the land of Zion.

The choir performed their part well, and the fine-toned organ with which the church have provided themselves, was, under the skillful hands of sister Vincent, no unwelcome auxiliary to the well-trained voices of the singers.

A. D. TITSWORTH, Plainfield, N. J.,
H. H. BAKER, New Market, N. J.,
T. B. STILLMAN, New York,
Committee on Outfit.

ANTI-NEBRASKA MEETINGS.—Large and enthusiastic meetings in opposition to the Nebraska Bill now before Congress, and to the repeal of the Missouri Compromise, have been held in various parts of the country. Of course we have not room to report the proceedings of such meetings, or even to give a list of them. A People's Meeting, held at the Broadway Tabernacle, New York, on the evening of the 18th inst., drew together five thousand people, mainly from the mechanical and laboring classes. It was presided over by Joseph P. Simpson, and was addressed by Joseph Blunt, John P. Hale, and Rev. H. W. Beecher. Among its resolves was one, "that the pretense that the repeal of the Missouri Compromise is a legitimate consequence of the Acts of 1850, is without foundation in fact;" another, "that the repeal of the Missouri Compromise, in order to introduce slavery into our free territory of Nebraska and Kansas, would be in every point a crime, a breach of plighted faith, a violation, not only of our just rights, but of the rights of man, in defiance alike of Republican principles and Christian duty."

THE CLOTHES QUESTION.—A new question is before the people (or the newspapers,) on which much feeling exists. It seems that in years past the diplomatic agents of the United States have been accustomed, when invited to Court parties or shows, to put on laced coats and trousers, short swords, and other trumpery. Recently, however, Mr. Marcy, our Secretary of State, recommended these gentlemen to change their practice in this respect, and to dress on such occasions as they would dress at home, or on a visit to the President of the United States. In accordance with this advice, Mr. Buchanan, our envoy in London, refused to dress himself in livery on occasion of the recent opening of the British Parliament; consequently he was not permitted to see the grand show. The question now before the newspapers is, whether Brother Jonathan has been insulted.

THE OLD BREWERY AND THE NEW MISSION HOUSE AT THE FIVE POINTS. By Ladies of the Mission. Six Illustrations. New York: Stringer & Townsend, 222 Broadway, under the Museum.

A handsome volume of 300 pages, giving an interesting history of the Old Brewery and of the commodious Mission House by which that unenviably notorious building has been supplanted. Some of the illustrations here furnished of the success of the Five Points Mission, surpass in romantic interest all works of fiction. The book is issued under the direction of the ladies engaged in efforts to renovate the Five Points, and will doubtless increase the interest already felt in their enterprise.

PASTORAL THEOLOGY; or, THE THEORY OF THE EVANGELICAL MINISTRY. By A. VINET. Translated and edited by Thomas H. Skinner, D. D., Professor of Pastoral Theology in the Union Theological Seminary of New York. With Notes, and an additional Chapter, by the Translator. New York: Ivison & Phinney, 178 Fulton-st.

This is the second edition of a very valuable book. The subject of it occupied M. Vinet's attention for many years, and in this volume he has given the substance of his instructions in the Academy of Lusanne. The book is worthy of a place in the library of every minister of the Gospel.

The Time to Strike.—*The Macedonian* (the organ of the Baptist Missionary Union,) invites special attention to the following remarks of Mr. Granger, on the state of public feeling in Burmah:—

"There is a general feeling induced, as if the old religion had been broken down, more especially in those parts of the country above Rangoon, where little was previously known respecting the foreigners. Great numbers have recently avowed themselves to be *paramats*, a class of free-thinkers who abjure Boodhism. The shock to the prevailing religion is accidental, and will soon cease to be felt. It affords a present very favorable opportunity, not for those missionary measures which are slow in their plan and remote in the benefits they promise, but for the direct and open preaching of the Gospel to the adult population. Unless the minds of the people, now remarkably open, are soon instructed in the simple truths of Christianity, they will return to their former unquestioning faith in Boodhism, more unquestioning and more bigoted than before. Thus it has proved in the old British provinces of Burmah, where idolatry has now a stronger hold upon the public mind than it has in Pegu. The present is *the hour for action.* If we neglect the opportunity, either from want of men to use it, or from want of faith in the preaching of the Gospel as the *sufficient* means for the conversion of Burmans equally with Karens, years must pass before we can regain the ground now open for us."

American Baptist Publication Society.—The last quarterly *Baptist Record* informs us that the American Baptist Publication Society finds its present quarters too straight—and that its increasing business demands more room. It is proposed to sell their premises on Arch-street, with the design of erecting a larger building on Chesnut-street, which will require $30,000 more than their present building will sell for; the total amount to be $55,000. Two members of the Board have subscribed $5,000 each, leaving $20,000 to be raised in Philadelphia and vicinity, which it is expected will shortly be obtained. It is proposed, also, to raise a fund of $20,000 for publishing purposes—one who subscribed $5,000 for the above object, offers to pay $1,000 for this.

Revival among the Swedes.—An Iowa correspondent of the *Christian Times* states that of twenty converts lately added to the church in Burlington, several are Swedes. These, he says, "have been converted and brought to the truth mainly through the labors of our beloved exiled Swede, Rev. Fred. O. Nillson, who, banished from his native land because of his religion, and then sent hither to Burlington by our Home Mission Society to labor among his countrymen in this place, has been honored of God in commencing here, as we trust, a more glorious work."

Sects in Minnesota.—The Roman Catholics in Minnesota far outnumber all other denominations. Bishop Cretin, of the Catholic Church, has it in contemplation to build a cathedral at St. Paul's, during the present year, at a cost of $90,000. The Methodists have four separate churches in the Territory, and two Missions among the Indians. The Presbyterians have six churches and six missions; the Calvinistic Baptists have three churches, and the Free Will Baptists one; the Episcopalians have regular service at two places, and missionaries who regularly visit, on foot, every village in the Territory.

Our Missionaries in China.—The last English steamer brought an overland letter from Mr. Carpenter, dated Nov. 27, 1853, giving further particulars of the Revolution in China. Extracts from this letter will probably soon appear in the *Recorder*. In conclusion, Bro. Carpenter says, "At no former period of our sojourn in this country has the health of the members of our mission been better than at present."

Fire at Leonardsville.—The village of Leonardsville, Madison Co., N. Y., was visited, on the morning of the 10th inst., with an extensive conflagration, destroying the grist-mill, saw-mill, fork factory, and turning shop—all belonging to the Leonardsville Manufacturing Company. Loss estimated at 9,000 to 10,000 dollars. A little less than $3,000 was covered by insurance.

A new Presbyterian house of worship in St. Louis was dedicated on the 8th inst., which cost $70,000, and that amount was paid out by Mr. H. D. Bacon, of the firm of Page & Bacon, of that city, without calling on the Society for a dollar. At a meeting of the Church and Society to consider this debt, Mr. Bacon proposed to give $40,000 of the amount if the Society would raise $30,000, and in three days the amount was raised and the Church set free from debt.

Dr. McClintock, the editor of the *Methodist Quarterly Review*, in noticing a Methodist work entitled "Christian Baptism and the Lord's Supper," adds: "The only point on which it does not speak as definitely as we could wish, is that of the *relation of baptized children to the church*, a subject *which greatly needs clearing up*. The Methodist church, like other Protestant denominations, (excepting those who deny infant baptism,) seems to be *quite at sea* on the question."

Rev. S. G. Miner writes to the *Christian Times* from Canton, Ill., that a work of unusual power and interest is progressing in the church of which he is pastor. Sixty-two members have recently been added by baptism, of all ages, from the little child of twelve years to the old and gray-headed. Twenty of this number are from the Sabbath-school.

A resolution has been introduced into the legislature of Virginia, providing that no person *conscientiously* opposed to the institution of slavery as it exists in Virginia, or to holding negroes and mulattoes as slaves, as they are now held in Virginia, or who professes to be so opposed, shall be admitted to sit on any jury in any case involving a claim of freedom.

It is estimated by the census tables, that the number of men engaged in London alone upon omnibuses, on the Sunday, is as many as 6000.

Abstract of Proceedings in Congress.

SECOND-DAY, FEB. 13.

In the **Senate**, the Nebraska bill was further discussed. Mr. Weller, having the floor, spoke in favor of the bill. Remonstrances against the repeal of the Missouri Compromise were presented by Senators Seward, Everett, Clayton, Sumner, Chase, Brodhead and Foote. Mr. Fish presented a memorial of merchants and others of New York for a modification of that part of the Revenue laws which forfeits a vessel for the illegal landing of goods valued at over $400. Numerous reports upon various subjects were presented and appropriately disposed of.

In the **House of Representatives**, Mr. Washburn, of Illinois, was refused permission to present a remonstrance against the repeal of the Missouri Compromise, and two ineffectual attempts were made to revive the Deficiency bill.

THIRD-DAY, FEB. 14.

In the **Senate**, several remonstrances were presented against the passage of the Nebraska bill. The French Spoliation bill was taken up and ordered to be engrossed by a vote of 26 to 17. After the transaction of some unimportant business, the debate on the Nebraska bill was resumed by Mr. Houston, who made a lengthy speech in opposition to the bill, which was not concluded when the Senate adjourned.

In the **House**, the Homestead bill was considered in Committee of the Whole. The bill proposes to grant 160 acres of land to every man, being the head of a family and a citizen of the United States, on condition of occupying and cultivating the same for a specified period. Mr. Mace of Indiana, and Mr. Skelton of New Jersey, made able speeches in opposition to the repeal of the Missouri Compromise.

FOURTH-DAY, FEB. 15.

In the **Senate**, Mr. Houston resumed and concluded his speech in opposition to the Nebraska bill. The French Spoliation bill was passed by a vote of 27 to 15. A bill to cede to Ohio all the public lands remaining unsold in the State was ordered to be engrossed. Mr. Douglas's amendment to the 14th section of the Nebraska bill was adopted by a vote of 35 to 10. Mr. Chase moved to amend the section as it now stands by adding the words "under which the people of the Territories, through their appropriate representatives, may, if they see fit, prohibit Slavery therein," which caused some debate.

In the **House**, several remonstrances were received against the passage of the Nebraska bill. The Committee on Military Affairs reported back the bill with the Senate's amendments for the relief of the troops who were sufferers by the wreck of the steamship San Francisco. The House concurred in two of the amendments. A memorial was received, signed by numerous citizens of the City of New York, against the right of Mike Walsh to a seat in the House, on the ground of his not being a citizen either by birth or naturalization, which was referred to the Committee on Elections. Mr. Meacham got the floor and made a short speech in opposition to the Nebraska bill.

FIFTH-DAY, FEB. 16.

In the **Senate**, several petitions and a large number of memorials remonstrating against the introduction of Slavery into the projected Territory of Nebraska were received, and a number of bills of no general interest were passed. Mr. Badger delivered his speech in favor of the Nebraska bill. When he had concluded, Mr. Seward got the floor.

The **House** took up and discussed at length the bill for the relief of Pensioners, under the act of February, 1853. Mr. Boyce of South Carolina, made a few remarks in favor of a reduction of the tariff. Other business of no general interest was transacted, and the House adjourned.

SIXTH-DAY, FEB. 17.

In the **Senate**, after the consideration of the Private Calendar, Mr. Seward of New York addressed that body at great length in an argument in favor of the Missouri Compromise, and in opposition to the Nebraska bill. When Mr. S. concluded, Mr. Pettit of Indiana got the floor, who will speak on Second-day, to which time the Senate adjourned.

In the **House**, Mr. Dean presented the resolutions of the Legislature of New York against the repeal of the Missouri Compromise. The Senate bill to indemnify Indiana for the failure of a title to a township of land granted her by the General Government, was taken up and passed. The House then went into Committee of the Whole, when quite an exciting debate on the subject of the repeal of the Missouri Compromise took place, in which Messrs. Stephens of Georgia, Campbell and Giddings of Ohio, McMullen of Va, and Kerr of North Carolina, participated. The House adjourned over until Second-day.

Narrow Escape of a California-bound Steamer.—The steamer Georgia, with about 600 California-bound passengers, sailed from New York on the 6th inst., and was compelled to put in at Norfolk, Va., in distress. It seems that on the morning of the 9th inst., about 2½ o'clock, during a severe gale, the bows of the ship were stove in, the bowsprit, stem, and everything above the lower deck for about 30 feet aft from the stem, being carried away or rendered a complete wreck. The officers immediately sent passengers, cargo, guns, &c., aft, so as to lighten the bow. Fortunately, the wind died away, and in the morning there was a perfect calm. Had the sea been rough, or a gale sprung up, the ship would undoubtedly have foundered, and all on board perished; but with the advantage of a smooth sea and proper care, she managed to run into Norfolk.

Cherry Pectoral.—See in our advertising columns a notice of this medicine. We are not in the habit of saying much in relation to such medicines as are generally seen going the rounds of newspapers; but in relation to Ayer's Cherry Pectoral, we feel that we can say something in its favor with propriety, from the fact that we have tried it. A young man in our office has also used it, and in both his and our own case it proved most beneficial.—*American Presbyterian, Greenville, Tenn.*

Meneely's Bells at the World's Fair.—The Bells from the extensive establishment of Messrs. A. Meneely's Sons, West Troy, N. Y., received at the World's Fair recently held in the city of New York, the *highest premium* or *only Silver Medal* awarded for Bells. Their Church, Factory, Steamboat, School-House and Plantation Bells, as well as their Chimes, were adjudged by the Committee to be "the *best* in fullness and richness of tone, clearness of vibration, and workmanship," of any on exhibition. The Messrs. Meneely attach the more importance to the decision, from the fact that the Bell Founders of Europe were represented at the Crystal Palace, as well as those from the United States.

European News.

By the steamers Canada and America, we have one week later news from Europe.

The news from St. Petersburg was still indecisive. There was a report, which required confirmation, that a great battle had been fought at Kalefat on the 25th of January—the Turks victorious.

The rumor that Persia had re-established friendly relations with Turkey, is fully confirmed.

There is no doubt that the reply of the French and English Governments to the last Russian note is of a firm and decided character.

There is good reason to believe that France has decided to send eighty thousand and England ten thousand troops to the assistance of Turkey. The British Government is to pay one half of the total expenses of the two nations.

The British Parliament met on the 31st ult. The Queen's speech mentions the Turkish difficulty in moderate terms, and congratulates the nation in the French alliance. Her Majesty recommends an increase of the army and navy, in view of the fact that there is imminent danger of a general war.

Fresh insurrections had taken place among the Wallachian population, notwithstanding the Russian Generals had shot several peasants, taken with arms, fighting for the Turks.

The America brought home Capt. Watkins, Lieuts. Winder and Chandler, and 168 troops, taken from the wrecked steamship San Francisco by the ship Antarctic.

Later and Important.

The steamer Baltic, with Liverpool dates to Feb. 8th, (four days later,) arrived at New York on the 20th inst. By her we have intelligence that England and France are making open and extensive preparations for war. The Czar's last proposals have been rejected. The Russian Ministers have left London and Paris, and instructions have been sent to the French and English Ambassadors to withdraw from St. Petersburg. The horrors of war stare Europe in the face.

SUMMARY.

One of the most horrible and bloody affrays that has ever been recorded, took place at Camden, the county seat of Benton County, Tenn., on the 27th ult. Two brothers by the name of Anderson were in a drunken frolic, and while in that condition fell out with each other, which led to blows. From this they rushed upon each other with dirks and knives, cutting each other almost in pieces before they were separated. The elder brother has since died, and the youngest was not expected to live at last accounts.

A dispatch dated St. Louis, Thursday, Feb. 16, 1854, says: The Alton Packet Kate Kearney exploded her boilers at the wharf this morning, killing and wounding a large number of passengers. It is estimated that about twenty were killed and many were drowned. Major Beale, of the Army, is among those dangerously wounded. The steamer Amazon, bound for Memphis, struck a rock yesterday, and sunk five minutes after. Two passengers were drowned.

Speaking of quails, the *Madison* (Iowa) *Journal* says, that they are so plenty that they run about the streets, flying against and breaking windows, and occasionally come in contact with the side of a house, with such force as to fall lifeless to the ground. The consequence is, that every old musket has been put in requisition, the b'hoys are out in full force, and a general popping is heard in all directions.

From the registration tables, now regularly and well-kept, of births, marriages, and deaths in New York city, we note that 21 committed suicide in the last half-year, and 16 were murdered or killed. Three hundred and eighty-five died of small pox, and *thirteen hundred and seventy* from consumption. In December the total number of deaths was 1944—an average of 62 and a fraction a day, or nearly three each hour. The largest portion were between the ages of 30 and 40.

The foreign imports of Boston reached, the last year, to nearly forty-four millions of dollars—an increase of thirty per cent. over that of the year previous. The total imports of the United States in the year 1821 were a little short of the imports of Boston alone in 1852. The exports of Boston remain about the same from year to year, generally being from ten to twelve millions per annum.

The National Poultry Fair was held last week at Barnum's American Museum. The contributions were numerous and varied, embracing over four thousand fouls, of the most rare and valuable kinds, from all parts of the Union, including Shanghais, Cochin-China, Brahma Pootras, Chittagongs, White Calcuttas, Black Javas, Hong-Kongs, Dorking, &c., &c., and an infinite variety of rabbits, gold pheasants, rat-terriers, &c.

The Massachusetts Humane Society have offered a premium of $500 for the best life boat, and $100 for the best carriage by which to transport the same on the coast. Boats and carriages competing for the prize will be tested in August next before a committee chosen by the trustees of the society. The boats must not be expensive, nor exceed 1,000 pounds in weight.

A dispatch dated Baltimore, Md., Feb. 19, says: The Prohibitory Liquor law passed the House of Delegates yesterday, by a vote of 42 to 23. It contains all the Maine Law restrictions, including the right of search, and the destruction of the liquor. It is to go into operation in May, 1856, providing it has been previously approved by a vote of the people.

Half a century ago, Lakes Ontario, Erie, Huron, Michigan, St. George and Superior, were entirely without commerce. Almost the only craft to be seen upon them was the Indian canoe. In 1850 their tunnage had raised to 215,000, and the value of the traffic to $362,000,000.

The late Phillip Price, of Chester County, Pa., was one of the best farmers of that county, and first to use plaster, upwards of fifty years ago, and it has been used continually upon that and other farms ever since. Mr. Price stated as the result of an application of plaster to eight acres, that the land was worth ten times as much as it was without the plaster, and it has never tired of its use from that day to this, though the effect of an application now is not so great as then, as a matter of course.

A small land-turtle was recently found on the farm of Timothy Bartholomew, Esq., Northford, L. Island, bearing the marks, "July 14, 1808, T. B. B. 2d." These marks were made upon the animal more than 45 years since by Timothy B. Bartholomew 2d, the father of the present owner of the farm, and the turtle yet retains an appearance of vigor and activity that may, for all we discover, enable it to live and move yet an hundred years.

In 1847 there were scarcely a dozen white inhabitants in the place now known as St. Paul, in Minnesota Territory. The village now contains 700 houses, and 4,700 inhabitants. The amount of taxable property in 1853 was $94,437. The capital at present invested in business is $825,000. In a few years St. Paul will be one of the most important places on the Mississippi River.

One of the exhibitors at the National Poultry Show at Barnum's Museum last week, was George P. Burnham of Massachusetts, near Boston, whose sales of poultry, including a few fancy rabbits and pigs, last year, amounted to $22,000. Of this amount, $17,000 were sent off southward from Boston, by Adams and Co.'s Express.

The question of having a uniform standard of weights and measures among the leading nations of Europe and the United States has occupied the attention of the American Geographical and Statistical Society of this City; and they have addressed a memorial to Congress on the subject, suggesting that a joint scientific commission be assembled at Brussels or some convenient place to arrange the necessary details.

The Amherst *Express* states that ten boxes of sculptured alabaster-slates and clay bricks, from the ruins of ancient Nineveh, sent by Dr. Lobdell, of the Mogul mission, to Amherst College, have recently arrived. They were brought more than 400 miles on the backs of camels to Asia Minor.

It gives us pleasure (says the Boston *Advertiser*) to announce another proof of the liberality and of the love of good learning on the part of the Hon. Jonathan Phillips, exhibited in the donation of ten thousand dollars to Harvard University, for the increase of the endowment of the Greek Professorship in Harvard College.

A dispatch dated Elmira, Saturday, Feb. 18, 1854, says: In the Supreme Court, in the case of William Ransom against the New York and Erie Railroad Company, for injuries received by a collision at Chemung, on the 4th of July last; the Jury this morning rendered a verdict of $14,000 in favor of the plaintiff.

The present standard price of fine copper, $674 the ton, is higher than at any previous period in the present century since 1809, when it stood $698. The very highest was in 1805, $825. The lowest in 1849, when, for the first time, it fell a fraction below £100 sterling the ton, or equal to $483.

It is said that when Sir G. Murray attempted to excuse himself from taking office under the Duke of Wellington, on account of his inexperience in public speaking, "Poh, poh!" said the Duke, "do as I do; say what you think, and don't quote Latin."

A dispatch dated Charleston, Friday, Feb. 17, 1854, says: A collision occurred on the Alabama River on Monday, between the steamers Magnolia and Wetumpka. The latter sunk, and two or three lives were lost.

The Liverpool steamship Africa, while coming up New York Bay last week in a fog, ran into the mud surrounding an island some two miles from the city, where she lay Monday morning, Feb. 20th.

A slave, aged 24, and a blacksmith by trade, sold at Augusta, Ga., last week, for $1,250, and another, who was a good bricklayer, for $1,250. The latter had knocked his master down with a brick, and therefore had been sold as a "good *bricklayer*."

The best purpose which coal ashes can be applied to, in town or country, is in making garden walks. If well laid down, no weeds or grass will grow, and by use they become as solid and more durable than brick.

It is estimated that the value of public lands for railroads, asked from this session of Congress, according to the bills introduced or projected, amounts to the enormous sum of $350,000,000.

A new Metropolitan Hall is to be built, not on the old site, but a little lower down Broadway. The capital-stock of $300,000 is said to be all taken.

The Nashville *Gazette* of the 25th ult., states that the remains of Col. Bliss have been taken to Gen. Taylor's plantation in Louisiana, to be interred alongside the remains of the old hero.

Mrs. Lucy Audubon has presented to Congress, through Mr. Everett, a petition, asking for the purchase of the original drawings of the work of her late husband on the birds of America.

Some boys at Tahula, Miss., on the 24th ult., tied some crackers to a dog's tail, and the dog ran into a cotton shed, setting fire to the cotton, and causing a loss of $200,000.

Ovid F. Johnson, formerly Attorney-General of Pennsylvania, died in Washington City a few days ago, having been picked up intoxicated, and sent to the vagrant department of the workhouse.

A bill has been introduced into the Legislature of Kentucky, to prohibit the sale of slave children under the age of five years separate from their mothers.

Two hundred and sixty-four cars, containing 1,056 tons of produce, were dispatched from Pittsburg on Monday, February 6, for Philadelphia.

The number of Sunday School teachers in Great Britain is over 250,000, who instruct 1,800,000 children.

The New New York State Agricultural Society has selected the city of New York as the place for holding its next annual fair.

A dispatch dated Buffalo, Thursday, Feb. 16, 1854, says: A man residing at Fredonia, while on his way to New York, was robbed of $14,000 last night, at Hornellsville, by two men who had followed him.

The name of the Fredonia merchant who was knocked down and robbed of $14,000, at Hornellsville, on the night of the 15th, was Perkins. About two-thirds of the amount consisted of bills of the Chautauque County Banks, of various denominations, one-third of which was on the Bank of Silver Creek. A considerable amount was on H. J. Miners' Bank at Utica, and there were seven fifty dollar bills on the New York City, and one on the Commercial Exchange Bank. There was also a large quantity of silver. The money was done up in six separate packages, each wrapped in a piece of newspaper, and tied with common wrapping twine. One thousand dollars reward is offered for the apprehension of the thieves and recovery of the money.

It is said that vapor baths are now being successfully applied in Dublin to horses, for influenza, rheumatism, rigors, &c.

New York Market—February 20, 1854.

Ashes—Pots $5 87; Pearls 6 75.

Flour and Meal—Flour, 8 75 for Canadian, 8 68 a 8 75 for common to straight State. 8 87 a 9 12 for mixed to fancy Michigan and common to good Ohio. Rye Flour 6 87. Corn Meal 4 44 a 4 50 for Jersey.

Grain—Wheat, 2 00 for red Jersey and Southern, 1 93 for red Long Island. Rye 1 20. Oats 48 a 55c. Corn 1 00 a 1 02 for Jersey yellow and Western mixed.

Provisions—Pork, 13 50 for prime, 15 75 for mess. Beef, 6 00 a 6 37 for country prime, 9 00 a 11 50 for country mess. Lard 10¼ a 11½c. Butter 12 a 16c. for Ohio, 16 a 21c. for State. Cheese 10 a 12c.

Hay—85 a 90c. per 100 lbs.

Hops—40 a 45c. for Eastern and Western.

Lumber—15 00 a 15 50 for Eastern Spruce and Pine.

Potatoes—Western reds 2 75 a 3 00, Carters and Mercers 3 50, per bbl.

Seeds—Clover 9¾ a 10½c. Timothy 13 00 a 16 00 for mowed, 17 00 a 19 25 for reaped. Flaxseed 1 60 a 1 65 for 56 lbs.

Tallow—12½c for Butchers' Association.

Wool—40 a 45c. for native; 60 a 62c. for American Saxony Fleece.

DIED.

In Brookfield, N. Y., Dec. 27th, 1853, Mrs. Sarah Crandall, wife of Mr. Rensselaer Crandall, aged forty-one years. Mrs. C. was a member of the first Seventh-day Baptist Church in Brookfield, and she expressed strong confidence that she was prepared, through grace, for her change.

In Brookfield, N. Y., on the 11th inst., Miss Mary Champlin, aged 42 years. She was a member of the first Seventh-day Baptist Church, and died in hope of a glorious resurrection.

In Truxton, N. Y., January 27th, of a short illness, Benjamin Clarke Maxson, in the 73d year of his age. Long a prominent actor in the little church of which he was a member, his loss will be a breach in the house of God, as well as in his own family circle.

In Westerly, R. I., Feb. 8th, of lung fever, Abby, daughter of Henry and Mary Ann Barber, aged 1 year and 9 months.

LETTERS.

C D Langworthy, N V Hull, J C Maxson, Halsey Stillman, Lorenzo Maxson, H A Hull, W C Davis, H P Green, E R Clarke, W B Maxson, C Chester, E J Jones, I Babcock, Silas Johnson, Abel Stillman (sent,) J Greene (sent,) Nathaniel Owen, W P Langworthy, J R Weed, Daniel Coon, Wm Green, Wm F Randolph, C A Osgood, E S Burdick, H V Dunham, David P Williams, A A Crandall, John J Hare, H W Randolph.

RECEIPTS.

FOR THE SABBATH RECORDER:

Sarah Austin, Rockville, R I	$2 00	to vol. 11	No. 4
Jonathan Boss "	2 00	10	52
Silas Johnson, Georgia, Vt	2 66	11	52
Randolph Dunn, New Market, N J	4 00	10	52
Nathaniel Owen, Hector, Pa	3 00	10	52
Ichabod Babcock, Townsend, O	2 00	11	52
Jesse F Randolph, N Salem, Va	2 00	11	52
J R Weed, Palo, Iowa	1 00	11	10
Wm C Davis, Sullivan, Ia	2 00	10	33
Ezra Crandall, Nile	2 00	10	52
M Burdick	2 00	10	52
David P Williams, Verona Mills	4 00	10	52
Wm Cagwin	2 00	10	39
Ichabod Williams, Verona	2 00	10	52
E S Burdick, Leonardsville	2 00	11	33
John Witter, Stowell's Corners	2 00	10	52
Amos Green, Little Genesee	2 00	10	52
Henry C Crandall "	2 00	10	52
M S Ennis "	2 00	10	52
Paul Ennis "	2 00	11	6
Benj C Maxson, Ceres	2 00	9	52
Ethan Rogers, Oxford	2 00	10	52
Joseph S Rogers "	2 00	10	52
James Wells "	3 00	10	52
Zebulon Scriven, Watson	2 00	10	52
Allen Barbour, Almond	5 00	10	52
M Stillman, Jr, Alfred Center	2 00	10	52
D E Maxson "	2 00	10	52
Paul C Witter, Alfred	6 00	10	52
Nathan Rogers, Williamsburg	2 00	10	52
Nicholas Rogers "	2 00	10	52
P David, Farmington, Pa	2 00	10	52
Asa L Maxson, Walworth, Wis	10 00	9	52
Alfred Maxson "	2 00	10	52
Harlow M Coon "	2 00	10	52
D H Green, Tirade, Wis	1 00	10	52
Leonard Seaman, Cogswell, Ill	2 00	10	46

FOR THE SABBATH-SCHOOL VISITOR:

Church at New Market, N J	$5 00
Ichabod Babcock, Townsend, O	1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Randolph Dunn	$1 00	Rev Dr Belcher	$1 00
Henry P Green	1 00	Maxson Stillman	1 00
D E Maxson	1 00	S R Smith	1 00

WILLIAM M. ROGERS, Treasurer.

Receipts for the Missionary Society.

Collections by Wm. M. Jones, cont'd from Rec. Feb. 16.

Berlin, Wis:			
Eld J M Todd	$1 00	Charles Clarke	$1 00
Mrs Emma J Todd	1 00		
Milton, Wis:			
Collection	21 37	Abram Allen	2 00
L G Baldwin	1 00	Ellery Babcock	1 00
Jeremiah Davis	5 00	Jane Davis	3 00
W B West	1 00	Mrs Blackman	2 00
Henry W Green	2 00	Percy Sweet	2 00
Fitch Brown	5 00	H Greenman, for Wm	
John Stillman	1 00	B Greenman, dec'd	5 00
Lucy Crandall	1 00	Mrs D Humphrey	1 00
N Maxson	5 00	Miss C Boomer	50
Miss V R L Saunders	50	Henry B Crandall	5 00
Edward W Burdick	50	Dea Jonathan Bond	1 00
Miss S Babcock	1 00	Dea L H Bond	5 00
Dr Babcock	50	Mrs N Goodrich, from	
Nancy Goodrich	5 00	L Green's estate	10 00
Joseph Goodrich	20 00	W L Crandall	1 00
Mrs Polly Goodrich	5 00	Mrs C Greenman	5 00
Charles Greenman	5 00	Avery Palmer	1 00
Widow Carr & Sons	1 00	Abel Bond	1 00
Jacob Davis	1 00	Sarah Davis	1 00
L G Baldwin	2 00	Abel Bond	1 00
R C Bond	5 00	S C Hamilton	2 00
Dr D M Bond	3 00	Dea Nathan Maxson	5 00
Eusebia Sweet	1 00	Lois Maxson	50
Mrs T A Collins	50	G D Clarke	50
Mrs Varnum Hull	5 00		
Albion, Wis:			
Joseph A Potter	2 00	John Whitford	50
Barzillai F Randolph	50	G W Potter	1 00
Thomas Kenyon	50	Joseph Kenyon	3
Daniel Maxson	25	Samuel Head	25
H Maxson	25	A D Thomson	25
H Bently	50	Cherles Coon	1 00
Rachel Potter	25	Esther Kenyon	50
Mrs E C Kenyon	25	S A Lewis	50
Mrs P Burdick	52	Miss A Burdick	25
Lydia Carpenter	25	Mrs Charles Maxson	1 00
Drucilla Coon	25	William Whitford	1 00
Daniel R Burdick	1 00	Stephen R Potter	1 00
S W Coon	25	A B Lawton	1 00
G F Lawton	1 00	H Bliven	1 00
James Weed	2 00	Daniel Pierce	1 00
H B Lewis	1 00	Albert O Viatt	15
Abel Maxson	5 00	S P Burdick	1 00
Rowland Saunders	1 00	Lorenzo Coon	30
Jesse R Weed	25	Justice H Potter	1 00
D J Green	2 00	Mrs Daniel Burdick	76
Mary Burdick	1 00	Eld A Coon	59

[To be continued.]

1,000 Book Agents Wanted,

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For further particulars, address, (postage paid,)
ROBERT SEARS, Publisher,
35t5 181 William Street, New York.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8 A. M., 12 M., and 4 P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3½ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Mauch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Day Express at 7 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars, and also for Dunkirk.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations. Passengers by this train will remain over night at any station between Susquehanna and Corning, and proceed the next morning.

Accommodation at 12.30 P. M., for Delaware and all intermediate stations.

Way at 4 P. M. for Delaware and all intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and all intermediate stations.

On Sundays only one express train, at 5 P. M.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns and process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Chimes of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate.

Nothing has called louder for the earnest inquiry of medical men, than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for protection from attacks upon the respiratory organs, until the introduction of the Cherry Pectoral. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. Of this last statement the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify it has done for them, if we can trust our own senses, when we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know—in short, if there is any reliance upon anything, then it is irrefutably proven that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known. The afflicted should know it. A remedy that cures, is priceless to them. Parents should know it, their children are priceless to them. All should know it, for health can be priced to no one. Not only should it be circulated here, but everywhere, not only in this country, but in all countries. How faithfully we have acted on this conviction, is shown in the fact that already this article has made the circle of the globe. The sun never sets on its limits. No continent is without it, and but few peoples. Although not in so general use in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both Americas—in Europe, Asia, Africa, Australia, and the far off islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations of its kind, it is an expensive composition of costly material. Still it is afforded to the public at a reasonably low price, and what is of vastly more importance to them, its quality is never suffered to decline from its original standard of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. No toil or cost is spared, in maintaining it in the best perfection which it is possible to produce. Hence the patient who procures the genuine Cherry Pectoral, can rely on having as good an article as has ever been had by those who testify to its cures.

By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been done already.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. Sands; retail by Rushton, Clark & Co., and by all Druggists, everywhere.

Miscellaneous.

Song of Humanity.

In the God of truth be strong!
For the Truth shall perish never,
Nor the weak be crushed forever--
Right shall triumph over Wrong!
Cherish then our bond of union,
Live in brotherly communion,
Love our neighbor, help our brother.
With our watchword cheer each other,
'Be Strong!'
In the God of truth be strong!

In the cause of man press on!
Let new sympathy be kindled
In the breast where love has dwindled;
Until [illegible] of soul be won!
He[illegible] our common altar,
With true hearts that never falter,
Let us pledge our life's devotion
To humanity's promotion,—
Press on!
In the cause of man press on!

Man is destined to be free!
Free from Slavery's aggression,
Free from tyranny's oppression,
And from cheerless poverty;
Free from prejudice and error,
Free from vice, that greatest terror,
Since that day of helpless Edom
Truth hath plead for human freedom,
Fear not!
Man is destined to be free! [N. Y. Tribune.

Common School Facts.

Maine taxes her banks to the amount of twenty thousand dollars a year, for the support of common schools. The income of a fund derived from the sale of public lands is seven thousand more, and every township is obliged by law to raise annually a sum for the support of schools equal to forty cents for each inhabitant. Every county in Maine has a school-commissioner, at a salary of two hundred dollars, who must spend at least fifty days a year, in examining the schools of his county.

New Hampshire spent, during 1853, the sum of $205,402 upon her common schools, of which she has 2,310. The male teachers are paid an average of $15 68 a month and their board; the female teachers only $6 96 —*less than half!* New Hampshire has taken measures to found a manual-labor school on the shores of Long Pond, near Concord, for the reform of juvenile delinquents.

Vermont maintains 2,594 common schools, at an annual cost of $217,402; pays her male teachers $13 55 a month, and her female teachers $5 54, exclusive of board. The schools are open, on an average, twenty four weeks in the year; and they contain thirty-nine pupils each, whose education costs the State $2 25 each per annum.

Massachusetts expends very nearly a million dollars a year in the support of her 4,056 public schools; besides the half million that is paid to private schools and colleges, of which there are about 820. The male teachers are paid, on an average, $37 25 a month; the female teachers, $15 36; and the schools are open seven and a half months in the year. The school libraries contain, altogether, 91,539 volumes; and apparatus to the amount of $23,825, has been distributed. The State supports three Normal schools, and one Reform school. In the latter, the boys work six hours a day, and study four.

Rhode Island boasts 335 schools, which are maintained at an annual cost of $114,160. In this State, the militia commutation tax is applied to the support of the schools.

Connecticut has 1,642 public schools, a Normal school, a Reform school, and 403 private schools. The school-fund alone yields a revenue of $1[illegible]3,693. Male teachers are paid, on an average $18 50 per month; females $8 20. Of the teachers employed last year, 220 had ten years' experience; 430, five years'; 500, three years'; 570, less than one year; and 45 schools were broken up through the imcompetence of the teachers. Summer schools were kept in all the districts, except 112.

New York expended, in the year 1852, the sum of $[illegible],249,814 upon her public schools, which number 11,587. There are also 1,472 private schools in this State. The number of children taught during the year was 862,507, of whom 1,416 were colored. There are thirty public schools composed exclusively of colored children, and several schools for the Indian children in the Reservations. The number of volumes in the district libraries is a little over a million and a half. The schools are kept open an average of seven and a half months; but there were more than 200,000 children who attended school less than two months in the year 1852. New York has a Normal school, a High school, and (we believe) three Reform schools, or houses of refuge. In the Normal school, there are usually from ten to fifteen Indian youths, preparing to become teachers of their own people.

New Jersey has 1,500 common schools, supported by an annual expenditure of $272,737. The whole number of children under instruction is 94,605, of whom 1,953 are colored. New Jersey has an invested school-fund of very nearly $400,000.

Pennsylvania maintains 9,699 public schools, at a cost of a little more than a million dollars a year. The average rate of compensation for male teachers is $18 75 per month; for females, $11 46; but the schools are kept open on an average only five months in the year. In Philadelphia, there are a Normal and a High school. The public schools of Philadelphia cost $7 16 a year, for each pupil.

Delaware has 236 common schools, and expends $49,469 a year in their support.

Maryland has a school-fund of $150,000.

Virginia, so far as we know, has no organized system of public schools; nor, we believe, have North Carolina, Florida, Alabama, Arkansas, and Texas.

South Carolina supports 1,023 common schools, attended by 9,022 pupils, at an annual cost of $40,580.

Georgia has a school-fund of $23,086, the interest of which is divided among the counties, according to the population.

Mississippi has no uniform school system. Each township has a school-fund arising from the lease of lands granted by Congress for common school purposes—every sixteenth section in each township having been so granted. These lands are leased mostly for ninety-nine years. The money thence arising is loaned annually at not less than eight nor more than ten per cent. per annum interest. This interest is the amount applied to tuition, etc., annually from the township fund. There is also a county fund, arising from fines, forfeitures, licenses, etc., which is distributed in those townships that are destitute, or have but a small school-fund.

Louisiana imposes a tax for school purposes of one million of dollars, and a poll tax of one dollar on each white inhabitant. There is also a school-fund of $125,025. The State supports 704 schools, and expends $25,000 a year upon them. Yet, there are more than 20,000 white children in the State who do not attend school at all.

Tennessee has a school-fund of nearly a million and a half dollars.

Kentucky has a fund nearly as large as that of Tennessee, and expends $111,000 a year for school purposes; but out of the 215,195 children in the State, only 69,825 attend school.

Ohio spends somewhat more than $300,000 a year in maintaining her 9,916 schools. In one year—1852—Ohio built 171 school-houses. The State is in earnest on the subject of education.

Indiana holds property, in trust, for the education of her children, which is valued at five millions of dollars. The income of this property, which consists chiefly of land, is to be devoted exclusively and for ever to the support of free schools.

Illinois has a school fund of nearly a million of dollars, which the State borrowed some years ago, at an interest of six per cent. The State can boast of 3,000 school-houses and seventy-six school libraries. Male teachers receive an average of $17 64 a month; females, $10.32; and the schools are kept open six months and twenty-three days in the year.

Missouri has a school-fund of half a million; and, in addition to this, the Legislature has appropriated one-fourth of the revenues of the State for the support of the public schools, which swells the amount to be annually distributed to $140,000.

Iowa has made a spirited beginning in behalf of public education. The constitution provides that a Superintendent of Public Instruction shall be chosen by the people for three years, and that all lands granted by Congress to this State, all escheated estates, shall constitute a perpetual fund, the interest of which shall be applied to the support of common schools; and all moneys received for exemption from military duty, and for fines imposed by the courts, shall be appropriated to support such schools, or for the establishment of school libraries.

Wisconsin has a school-fund of $816,220, and expends already more than $120,000 a year for educational purposes. There are nearly 2,000 schools in operation, which are provided with libraries, to the extent of 11,000 volumes. There are 66 school-houses of brick, 74 of stone, 778 of logs, and 812 framed, and all are valued at $261,986 32. The highest valuation of any school-house is $5,550, and the lowest $150.

California has made splendid provision for the future. The constitution provides for the election of a Superintendent of Public Instruction, to hold office for three years. By the same instrument, the proceeds of the public lands granted to the State for schools, the 500,000 acres granted to new States under the act of Congress, and estates of persons dying without heirs, shall be a fund, the interest of which, and the rents of unsold lands, are to be inviolably appropriated to the support of common schools. The Legislature has established a Board of Education for the State, consisting of the Governor, the Superintendent of Public Instruction, and the Surveyor General. Each town elects three persons as commissioners of schools for the town, and a constable as a common school marshal. Provision is also made for County Superintendents. The Legislature has devoted one-twentieth part of the tax upon real and personal property to the support of common schools. The public school system is already in operation, and more than 4,000 children are reported to be under instruction.

For the free instruction of the people, therefore, there are in the whole United States, in round numbers, 60,000 schools, which are supported at an annual expense of something less than six millions of dollars, of which sum more than half is expended by the two States of New York and Massachusetts.

[Willis' Home Journal.

A New Cheese Press.

Hackley's Cheese Press (says the N. Y. *Tribune*, is perhaps the most simple, cheap, effective machine that has ever been invented for the use of dairymen; but as assertions are not very convincing proof to those who want such implements as this, we will give a careful description of it: Fancy then a table seventeen inches high, supported upon four stout legs, with two posts rising four feet above, connected by arched top in which works an iron screw, one foot long, one and a half inch diameter, five threads to the inch. The bottom of the screw is attached to a square block ten inches by six, which works between two guide-bars framed in the posts. On the bottom of the screw there is a bevel wheel, four and a half inches in diameter, which works into another on an iron shaft about five inches long, resting horizontally in bearings on the frame in front of the screw. Upon the end of this shaft there is a crank twelve inches long, with a handle for turning the wheels to send the screw rapidly up or down, but that gives no power of continuous pressure. That is obtained by a very simple contrivance, as follows: On this crank shaft there is a spur wheel five and a quarter inches in diameter and about one inch thick, by the side of which an iron arm, three and a half feet long, hangs loosely on the shaft, so as not to interfere with its turning by the crank, which is turned so as to give all the pressure it can by hand, and then the iron arm is lifted up and an ingenious catch upon it hooks into the cogs of the wheel, which may be turned still harder by the increased power of the arm, and then a weight of twenty pounds on the arm will press a cheese of one hundred and thirty or one hundred and forty pounds; or a weight of 15 for a cheese of sixty or eighty pounds, and this may be a basket or pail with stones or bricks, or any convenient article. In the first pressing of a cheese the arm will require to be lifted and catched anew two or three times, and once in the last pressing. The contrivance for putting cheeses in the press, turning them, or taking them out, is very ingenious. In the top of the table there is a wooden roller, which extends from one side to the other, and made to raise and fall, so that it lays with the top flush with the surface. Over this lies a movable board, two feet square, upon which the cheese stands to press. An iron bail two by two and a half feet hangs upon each side of the table, about six inches from the ends, when let down in front of the board, with a slight pressure of one hand or a foot lifts the roller so that the board and its load can be drawn forward by a child, till the front edge rests on the crane, so that the cheese can be handled with ease and without any inconvenience, and then rolled back to its place. The entire hight of the press is about five and a half feet, and it occupies two by two and a half feet of floor-room, or with the weight on the lever and room to turn down the bail and draw out the cheese-board, would require about three by five feet of space. The frame is made of oak in the most substantial manner, and the whole only weighs one hundred and twenty-five pounds.

Customs of the Turks.

Here is a whole volume concerning the customs, manners, and habits of the Turks, contained in a single paragraph:—

"The Turks abhor the hat; but uncovering the head, which with us is an expression of respect, is considered by them disrespectful and indecent. No offense is given by keeping on a hat in a mosque, but shoes must be left on the threshold; the slipper and not the turban is removed in token of respect. The Turks turn in their toes; they write from right to left; they mount on the right side of the horse; they follow their guests into a room, and precede them on leaving it; the left hand is the place of honor; they do the honors of the table by serving themselves first; they are great smokers and coffee drinkers; they take the wall, and walk hastily in token of respect; they beckon by throwing back the hand, instead of throwing it towards them; they cut the hair from the head; they remove it from the body, but leave it on the chin; they sleep in their clothes; they look upon beheading as a more disgraceful punishment than strangling; they deem our short and close dresses indecent, our shaven chins a mark of effeminacy and servitude; they commence their wooden houses at the top, and their upper apartments are frequently finished before the lower ones are closed in; they eschew pork as an abomination; they regard dancing as a theatrical performance, only to be looked at and not mingled in except by slaves; their mourning habit is white; their sacred color, green; their Sabbath day is Friday; and interment follows immediately on death. The deaths of women are not registered—those of the men are. Marriages are registered, and with the marriage the woman is virtually struck from existence, so far as the government is concerned. She is not known officially to the government of Turkey. Her 'lord' or husband does with her as pleases him best."

A Remarkable Story.

One night while Sir Evan Napean was under secretary to the home department, he felt the most unaccountable wakefulness that could be imagined; he was in perfect health, had dined early, and had nothing whatever on his mind to keep him awake. Still he found sleep impossible, and from eleven till two he never closed an eye. At length weary of this struggle, and as the twilight was breaking (it was summer,) he determined to try what would be the effect of a walk in the park. There was nothing but the sleepy sentinels. But in this walk, happening to pass the home office several times, he thought of letting himself in with his key, though without any particular object. The book of entries of the day before still lay on the table, and through listlessness he opened it. The first things he saw appalled him. "A reprieve to be sent to York for the coiners ordered for execution." The execution had been appointed for the next day. It struck him that he had received no return to his order to send the reprieve. He searched the "minutes"—he could not find it there. In alarm, he went to the house of the chief clerk, who lived in Downing street, aroused him—it was past three—and asked him if he knew any thing about the reprieve being sent. In great alarm, the chief clerk could not remember. "You are scarcely awake," said Sir Evan; "recollect yourself, it must have been sent. The chief clerk said that he now recollected he had sent it to the clerk of the Crown, whose business it was to forward it to York. "Good!" said Sir Evan, "but have you his receipt and certificate that it is gone?" "No." "Then come with me to his house; we must find him, it is so early."

It was now four, and the Clerk of the Crown lived in Chancery-lane. There was no hackney coach to be seen, and they almost ran. They were just in time. The Clerk of the Crown had a country house, and meaning to have a long holiday, he was at that moment stepping in his gig to go to his villa. Astounded at the visit of the Under Secretary of State at such an hour, he was still more so at his business. "Heaven!" cried he, "the reprieve is locked up in my desk!" It was brought. Sir Evan sent to the post office for the truest and fleetest express. The reprieve reached York the next morning, just at the moment when the unhappy men were ascending the cart.

The Next Crop.

The inducements held out to farmers to plant a large spring crop were never more flattering than at the present time. Wheat is higher this day than ever known before in New York, and so of all other grain. And these large prices are not entirely the result of speculation, based upon European war news. Independent of the war demand, there is a scarcity of breadstuffs abroad, which has already drawn off the surplus of our crops, until the price is affected by the natural law of demand and supply. The supply having become exhausted, and the great American granary, in a measure, emptied, the world calls upon the farmers to refill it. There is another demand for grain besides the foreign one, which will prevent prices from receding below the paying point for several years to come, and that is for the immense number of hands employed in building railroads. These works cannot be suddenly stopped, no matter what the pressure may be upon the money or grain market, because to stop them would be ruin to the capitalists. When a current once forms a channel, it is difficult to turn its course. The products of the American farmer have lately fallen into a channel, where the current of trade is sweeping them onward to marts before unknown, producing prices before unthought of. We therefore counsel our country friends to prepare for a great spring crop. Let them sow all the oats they can get into the ground in good order, in proper season; then plant corn upon every acre in good condition which can be devoted to that crop. Let them also sow buckwheat, turnips, and corn for fodder, so that they can sell a large proportion of all the grain produced.

At the West, and particularly in Southern Michigan, Northern Indiana, and Illinois, spring wheat is more extensively sown than the winter variety. Farmers in that region should not neglect the present opportunity to make a paying crop of this grain. Spring wheat sown early, rarely fails upon a prairie farm, where winter wheat is very uncertain. If possible, it should be sown in February; at any rate March should not pass before this crop is put in, even if it is necessary to wade over shoes in mud to do it. We have seen forty-five bushels per acre of spring wheat, though the usual crop is far below that, mainly owing to the very bad treatment it receives at the hands of the farmer.

Beans and peas, it will be seen, are quoted at $1 50 to $2 50 per bushel. Both of these are spring crops, and may be grown with profit upon almost any farm in the country. Lastly, look at the price of potatoes, which are now selling for $3 50 per barrel—more per bushel than corn, and more than wheat in ordinary years. With grain high, as it certainly will be next season, potatoes will continue to sell at high rates after the next crop comes to perfection. Farmers should make a note of this in time for spring operations. Let them plant largely. The crop will be a paying one. [N. Y. Tribune.

Guano on Potatoes.

Good Peruvian guano is one of the best known manures for wheat, always increasing the yield. Wheat, however, generally does not command price enough to make the application profitable. The comparative price of potatoes is usually much higher than wheat, and hence it is probable if guano will benefit the potato, its use would be profitable. To test this point, H. C. Ives, Esq., made the following experiment. He planted four acres of potatoes, the soil and treatment being the same, except that on two acres 600 pounds of Peruvian guano were sown broadcast, previous to drawing out the furrows for planting.

As soon as the plants were visible, the guanoed ones exhibited a richer, darker hue than the others, and continued to grow better throughout the summer.

The potatoes were dug the last week in October, and accurately measured. On the unguanoed two acres there were 238 bushels, making a difference of 86 bushels per acre. The guanoed potatoes are much the largest, with scarcely a small one among them. The guano cost in New York 2 1-2 cents per pound; freight, breaking the lumps, sifting and sowing it, would make its cost on the land, 3 cents per pound, or $9 per acre. For this $9 eighty-six bushels of potatoes were obtained.

On another part of the farm, Mr. Ives made another experiment to ascertain which was the best mode of applying the guano. The potatoes were planted in hills; one part had the guano sown boadcast, as in the first case; on the other, the guano was applied in the hill, placing the guano immediately over the potato, separating them with a little soil, as it is known that immediate contact is injurious to the set. The potatoes with guano in the hill *was much better than where it was sown broadcast.* Four rows left unguanoed were not more than half as good as where guano was applied.

[Moore's Rural New Yorker.

The Clean Home.

What a beautiful sight a clean home is! I am going to talk a little to my readers about one that is very clean and neat; and I hope they will admire it so much, as to try and make their own (if they ever have one) as much like it as possible.

My sister and myself once called at a cottage in the village to inquire after a man who we were told was ill. It so happened that we did not know the family, but when we heard that the man was ill, and unable to work, we stopped to make inquiries. On opening the door, I shall never forget what pleasure we felt. They were at tea. The cloth on the table was snow-white, the cups and saucers bright and clean, and the loaf, the morsel of butter on another plate, the knife and the spoons were just as clean too. The husband's shirt, just ironed, was airing at the fire, and was as snowy as the table-cloth. The whole kitchen was so clean, the chairs, dresser, clock-case, &c., shone so brightly, and every thing had an air of so much neatness, that our first words were words of delight at such a scene. The poor man had been out of work some time, and they had two or three little children, yet the wife could not be dirty or untidy, and the very scanty food they possessed was served up comfortably. The man looked quite happy and contented under his trial; he seemed better pleased with a clean tea-table than a dirty, brawling beer-house, and smiled with pleasure at the praise we could so well bestow on his wife's good management. To something my sister said, he replied, "I never have come home to an untidy house, ma'am, since I've been married. I do not know what a dirty house is." What a happy thing it would be for every husband to be able to say this!

A Tragical Tale.

A most tragical tale is told of the sufferings of three soldiers of a detachment of the 69th regiment, now stationed at Tortola, and a black man, who got into a boat, the soldiers with the intention of deserting, and getting over to Crab Island, and thence as opportunity offered to America. After awhile, the wind arising, they were driven out of their course, and so remained in the open boat for several days, without food or water. At length one of the soldiers proposed to draw lots that one should be killed to furnish food for the others. They did so, and the lot fell upon Thomas Buckley, one of the soldiers, who forthwith bound up his arm, and opened a vein to bleed himself to death; one of the others and the black man sucked his blood, and afterward went raving mad, and jumped into the sea. Buckley also died; and there remained only one soldier out of the party in the boat, Wm. Lennon, who threw the dead body into the sea, lashed the helm and left himself to his fate. He had not tasted any of Buckley's blood, because, according to his own statement, he had felt a scruple at doing so, as he had been his comrade. After eleven days' drifting the boat was driven on the coast of St. Domingo, and the coast guard found the survivor, and after giving him some refreshments carried him to Jacmel to the English Consul, before whom he made relation of the facts as above, and he was sent back to Turtola in the steamer.

HERCULANEUM.—M. Bonucci, director of Herculaneum, has published the drawing and the ground-plan of a Greek tomb at Canusium, (Canosa,) erected during the best period of Greek Asia. Canusium was in its glory about 400 years before Christ, and the objects found in the funeral mansions of this city fully bear out the fame of their age. The building described by Bonucci consists of a vestibule which opens into nine surrounding apartments. It is constructed of *tufa* rock, and the chambers all painted with red, black, and yellow fresco decorations of a panel character, simple and subservient to architectural demands. In each of them were found vases, glass vessels, carved ivory, terra cottas, &c.; in one the complete furniture of a Greek tomb. The building, from an inscription on a wall, had evidently been entered by the Romans. M. Bonucci is preparing an elaborate report of the Necropolis of Canosa.

FATTENING POULTRY.—Mr. C. Jackson, of Allegheny County, Pa., says he keeps his fattening poultry in a warm, quiet room, one with glass windows, with shutters facing the South:—

"I vary the food constantly, never giving the same twice successively. Small potatoes boiled, boiled oats and Indian meal, a piece of cooked meat suspended from the rafters always accessible, milk to drink, and water fresh every day, a heap of gravel, one of ashes, and some charcoal, are my means of making poultry ready for the market in two weeks from the time they are put up to fatten. If longer than this time is required, there must be some mistake in the management. It should be recollected that the sooner meat is put on a fattening animal, whether a steer or chicken, the more tender it is. I place before my poultry all the materials for fattening themselves, tempt their appetites by giving them variety, and keep them quiet and comfortable, as I have alluded to. It is well known that the digestive process is sooner and easier finished during a state of rest. A chicken should have nothing to worry it, no anxiety of mind. Could they anticipate their latter end and the reasons for our supplying them with the dainties of the land, they would be held very uneasy, and I make it a point to keep all such information from them."

A YANKEE ON HIS TRAVELS.—It is related—and the fact seems tolerably well established—that an American, who made the tour of Europe, nobody knows how—once arrived in Alexandria, and announced his intention of proceeding to the First Cataract, there and back, for the sum of £5 sterling. Every one laughed at him—for even in those days a boat cost at least £20 a month, and ten weeks was considered a short time for the journey. Our economical traveler had not boasted, however, of what he was unable to perform. He invested a part of his capital in the purchase of a barrel of meal, determining to live simply on that substance diluted in Nile water, and went in tattered garments on board a boat bound for the upper country in quest of grain. How he managed to make himself understood, we cannot say. Probably the captain believed that his intellects were unsound, and therefore respected him. At any rate, by being useful on the voyage, by sitting at the rope of the mainsail in squally weather, by using a pole now and then, not objecting to pull an oar, and singing "Yankee Doodle" when the labors of the day were over, he made himself so agreeable, and consequently was himself so pleased, that, on his return, with a complete knowledge of Philœ, Thebes, and Dendera, he declared, as he finished his last mess of porridge, that in his way only could the Nile, be "done" with any amount of profit. We would not recommend persons unaccustomed to the backwoods to make the experiment.

[London Athenæum.

SUBSTITUTE FOR PAPIER MACHE.—P. Warren, of Shodwell, England, patentee.—Straw, such as that of wheat or oats, is cut into short pieces by a machine, and is then passed between crushing rollers, or it may be ground between stones with a little water to keep it moist. When well ground, so as to break up all its knots, it is boiled in an iron kettle in a strong solution of potash and soda lye until it is reduced to a soft mass; the time required to effect this depends greatly on the quality of the straw. After this it is placed in the common rag engine used in paper mills and reduced to pulp. After this it is partially dried, when it may be rolled into sheets or molded in molds. The sheets or the molded article thus formed are then dipped into a solution of glue or oil, and they are afterwards baked in an oven similar to that employed in the manufacture of papier mache articles. Pigments may be introduced into the mass for giving it any color. The sheets or molded articles can be japanned, painted, and varnished, and the molded articles may be inlaid with shell, etc. This is simply the substitution of straw, for making papier mache, in place of paper.

AN INDIA RUBBER WASHING MACHINE.—There is now on exhibition in Cincinnati an invention for washing clothes, which is represented as being as similar to the operation of the washerwoman's hands while sweating over a wash-tub as the laws of mechanics will allow. The nature of the invention consists in constructing two rubbers, which are secured on arms suspended from two standards; one of the rubbers is secured to the lower end of one arm while the other is suspended to a similar arm secured to the main one by a hinge which allows the rubbers to be drawn together or apart at pleasure. The rubbers act so as to rub the cloth, to be washed, between them and fluted wash boards placed under them, one of which is stationary and the other movable—sliding—being moved by a treadle operated by the foot, to draw the cloth through regularly, to present new surfaces to be rubbed. The movable rubbers are of vulcanized India rubber, and are made to be of a nature like the human hand—something like a cushion, whereby the clothes are well rubbed, with as little injury as possible to their texture.

TRADE OF BOSTON.—The Calcutta trade alone at present employs more than sixty ships, many of them first-class clippers of the largest capacity, and they all load directly at Calcutta for Boston which is the great mart and emporium for East India goods. Occasionally there is an arrival at Philadelphia and New York from Calcutta, but only rarely is a cargo of Calcutta goods thrown upon those markets. Boston has also most of the Padang, Batavia, Manilla and Sumatra trade, and a large proportion of the Chilian and Sandwich Island trade, so much so that at the Sandwich Island ports the only place that is known in the United States is Boston. The China trade, although principally carried on by Boston merchants and Boston ships, mostly centers at New York, and of the large fleet now on its way from China ports to the United States with teas, only one ship is bound to Boston! [Boston Traveler.

American Sabbath Tract Society's Publications

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
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No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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Montra..Eli Forsythe.

WISCONSIN.

Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..H. W. Randolph.
Whitewater..Abel D. Bond.

ILLINOIS.

Farmington..Dennis Saunders
Southampton..J. R. Butts.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS--$2 00 PER ANNUM, IN ADVANCE.

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The Sabbath Recorder.

REASONS FOR SABBATH-KEEPING.

To the Editors of the Sabbath Recorder:—

I am requested to forward to you, for publication, the following summary of the reasons for the change of my views respecting the Sabbath, and why I view the seventh day of the week to be the only true Bible Sabbath.

1st. The Sabbath is spoken of in Genesis as a memorial of the creation, and in Exodus as already existing. Several miracles were wrought to ratify its authority, and enforce the obligation of the people to observe it, and encourage their obedience. When some of them rebelled, "the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?"—clearly implying, that the Sabbath had long been instituted, that the people had wickedly refused to keep it, and were still inclined to do so.

2d. And when, afterward, the law of ten commandments was given, written and engraven in stone, by the finger of God, (the law concerning the Sabbath being the fourth, on the first table,) it was commanded to "Remember the Sabbath-day, to keep it holy," &c. The command to *remember* it, supposes it had been instituted some time before; and the reason given, why the seventh day should be kept, shows that the Sabbath was instituted at the finishing of the work of creation. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. 20. 8—11. To sanctify and hallow a day, must mean to set it apart to a sacred and holy use. Thus it appears that the Sabbath designated in the fourth commandment was the seventh day of the week, in regular succession from the creation; for, if we suppose that man might have lost the day, Jehovah certainly could not; and He tells us, that we should keep that day holy, because he rested on that day of the week, and sanctified and blessed it. But we have pretty good evidence, that up to that time the day was not entirely lost among men.

3d. But was not the day lost or changed in their frequent apostasies, and the dispersions of the tribes of Israel, during the time from their coming into the land of Canaan to the coming of Christ? This seems impossible; for though there were great corruptions and innovations introduced during those times, yet there was always a pious and godly remnant preserved, who vigilantly guarded against and detected them. Accordingly, when Jeroboam, the son of Nebat, who made Israel to sin, ordained a feast on a different day from that which God had appointed, "in the fifteenth day of the eighth month, even in the month which he had devised of his own heart," it was numbered among the aggravating sins of his reign. 1 Kings 12: 25. And again, in Dan. 7: 25, it is said that the little horn (which we take to be the New Testament Antichrist) "should speak great words against the Most High, and think to change times and laws. Thus it is evident that the changing of times and laws was considered and treated as a heinous sin under the Old Testament, and sure to be reproved by the faithful; and the change of the weekly Sabbath from the seventh to some other day could not have taken place without being made known. But of such change we have no proof, either human or divine. We therefore conclude there was no change down to the coming of Christ.

5th. That it was the seventh day of the week that was kept as a Sabbath by our Lord in the days of his flesh, and by his disciples, and the Jewish people generally, will not be denied by any one. For none will pretend that there was any other weekly Sabbath until after the resurrection of Christ. And this was the Sabbath uniformly observed by the Apostles and primitive Christians. Luke 23: 55, 56. It is said that those good women, who came with him from Galilee, and witnessed the crucifixion and interment of Christ, "returned, and rested the Sabbath-day according to the commandment." Was this the seventh day? Matt. 28: 1—"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene." The first-day of the week followed the Sabbath. We read in the Acts of the Apostles of their meeting frequently in the Jewish synagogues, on the Sabbath, for preaching and worship, and this, I presume, none will deny, was the seventh-day Sabbath. We know it is often said, that this they did in condescension to Jewish prejudices, and only to avail themselves of an opportunity to preach the Gospel. But this is easier said than proved. And it is worthy of remark, that the Jews never accused the disciples of that day of substituting a new day for the Sabbath, in violation of the law of God; which they certainly would, if they had adopted the first in place of the seventh day.

Thus far it appears that we have a Sabbath explicitly established, by the authority of the great Jehovah, and regulaly handed down from the creation—and this Sabbath is the seventh and last day of the week.

But is not the first day set apart for the Christian Sabbath, in place of the seventh? To this I answer—1st. It is nowhere called a Sabbath, but, in contradistinction, is called the first day. No explicit command to that effect can be found in the Scriptures, and it is a question whether a mere example, without a precept, forms an authoritative rule? The example of wise and good men should doubtless be treated with great defference; but does it constitute an absolute law? But, 2d, the first day as a Sabbath has not example for its support. For though we have account of the Apostles having several meetings on the first day of the week, we have no evidence that it was by any public appointment, or that they met expressly for worship, and it was in each case in the evening, except that at Troas, (Acts 20: 7,) and even there the exercise of worship was held in the evening, and continued till daybreak the next morning. And there is no evidence, in either case, that they abstained from their common avocations what time they were not at meeting. And the construction given to Psalm 118: 23, and 1 Cor. 16: 2, and Rev. 1: 10, is merely conjectural, and proves nothing conclusive.

Finally, I come to this conclusion, that "the seventh day is the Sabbath of the Lord thy God," or we have none by divine authority. But we are not prepared to give up an institution plainly given, and abundantly enforced by our Creator, so well calculated for the welfare of man and beast in this world, and the eternal happiness of man in the world to come. Why were the ten commandments written and engraven in stone, if not to signify their permenancy and perpetuity? They surely cannot be numbered among the hand-writing of ordinances which were blotted out, and which were against us, and contrary to us. Who ever heard of an engraving in stone being blotted out? But the law of the Sabbath was one of them, and stands on the same ground with the other nine. And though the law might be said to be against us, as it condemns the world, yet it was, or is calculated, in the nature of it, for the greatest good of the universe, and particularly the Sabbath law, has ever been held by good people as an invaluable blessing to the world.

But some have contended that the whole were abolished by the death of Christ; and that nine were re-enacted afterwards, and the fourth left out. This notion is so palpably absurd and contradictory to the scriptures, that it does not merit a refutation. If this is true, then there was a time (and how long they do not tell us) when it was not unlawful to have some other God before Jehovah; or to make as many images as the people pleased; or to take the name of God in vain; when it was not unlawful to steal, to bear false witness, and commit adultery! For, if the law forbidding and condemning these things was abolished, it could not be unlawful to do them. It is horrible to think of such a state of things existing for a minute; and yet, if it ever took place, it must have been for months or years. But our Lord saith, "I came not to destroy the law, or the prophets, but to fulfill them;" and Paul, "Do we then make void the law through faith? God forbid." To abolish the ten commands would be to absolve the world from their allegiance to Jehovah.

But, say many, we believe the principle of the law concerning the Sabbath remains unalterable; which is, that we shall keep a seventh part of time, without reference to any particular day. Will such persons permit me to ask, whether it would not be in accordance with the above principle, should an individual, or a church, set apart the second, third, or fourth day of the week, for a Sabbath, instead of the first, or keep two or three days in succession, and pass over as many weeks when it suited their business better? But this would make great confusion, and defeat the good design of the Sabbath. And do we not think the Allwise foresaw this, and therefore fixed on a particular day? But "it is impossible to determine at this late day, which is the last day of the week." It is equally impossible to ascertain which is the first day, as every one can see.

It is often asked, how the Sabbath came to be changed from the seventh to the first day? But we have not time nor room to answer this and many other inquiries. We have been far more lengthy than was intended. We would barely say, that the Romish Church says it was done by the authority of the Pope, and also that the institution of infant baptism was by his authority. And this seems to agree with what is foretold of him, for it is said "he should exalt himself above all that is called God, or worshiped, and think to change times and laws."

I am aware, that some may impute my change of views on this subject to the imbecility of old age, I being in the eighty-second year of my life. But be that as it may, I have endeavored to be governed wholly by the Scriptures, and a regard to the truth and law of God, without fear of consequences. And what I have written, has been in tender and fervent love, and veneration and respect, for my dear brethren and sisters, who are yet unconvinced of what I believe to be the truth. May God graciously incline us all to stand in the way, and see, and ask for the old paths, where is the good way, and walk therein, and find rest to our souls. ROSWELL MEARS.

GEORGIA, Vt., Feb. 9, 1854.

THE SUNDAY IN HAYTI.

The Sunday in Hayti is not only the busiest day in the week, but presents more scenes characteristic of the people than any other day. You are awaked at the earliest dawn by the booming of cannon on the fort. This is the call for the various military companies to collect at their several stations, and prepare for a general parade and review by the Emperor. Soon the streets are all alive with bustle and confusion. The various companies are dashing by on horseback or marching to the music of a band. They assemble at first in the large yard in front of and around the government house, the residence of Soulouque, where, amid the strains of martial music, various evolutions and exercises are gone through with, the significance of which I could never understand, as the Emperor never makes his appearance. After an hour or more spent here, they march to a large, beautiful plain, lying back of the government house, where they prepare for a review by the Emperor. His majesty, Faustin the First, with not more than half a million of subjects, has a standing army of not far from 20,000, about twice the number of our own. I think I have seen half of this number at a Sunday morning review. They are formed into a hollow square, and after the proper officers have made the circuit of the lines, to see that all is in order, a company of officers is dispatched to inform the Emperor, whose approach is announced and greeted with an almost deafening salute of martial music, the roar and din of which is continued, while he, accompanied by his ministers of state, officers and guards, rides rapidly around the entire line to the point of starting, where he makes a halt, and the entire army passes in review before him. This done, he makes the circuit of the city. [Putnam's Magazine.

WASHINGTON TERRITORY.

From a private letter of Ira W. Utter, dated Olympia, Thurston County, Washington Territory, Dec. 18, 1853, we copy the following account of the soil, productions, &c., of that region.

The emigrants who have come to Puget Sound this season by the new road across the Cascade Mountains, speak very highly of the lands upon White River and along the range of the Cascade upon both sides. This land being so far in the interior, settlers have not taken many "claims" there, choosing to come upon the shores of the Sound. Yet this land, upon the west side of the Mountains, is not more than twenty or thirty miles from the Sound—a short distance from one of the best water communications in the world.

The land on Puget Sound is generally of a light, sandy soil, with now and then a river bottom, as the bordering lands are called, which is very good, but flooded in the winter season. Now and then may be found a little prairie land, but it is scarce. The country has been discovered rather too soon for a naturally rich soil. The vegetables and trees, however, grow to such an enormous size, that one's reputation for truth might be questioned, if he should attempt to give a description of them.

You may wish to know something of the animals, insects, and vegetables, which are natural to this country. There are a few wild cattle upon the prairie lands of the interior. There are no sheep in this section at present, but some have been brought into the adjoining Territory of Oregon. The country abounds with wild geese and ducks at this season, of the year which make the Sound and Lakes their winter home. Of most kinds of birds, I think there is a scarcity. I have seen none of the sweet singing birds so common at home, such as the robbin, the swallow, and the lark. Wild game, deer, bears, and elk, are quite plenty—bears mostly back toward the mountains. The honey-bee is not a native of this country, and it is doubted whether they could be kept here, there not being sufficient extremes of heat and cold to make them provide food for the winter. Yet this is a question to be settled by a longer experience. Flowers upon which they could subsist are plenty. We have a species of yellow wasp or hornet, that is quite troublesome in the summer season, intruding itself upon every one's notice, even claiming a share of the sweet things provided for the table, and replying to any remonstrance by a painful sting. There are no venomous reptiles known here. The Indians have a tradition, that the Great Spirit has promised that no rattlesnake shall be allowed West of "Edgar's Rock"—a point beyond the Cascade.

Puget Sound abounds in fish, and is becoming one of the greatest fishing grounds on the Pacific. The salmon caught here sell at a much higher rate in San Francisco than any others in market. Codfish are taken in small quantities by the Indians in the Straits of Fuca, and this business will probably increase and become profitable. Clams abound upon the shores of these waters. They resemble the round clams of the East, but grow to a much larger size. I have seen some measuring from ten to sixteen inches by eight and ten. They are very plenty. Oysters are small, and not plenty on the Sound. Shoal Water Bay, in this Territory, near the Columbia, is the great oyster depôt, yet these are small and need attention and time to make them equal to those of the Eastern coast. There are a few vessels engaged in the oyster trade between this Bay and San Francisco.

Potatoes are grown here by the Indians to some extent—whether natural to the country, or introduced by the Hudson's Bay Company, I am not able to say. Berries appear very plenty and natural to the soil. They are of almost every imaginable kind, many of which are not known in the Atlantic States. The grapes of this country differ much from any thing of the kind I ever saw before—the vine or bush being not over six or eight inches high, with the grapes in little clusters on the under sides. Grafts of all kinds of fruit grow very quick to a bearing condition. Horticulture has not engaged the attention of the people as yet.

The healthfulness of this portion of the country can not be questioned, as far as fevers and epidemic diseases are concerned. A consumptive can not escape that disease by flying here, any more than to other portions of the seacoast.

Lumbering is the principal business at present on the Sound; and, considering the number of inhabitants, brings a large sum of money into the country. To show you more conclusively how things stand, I will give you the census, as reported by the United States Marshal of the Territory, showing the counties, inhabitants, lumber, &c:—

Counties.	Inhabitants.	Voters.
Island	195	80
Jefferson	189	68
King	170	111
Pierce	513	276
Thurston	996	381
Pacific	152	61
Lewis	616	269
Clarke	1134	466
Total,	3965	1682

There are thirty-one saw mills in the Territory in full operation, to say nothing of the many that are in progress of erection. They turn out, at a low estimate, the handsome amount of forty-five million feet of lumber per annum. This, at the ordinary price of $25 per thousand at the mill, foots up the comfortable sum of a million and a quarter of dollars annually.

Of Oregon, I can say but little at present; but I intend visiting the Territory, and also the White River and some other rivers in this Territory, when I will give you a more complete account. Much fever and ague is reported on the Willamette and Columbia rivers.

From the German of Johann Martin Miller.

THE CONTENTED MAN.

Why need I strive or sigh for wealth?
It is enough for me,
That Heaven hath sent me strength and health,
A spirit glad and free;
Grateful these blessings to receive,
I sing my hymn at morn and eve.

On some, what floods of riches flow!
House, herds, and gold have they—
Yet life's best joys they never know,
But fret their hours away;
The more they have, they seek increase—
Complaints and cravings never cease.

A vale of tears this world they call;
To me it seems so fair,
It countless pleasures hath for all,
And none denied a share.
The little birds, on new-fledged wing,
And insects, revel in the spring.

For love of us, hills, woods, and plains,
In beauteous hues are clad,
And birds sing far and near, sweet strains,
Caught up by echoes glad,
"Rise," sings the lark, "your tasks to ply;"
The nightingale sings "lullaby."

And when the golden sun goes forth,
And all like gold appears,
When bloom o'erspreads the glowing earth,
And fields are ripening ears—
I think these glories that I see,
My kind Creator made for me.

Then loud I thank the Lord above,
And say, in joyful mood;
His love, indeed, is father's love,
He wills to all men good.
Then let me ever grateful live,
Enjoying all he deigns to give.

CHRISTIAN COLONIES IN THE WEST.

The Independent recently printed an advertisement which had in view a Christian Colony in the West. Thereupon a correspondent took that advertisement as a text for the following valuable sermon:—

The tide of emigration westward, whether for good or for ill, can no more be stayed than the course of the gulf-stream. The late census returns furnish proof or the general health of the western States. Owners of stocks valued at a hundred millions of dollars invite the enterprising to make a home on new soil, to subserve the interests of both capitalist and producer. The last year, the present, and the next, will span the prairies and groves, hitherto almost without an inhabitant, with more than a thousand miles of railroad; so that the hardships of frontier life shall no more be brought to mind by the multitudes of pioneers "ticketed through" to the cheapest and most fertile lands on the continent. Landholders in the East are buying out the small proprietors; and while the avocation of the farmer is yearly becoming more profitable and honorable, rich soil westward, only a two-days journey distant, will be purchased at $5 the acre, rather than inferior soil eastward for $50. Economical considerations, combined with the adventurous spirit and modern facilities for traveling, will secure the transfer of a numerous people to new homes on the course of "the star of empire."

Not those alone of undefined opinions, and wanting position in the home of their youth, will change their abode. *Churches* not weak are to suffer a severe depletion. A Presbyterian minister in western New York writes me: "I am almost discouraged; my most enterprising men, and the very best families, are going West." A letter received last week from a pastor in Berkshire county, Mass., contains the following passage: "The course of business is such in our country, as to be steadily draining the very life-blood out of these mountain districts. We are steadily losing ground, and see no practicable way of helping it. Almost all of our enterprising youth of both sexes leave us when they reach maturity, and our best families are emigrating to the West."

How, then, should such persons go West? Observation in the West, and a careful study of the whole question, prompts this answer: *In companies, with persons of congenial moral and religious sentiments, embracing mechanics, and pecuniary ability to make the school and the Church paramount and attractive institutions from the outset.* To name the reasons for this opinion is enough. It will contribute to the protection of those emigrating. In the northwest, there are thousands of families lost to the Church by removal. They have made a home distant from their own denomination, and are seldom in church; or they are surrounded by denominations with whom they do not choose to unite while there is hope in the future of enjoying their own. "Hope deferred" relaxes exertion; and soon the once fair and flourishing professor is seen relapsing in his principles, and with perverted taste, conformed to the irreligious habits of frontier life. Observation has proved, that those who are strangers, and do not in their new home from the first avow their religious convictions, may *never* do it. Their excuse, "that they find nothing in the Church as it used to be at home," may not be valid, while their removal from the presence of congenial friends will prove the shipwreck of their principles.

"My people are so scattered!" is the mournful expression of many a home missionary: for well they know, that a monthly hearing of the Word ordinarily fails to secure the fruits which the pastoral relation contemplates. This is the condition of thousands of families, which can not at present be remedied, since a change of home is not so easily made, and there is a lack of ministers even to supply the organized churches.

If it be said that the Christian should be a light everywhere, and as leaven among the ungodly, the position will not be denied; but the facts are, the few yield to the many, and a single Christian family or a few poor families can effect but little in a community where there is a strong preorganized irreligious sentiment. A weak society may be formed with the best of principles, but from its pecuniary dependence, only to be led and perverted by designing men, to the dishonor of religion, and as numerous localities evidence, inflicting a blow on a given denomination, from which it will require years to recover.

The Bishops of Ireland complain that one-half the Catholics emigrating to America are lost to the Church; and having studied the causes of this loss, Rome prefers that her adherents should dwell near to the priest and the Church in poverty, rather than with plenty and distant from the Church. Protestants may learn from their enemies the methods in order to preservation and power. A lesson may be known from towns in Vermont, New York, Ohio, and Illinois, which were settled by a heterogeneous people, distracted by numerous sects, and which still lack that absorbing element of influence which, in towns adjacent, settled by congenial spirits, has sustained schools and seminaries, and an able ministry, all contributing to a still greater assimilation.

ORGANIZED EMIGRATION becomes a Christian duty, if a new home is sought. There is a natural proclivity to the strong side, and a horror of minorities. Bad men in new neighborhoods, in the presene of strong Christian men, have often given up controversy, and from motives of peace and policy, have placed themselves within the reach of the minister's voice, which has eventuated in their conversion.

In a time of rebellion, government is respected according to the number and character of the force sent to quell the outbreak; and the force and position of Christians in the frontier States determines their influence on the all-abounding errors, and whether Christ's triumph shall be early and complete, or delayed indefinitely. Government erects the light-house at such a height, and with a given number of lamps. Fitful, chance lights on the shore will not suffice in the nights of darkness and storm; no more will single Christians, mostly poor, and of necessity secular in their pursuits, scattered through the West, effect that which requires to be done by a combination of influence. If Christians, then, would unite to this end, "the solitary place shall be glad for them," and the report would go out through the land, "*there* are the profits of godliness and conquests for Christ."

There are *social* and *material* bearings of this question, which deserve a brief mention. We are made for society; society is not "got up tc order," like a military company for an emergency. But persons with a common aim, of the same faith, and with a free will, embarking together, will find a variety of pleasing correspondences in a new home where all are called to the same trials, and inspired with kindred hopes. We remember the glowing countenances of our fathers, rehearsing the story of days when, with a brother's spirit, they laid the foundations which are now justly their children's pride and joy. There trials we need not know in full, borne, as we may be, by steam to the prairies, long smiling with invitations for the stranger; but enough remains of toil and devotion to the generations that come after, to perpetuate friendships through prospered years to old age. *Constructing* a social and religious fabric, and not *complaining* over that which can not be remedied, is the proper employment, and contributes to real affinity, happiness, and strength of character.

The *economies* of this question are evident. Where there are numbers, the pecuniary burdens of the Church and school are divided, and every valued institution rendered really more valuable. Lands adjacent to the Christian colonies are held in the market at a much higher price than those in the vicinity of a medley class of people.

A number of families in one company may purchase merchandize and materials for house-building at much lower rates than the immigrant alone; and public spirit, in the laying-out of grounds, and in ornamental culture, will effect at a little expense that which individual enterprise could not achieve.

Persons with a common interest, settled by the stream of water, or near a coal-bed, can with economy, establish those factories which every consideration of political economy requires in the West. The farmers, uniting their funds, can purchase patent reapers, and mowers, and other great labor-saving inventions of this age, yet beyond the reach of the mass of isolated farmers. Stock and wool growers, at a small cost to each, can secure the best bloods, and such advantages from their introduction as are now only known in a few wealthy localities.

We forbear to enumerate advantages further. If it be said that some may leave the company, we answer, their vacancy will invite *good* rather than *bad* men. If failures are in memory, the answer is, not on virgin soil, in a free State, in this day of railroads.

THE JEWISH SABBATH.

It is unlawful to ride on horseback or in a carriage—to walk more than a mile from their dwellings—to transact business of any kind—to meddle with any tool—to write—to play upon any musical instrument—to bathe—to comb the hair—and even to carry a pin in their clothes which is unnecessary. These and a great many others are complied with by the most rigid. There is one command in the law of Moses to which all Jews most scrupulously adhere, "Ye shall kindle no fire throughout your habitations upon the Sabbath day." (Exodus xxxv, 3.) Consequently, they never light a fire, lamp, or candle on the Sabbath day, nor eat food prepared on that day—all must be done on Friday. As it is impossible to spend the Sabbath in cold climates without fire or light, the Jewish families who keep servants make it a point to have a Gentile in their service to do these things, and among the humbler classes a number of families generally unite in securing the services of a Gentile neighbor for the day. Nothing would wound the conscience of a Jew more than to be under the necessity of putting fuel on the fire or snuffing his candles on the Sabbath. [British Jew.

VALUE OF RELIGIOUS NEWSPAPERS.

A public dinner was lately given to the friends and supporters of the "*Patriot*" and "*British Banner*" newspapers. The following remarks by the Lord Mayor of London, who presided on that occasion, deserve attention from the supporters of religious papers generally:—

"Our religious societies are very much indebted to the *Patriot, British Banner*, and other newspapers, for the nature and amount of the prosperity which they now happily enjoy. What is still more, religion itself is greatly advanced. We entertain no exaggerated notions on the subject of religious newspapers; but we are well persuaded, that it is a great advantage to society to have religious newspapers, conducted upon the principle of excluding everything that is inimical to religion, and of promoting those aims and objects which flow from and are supported by religion. We deprecate, rather than encourage, the publication in newspapers of long dissertations on theological subjects, which, however valuable, are better fitted for the pages of a magazine; but as I have just said, I see no reason whatever, why not only our own newspapers, but all others, should not be conducted on religious principles. On the contrary, such principles ought to underlie all our acts, whether private or public, and especially all that is done for the benefit of our country and the world. The question, then, comes to this—What more can be done by us, to place these papers, already so successful and influential, in a position of still greater influence and prosperity? If the principle with which I started be a correct one—that these journals do lend very effectual aid in the promotion of truth, benevolence, and religion—it becomes the duty of every one of us, I repeat, to do all that we can to extend their means of influencing the minds of our countrymen, and the current of public events. I will not now go into details, because I have no wish to turn this fraternal, social meeting, into a purely business affair; but I very greatly desire that all now present should separate, with not only an inclination, but a determination, to redouble their exertions in co-operating with the *Patriot* and the *British Banner*. The editors, I think, deserve our encouragemet. Week after week they are laboring to enlighten the public mind, to correct public opinion where it is wrong, and to diffuse right views. The editors, then, I say, who are laboring so zealously and continually for this object, deserve our support and encouragement, even though they may not in every instance take the same views as we ourselves. You will hardly ever find that those censors who are sometimes so loud in denouncing any little deviation, on the part of the editors of a newspaper, from the principles which they themselves hold, or from the course on any public question which they think to be the correct one, have exerted themselves in the least degree to extend its circulation, or done anything to procure for it an increased measure of support. I hope, then, that you will all think with me, that we ought not to allow the editors to persevere amid every form of discouragement, without having our cordial sympathies and our zealous help."

THE BIBLE IN HOTELS.

We often hear it said, "Why are we so profuse in placing the Scriptures in the hands of all persons, and wherever a resting-place can be found for them? Many who obtain them from you could purchase them if they chose, and they will only be desecrated in hotels." We give the following facts as a reply to such objections:—

"An individual with his family left this State, to find, as he thought, a more profitable pursuit in the South. Business called him northward during the prevalence of the yellow fever. He was assured before he left his new home, that there was no danger. The crisis was passed, and there were circumstances which the physician in attendance on the family thought would protect them from attack. The father had but reached the end of his journey when he was telegraphed that the mother of his children was dead, and then that every member of his family was swept away by the destroyer. 'Not one left,' as he said, 'upon whom his affections could rest in sad remembrance of those who were gone.' But to the point. On hearing of his afflicted state, the writer of this immediately called at his hotel to see him. He was shown to his room. There he found the disconsolate father, previously careless of the Word of God and his soul's welfare, with the Bible—the Bible—the Bible furnished the hotel by our Society—on the table before him. He had none himself, neither would he have asked for one; but there he found the Scriptures before him, to which he could look for consolation. His heart was touched by his afflictions. We prayed together; and he was left with the Bible, to find the comfort its promises afford."

Another incident: "Two persons, among the many who fled from New Orleans to escape the dreadful disease by which it was desolated, stopped at one of our hotels. The Bible, placed there by the benevolence of its friends, met their views, and its label directed them where to make a purchase of one if destitute. The ladies called at the depository to supply themselves, perhaps for the first time in their lives, with the Word of God. A little interesting conversation ensued, and the impression was left upon the mind of the writer, that the hotel Bible was as bread cast upon the waters, to be found in due time."

Such are the replies we prefer making to those who may yet have to feel the expansive benevolence which "God sheds abroad in the heart." [Bible Society Record.

The Sabbath Recorder.

New York, March 2, 1854.

Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

☞ JASON B. WELLS has been employed as an agent to settle the accounts of the Publishing Society, and in that capacity is now on a tour through Madison, Oneida, Lewis and Jefferson Counties, N. Y. From those regions he will proceed soon to other sections of the denomination. Meanwhile it is hoped that those indebted to the establishment will remit the amount of their indebtedness, and so save the trouble and expense of a visit from the Agent.

SUPPLY OF DESTITUTE CHURCHES.

The ministerial destitution of so many of our churches often starts the inquiry, 'What shall be done to remedy the matter?' If death, or some other providence, has removed a pastor, immediately the church looks *abroad* for some one to go in and out before the people. Some other church is enjoying the labors of a faithful minister, and towards him, perhaps, all eyes are turned. Plans are set on foot to secure his services. He is written to, waited upon by committees, tempted with the offer of a larger salary, flattered, and made, at last, to believe that he is just the man for the destitute post. He supposes that duty requires him to yield; and so the church which he has long been serving is made destitute, that the other may be supplied.

Thus the work of change goes on, but for the main trouble no remedy is found. Indeed, not unfrequently the trouble is increased by this course. For it does not follow, from the fact that a minister has been eminently successful in one field, that he will be so in another. It is not by human might, or power, that he is successful anywhere. He is successful just as far as the Spirit of God concurs with and blesses his labors, and no farther. Now, if he abandons a field to which God has appointed him—that is, one which, by some clear and unmistakable leadings of Providence, has been designated as the place in which he ought to live and labor—and enters upon another, in the idea that he can secure God's blessing let him go where he may, he may find himself mistaken. He may find that in his new field he is left to labor alone. He may find that God is not with him, as he once was. He may find such a mutual want of adaptation between himself and the people, as precludes his usefulness in a great degree. Thus, while the man himself is transferred to a new field, his efficiency as a minister is not; and the practical effect is much the same as if one of the already diminished ministerial corps had been struck from the list.

We are not now arguing against an occasional change of the pastoral relation. Circumstances may sometimes not only justify it, but imperiously require it. A minister may, sometimes, for good and sufficient reasons, seek another field of labor; and a church may, sometimes, justifiably, endeavor to secure the services of a minister, who is preaching acceptably somewhere else.

But it has occurred to us, whether the practice of looking *abroad*—that is, to some other church—for help, whenever a destitution has been created, does not indicate a departure of the Holy Spirit. Is it not according to Scripture, that a church, constituted after the divine model, is completely furnished within itself with the gifts necessary to its growth and efficiency? If so, when a prophet—teacher—or expounder of the Scriptures—has been removed, the church is not, in ordinary cases, to look *abroad* for another, but to its own members. And if, among them, one is found competent to sustain the office of instructor and pastor, upon him the office should be conferred. For it may reasonably be supposed, other things being equal, that such is the mind of the Holy Spirit. Otherwise, why was this member gifted for the work?

What church ever thinks of going abroad in quest of a *deacon?* To its own members resort is always had to fill vacancies in this office. Then why go abroad for other officers? If a minister may be called from one church to another, one would think that a good and efficient deacon might. Perhaps, if salaries were not concerned, the removals of ministers might be as rare as those of deacons.

It will be replied, however, that it is absolutely necessary to go abroad for a pastor, there appearing to be no one of the members qualified for the office. Very true. But is not this very necessity indicative of the absence of God's Spirit? Does it not show a sad decline from the purity and simplicity of the Apostolic age? If the Spirit of God were in our churches, creating those "diversities of gifts" and "differences of administrations" that marked the churches of primitive times, would there be any such necessity? We think this is a question for serious consideration.

Now, while we admit the justifiableness of resorting to other churches, on some occasions, for such ministerial gifts as a destitute church may stand in need of, we believe that, in most cases, the resort should be to fasting and prayer, in the confident expectation that the Head of the Church will interpose, and take away the necessity of calling some one from a field where he is already profitably occupied. In our own denomination this is imperatively demanded. Nothing else will prove an adequate remedy for the destitution we are suffering. Ministers may itinerate, and change their residences, but the trouble at large remains still. And unless our people can be made to feel the necessity of praying the Lord of the harvest that he will send forth laborers, the trouble will continue. T. B. B.

THE NEBRASKA QUESTION.

The proposition before Congress, to organize Nebraska Territory under such provisions as will throw it open to Slavery, is every where being discussed, and finds but few advocates among the *people* at the North. There is reason to fear, however, that the stupendous iniquity will be consummated. The South, of course, is almost unanimous, in its favor, and there is always in Congress a large sprinkling of dough-faces and office-seekers, who can be bought or bullied into voting against freedom. Under such circumstances, it is important that northern feeling—which is in this case Christian feeling—should be so expressed as to tell in Congress. With this in view, one of the editors of the *Independent* makes the following suggestions :—

1. Let petitions be circulated in every school district, in every village and town, and as fast as a hundred names are got, let them be sent to Congress; and thus let every day's mail carry one, until a stream of petitions sets in. In this work American women can properly engage. This may incite those to action with whom they have influence; they may see to it that petitions are circulated, and do much toward it by their own services. Was there ever an occasion or a cause that should draw forth a *woman's* heart, if it be not this—the saving of countless of their own sex from the shameless degradation of a slavery which ignores marriage, and tramples under foot the tenderest and holiest ties of humanity. Schools of young men, and colleges, workmen in manufactories, and societies of every kind, might send petitions to Washington from their own members. In short, let every thing that has breath speak, so that it may be known at Washington, that gambling politicians do not represent the Northern sentiments.

2. Let documents be circulated among the people, the speeches of Chase, Seward, and Sumner. Let papers be prepared in each principal neighborhood, giving concisely the facts, and the future bearings of this step, to be issued in country papers, and in hand bills.

3. Let every man of any influence, *write to his representative.* It is not enough to sign petitions. Let there be thousands of private letters, asking them what *they* are doing to prevent this evil, and representing the home-interest *which is felt.*

4. There should promptly be called public meetings, great and small, all over the North, that men may kindle each other's zeal, strengthen each other's purposes, and give movement and majestic power to public sentiment.

5. The people should not wait until public men, great men, influential men, or any men, tell them to move. *The people are competent to move of themselves.* Wherever a heart beats in this cause, let that heart give its emotions utterance. Let poor men, unlettered men, mechanics and laborers; in short, the great industrial class—let them move with spontaneousness.

But whoever works, and whatever is done, it must be with promptness and vigor. No time is to be lost. The matter will be speedily settled in one way or another.

AFFAIRS IN CHINA.

From a letter of Eld. S. Carpenter, dated Shanghae, Nov. 27, 1853.

On the 2d inst. our Commissioner, Col Marshall, took his departure from this place, and was honored by a salute from the ship-of-war Saratoga. During his stay he showed to all that his sympathies were in favor of the falling Tartar Dynasty, which he labored to prop up. He was the means of saving the life of the Tautae when Shanghae was taken. But that mandarin, who humbly begged for his life, promising to retire from active opposition, has since become the open and most dreaded enemy of the insurgents in the city.

On the 7th of this month, about 100 Chinese were on their way to and almost opposite the foreign anchorage, when, in trying to pass the Imperial fleet, they were taken, and some of them immediately beheaded on the Tautae's ship, and so near us that several foreigners saw it; the remainder were reserved till next day, when they shared the same fate. They were coming, it is said, to join the insurgents in the city.

On the 6th inst., about twenty sail of the above-named fleet weighed anchor, and a few passed the foreign anchorage and opened a fire upon the stockades of the rebels on the river side, on the outskirts of the suburbs, which are still in the hands of the rebels. Their fire was so vigorously returned from the stockades, that they hastily retreated in disgrace.

The 10th inst. will be a memorable day in the annals of Shanghae. At about 8 o'clock A. M., the first division of about thirty sail of Canton and west coast piratical vessels, weighed anchor and passed the foreign shipping, directly in front of us, and within a few hundred yards of us. As soon as they cleared the foreign shipping, they opened a heavy fire upon the stockades; this was briskly returned, and one of their square-rigged vessels and two or three smaller ones, were disabled, and they made off. The cannonading was kept up briskly for about half an hour, and now and then a random shot sent a ball over into the foreign settlement. There were enough of these to prevent our viewing the action as deliberately as we otherwise should have done. One ball struck the ground very near us. At length the second division came up, and on clearing the foreign shipping commenced firing as the others had done; soon we discovered that two of their vessels were making directly for two foreign ships recently purchased and armed by the rebels, lying close by the stockades. That was a moment of intense interest. But the Imperialists had altogether the advantage. Not only were they ten times more numerous than the rebels, but each vessel had a man at the top of the mast, protected by a strong bull-skin tent fixed to the mast, and carrying a quantity of pots containing a composition of powder and some other ingredients. When they apply a match to these, and throw them upon the deck of a ship, they immediately explode, producing a vast quantity of gas and flame, in which it is said no breathing thing can live. Every one of these lorchas carried such a hideous appendage at the top of the mast. By such means the two foreign vessels of the rebels fell an easy prey to their enemy. Their crews plunged into the waters and made for shore, but some of them were overtaken and speared in the water, and among them one foreigner, who had left his neutrality and joined the rebels. This done, the firing was kept up till after noon, without being able, however, to take the stockades. But the imperialists before mid-day had set fire to the sububs a little further up, and there was a fearful conflagration. In the evening the scene was awfully and painfully sublime. The section traversed by the fire contained a great many wholesale establishments, as well as family residences, and furnished no small booty to the piratical warriors in the employ of the government. This wanton destruction of property would have been less anomalous, had it been the property of the rebels instead of belonging to loyal subjects. Thus in one day thousands of families were deprived of a home and of their property, by those who had come professedly to save them.

During the naval engagement on the east side, there was an attack also on the north and north-west sides of the city. The rebels designedly concealed themselves until a large number of imperialists approached the city walls, and a few of them had actually scaled them; when they arose and beheaded these, and opened a destructive fire upon those below, who retreated, it is said, with much quicker step than they approached. The number killed that day was supposed to be about three hundred.

On the evening of the 14th inst., it being a pleasant moonlight evening, Mrs. C. and I were walking out at about 9 o'clock, when we perceived a little unusual stir, and were immediately informed that there was some kind of a disturbance on the foreign ground. We had gone but a few steps further, when, at the corner of a street, we heard a bullet whizzing past and very near us. In a few moments volunteers were out, and an armed force landed from the ships of war, and the three hundred Imperialists, who had come upon the foreign ground armed, contrary to known rules, were driven off with the loss of five or six killed, and more than that number wounded. Their object in making this nocturnal visit is not certainly known.

The Imperial fleet remained at anchor a little above the city until the 17th inst., when with a light breeze and against the tide they made their way very slowly down again below the city and below the foreign shipping to their former anchorage. On their way they kept up a long-continued and heavy firing upon the stockades. It was astonishing that so much bluster should have had so little effect. Only four of the rebels were killed while managing their guns on the stockades; one of these was a boy much regretted by the rebels on account of his bravery.

On the 22d inst., having previously prepared a note addressed to the rebel chief, I took our washerman and went into the city again. I had not been in there since the 30th ult. I went directly to the Confucian Temple, where the rebel chief resides, but was told that he had "gone out"—a polite way, probably, of saying he was not to be seen. The highest officer I saw there was so overcome with opium, that it was with difficulty he could rise from his couch, or speak after he was on his feet. I then proceeded to our house, every one staring at me, and many wondering how I could get among them. I found Tong in usual good health, and upon my offering to get him out, he preferred to remain, for the safety of the house and furniture. If the Imperialists should succeed in retaking the city, there will probably be no small slaughter of the peaceable inhabitants. But I think there is little probability now that they will retake the city; so I did not insist upon Tong coming out with me. It was not certain that they would have allowed him to pass through the gate. Another two-pound ball had come in and had done much more damage than the other one that came in on the first day of October. Also, another large-sized bullet had found its way through a window and lodged in the parlor on the settee. These two balls and two bullets all came from the east, and doubtless from the Imperialist guns, distant half a mile on the Wang Poo river. I called on the Lo family, into which Ne May has married, also saw her mother. All seemed exceedingly glad to see me, not excepting the old gentleman, who has always been so much opposed to foreigners. Heard from Ahna, that she is still alive, though feeble. I brought out of the city as much as Afo, our man, could bring; then went back, and, without any note, brought out nearly all my books except Chinese, and some other articles. A good day's work! Next day I went again, but they gave me a very cold reception at the city gate. I did not see the man on the wall who had always seconded my efforts to gain admittance. They even threatened to kill my coolies, who had come to assist me. A few days after, Dr. Medhurst said they repelled him at the same place with drawn swords.

Dr. Medhurst has recently seen a man who has been a long time in the camp of the revolutionists, but since August has been in the camp of the Imperialists. The following are the principal items of this man's testimony, most of which you have already heard from other sources. The patriots at Nankin worship God every day and before every meal. They do not allow of smoking tobacco or opium, or gambling, or wine-drinking, or licentousness, or quarreling, or stealing, or raillery. The soldiers have no wages. They have all things common, and at table all fare alike. Their wives fought beside their husbands until they reached Nankin; now they are kept separate, have their separate duties, spend much time in learning (to read, I suppose, and the doctrine.) The husbands and wives are all registered, and when they have gained the empire each man is to have his own wife. They allow of no secret societies. They had some such, but put them to death. They allow only their own books. Some of the classics are used, but they are expurgated additions. Every thing belonging to the Budhist and Tauest sects is destroyed. Their temples and images are smashed to pieces. Their priests dare not show their faces. They keep the Sabbath regularly (seventh day probably;) they do no work on that day, except what is necessary. They all assemble in large halls for public worship, kneel down to prayer, and their chiefs exhort them. A chief by the name of Lae exhorted them at Nankin. They know nothing about Baptism or the Lord's Supper. This man left Nankin in order to visit his brother in the Imperialist camp. His brother had his head shaven, and then he dare not go back, (although he preferred the other party,) for fear of losing his head. It is not probable that I shall be able to see this man to inquire more particularly. I think it is a fixed principle with the patriots to compel no man to join their fraternity and with them to worship God. This is to be left to the choice of each individual. This liberty of conscience, when considered in connection with the strictness of their laws, is truly wonderful. What shall be the precise line of duty for us, if we shall gain access to them, will be a matter to be profoundly considered by us. Your earnest prayers for us are solicited.

DEDICATION.

According to previous notice, the new church edifice at Alfred Center was dedicated, on the 16th of February, to the worship of God. The morning opened brightly, and although the going was bad, owing to recent thaws and freezes, yet at the appointed hour the house, which is capable of conveniently seating between seven and eight hundred people, was well filled by an audience ready to listen to the exercises of the occasion. We found the house one combining greater taste, neatness, simplicity, spaciousness, and adaptability, than any other of the kind we ever had the pleasure of entering, in city or country. Great credit is certainly due to those who have had its construction in charge for the skill and energy manifested, and to the whole society for the unanimity and promptness with which it has seconded their efforts.

The Dedicatory Exercises were as follows:

1. Voluntary by the choir.
2. Reading of the 27th Psalm, by Eld. James Marvin.
3. Reading of hymn 911, by Eld. H. P. Burdick—singing.
4. Prayer by Eld. W. B. Maxson.
5. Reading hymn 909, Eld. D. E. Maxson—singing.
6. Dedicatory sermon by Eld. W. B. Maxson.

The following is an abstract of the discourse :—

Having been invited by the brethren and pastor of this Church to be with you on this occasion, I have come. I thank God for this privilege of again meeting my friends, and that their efforts in erecting this house of worship have been so happily consummated. It was my lot, in other years, to meet with this people in school houses—log houses; but God met with us, and blessed us. Happy times did we then have together. You have been prospered, and have progressed by degrees until you have been permitted to erect this habitation for the worship of God.

As an introduction to my remarks on this occasion, I would call your attention to Psalm 84 : 1—"*How amiable are thy tabernacles, O Lord of Hosts!*"

No Christian needs an argument to satisfy him of the truthfulness of the sentiment of this text. It was doubtless written by David, who was raised from obscurity to posts of honor and emolument; yet in all of the various situations of his eventful life, his heart longed for the tabernacles of Lord. His heart panted, even fainted for the courts of the Lord. One thing above all others he desired and sought after—it was to dwell in the house of the Lord all the days of his life. This is the experience of all the children of God. They choose, with Mary, to sit at the feet of Jesus, and learn of him the wisdom of heaven. A similarity of feeling pervades the hearts of all true Christians. A peculiar interest is connected with all of their outlays and sacrifices in the preparation of a place of worship.

The tabernacle was a place of peculiar interest. There the Law of God was deposited—there was the cherubim—the mercy-seat—and holy incense arose there. It was the place where God met with man to bless him. Though there was but one tabernacle, yet the term is accommodative, and applies to all places of worship. May this house be truly the tabernacle of the Lord! May here be found the mercy-seat—may the cherubim hover here! May holy incense constantly go up from this altar!

This is a dedication scene of peculiar interest. It is among a people specially blest of heaven. Among other blessings, you have a Seminary of Learning, well conducted and prosperous. It is very true, that it is not primarily for religious purposes, yet it is developing mind, enlarging views, preparing souls to understand the works of God, and to comprehend truth. Though its immediate object is not to conduct souls to Christ, it is an important aid to your church in that labor. It is in the church of God, in this house, erected on that plan of benevolence which will permit all, without money and without price, to sit under the sound of the gospel, to drink of the waters of salvation—it is here the especial work to lead souls to Christ. There is something lovely, something amiable, in all the arrangements and purposes of the house of God. He smiles upon it—He smiles upon our efforts to build a place where we may worship Him. The builders do not invest their funds with the expectation of returns in kind, but returns in the accession of souls to Christ—increase of our spiritual joy—advancement of the kingdom of God. All earthly acquisitions sink into insignificance, when compared with heavenly riches—with the salvation of a single soul. This is the motive, this the hope, animating your breasts. May it please God to prosper you and bless you beyond all your hopes. May you be enabled to say, in the language of the text, *How amiable are thy tabernacles, O Lord of hosts!*

Is it true, that the great God is willing to record His great name on these walls? Yes, if they have been erected to his glory, you may expect that he will take up his abode here, and everything that makes heaven lovely and desirable, from the presence of the Lord, may be expected in his earthly courts. Jesus says, *Where two or three are gathered together in my name, there am I in the midst of them.*

There is much that makes the house of the Lord pleasant and interesting. Its pulpit is where the plans of God are made known—the gospel banner unfurled. From the pulpit, God speaks, through his ambassador, to the mourner in strains as sweet as an angel's voice—comforts saints, invites and warns the sinner. It has not only a pulpit, but other places for worship and heavenly communion, where brethren may sit together amid the mercy drops of the gospel, where they may dwell together in unity and holy love, and praise their common Father. Who can look back on any place where God has manifested himself to their weary, worn hearts of sin, and spoke peace and comfort to them, without pleasing recollections? The house of God, above all places, is the place around which such recollections cluster.

The house of God is amiable, because here is the altar where we have consecrated ourselves to Christ. It is the place where sinners have been born into the kingdom of God. It is here that saints breathe forth that divine inspiration given them of the Spirit. This place is lovely, because here love flows from heart to heart unrestrained. Christians learn here to love, and to work together. It is their mutual, common work-shop, where they perform the work enjoined upon them, in prayer, in songs of praise, in shouts of victory, which make it so much like heaven. Here the work of God goes on in the conversion of sinners. The Spirit of God is in his house, operating upon the hearts of men. Revivals take place in His house.

This house is especially interesting for other reasons. God's *whole* law will be uncompromisingly preached from this pulpit. We shall be greatly disappointed if such should not be the case. If, after we shall slumber in our graves, the news should come, that the Alfred pulpit had thus been pandered to public opinion, and the whole truth was no longer preached here, we would, as it were, rise from our dusty beds and come once more to you, and expostulate with you for the desecration. But we hope better things. We feel assured that all the claims of God's law will ever be acknowledged here. In this house, also, all classes of our fellow men will find a hearty welcome. No *caste* will ever be recognized. All the claims of the down-trodden, the oppressed, will be acknowledged and urged. We have no sympathy with that piety which places its foot upon the neck of a fellow being, and crushes him into the dust. God has no sympathy with such. It is to be regretted that any part of the church of Christ has become so sophisticated, that its members are seeking more earnestly for a citizenship on earth than for a citizenship in heaven. But here all the claims of God's violated law, all the claims of a violated humanity, will be preached. Purity and temperance, and all of the great reformatory movements for bettering humanity, will find here a ready and hearty sympathy.

Thus amiable are all the uses of the house of God—its influences are all lovely.

Many also are the promises relating to the tabernacle of the Lord. *All of the promises of God in him are yea, and in him amen, unto the glory of God by us.* These promises are all conditional. They depend on us. They must be granted through our efforts—through our performance of duties. The worship of God, like all other duties, must be voluntary. Piety going by steam, by machinery, by a forced service, is not virtue. There is no vice in forced transgression. We are not compelled to work the works of righteousness or the works of death. It is true that we are sometimes told that all of our piety is by compulsion, is governed by absolute necessity. This is not true. We are at liberty to love and worship God or not, just as we please. We may neglect every duty. It is possible to neglect prayer, to give way to worldly-mindedness, to lose sight of all purity, simplicity, and loveliness. If a church falls into such a state, the promises of God can no longer be claimed. They all depend on our fulfillment of the condition imposed upon us. No place is more painful than a church filled with contention, strife, hatred, and worldly-mindedness. God would vacate His own throne in heaven, if such a state of things should exist there—and can we expect that He will dwell in His earthly courts under like circumstances? There was no place more lovely than the house of God at Jerusalem; yet its destruction has been utter. His people neglected their duty, relapsed into sin, and God cast them off. If the loveliness of God's house in Jerusalem was thus utterly destroyed, how easily may we also thus destroy its amiableness and beauty. Piety must be here, as everywhere else, like the Philosopher's Stone, changing everything into gold.

What are some of the conditions for making the tabernacle of the Lord amiable?

1. It must be well filled with willing, cheerful listeners to the preached word. It must be made a happy place, not a place of skulls—a Golgotha. Sinners must be enticed here—children must be brought here. Do not leave them at home to run in the streets. Do not fear that they will not behave well, or that they are too young to be benefited. Children are capable of learning in the house of God, much younger than is generally supposed—and they will behave, if they are well instructed at home. Let then all classes come, and how it will lift up the minister's heart—what strength and energy it will give him in the performance of his duties!

2. To make it lovely, you must live like Christ—be Christians, not only in the house of God, but out of it; while mingling with the world, do not act and talk like worldlings. Do not drive away unbelievers from your place of worship, by the sinfulness of your daily lives.

3. Be at peace among yourselves. Let there be but one heart, and let its pulsations be regular and healthy, and sending currents of pure life blood to all the members of the body. Let there not be a palsied limb, a blind eye, a deaf ear, or a mute tongue; but, let all the members of the body be healthy and active, performing all of their functions harmoniously as a part of one perfect body in Christ. Let there be a full and prompt attendance, not only at the meetings on the Sabbath, but, also, at church, prayer, and covenant meetings. And while punctual in the performance of these duties, let not religious duties be neglected at home. A faithful performance of duty there, will give strength for the performance of those that are more public. In all of these duties there should be cheerfulness. Religion is calculated to make us happy—make happy hearts, happy countenances, happy praying, happy singing. God is a cheerful, a happy Being, and desires that His children should be so.

4. Be progressive. We are apt to cling to the customs of the past and hate change. I recollect that when I first commenced preaching we used to line the hymns one line at a time. Thinking it rather slow business, I undertook to read two at a time, but there was so much opposition to the innovation, that I was obliged to fall back on the old method. So when hymn-books were introduced, there was opposition to the movement. The same has been the case with all similar improvements. There was a time when an instrument introduced into the house of God would have driven out many persons as quick as if a man with the small-pox had entered. Let us have the very best singing possible—let us have harmony and melody, and not jargon. How fine it would be to have instruments to lead the congregation! And why not? Heaven is represented as a place where golden harps are used. If instruments are used in heaven in the worship of God, why not use them in His worship on earth? Let all learn to sing. I remember a singing school where old and young went on purpose to learn to sing praises to God, and while we were singing the Spirit of God came down and filled our hearts, so that we had to leave off singing and go to weeping and praying and chanting. Let all, both believer and unbeliever, sing. David says, *I would that everything that hath breath would praise the Lord.*

In conclusion, may everything be amiable and lovely, pleasant and prosperous. May you be like a ship well manned, sail all unfurled before a favorable breeze—a rich cargo on board—may you have a prosperous voyage, steering clear of rocks and quicksands, and land many a precious soul in the haven of eternal rest. May this church be indeed a light to guide souls to Christ.

Will you start thus? Or shall the whole scene be overspread with the pall of death? If you will thus commence, and seek for a revival of pure religion in your souls, God will pour out His Spirit upon you.

7. Prayer—Eld. N. V. Hull.
8. Reading hymn 905—Eld. T. E. Babcock—singing.
9. Remarks by Eld. Hull, in which he urged upon the congregation the importance of dedicating their hearts, as well as the house, to the Lord.
10. Singing by the choir.
11. Benediction.

Preaching each day and evening, interspersed with prayer meetings, was continued till First-day evening, with continually increasing interest.

PROHIBITORY LIQUOR LAW IN THE LEGISLATURE OF NEW YORK.—The Senate's Select Committee have reported a very stringent bill to prohibit the sale of intoxicating beverages. The House Committee have signified their approval of the bill; and its passage through both branches of the Legislature is now considered quite probable.

☞ Correspondents will address Wm. M. Jones, care of Geo. B. Utter, No 9 Spruce-st. New York. Letters, papers, parcels, &c., directed thus, will be sent to him in Palestine;

For the Sabbath Recorder.

AGRICULTURAL AND CONVERSION EFFORTS IN PALESTINE.

That "the Jews generally regard the agricultural efforts now making in Palestine with favor, under the impression that they have no reference to the conversion of the Jews to Christianity," is not quite so conclusive as to be received without some allowance. We cut the following from *The Occident*, which paper was alluded to week before last as an evidence of the unsuspecting character of the Jewish press. After speaking favorably of the benevolence of the agricultural effort in Palestine, the editor says:—

"But we must not forget, that they have also a sectarian aim in addition to their benevolent object, and this is to effect a conversion to their creed of those they so kindly help forward, and thus to withdraw them from the fold of Judaism. However wrong we Israelites may deem such purpose, we must acknowledge that it is perfectly consistent with the principles of Christianity. Its followers believe themselves commanded to preach the gospel unto all nations; and it is not to be expected that the Jews should be excluded, when they offer their creed to those who have not yet adopted it. Our assertion, that they had better go and convert the heathen and infidels among themselves, both in high and low life, will be met with the apology, that while they do not neglect the evil in their midst, for which they apply the antidote of domestic missions, they are not permitted to overlook the destitution, as they term it, of heathens, Jews, and Mahomedans. So we must expect that, with the interest of late years excited towards the poor sufferers in Palestine, their religion will become, either openly or covertly, a mark of attack."

Again he says:—

"Shall it become the duty of the rabbis and elders to denounce farming and common schools, from the danger which lurks behind the ostensible benevolence? We must not forget, that should the American missionaries succeed in teaching our people agriculture and the mechanic arts, they will have done more by their presence to abolish poverty and beggary, than all the munificent sums which have been sent thither from time immemorial, and which may be hereafter sent. Hence we should, for our part, be sorely grieved, should the effort to colonize portions of Palestine by American farmers prove unsuccessful, from the fact that their motives are suspicious."

That our friends should be very seriously embarrassed in view of their position before the Jewish people, after such expressions of their sense of Christian duty, we cannot believe. T. B. S.

SAILING OF OUR MISSIONARIES.

The Committee on Outfit are informed that our missionaries have engaged a passage to Smyrna on board the bark Rose Pool, which is to sail from Boston about the first of next week. The Rose Pool is a small vessel, and her accommodations are not of the first order, but our brethren are anxious to be on their errand, and have therefore concluded to sacrifice some of the usual comforts of a sea voyage rather than delay their departure. The present probability is, that they will sail on the 6th or 7th of March, and unless the time should be anticipated by an earlier appointment, our brethren will leave Westerly, Monday morning, for Boston. Any freight not yet sent may therefore be directed to the Bark Rose Pool, Boston, instead of *Westerly*, as heretofore.

A. D. TITSWORTH, Plainfield, N. J.,
H. H. BAKER, New Market, N. J.,
T. B. STILLMAN, New York,
} Committee on Outfit.

AMERICAN TRACT SOCIETY.—The receipts of the American Tract Society for the last month were $60,056, including $29,525 in donations. The gratuitous circulation of publications since April 1st exceeds 46,000,000 of pages. The daily issues of books is about 5,000, and of other publications, including periodicals, nearly 50,000. At the meeting of the Executive Committee on the 20th Feb. information was communicated from the Rev. Dr. King of Athens, Greece, that the obstacles to his labors were chiefly removed, and that he was about to enlarge his operations with the press. Letters from different parts of India acknowledged previous grants of money, and requested further appropriations. Intelligence from missionaries in China, as to the character of the revolution in progress there, encourages increased activity in preaching and tract distribution. A letter from the Hon. Walter Lowrie, Secretary of the General Assembly's Board of Foreign Missions, acknowledged the receipt of $3,500 for the press in Northern India, Siam and China. On the morning of the day of meeting, an unknown donor sent to the Treasurer nearly $1,000 as a "thank-offering."

A CHURCH WITH MONEY IN ITS TREASURY.—The Worcester *Spy* states that the Congregational society in North Brookfield, of which the venerable Dr. Snell is now the senior pastor, have within the last three months enlarged and repaired their meeting-house, so that it will accommodate a thousand people, and is now one of the most elegant houses of worship in the State. On the 16th ult., 168 pews in the house were offered for sale at auction, and within some four or five hours, 160 of these pews were sold for $13,547, leaving the society free of debt, with pews at their disposal, and $3,600 in the treasury!

SALARIES OF WESTERN MISSIONARIES.—A correspondent of the Chicago *Evangelist*, said to be a "faithful and self-denying missionary, who occupies a very important field of labor," speaks of the effect of the vast network of internal improvements now going on in the West, in augmenting the price of labor, of provisions, and of property, by which those ministers who could barely live on their salaries must now run in debt and incur the charge of dishonesty, and adduces his own experience in proof:

"Until the year 1852, I have been able to meet my family expenses with a salary, partly nominal, of $400. But last year the cost of living increased so much, that at the close of the year I found myself unable to meet the expenses of the year, by near $100. This year, with that debt pressing upon me, I have been engaged in a desperate effort to repress our expenses, at least, to our actual income. But now, nearly at the close of the year, I find the problem impossible to solve—*if* we keep ourselves decently clothed, and have food to eat and wood to burn. And now I am forced to meet the question as to *duty* for the future: Whether to leave my people, whom I love, but who are poor, and seek some other field where it is less expensive to live; or to engage partly in some other business; or to turn quite aside from the ministry, at least for a time, in order to liquidate old debts, and provide something for the time to come."

Abstract of Proceedings in Congress.

SECOND-DAY, FEB. 20.

In the SENATE, after the usual opening business, Mr. Johnson reported a bill for the organization into separate territories of the Choctaw, Cherokee and Creek tribes of Indians. After the transaction of some routine business, the Nebraska bill was taken up, Mr. Petit of Indiana having the floor, who spoke in favor of the bill.

In the HOUSE OF REPRESENTATIVES, the bill from the Senate to extend the pre-emption privilege throughout the State of California was passed. The 7th, 8th and 9th of March were set apart for the consideration of local business which pertains to the organized Territories. The bill extending the provisions of the several laws granting bounty lands to the officers, soldiers and sailors who served in the war of 1812 and the Indian wars since 1790, was reported, with a recommendation that it do not pass. The House then went into Committee of the Whole, when Mr. Noble of Michigan got the floor and spoke in opposition to the levying of tunnage duties. The speaking then turned on the Missouri Compromise, Mr. Ewing of Kentucky contending that the line of 36° 30′ never was a compromise line, and was unconstitutional.

THIRD-DAY, FEB. 21.

In the SENATE, Mr. Bayard of Del. presented several petitions in favor of establishing all territorial governments on the principle of non-intervention by Congress. Mr. Gwin introduced a bill authorizing the construction by the United States Government, of six additional steam frigates for the navy. The consideration of the Nebraska bill was then resumed. Mr. Sumner of Mass. having the floor, made an able and eloquent speech in opposition to the bill. The Senate then adjourned over until Fifth-day, on account of the anniversary of Washington's birth-day.

In the HOUSE, after the transaction of some unimportant business, the Homestead bill was taken up in Committee of the Whole. Mr. Bent of Ga. spoke in opposition to the bill, and Mr. Gerrit Smith of N. Y. strongly favored it, considering it second in importance to no other bill. Mr. J. Allen of Ill. spoke in opposition to the Missouri Compromise. The bill extending the provisions of the several bounty land laws was referred to the Committee of the Whole on the State of the Union. The House then adjourned over until Fifth-day.

FIFTH-DAY, FEB. 23.

In the SENATE, Messrs. Seward and Chase presented a large number of petitions against the repeal of the Missouri Compromise. Mr. Shields presented the petition of the inventor of the atmospheric telegraph, asking an appropriation of $5,000 to construct his telegraph for ten miles. The inventor asserts that he can transmit packages weighing 500 pounds 500 miles an hour. Mr. Cass presented a petition asking the interposition of the Government of the United States with foreign powers, in order to secure to American citizens abroad the enjoyment of religious worship while living, and a place of sepulchre and the rights of Christian burial when dead. The Nebraska bill was then taken up. Mr. Toombs of Georgia made a speech in favor of the bill. When Mr. Toombs concluded, Mr. Hunter of Virginia got the floor, and the subject was postponed. The bill appropriating $3,000,000 for the construction of six steam frigates, was then taken up and passed, and after a short Executive Session, the Senate adjourned.

In the HOUSE, Mr. Wheeler presented the proceedings of the mechanics of New York against a repeal of the Missouri Compromise. The Commitee on Public Lands reported back the Senate bill granting two and a half millions of acres of land to Wisconsin for railroads in that State.

SIXTH-DAY, FEB. 24.

In the SENATE, when the consideration of the Nebraska bill was resumed, Mr. Douglas announced that a caucus of the friends of the bill had been held, and had agreed that the debate on the subject should be closed by Fourth-day. Mr. Hunter of Virginia, and Mr. Butler of South Carolina, then spoke in favor of the bill. The Committee appointed to investigate the charges against Gov. Ramsley of Minnesota were discharged, and his accounts ordered to be settled by the Accounting Officers of the Government. A large number of petitions from different States against a repeal of the Missouri Compromise ware presented.

The HOUSE was principally engaged in the discussion of a bill confirmatory of certain school sections, some States being now deprived of the 16th section, to which they are entitled. It is said that there are now some twenty cases pending, and the object of the bill is to provide a remedy for the evil. Mr. Gallegos was admitted to his seat as Delegate from New Mexico. Resolutions from the Legislatures of Virginia and New Jersey, in favor of granting full bounty lands to the soldiers of 1812, were presented. The House adjourned over until Second-day.

SABBATH-DAY, FEB. 25.

In the SENATE, a large number of petitions against the passage of the Nebraska bill were presented. Mr. Cass presented his petition on Religious Freedom abroad, and made a speech on the foreign policy of America. This speech was occasioned by the declaration in the speech recently made by the British Secretary of Foreign Affairs, that the Anglo-French alliance extends to Western as well as Eastern affairs, which, Mr. C. said, clearly means an alliance designed to check our national aggrandizement by the acquisition of Cuba. The consideration of the Nebraska bill was then resumed, and Mr. Butler of South Carolina concluded his speech in favor of the bill. Mr. Dodge, of Iowa, and Mr. Brown, of Mississippi, also spoke in favor of the bill.

California News.

The steamer Northern Light, with two weeks later news from California, arrived at New York, Feb. 23d. She brought 400 passengers and $800,000 in specie on freight.

A good deal of excitement had been produced in San Francisco by the alledged attempt of Mr. Palmer (of the house of Palmer, Cook & Co.) to bribe one of the State Senators in regard to the Senatorial election.

The latest intelligence from the Fillibusters in Lower California reaches to the 17th ult. At that date they were in a state of masterly inactivity at their camp in Ensenada, waiting for something to turn up. The band had been thinned by the desertion of several of its members, who had arrived at San Diego, with the report that the Fillibusters were short of provisions, and had begun to obtain supplies by helping themselves to the provisions of the rancheros. A decree of President Walker had annexed Sonora to the new Republic.

In the north, difficulties have again commenced. The Indians complain that some of their tribes have been shot down without provocation, and that the treaties are not observed. The whites complain that the Indians are constantly stealing stock. Three or four conflicts have occurred. Five Indians were killed at Burnt Ranch, on Trinity River, seven were killed in a fight on Smith River, and the Klamath Indians surrounded and attacked a party of whites who had gone out to recover stolen stock on the 13th January. The whites were defeated with a loss of 4 men. It is supposed that there will be a serious war.

The Golden Gate, ocean steamer, went ashore on a reef just outside of the harbor of San Diego on the 18th. She remained there till the 25th, when, after being lightened, she was got off by kedging, with the aid of the steamer Columbia.

The silver mine announced to have been discovered ninety miles east of Monterey, in the mountains, is said to be very promising. Some of the ore which has been tried produced $40 from 100 lbs. of ore.

The stringency in the monetary affairs consequent on the long drouth, the small produce of the mines, and the overburdened condition of the San Francisco market, has occasioned several heavy failures.

Newspaper dates from China have been received at San Francisco to Dec. 13. The *Register* says the interest in the rebellion is concentrated on the army advancing toward Pekin, and of this nothing is known with certainty, except that it is somewhere in Chili, the province in which Pekin is situated. All else, at present, is mere conjecture or fable.

European News.

Three days later news from Europe, being to Feb. 11th, was received in New York last Sabbath.

A better feeling prevailed in the Liverpool Cotton Market; Breadstuffs were becoming cheaper; Money comparatively easy, and Funds steady, notwithstanding the warlike aspect of affairs.

From the seat of war, we have a brief announcement, that on Feb. 5, an encounter took place between the Turks and Russians near Giurgevo. Three thousand Turks crossed the river. They drove in the Russian outposts and attacked the town. At nightfall they recrossed to their camp. Further than the above, there is scarcely any news from the seat of war.

There are as yet no tidings of any answer from St. Petersburg to the last *ultimatum* of France and England. Nicholas was said to be sick—with erysipelas, some say—but at all events he had not seen any one for ten days.

On the 24th January, a memorial was presented to Lord Stratford, by twenty-three masters of British merchant ships, asking if it was safe for them to proceed to the ports of their destination in the Black Sea. Lord Stratford replied that it is impossible to foretell what each day may bring forth.

Ismael Pasha, the active Governor of Smyrna, has succeeded in capturing the notorious Greek pirate Condora, who has long been the terror of merchantmen on that coast.

Preparations for war go on actively in England. Government order has been issued calling on all Greenwich (naval) pensioners, under 60 years of age, "*no matter how employed or engaged*," to attend at the Pension Office for inspection by Admiralty officers to ascertrin their fitness for service. The men are threatened with loss of pension if they fail to attend. Recruiting is active for all arms of the service.

Another distressing shipwreck had taken place on the Island of Barra, western coast of Scotland. On the night of the 27th ult., the ship W. H. Davis, from Liverpool for New Orleans, went ashore on the rocks near Vatersay, within a short distance from the spot where the emigrant ship Ann Jane was lost a few months ago. The W. H. Davis became unmanageable during a heavy gale, and in attempting to weather Barra Head was driven on the rocks with such violence that in a few minutes she went to pieces, and all hands, except one man, the steward, were drowned, 30 in all. Several of the bodies were washed up and were interred at Vatersay.

SLAVERY PROJECTS.—The *Boston Commonwealth* says that the slave interest has three schemes which it is now pursuing with great pertinacity. (1.) The slaveholders intend that the Supreme Court shall decide that they may take their slaves into the free States and hold them there as safely as in the slave States. They are using the Lemmon case to secure such a decision. (2.) They intend to open all our free territitory to the introduction of slavery. Douglas's Nebraska bill shows what they are doing in this direction. (3.) They intend to aid and comfort the African slave-trade, by securing payment for the Amistad negroes. Some of them are beginning to say this trade should be restored, and to declare that it was abolished by the influence of "morbid sentimentalism."

ROMAN CATHOLIC ARROGANCE.—The Providence (R. I.) *Tribune* says that the wife of Mr. Jenkinson, living in the south part of that city, died on the 5th inst., leaving two children, one about seven years and the other about seven months old. Mr. J. is a Protestant, and his wife was a Catholic. After his wife's death, Mr. J. broke up house-keeping and paid the board of his children at the house of a Mr. Murphy, a Catholic. Having obtained another boarding-place for his children, Mr. J. went to remove them, when he was told that he could not have them without the consent of the Bishop—that he had instructed him not to give them up. Mr. J. thought it a hard case that he could not have his own children, and went to get legal advice. In the mean time he saw Mr. C. Matthewson, who told him he would go with him and see if they could not get the children. They went together, but Mr. Murphy and wife still refused to let the children go, giving the same reason as before. They were about to take them away, when Mr. Murphy struck at Mr. Matthewson with a poker, whereupon they left the house and had Mr. Murphy arrested for an assault. He was up before the Court of Magistrates and fined $3 and cost, from which decision he appealed. The children are now not to be found, and the father is told that the Bishop is to decide how and where his children shall be educated.

A SAD AND MYSTERIOUS AFFAIR.—On the 10th of January last, a man by the name of Nicholas Phillpot was married at the Episcopal Church in the village of Batavia, and in the evening himself and bride, together with about a dozen others, held a wedding party at Mrs. Peard's, in East Pembroke. Shortly after the party, all that attended were taken violently ill. The bridegroom and bride, and a young man by the name of Peard, all died the early part of last week, and the others are still very sick. The cause is not known, but it is believed to be from the effects of poison contained in some liquor used on the occasion, either by design or accident. Two more of the party are so dangerously ill that their recovery is extremely doubtful.

SUMMARY.

Miss Delia Webster, who was pardoned out of the Kentucky Penitentiary, where she was confined on a charge of abducting slaves, has received notice from the citizens of Thimble County, that she must leave the State immediately. This is in consequence of the recent disappearance of a number of slaves, and the arrest of the Rev. Norris Day at Madison, Ind., on the charge of abducting slaves. Day, it is alleged, is a partner of Miss Webster in the business, and the two, it is said, resided on a farm which they had purchased in Trimble County.

The health of Mrs. Judson (Fanny Forrester) is still declining. The *Madison County Journal* says: "The progress of her decline, though less rapid than it was during the month of January, has not been stayed, and we have no assurance that it will be. She is attended by one of the most eminent physicians in Central New York, and every thing that skill can accomplish will be done to restore her to health."

The Troy *Whig* states that the whole line of railroad from the termination of the Harlem Railroad at Chatham to Bennington in Vermont, has, under acts of the Legislature of New York, Massachusetts and Vermont, and the action of the stockholders, been consolidated into one under the name of the Lebanon Springs Railroad Company. About 20 miles of this road are being graded, and the remaining 34 are being located.

Com. Perry of the Japan Expedition has had the cabin of the Susquehannah splendidly fitted with silk, damask and gold, it was said, for the reception of the Japan dignitaries. Having landed to present the President's letter, it is asserted to be his intention to insist upon the Emperor's reply being brought on board to him. His landing near Jeddo, and the reception of the letter on shore with becoming ceremony is considered a great breakdown on former customs.

While at the Bonin Islands the U. S. ship Plymouth had the misfortune to lose one of her lieutenants and thirteen men, with one of her boats, in a typhoon. The party in the boat left the ship in the morning, on a turtling and hunting excursion, and while absent a severe gale sprang up, in which it was supposed they were lost, as they were not seen or heard of afterward.

Emigrant Ticket Swindlers are plenty in New York, and several of them have recently been arrested for selling Tickets to emigrants which purported to be good for the far West, but were good only perhaps half the way. Never buy tickets of runners, but rather go to the regular offices of the railroads and steamboats.

The grand total of hogs packed the present winter at Cincinnati is given at 426,479. This exceeds any previous year, except 1848, when the number was 475,000. Last year it was 361,000. Kentucky has furnished this season to the Cincinnati and Covington slaughter-houses 106,855, and most of them hogs of large sizes.

The alleged frauds committed upon the pension office by Gen. Ford, Judge Vondersmith, and Alderman Evans of Lancaster, Pa, have extended over a space of fifteen years, and the amount drawn during that period from the United States Treasury, will reach the sum of fifty thousand dollars.

A dispatch dated Washington, Thursday, Feb. 23, 1854, says: Gen. Armstrong, of the *Union*, died of congestion of the brain this evening at 7 o'clock, aged 64 years. He leaves four daughters and three sons. Gen. Jackson bequeathed his war sword to this gallant soldier.

Officer Spicer, of the Court of Sessons, arrested, on Saturday, Feb. 25th, Wm. Hays and his wife Clara, on a bench warrant issued by the Court of Sessions, charging them with the murder of Dr. Lutener. The Grand Jury, it appears, found indictments against these parties.

John Silverthorne, a drover, in attempting to leave a train of cars, on the Columbia Railroad, near Lancaster, when in motion, fell between the cars, and the whole train passed over him, cutting his body into three pieces. Ten cars were thrown off the track, and several cattle killed.

A company of five negroes, the property of James Merton, of Gallatin Co., Ky., succeeded in making their escape, on the night of Feb. 14th. They had only to cross the Ohio river, when they were taken in charge by some friends who soon had them on their way to Canada by the "underground."

Mr. Ruskin has said, in the preface to his pamphlet on Pre-Raphaelitism, that "no great intellectual thing was ever done by great effort; a great thing can only be done by a great man, and he does it without effort."

The steamer Africa, which was stuck in the mud three miles from New York, got off last week, and sailed for Liverpool.

The ship Cornelius Grinnell arrived at New York on the 24th Feb., bringing the officers and crew of the ship Columbiana, abandoned at sea, and of the brig Frederick, likewise abandoned.

The Senate of Rhode Island has passed a bill restoring all the rights of a citizen of that State to Thomas W. Dorr. The bill passed by a majority of one vote.

A man named Smith, a baggage-master on the New Haven and Springfield Railroad, has been arrested for robbing the mails. His depredations are supposed to amount to $100,000.

New York Market—February 27, 1854.

Ashes—Pots $5 94 a 6 00; Pearls 6 75.

Flour and Meal—Flour, 8 31 a 8 37 for Canadian, 8 31 a 8 50 for Western Canal and mixed to fancy Michigan and Ohio. Rye Flour 6 00 for fine, 7 00 for Superfine. Corn Meal 4 25 for Jersey, 4 62 a 4 75 for Brandywine.

Grain—Wheat, 1 84 for red Long Island, 2 00 for white Southern. Barley 1 08, and scarce. Rye 1 20. Oats, 46 a 48c. for Jersey, 52 a 55c. for State and Western. Corn, 91 a 93c. for Jersey, 93 a 94c. for western mixed. White Beans, 1 62 a 1 81 for Northern. Black-eyed peas 2 50.

Provisions—Pork, 13 25 for prime, 15 25 for mess. Beef, 6 00 a 8 00 for country prime, 9 00 a 11 50 for country mess. Lard 10 a 10½c. Butter, 12½ a 16c. for Ohio, 16 a 20c. for State. Cheese, 10 a 12c.

Hay—85 a 90c. per cwt.

Lumber—15 50 for Eastern Spruce and Pine.

Potatoes—3 50 per bbl. for Carters and Mercers.

Seeds—Clover 10½c. Timothy, 13 00 a 16 50 for mowed, 17 00 a 19 25 for reaped. Flaxseed, 1 64 a 1 67 for Southern and State.

Tallow—12½ a 12⅝c.

MARRIED,

In Adams Village, N. Y., on the 15th January, by Eld. A. Campbell, Mr. DANIEL SEELYE to Miss MARY DAVENPORT, all of Adams.

At Adams Center, on the 22d January, by the same, Mr. GEORGE F. JOHNSON to Miss ELIZABETH WILLIAMS, all of Adams.

In Adams, on the 18th ult., by the same, Mr. HORACE COLFIX to Miss ANNIS SPENCER, all of Adams.

At the Seventh-day Baptist Church in Watson, N. Y., December 31, 1853, by Eld. E. Robinson, Mr. THOMAS R. REED to Miss MARTHA A. ROBINSON, all of Watson.

DIED,

In the village of Scotia, near Schenectady, on the evening of the 16th February, 1854, Rev. JOHN D. GREENE, aged about 35. He had that evening written a very interesting letter to his niece in Clarkville, (his former place of residence,) in regard to the long-protracted and very painful sickness of her mother, (his sister,) since deceased. In that letter he stated that he hoped, that when his Heavenly Father should see fit to call him hence, the change would be instantaneous. His health had been very good, and he had been settled but a short time, as pastor of the Baptist Church in and about that little village, with flattering prospects of future usefulness. After finishing the letter above mentioned, he complained to his wife of a pain in his head, and laid down on his bed, and in fifteen minutes died in a fit. The officiating clergyman at his funeral, instead of a new sermon, read the letter above mentioned, and the sermon that the deceased preached on the last New Year's day, from this text: "*This year thou shalt die.*"

In Clarkville on the 21st Feb., Mrs. AMY CLARKE, aged 46, wife of Maxson Clarke, Jr., and sister of the late Rev. John D. Greene. H. B. C.

LETTERS.

Rowse Babcock, Wm M Jones, E D Spicer, Charles Spicer, Lewis Jones, George Thorngate, Silas Bailey, Alexander Campbell, Hosea B Clarke (yes.) John Whitford, Nathan Davis, E R Clarke, Nathan Maxson, W C Kenyon, J M Allen, A A Crandall, Z Campbell, John Parmalee, L M Cottrell, H W Babcock, E Maxson.

RECEIPTS.

FOR THE SABBATH RECORDER:

I C Chapman, Hopkinton, R I	$2 00	to vol. 10	No. 52
W Woodmancy, Rockville, R I	2 00	10	52
Foster Reynolds, Hebron, Pa	10 00	10	52
Geo Thorngate, Dakota, Wis	5 00	9	26
W B Wells, Johnstown, Wis	2 00	10	52
Thos C Maxson, Utica, Wis	5 33	10	36
Willett S Burdick "	2 00	10	52
Amos Colgrove "	2 00	11	37
Nathan Davis, Sullivan, Ind	2 00	10	33
David Whitford, South Berlin	2 00	10	52
Thomas Vars, Berlin Center	1 00	10	52
Truman Saunders, Berlin	2 00	10	52
Daniel G Smith "	1 00	10	52
J E Clarke, Brooklyn	3 00	10	52
John Maxson, DeRuyter	4 00	10	52
Wm M Truman, Richburg	10 00	10	52
Nathan W Phillips, Nile	2 00	10	52
Dwight Trowbridge, State Bridge	1 00	10	52
R G Witter, Durhamville	2 00	10	52
L M Cottrell, Gowanda	4 00	11	52
Hosea B Clarke, Brookfield	5 00	10	52
Silas Bailey, Watertown	5 00	11	45
Alex Campbell, Adams Center	2 00	10	52
John Sheldon, Alden	2 00	11	26
Lewis Jones, Wellsville	2 00	11	52
C S Benson, New York	4 00	10	52
Elizabeth Dennison, W Edmeston	2 00	10	52
Alanson Coon "	2 00	10	52
Spencer Sisson "	2 00	10	52
Barton Brand, Delancy	2 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

Nathan Maxson, Milton, Wis	$5 00
John Whitford, Berlin	5 00
L M Cottrell, Gowanda	3 60
H W Babcock 25c, S Dunham 37c	62

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Nathan Spencer	$1 00	Alex Campbell	$1 00
James H Mosher	1 00	Joel Jones	1 00
Eli S Bailey	1 00	David Maxson	1 00

WILLIAM M. ROGERS, Treasurer.

Receipts for the Missionary Society.

Col. by W. M. Jones, continued from Recorder Feb. 23.

Christiana, Wis:			
Eld Z Campbell	$1 00	Lamont Crandall	$ 25
S H Coon	1 00	George Odell	1 00
R H Macray	1 00	A F Geer	1 00
Amos Colgrove	1 00	Thomas Maxson	50
Daniel Frieborn	50	H C Crandall	2 00
George Button	1 00	Edwin Fuller	1 00
Edward Miller	50	W S Burdick	1 00
Z W Burdick	50	Leroy Crandall	2 00
Z Gilbert	1 00	E M Crandall	50
W H Coon	1 00	Sarah Crandall	50
H C Coon	50	Jenette Miller	25
Lovina Stillman	1 00	L M Crandall	50
Clarissa Burdick	50	Eunice Fuller	50
Cornelia Coon	25	A P Stillman	2 00
R I Crandall	50		
Walworth, Wis:			
G H Burdick	1 00	N L Bassett	1 00
J M Lanphear	50	A M Coon	3 00
Joseph Swinney	2 00	Ephraim B Swinney	1 00
Eli Ayres	2 00	Jeremy Davis	25
Alfred Maxson	1 00	Leonard Seaman	94
David Davis	1 00	Mary T Davis	1 00
W H Redfield	1 00	Adelia Maxson	1 00
E R Maxson	1 00	D D Maxson	25
Charles Maxson	10	Joseph Maxson	25
A L Maxson	1 00	Henry J Maxson	1 00
William S Clarke	2 00	Mrs Joseph Swinney	1 00
William W West	1 00	Mills D Clarke	1 00
Lucien L Covey	1 00	Clarke Maxson	50
Lois Green	25	D H Green	25
Daniel Bennet	1 00	Cyrus Church	1 00
Mr Doolittle	1 00	Eli Davis	2 00
G M Randolph	2 00	Mrs P S Randolph	1 00
Eli B Ayres	1 00	Theodore Hull	25
Hannah E Hull	13	Justin M Hull	5
Howell W Randolph	2 00		
Southampton, Ill:			
Anthony Hakes	94	Dr Phineas Crouch	1 00
Adams Center:			
Silas Maxson	5 00	Margarett E Maxson	5 00
Diantha Maxson	5 00	Edward Whitford	10 00
Perrin Frink	50	N G Whitford	5 00
A M Whitford	5 00	Mr Clarke	1 00
S Green	1 00	Jesse Maxson	5 00
A P Harris	1 00	S L Babcock	3 00
O B Palmiter	50	Charles Potter	5 00
R C Langworthy	50	Dr Maxson	5 00
Nelson Babcock	5 00	Thomas R Green	5 00
Eliza W Spicer	1 00	Susan Maxson	1 00
Dea David Maxson	5 00		
Hounsfield:			
John Utter	5 00	Benj Maxson	10 00
Newport—Miss Nancy Stillman			3 00

[To be concluded.]

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A First Class Male and Female Seminary.

ITS location, on the New York and Erie Railroad, two miles from the Alfred Depot, is romantic, retired, and healthy. The course of instruction is divided into ten departments, with an experienced Professor at the head of each. The edifice containing the chapel, recitation, society and library rooms, is one of the largest and finest school structures in Western New York. The supervision of the students is parental, and well adapted to securing their highest intellectual and moral discipline.

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NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8 A. M., 12 M., and 4 P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3½ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Maunch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate.

Nothing has called louder for the earnest inquiry of medical men, than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for protection from attacks upon the respiratory organs, until the introduction of the CHERRY PECTORAL. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. Of this last statement the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify it has done for them, if we can trust our own senses, when we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know—in short, if there is any reliance upon anything, then it is irrefutably proven that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known. The afflicted should know it. A remedy that cures, is priceless to them. Parents should know it, their children are priceless to them. All should know it, for health can be priced to no one. Not only should it be circulated here, but everywhere, not only in this country, but in all countries. How faithfully we have acted on this conviction, is shown in the fact that already this article has made the circle of the globe. The sun never sets on its limits. No continent is without it, and but few peoples. Although not in so general use in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both Americas—in Europe, Asia, Africa, Australia, and the far off islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations of its kind, it is an expensive composition of costly material. Still it is afforded to the public at a reasonably low price, and what is of vastly more importance to them, its quality is never suffered to decline from its original standard of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. No toil or cost is spared, in maintaining it in the best perfection which it is possible to produce. Hence the patient who procures the genuine CHERRY PECTORAL, can rely on having as good an article as has ever been had by those who testify to its cures.

By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been done already.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & CO., and by all Druggists, everywhere. 37-2

Miscellaneous.

What is Rum?

I asked an [illegible], a man of cares,
Wrinkled, [illegible], and white with hoary hairs.
Rum is the [illegible] of the soul, he said,
Ye young [illegible], take warning from the dead.]

I asked a [illegible], ere the stroke
Of ruthless [illegible] life's golden bowl had broke;
I asked him, What is rum? Rum, he replied,
The curse of earth—my ruin—and he died.

I asked a weeping wife; she raised her eye,
All filled [illegible], and this was her reply:
Rum dash[illegible] the fond hopes of earthly bliss,
And made [illegible] a cup of bitterness.

The Eloquence of Hon. Gerrit Smith.

The source of the power of an orator over his audience [illegible] thing that has never been described. The presence of the orator can alone reveal [illegible]. His language may be written down and printed, word for word as he delivers it, and yet fail to impress the reader with more than ordinary emotions; but we can only attempt to describe the looks, the gestures, the tones, and the modulations of the speaker.

When Gerrit Smith arose to address the House in an impromptu manner, a few days ago, after Messrs. Smith of Alabama, and Smith of Virginia, had occupied the attention of that body, a member remarked very audibly, that "the Smith family appeared to have possession of the Hall!" In a few moments, however, that gentleman, as did almost every individual present, leaned forward, profoundly attentive, to catch every word that should fall from the lips of the speaker. Along the aisles there were many who paused and stood still to listen. We looked around to observe the aspect of the House, and could nowhere detect an instance of inattention. Whence was the charm? Our readers have perused the words of the speaker. They were beautifully simple and appropriate; but the occasion did not permit the utterance of vehement or impassioned language. The remarkable effect produced would not have been witnessed, if any other orator had uttered these words. It has been said that it proceeded from the peculiar voice of Mr. Smith, which is described by a writer as "equal to that of Henry Clay." We were familiar with the tones of Mr. Clay's voice, and have often been enraptured with its effect; but, in our opinion, it was by no means so uniformly good as that of Mr. Smith. We have never heard a voice so pleasing, so impressive, and so unaffected. The elder Vandenhoff, in the zenith of his powers—noble and stately tragedian that he was—possessed a voice the musical richness and depth of which recur to us as we listen to Mr. Smith; but it was artistic; the practiced elocutionist could not fail to detect the agency of art in the formation of that voice. Mr. Smith, on the contrary, speaks without effort. The muscles of his throat are not strained, and no words are "mouthed," as Hamlet expresses it.

In the days of his childhood, the writer frequented on the Sabbath a large old church in which there was a majestic organ, and many a time was he the involuntary but delighted captive of the influence of that instrument, the tones of which were so deep and perfect, as their tremor rolled along the vaulted dome and woke an echo in each arch and angle in the edifice. The voice of Mr. Smith now produces a similar influence upon him.

But it is not only the voice. Not more distinct and impressive are its tones than is the inspiration produced by the appearance of the speaker. Fifty odd years probably have passed over, without bending his tall, energetic form. His features are strongly marked with the impress of an active mind and an independent and elevated character. Upon them, especially when speaking, rests the pleasing and subduing influence of a benevolence, the genuineness of which no beholder can for a moment doubt. This, if we may be permitted to judge, is the most effective point in his eloquence. His intellectual power, and the tones that thrill us, may indeed be resisted; but the attributes of the heart that are mirrored upon the features of the face demand our respect and our sympathy.

In proof of this truth, the noble and manly reponse of the Hon. Mr. Preston, of Kentucky, may be instanced; as also the effects of the brief speech to which we have already alluded, when, having given utterance to sentiments so diametrically opposed to those entertained by a vast majority of the people of the South and their representatives, Mr. Smith was approached by a member from Alabama, and by other gentlemen, who pressed towards him, and ardently clasped his hands in acknowledgement of the impression his eloquence had made upon them. [National Era.

The Cost of Living in New York.

The rise in price of food, and on nearly all other articles of prime necessity, with the consequent and in many instances most extravagant increase of rents, is a subject that comes home to every one, and most forcibly so to the laboring classes. As nearly as we can calculate from the comparison of wholesale prices at the 1st of May for the past six years, and at the present time for this year, we conclude that the average increase of family expenses for food and fuel has been thirty per cent. since May last. True, there are many articles as cheap now as then; but all breadstuffs are up fifty per cent., while vegetables show a rise in nearly the same proportion. Of rents, we have not figures to speak with exactness. They have been going up, up, up, for four years, with perfectly appalling strides; and this spring the advance is in a fair way to o'ertop the wildest imagination. But few houses are advertised yet, and landlords are very generally watching the effect of the thumb-screws upon the tenants they now have. No family comfortably situated desires to move. It is a most vexatious and expensive business, and this fact arms the landlord with a weapon which too many wield without mercy. Mrs. Smith wants a new carriage, but Mr. S. objects—he has no money to spare; whereupon the amiable Mrs. S. recommends that $50 each be added to the rent of those houses in —— street, "because," says she, "they can't afford to move for that, and so they will be obliged to stand it, and then the carriage will cost you nothing." Another landlord grumbles at the extravagant City Government, and accordingly adds a hundred dollars on this store, and two hundred on that; another, and as likely as not a man without a family, pleads the rise in provisions as a reason for adding two or three thousand to his rent roll, as if his appetite for food was as insatiable as his love of money. The tenant who rebels finds, generally, that the scale of exactions has been so nicely graduated, that his losses and expenses in moving amount to a little more than it would have cost him to stay. This process is repeated every spring, and rents are gradually and surely enhanced by tens and twenties and fifties, until the tenant of ten years finds himself paying from 50 to 100 per cent. more than when he first took possession. The only hope of relief is the advent of some commercial revulsion or other great change in the money market, which is pretty sure to ruin the tenant while it reduces his rent, leaving him with an empty pocket at the foot of the ladder, with no alternative but to climb the same weary rounds again. There are whole blocks of stores in the upper part of the city, of which the rent has been nearly doubled within four years, while the valuation on the tax-book has not increased one cent. Some stores and dwellings rent at the rate of thirty per cent. per year on their taxed valuation. One store and dwelling in the Sixth-avenue, about twenty feet front and two and a half stories high, is subject this year to an *increase of six hundred dollars* on the rent (450) of last year. The man in possession must pay this enormous figure, or break up a snug business which he has built up by years of patient perseverance. We know of a dwelling which last year brought $1,500, but which now must pay $2,500; and of another which is raised from $850 to $1,100. How any considerable number of people can live at such rates, we cannot conceive. In fact, it would seem that no family can now think of living in New York, in any degree of elegance, on less than five or six thousand dollars a year.

This enormous rise in rents, which makes New York about the dearest city in the world, we believe will not so seriously affect the tenements of the laboring classes. We have made considerable inquiry in this direction, the result of which is that the average rise upon tenements containing from two to five families will amount to perhaps $20 to $40 per family, which, compared with the additions upon dwellings of higher pretension and upon stores, is quite moderate. Still this is a hard tax. The dwellings of the laboring classes have always been rented at exorbitant rates, consuming every penny their occupants could possibly give for house room. Besides, the laboring population have long since found a remedy in removing to the many suburbs growing up in the vicinity of the metropolis. People who are not aware of the fact, would be astonished by the swarm of villages that have sprung up within five years, and are now advancing more rapidly than ever. These villages are now to be increased by a new emigration from the great hive. People who have incomes of one, two or three thousand dollars must go to the country; they cannot live in New York. And unless a remedy is found by building large houses in *plats*, so that a genteel family of moderate means can get a complete abode, at a tolerable rate of rent, this entire class must soon have ceased to reside in the city. [Tribune.

Fish Culture.

At a meeting of the Farmer's Club in the American Institute, New York, on the 21st of February, the principal subject under discussion was the supposed new art of breeding fish artificially, by squeezing the spawn from the female fish and fecundating it in water by using the same process with the male fish.

Mr. Secretary Meigs read a very interesting paper upon the artificial breeding of fish in France. He also stated that Dr. Ackley, of Ohio, is devoting his entire attention to this subject. It is ascertained that a national interchange of fish may be easily had by this process, so that waters destitute of any favorite kind of fish may have them introduced from far distant waters. The discovery of transmitting fish-eggs is not a new one. This was shown by a letter from De witt Clinton, which speaks of the practice of artificial breeding of fish by Jawby, more than a hundred years ago.

Dr. Underhill spoke of the advantages to the human family that would arise if all the natural waters were well stocked with fish; and how many places in this country might be rendered beautiful by converting them into artificial fish ponds. Dr. Underhill stated that if plum-trees were planted upon the borders of all these ponds, so as to overhang the water, the fruit will be exempt from the curculio.

Dr. Stevens thought spawn might be taken from shad at the South, where they are plenty, and carried to the Connecticut River, and thus produce a return of those valuable fish to that stream, which has been nearly deserted, in consequence of the difficulty the fish experience in escaping the nets of their captors long enough to deposit their eggs.

Dr. Lambert of Peekskill, thought fish the most appropriate and healthy food for intellectual persons. He said that food fed to fish will return nine pounds out of ten of the amount fed of fish meat for human consumption. He said that it was very common in Vermont to feed trout with mutton, and that it produces a good profit to the feeders, who take the trout to market when sufficiently grown. The breeding of fish, he said, was an old affair in China.

Robert L. Pell of this City, whose place is in Ulster County, opposite Hyde Park, practiced fish breeding and improving for several years. He said 3,000,000 eggs had been counted in a single codfish. The Tench, he says, is the doctor fish of the family. He has succeeded in acclimating, or fresh watering, several ocean kinds, such as Shad, Bass, Sturgeon, &c. Last summer he tried an experiment with ova. He stripped fish caught in the Hudson, both male and female, into a tub of water, and carried it and placed it in gravel in his ponds where the young fish hatched. The Salmon is a salt water fish, but the young must be hatched in fresh water, where they remain until two years old. Mr. Pell said he had eight artificial fish ponds well stocked, where he has cultivated fish for the last ten years. They are so trained that they will come at the ringing of a bell and eat food out of his hand. They are very fond of bread and Indian meal dough as well as any kind of meat. Even the wild Pickerel becomes tame under training. Mr. Pell is of the opinion that many of the bays and ponds along the Hudson might be stocked with Tench and other European sorts of fish, and that we could breed them there to great advantage to the owners of the water.

Mr. Pell thought the Legislature should pass an act for the preservation of Shad in the Hudson, by requiring fishermen to plant spawn every year. Places for planting eggs must be located by law and properly protected, to be of advantage to the public. This is the only way of preventing the total annihilation of Shad in the river. Some eighteen years ago it was common to draw 1,600 or 1,800 shad at a haul. Now, sometimes the fisherman gets only one or two fish in his seine.

The object of Mr. Pell in transplanting shad from the partially salt waters of the Hudson, to the fresh water of his ponds, was not to grow shad for the table, but for food for pickerel. A shad will produce 45,000 eggs, the young of which will afford an abundance of food for the pickerel. As a general thing, fish do not require feeding, as they find sufficient food in the animalcula of the ponds, though they are very voracious feeders when proper food is offered them. In some of his ponds the fish have never been fed, but he can see no difference in the quality of the fish.

In China, fish are fed upon rice. The ages of fish, Mr. Pell thinks, are indicated by rings on the scales of scale fish, and on the vertebra of others.

Parisian Sketch.

A friend living in the Faubourg du Temple, went out at a late hour of a winter evening to take a pistol without lock to the gunsmith's.

Turning the corner of the canal, he was stopped by a man of ferocious aspect, who demanded his life or his purse. It is related that Ordry escaped, when placed in a similar predicament, by a pun; our friend adopted the readier plan of taking his pistol from his pocket and placing it on the highwayman's breast.

"Follow me to the next guard-house, or I 'll pull the trigger!" he exclaimed.

As it was dark, and the robber did not perceive that he was threatened by an imaginary lock, he had recourse to the supplications usual in such cases.

"Sir, do not ruin me?"

"It is to save you, on the contrary, that I lead you to the guard-house."

"I am the father of three children."

"I have six."

"I have a wife who depends upon me for support."

"And so have I."

"Indeed, I am not in reality a wicked man."

"Neither am I. Come, it is late, and rather cold by the water side. March, or I shall fire."

The robber was obliged to follow our friend to the guard-house. They arrived just as a patrol came in. Our friend related his history. The robber was examined, and discovered to be an escaped convict, of whom the police had been for a long time in search.

Our friend was duly congratulated upon his presence of mind, and the energy which had been displayed.

"But," added the officer in command, "I regret to say, I shall be under the necessity of bringing an action against you."

"Why so?"

"Because it appears from your own avowal, that you carry arms upon your person, without the authority to do so."

Our friend then exhibited his pistol, and showed to the officer, that without a cock it was no arm at all.

"Not so," said the officer; "a pistol is always a pistol. I must put your name on the charge sheet."

The robber, turning to our friend, said to him:

"Sir, you have deceived me. May what happens to you now teach you that bad faith and lies always receive, sooner or later, their punishment."

A Singular Case.

A year ago, while the snow was yet upon the ground, a man, woman, and child, were begging food from door to door in Washington city. They were miserable in appearance. One morning the woman made a call at a door for relief, but before food could be brought to her, she fell and expired! It had been observed by some few persons, that she as well as her husband was intelligent, though miserable and bloated. Upon her person was found *no clothing but the one outside garment.* The man was questioned, and it was ascertained that he had been, in England, an Episcopal minister. They were between thirty and forty years of age. She was buried, and he was conveyed to the Alms-House, where he died in a few days. Their poor little daughter, five years old, had shared their misery. She was found, and placed in the Washington Orphan Asylum, where she now is, a pretty and most interesting child. Upon such information as was obtained from the father and the child, letters were addressed to his relatives in England. But an interested relative there, it is thought, induced the belief that the man had not been married to the woman with whom he had come to this country, and no reply was retured. But the evidence of the marriage of the wretched pair has recently been found by the sister of the deceased man, who is the wife of a Colonel in the British army, and she has just sent an eager message for the child, whom it is her purpose to adopt. The poor father and mother had evidently been fine-looking people. Their name was West. [National Era.

Instances of Longevity.

A new work, in press by Ticknor, Reed & Fields, mentions several instances of extraordinary longevity. They occur mostly in humble life. The most remarkable case is that of Henry Jenkins, a Yorkshire man, who died in 1670, at the age of 169. He could remember the battle of Flodden field, which took place in 1513, when we was but twelve years old. The celebrated Thomas Parr, who died in 1635, at the age of 152, had lived under nine kings of England. He married a second wife when above 120 years of age, and for ten years after was accustomed to do his usual work, and even to thresh. Parr's great-grandson died at Cork a few years since, at the age of 103. A Dane, named Draakenburg, after a life of vicissitudes, fifteen years of which were passed as a slave in Turkey, died in the year 1772, in the 146th year of his age. Fifteen years before his death he fell in love with a young country girl, who very properly rejected his proposal; meeting with like want of success in other quarters, he made up his mind to continue single. The last case mentioned is that of Effingham, who died in Cornwall, in the 144th year of his age. He had served long as a laborer and corporal, and was present at the battle of Hockstedt. After retiring from the service, he returned to his native place, and worked as a day laborer till the day of his death.

According to the *Indianapolis Journal*, the following numbers and descriptions of newspapers are published in the State of Indiana, viz. Dailies, 13; tri-weeklies, 2; semi-weeklies, 1; weeklies, 121; semi-monthly, 1; monthlies, 6. Total. 144.

Singular Heroism under the Promptings of Humanity.—The following heart-stirring narrative is communicated from Rio Janeiro:—The Pernambucan, one of the vessels of the Brazilian Steam Packet Company, was wrecked near St. Katherine's, on the 11th of October, and upwards of forty of her passengers were drowned. This disaster afforded an opportunity for a display of heroism and bravery rarely equaled. A black sailor, belonging to the vessel, succeeded, with many others, in reaching the shore; numbers had perished in the attempt, and but few of the passengers remained upon the wreck. All of these, including a mother and six children, did Simao save. Twelve times had this noble fellow swam through the furious breakers on the coast, and each time returned, bringing a victim from destruction; then wearied, as he well might be, from his almost superhuman efforts, he threw himself exhausted upon the sands, when a cry was raised that one human being still remained upon the wreck. No one was hardy enough to attempt the rescue of the poor passenger, a blind man, whose piteous cries for succor were faintly heard on shore. But Simao, the brave Simao, again dived into the furious surf, reached the vessel, and brought the poor blind man safely to land, thus saving, by his noble and unaided exertions, no less than thirteen lives.

Hedge Plants.—The osage orange, which has been recommended by a number of writers as a plant well fitted for hedges, is a native of the southwestern States. It grows in great abundance in a wild state in Arkansas, where it takes more the form of a tree than a shrub, growing to the height of thirty or forty feet, with a wide-spreading head; for which reason it is evidently unfitted for a hedge, except by constant severe trimming. It has been found hardy enough to stand the winters as far north as where the Isabella grape is found to ripen its fruit. It grows rapidly, the frost only affecting the young shoots, which have to be trimmed off in the spring. Plants are easily grown from seeds, and are very hardy. A quart of seed will produce a thousand plants. Put them in the ground in October, and transplant a year from the next spring. The principal objections to the osage orange are, that it grows too vigorously, especially in rich ground, and that after the first five or six years it will take too much labor to keep it trimmed and within bounds. It is also a most greedy absorber of all the nutriment in the soil within reach of its long roots. It is the opinion of many farmers, that hedges are not economical in this country. [N. Y. Tribune.

An Allegory.—A miser being dead and fairly interred, came to the banks of the river Styx, desiring to be ferried over along with the other ghosts. Charon demanded his fare, and was surprised to see the miser, rather than pay it, throw himself into the river and swim over to the other side, notwithstanding all the clamor and opposition that could be made to him.

All Tartarus was in uproar; and each of the judges was meditating some punishment suitable to a crime of such dangerous consequences to the infernal revenues.

"Shall he be chained to the rock along with Prometheus? or tremble below the precipice in company with the Danaides? or assist Sisyphus in rolling his stone?"

"No," said Minos. "None of these; we must invent some severer punishment. Let him be sent back to earth, to see the use his heirs are making of his riches."

Newspaper Postage in Canada.—A reduction in the rate of newspaper postage went into effect in Canada on the 1st Feb. By the new arrangement all newspapers and periodicals that are exclusively devoted to education, temperance, science, agriculture, and instruction, are to pass through the mails entirely free from postal charges. The postal charges on Canadian newspapers is established at the following rates per year: Daily, $1 60; tri-weekly, 80 cents; semi-weekly, 23 cents; weekly, 26½ cents. In all cases these rates are to be paid quarterly in advance. The same rates are to apply to papers published in the United States and addressed to subscribers in Canada. Transient papers sent from the office of publication are charged a half-penny, which is a fraction less than our own rates. Magazines and other periodicals published monthly, not weighing more than one ounce, to be charged 6⅔ cents per annum; over one and not exceeding two ounces, 20 cents; and when over three ounces, 40 cents.

A Mysterious Land.—According to the *Rochester Democrat*, the California steamer brought accounts of the discovery of the ruins of certain cities embosomed in the Rocky Mountains, in the vicinity of the Mormon settlements of Utah. These cities were passed through by Capt. Walker in 1850, who, with the exception of Lieut. Beal, is the only person who has accomplished so great an exploit. Capt. Walker has revealed many interesting particulars in regard to the locality, which cannot fail to elicit great attention and awaken profound interest. He found there the ruins in a state of great perfection; the streets were well defined, and many of the buildings in a remarkable state of preservation; the stone and brick having the appearance of being glazed, as though they had been passed over by a raging conflagration. Captain W. also asserts that he has discovered in that section a race of Albinos, who are probably the descendants of those who erected the buildings.

The Printing Office School.—Mr. Winthrop, in his recent lecture before the Mechanics' Association, made this remark in regard to a printing office as a good school:—

"There is an atmosphere in a printing office, which, somehow or other, puts notions into a boy's head, too, an atmosphere which is very apt to make quick blood run quicker, and impulsive hearts beat higher, and active brains work harder, until those who were only indented to set up types for other people's thoughts, are suddenly found insisting on having other people to set up types for their own thoughts."

Juvenile America.—In President Allen's lecture before the Mercantile Library Association, he alluded to Young America in the following style:—

"Our children show extraordinary precocity. The Miss drops the bib in the evening, and dons the bodice in the morning; and the belle makes but a single jump from the cradle to the cotillon, from pap to the polka. The boy—but we have no boys now—young gentlemen is the word—feels insulted if he is met in the street and not called 'Mister.' He goes from the baby cap to the beaver, and in a twinkling from pea-nuts to politics. He finishes his education at 14, goes into business at 18, marries at 20, and is bankrupt at 21."

Poor Economy.—Among the many acts of poor economy of farmers, that of letting cattle out of their yard in winter to ramble off to the spring or brook, or some pond, where a hole about as big as a cow's head is cut in the ice, and where the poor creatures have to kneel down to reach the water, is about the poorest that we can think of at present. There is not a farm in America, upon which ten head of cattle are kept, but what would make money by expending enough to provide water in the yard, both for winter and summer use. Pumps can be easily made so as to raise water whenever the cattle come to the trough for a drink. Where wells cannot be had, cisterns can be built at little expense.

Benefits of Geological Surveys.—Three years ago, the Legislature of North Carolina made a small appropriation for a geological survey of that State. The discoveries of the first year developed the existence of copper and gold ores, drew to them the attention of capitalists, and have already increased the revenue of the State to five times the cost of the whole survey. In the second year, seams of the purest bituminous coal, some of them fifteen feet in thickness, extending through a region of some forty-five square miles, rewarded their investigations. It is estimated that every thousand acres of these seams will yield thirty millions of tons of bituminous coal of the best quality.

Monster Remains.—The remains of some gigantic animal have been dug up in Algeria. The head is not less than 85 centimetres from the teeth to the nape, and 48 across the bone of the forehead. The front part of the upper jaw has long teeth, and also tusks, similar to those of a wild boar. The legs of the animal are about the size of those of a horse, and from the bend of the ribs, it is supposed that its size must have been about four times that of an ordinary ox. Its head is somewhat similar to that of the hippopotamus, and its mouth must have been of extraordinary power.

VARIETY.

The Augsburg Gazette announces that the Emperor of Austria has definitely signed the decree consummating the emancipation of the peasantry in Bohemia, Moravia, Hungary, Servia, Arabia, the Banat, and the Waiewodina, from all statute or service-labor hitherto paid to the nobleman, or original owner of the soil. The decree prescribes that the peasant shall receive a farm with the necessary buildings on it, in a word, a homestead, as his own property. The worth of it is valued, leaving the peasant to pay it on easy terms, which are settled by a special commission, formed to mediate between the nobles and peasantry.

The cedars of Lebanon have diminished from a forest to a sacred grove, guarded by a priest and protected by a superstition. The prophecy of Isaiah has long since been fulfilled, and "Lebanon is turned into a fruitful field." "The rest of the trees of this forest are few, that a child may write them." The cedars of Lebanon scarcely occupy a space equal to two acres of ground! But Lebanon is a fruitful field; the mulberry tree yields its luscious fruit, and its more useful leaves, with graceful luxuriance; and in its valleys the harvests wave spontaneously in autumn.

"No nation is drunken," says Jefferson, in his letters, "where wine is cheap; and none sober where the dearness of wine substitutes ardent spirits as the common beverage." In Maderia, even with the peasantry, (says the *Home Journal*,) a drunkard is less reputable than a thief—necessity may make the one, nothing but inherent depravity the other. They drink wine always, and never to excess.

The New York *Mirror*, as illustrating the "upward tendencies" of every thing but newspapers, says the occupant of store No. 5 Astor House, who has heretofore paid $1,500 rent, is to pay $3,750 after the first of next May. The rent of stores in front of the Metropolitan Hotel has been raised from six hundred to two thousand dollars.

A gentleman traveling inside of a coach, was endeavoring, with considerable earnestness, to impress some arguments on a fellow passenger who was seated in the same vehicle, and who appeared rather dull of apprehension; at length, being slightly irritated, he exclaimed—"Why, Sir, it's as plain as A B C!" "That may be," quietly replied the other; "but I am D E F!"

The public journals of Amsterdam contain the following paragraph: "Some time back, letters from Brazil stated, that a slave had found at Bagagem a large diamond, for which 120,000 florins (240,000f.) had been refused. We now learn that it has been purchased by M. Willey, Minister of Holland to Rio Janeiro, for 881,250f."

The *New York Journal of Commerce* states that the clipper ship Racer, 1690 tons, was chartered from London to Sydney, N. S. W., for the round sum of £10,000, and from Calcutta back to London for £8,000. This is probably one of the greatest charters ever made by a merchant ship, whether the amount of money or the high rate of freight be considered.

The United States mint at Philadelphia was established in 1793, since which date the coinage therein has reached the sum of $322,228,868. The total coinage at all the United States mints, since their establishment, is three hundred and eighty-one million, seven hundred and ninety-seven thousand, two hundred and ninety-nine dollars.

There will be an extraordinary eclipse of the sun on the 25th of May next, such a one as none but the oldest inhabitants have witnessed in this vicinity. It will be similar to the great eclipse of 1806, since which there has been none resembling it nearer than that of 1830, when eleven-twelfths of the sun was obscured.

The most striking feature in the history of genius is its courage. Talent, on the contrary, is distinguished chiefly by its caution. The one goes forth, totally regardless of its costume, under the influence of prestige The other never suffers itself to be seen, until it has made its toilet, under the guidance of a becoming taste.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
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No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

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Published Weekly.

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The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

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☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

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"TH[illegible] SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 507.

The Sabbath Recorder.

THE NEBRASKA BILL.

We are indebted to Senator Douglass for a copy of the "Bill to organize the Territories of Nebraska and Kansas, and the Report of the Committee on Territories." Nebraska and Kansas are placed on precisely the same footing, the only difference in the bills relating to the two Territories being in their names, and in that clause which defines their boundaries.

The limits assigned to Kansas are: "Beginning at a point on the western boundary of the State of Missouri, where the thirty-seventh parallel of north latitude crosses the same; thence west on said parallel to the eastern boundary of New Mexico; thence north on said boundary to latitude thirty-eight; thence following said boundary westward to the summit of the highlands dividing the waters flowing into the Colorado of the West or Green river, from the waters flowing into the great basin; thence northward on said summit to the fortieth parallel of latitude; thence east on said parallel to the western boundary of the State of Missouri; thence south with the western boundary of said State to the place of beginning."

The limits assigned to Nebraska are described in the first section of the Bill—which we copy, together with sections 9th and 10th, the only sections which have reference to Slavery, all the others relating to elections, duties of officers, &c.:—

SECTION 1. *Be it enacted*, That all that part of the territory of the United States included within the following limits, except such portions thereof as are hereinafter expressly exempted from the operations of this act, to wit: beginning at a point in the Missouri river where the fortieth parallel of north latitude crosses the same; thence west on said parallel to the summit of the highlands separating the waters flowing into Green river or Colorado of the West from the waters flowing into the great basin; thence northward on the said highlands to the summit of the Rocky mountains; thence on said summit northward to the forty-ninth parallel of north latitude; thence west on said parallel to the western boundary of the territory of Minnesota; thence southward on said boundary to the Missouri river; thence down the main channel of said river to the place of beginning, be, and the same is, hereby created into a temporary government by the name of the Territory of Nebraska; and when admitted as a State or States, the said Territory, or any portion of the same, shall be received into the Union, *with or without slavery*, as their constitution may prescribe at the time of their admission: *Provided*, That nothing in this act contained shall be construed to inhibit the government of the United States from dividing said Territory into two or more Territories, in such manner and at such times as Congress shall deem convenient and proper, or from attaching any portion of said Territory to any other State or Territory of the United States. *Provided further*, That nothing in this act contained, shall be construed to impair the rights of person or property now pertaining to the Indians in said Territory, so long as such rights shall remain unextinguished by treaty between the United States and such Indians, or to include any Territory which by treaty with any Indian tribe is not without the consent of said tribe to be included within the territorial limits or jurisdiction of any State or Territory; but all such Territory shall be excepted out of the boundaries, and constitute no part of the Territory of Nebraska, until said tribe shall signify their assent to the President of the United States to be included within the said Territory of Nebraska, or to affect the authority of the United States to make any regulation respecting such Indians, their lands, property, or other rights, by treaty, law, or otherwise, which it would have been competent to the government to make if this act had never passed.

SEC. 9. *And be it further enacted*, That the judicial power of said Territory shall be vested in a supreme court, district courts, probate courts, and in justices of the peace. The supreme court shall consist of a chief justice and two associate justices, any two of whom shall constitute a quorum, and who shall hold a term at the seat of government of said Territory annually; and they shall hold their offices during the period of four years, and until their successors shall be appointed and qualified. The said Territory shall be divided into three judicial districts, and a district court shall be held in each of said districts by one of the justices of the supreme court, at such times and places as may be prescribed by law; and the said judges shall, after their appointments respectively, reside in the districts which shall be assigned them. The jurisdiction of the several courts herein provided for, both appellate and original, and that of the probate courts and of justices of the peace, shall be as limited by law: *Provided*, That justices of the peace shall not have jurisdiction of any matter in controversy when the title or boundaries of land may be in dispute, or where the debt or sum claimed shall exceed one hundred dollars; and the said supreme and district courts, respectively, shall possess chancery as well as common law jurisdiction. Each district court, or judge thereof, shall apoint its clerk, who shall also be the register in chancery, and shall keep his office at the place where the court may be held. Writs of error, bills of exception, and appeals, shall be allowed in all cases from the final decisions of said district courts to the supreme court, under such regulations as may be prescribed by law; but in no case removed to the supreme court shall trial by jury be allowed in said court. The supreme court, or the justices thereof, shall appoint its own clerk, and every clerk shall hold his office at the pleasure of the court, for which he shall have been appointed. Writs of error and appeals from the final decisions of said supreme court shall be allowed, and may be taken to the Supreme Court of the United States, in the same manner and under the same regulations as from the circuit courts of the United States, where the value of the property, or the amount in controversy, to be ascertained by the oath or affirmation of either party, or other competent witness, shall exceed one thousand dollars; *except only that in all cases involving title to slaves*, the said writs of error or appeals shall be allowed and decided by the said supreme court without regard to the value of the matter, property, or title in controversy; and except, also, that a writ of error or appeal shall also be allowed to the Supreme Court of the United States from the decision of the said supreme court created by this act, or of any judge thereof, or of the district courts created by this act, or of any judge thereof, upon any writ of *habeas corpus*, involving the question of personal freedom; *Provided*, That nothing herein contained shall be construed to apply to or affect the provisions of the "act respecting fugitives from justice, and persons escaping from the service of their masters," approved February twelfth, seventeen hundred and ninety-three, and the "act to amend and supplementary to the aforesaid act," approved September eighteenth, eighteen hundred and fifty; and each of the said district courts shall have and exercise the same jurisdiction, in all cases arising under the Constitution and laws of the United States, as is vested in the circuit and district courts of the United States; and the said supreme and district courts of the said Terrritory, and the respective judges thereof, shall and may grant writs of *habeas corpus* in all cases in which the same are granted by the judges of the United States in the District of Columbia; and the first six days of every term of said courts, or so much thereof as shall be necessary, shall be appropriated to the trial of causes arising under the said Constitution and laws, and writs of error and appeal in all such cases shall be made to the supreme court of said Territory, the same as in other cases. The said clerk shall receive, in all such cases, the same fees which the clerks of the district courts of Utah Territory now receive for similar services.

SEC. 10. *And be it further enacted*, That the provisions of the act entitled "An act respecting fugitives from justice, and persons escaping from the service of their masters," approved February 12, 1793, and the provisions of the act entitled "An act to amend, and supplementary to, the aforesaid act," approved September 18, 1850, be and the same are hereby declared to extend to and be in full force within the limits of the said Territory of Nebraska.

Accompanying the Bill from which the foregoing extracts are taken, the Committee on Territories presented the following Report—which we copy to show our readers the kind of special pleading by which it is attempted to justify this wholesaling of free territory to slavery:—

The principal amendments, which your committee deem it their duty to commend to the favorable action of the Senate, in a special report, are those in which the principles established by the compromise measures of 1850, so far as they are applicable to territorial organizations, are proposed to be affirmed and carried into practical operation within the limits of the new territory.

The wisdom of those measures is attested, not less by their salutary and beneficial effects in allaying sectional agitation and restoring peace and harmony to an irritated and distracted people, than by the cordial and almost universal approbation with which they have been received and sanctioned by the whole country. In the judgment of your committee, those measures were intended to have a far more comprehensive and enduring effect than the mere adjustment of the difficulties arising out of the recent acquisition of Mexican territory. They were designed to establish certain great principles, which would not only furnish adequate remedies for existing evils, but in all time to come avoid the perils of a similar agitation, by withdrawing the question of slavery from the halls of Congress and the political arena, and committing it to the arbitrament of those who were immediately interested in and alone responsible for its consequences. With the view of conforming their action to what they regard the settled policy of the government, sanctioned by the approving voice of the American people, your committee have deemed it their duty to incorporate and perpetuate in their territorial bill the principles and spirit of those measures. If any other considerations were necessary to render the propriety of this course imperative upon the committee, they may be found in the fact that the Nebraska country occupies the same relative position to the slavery question as did New Mexico and Utah when those territories were organized.

It was a disputed point, whether slavery was prohibited by law in the country acquired from Mexico. On the one hand, it was contended, as a legal proposition, that, slavery having been prohibited by the enactments of Mexico, according to the laws of nations, we received the country with all its local laws and domestic institutions attached to the soil, so far as they did not conflict with the Constitution of the United States; and that a law either protecting or prohibiting slavery was not repugnant to that instrument, as was evinced by the fact that one-half of the States of the Union tolerated, while the other half prohibited, the institution of slavery. On the other hand, it was insisted that, by virtue of the Constitution of the United States, every citizen had a right to remove to any Territory of the Union, and carry his property with him under the protection of law, whether that property consisted in persons or things. The difficulties arising from this diversity of opinion were greatly aggravated by the fact, that there were many persons on both sides of the legal controversy who were unwilling to abide the decision of the courts on the legal matters in dispute. Thus, among those who claimed that the Mexican laws were still in force, and consequently that slavery was already prohibited in those territories by valid enactment, there were many who insisted upon Congress making the matter certain, by enacting another prohibition. In like manner, some of those who argued that the Mexican laws had ceased to have any binding force, and that the Constitution tolerated and protected slave property in those territories, were unwilling to trust the decision of the courts upon that point, and insisted that Congress should by direct enactment remove all legal obstacles to the introduction of slaves into those territories.

Such being the character of the controversy in respect to the territory acquired from Mexico, a similar question has arisen in regard to the right to hold slaves in the proposed territory of Nebraska when the Indian laws shall be withdrawn and the country thrown open to emigration and settlement. By the 8th section of "an act to authorize the people of the Missouri Territory to form a constitution and State government, and for the admission of such State into the Union to an equal footing with the original States, and to prohibit slavery in certain territories," approved March 6, 1820, it was provided: "That, in all that territory ceded by France to the United States under the name of Louisiana, which lies north of thirty-six degrees and thirty minutes north latitude, not included within the limits of the State contemplated by this act, slavery and involuntary servitude, otherwise than in the punishment of crimes whereof the parties shall have been duly convicted, shall be and is hereby forever prohibited: *Provided always*, That any person escaping into the same, from whom labor or service is lawfully claimed in any State or territory of the United States, such fugitive may be lawfully reclaimed, and conveyed to the person claiming his or her labor or service as aforesaid."

Under this section, as in the case of the Mexican law in New Mexico and Utah, it is a disputed point whether slavery is prohibited in the Nebraska country by *valid* enactment. The decision of this question involves the constitutional power of Congress to pass laws prescribing and regulating the domestic institutions of the various territories of the Union. In the opinion of those eminent statesmen, who hold that Congress is invested with no rightful authority to legislate upon the subject of slavery in the territories, the 8th section of the act preparatory to the admission of Missouri is null and void; while the prevailing sentiment in large portions of the Union sustains the doctrine that the Constitution of the United States secures to every citizen an inalienable right to move into any of the territories with his property, of whatever kind and description, and to hold and enjoy the same under the sanction of law. Your committee do not feel themselves called upon to enter into the discusion of these controverted questions. They involve the same grave issues which produced the agitation, the sectional strife, and the fearful struggle of 1850. As Congress deemed it wise and prudent to refrain from deciding the matters in controversy then, either by affirming or repealing the Mexican laws, or by an act declaratory of the true intent of the Constitution and the extent of the protection afforded by it to slave property in the territories, so your committee are not prepared now to recommend a departure from the course pursued on that memorable occasion, either by affirming or repealing the 8th section of the Missouri act, or by any act declaratory of the meaning of the Constitution in respect to the legal points in dispute.

Your committee deem it fortunate for the peace of the country, and the security of the Union, that the controversy then resulted in the adoption of the compromise measures, which the two great political parties, with singular unanimity, have affirmed as a cardinal article of their faith, and proclaimed to the world as a final settlement of the controversy and an end of the agitation. A due respect, therefore, for the avowed opinions of senators, as well as a proper sense of patriotic duty, enjoins upon your committee the propriety and necessity of a strict adherence to the principles, and even a literal adoption of the enactments of that adjustment, in all their territorial bills, so far as the same are not locally inapplicable. Those enactments embrace, among other things, less material to the matters under consideration, the following provisions:

"When admitted as a State, the said territory, or any portion of the same, shall be received into the Union, with or without slavery, as their constitution may prescribe at the time of their admission."

"That the legislative power and authority of said territory shall be vested in the governor and a legislative assembly."

"That the legislative power of said territory shall extend to all rightful subjects of legislation, consistent with the Constitution of the United States and the provisions of this act; but no law shall be passed interfering with the primary disposal of the soil; no tax shall be imposed upon the property of the United States; nor shall the lands or other property of non-residents be taxed higher than the lands or other property of residents."

"Writs of error and appeals from the final decisions of said supreme court shall be allowed, and may be taken to the Supreme Court of the United States in the same manner and under the same regulations as from the circuit courts of the United States, where the value of the property or the amount in controversy, to be ascertained by the oath or affirmation of either party or other competent witness, shall exceed one thousand dollars, except only that, in all cases involving title to slaves, the said writs of error or appeals shall be allowed and decided by the said supreme court, without regard to the value of the matter, property, or title in controversy; and except, also, that a writ of error or appeal shall also be allowed to the Supreme Court of the United States, from the decisions of the said supreme court created by this act, or of any judge thereof, or of the district courts created by this act, or of any judge thereof, upon any writ of *habeas corpus* involving the question of personal freedom; and each of the said district courts shall have and exercise the same jurisdiction in all cases arising under the Constitution and laws of the United States as is vested in the circuit and district courts of the United States; and the said supreme and district courts of the said territory, and the respective judges thereof, shall and may grant writs of *habeas corpus* in all cases in which the same are granted by the judges of the United States in the District of Columbia."

To which may be added the following proposition affirmed by the act of 1850, known as the fugitive slave law:—

That the provisions of the "act respecting fugitives from justice and persons escaping from the service of their masters," approved Feb. 12, 1793, and the provisions of the "act to amend and supplementary to the aforesaid act, approved September 18, 1850, shall extend to and be force in all the organized territories," as well as in the various States of the Union.

From these provisions it is apparent, that the compromise measures of 1850 affirm and rest upon the following propositions.

First. That all questions pertaining to slavery in the territories, and in the new States to be formed therefrom, are to be left to the decision of the people residing therein, by their appropriate representatives, to be chosen by them for that purpose.

Second. That "all cases involving title to slaves," and "questions of personal freedom," are referred to the adjudication of the local tribunals, with the right of appeal to the Supreme Court of the United States.

Third. That the provisions of the Constitution of the United States, in respect to fugitives from service, are to be carried into faithful execution in all "the organized territories" the same as in the States. The substitute for the bill which your committee have prepared, and which is commended to the favorable action of the Senate, proposes to carry these propositions and principles into practical operation, in the precise language of the compromise measures of 1850.

"YOU LED ME TO CHRIST."

So said one who formerly sat under our ministry, when after a separation of years we renewed our acquaintance with her in her last sickness. As we entered the chamber where she lay in the last stages of consumption, turning toward us with a radiance almost celestial, she exclaimed, "You led me to Christ. I was brought up in error. I lived in worldliness. I felt at ease in my sins. Your sermons awakened me. Your conversation enlightened me. *You led me to Christ*—and my husband, and my sister also. I am so glad to see you before I die. I am at peace. Christ is precious. I am going to be with my Savior. You led me to Christ."

Our emotions found a brief, tearful, broken utterance in prayer; and the day following, we learned that she had gone to be with Christ.

No joy, saving that only of personal communion with God, can equal that of leading a soul to Christ. No other act has such a far-reaching influence, no other act lays hold so directly upon eternal interests, or brings us into such living sympathy with heaven.

We recently received a letter from a foreign missionary, that revives one of the most tender associations of former years. "Can I ever forget," he says, "that through college you were my chosen friend? For years we sat side by side in the same recitation-room. We were side by side in the boarding-house. We investigated together the same subjects, we read the same books, engaged in the same recreations. And more than this—we kneeled together at the same mercy-seat. Can I ever forget, dear friend of my youth, that, when running in the paths of thoughtlessness and sin, forgetting the early instructions of my sainted mother, lulling my conscience to sleep, and every month throwing off some restraint, you took me by the hand, and with more than a brother's tenderness led me to the cross of Christ? And though our homes are now on different sides of the globe, and we perhaps shall never meet again till we meet in the better land, we no doubt both of us often revert with more than a passing interest to the association of those early years."

Almost every Christian can recall some such association with one and another whom he has led to Christ. And doubtless every one who has had this experience, will testify to the fullness and the permanence of the joy it brings to his own soul. Why then do we ever relax our efforts for the conversion of souls? For what earthly gratification are we willing to forego this high celestial blessedness?

Paul looked forward to the recognition of those whom he had been instrumental in leading to Christ, as one of the highest of the secondary delights of heaven—those delights that range next to that of seeing Christ face to face. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

With such anticipations of heavenly joy resulting from the conversion of souls, shall we not give ourselves with increasing and unceasing earnestness to these labors of love? How thrilling the welcome at the gate of heaven, from one and another now rejoicing in its glory, "You led me to Christ!"

[Independent.

A SISTER'S INFLUENCE.—"I was intoxicated but once," said a young man to us, the other day. "I shall never forget it. In company with several jovial fellows, I was induced to drink pretty freely, and by the time I got home, I knew scarcely where I was or what I was doing, I was put to bed, and how long I lay there I don't know; but when I awoke, my sister was sitting beside the bed engaged in sewing. The moment her eyes fell on my face, she burst into a flood of tears and wept as if her heart would break. Overwhelmed with shame for my conduct, I then formed a resolution that I would never get drunk again; I have adhered to it for some years and I mean to keep it!" [Mer. Ledg.

Since the time of Capt. Cook the population of the Sandwich Islands has dwindled down from 400,000 to 80,000 souls.

For the Sabbath Recorder.

THOUGHTS IN A CHURCHYARD.

In the far West the sunlight's glow is fading,
And crimson clouds are floating over head,
Like the bright banners of a host of angels,
Waving above the city of the dead.

Softly the evening breezes whisper round me,
Rustling the grass above each quiet breast;
And like a gem upon the brow of even,
One bright star glitters in the glowing West.

Let no vain thoughts, no dark, unholy passions,
Disturb the peaceful calmness of my breast,
Here where the wicked ever cease from troubling,
Here where earth's weary children are at rest.

Here let me pause, and read the simple story
Of one who perished in life's early prime,—
Of one whose bark, while the fair sky was brightest,
Was wrecked and lost upon the shores of time.

Ah! who can tell what bright and fairy visions,
What joyous hopes, once filled thy active brain!
And who can know the wild and bitter anguish,
When o'er thy corse the tear-drops fell like rain!

And here lies one, whose footsteps were aweary
With the long toilsome march of this sad life;
One who had bravely fought life's ceaseless battle,
And full of years had fallen in the strife.

And here a maiden, fair and young, is sleeping,
A pure, frail flower, the stream of life beside;
In its full bloom by death's chill frost 'twas blighted,
And swept away by Jordan's rolling tide.

And here a little mound, with roses blooming,
Tells where a child hath been laid down to rest—
Sad place for one whose dimpled cheek's soft pillow.
Hath been a tender mother's faithful breast.

Ah! little one, a mother's heart is lonely,
Since angels bore thee to the better shore;
In love's bright chain one precious link is broken,
One gladsome voice shall never greet her more.

Here is one little spot of earth, more holy
Than any other in the world, to me;
'Tis here my mother rests in quiet slumber,
From earthly pain and sorrow ever free.

Here let me linger while the day is dying,
And round me gathers evening's shadowy gloom—
Alas! a shadow hath been on my spirit,
Since she hath slept within this lonely tomb.

But when the trumpet of the great archangel
Shall peal with echoing blast through earth and heaven,
Then shall the dead arise to life immortal,
Then shall the fetters of the grave be riven.

SHILOH, 1854. SARAH.

RELIGION IN COLLEGES.

The last Fifth-day in February has for a number of years been extensively observed as a day of fasting and prayer for Colleges. In anticipation of the occasion, a Committee of the Society of Inquiry in Amherst College made a brief statement respecting the condition of several Colleges in New England and the Middle States—which we copy as containing facts of permanent interest and value.

In *Waterville College*, Maine, there are 90 students. Of this number 36 are professors of religion, 20 have the Gospel ministry in view, and 2 intend to become missionaries to foreign lands. The students sustain two weekly religious meetings. There is an association called the Boardman Missionary Society, which has for its object the promotion of religious knowledge and piety among its members. One interesting case of conversion has occurred during the past year; others are thoughtful, but still out of Christ.

Dartmouth College, Hanover, N. H., contains 230 students. About 60 are professors of religion—a large part of whom are expecting to enter the ministry. Many are discussing the question of their duty to the heathen, with a willingness to go wherever it may call them. Separate prayer-meetings are sustained by the different classes on Wednesday, and a union-meeting on Friday. There are two religious societies, namely, the Theological and Society of Inquiry. A greater religious interest than usual has prevailed during the past year. Christians have been more prayerful and active, and the impenitent more thoughtful and inquiring. There have been twelve or fifteen cases of conversion, several of which strikingly illustrate the power of divine grace. "We have much to be thankful for, and much to deplore. God has blessed us far beyond our deserts."

Middlebury College, Vt.—Number of students, 63. About 30 are professors of religion. The exact number studying for the ministry is not known. The Philadelphian Society meets every Friday evening to discuss religious questions, and on Sunday morning for prayer and conference. Class prayer-meetings are held every week. There have been no conversions during the past year, but an elevated tone of moral feeling prevails among the students.

University of Vermont.—Number of students, 121; professors of religion, 32; studying for the ministry, 21; intending to become missionaries, 2. Weekly class meetings are held by the students, and also one general meeting for all who are disposed to attend. There is a society for religious inquiry, which holds its meetings weekly. There have been no conversions during the past year, and but little religious interest. At present, however, we feel much encouraged to hope and pray.

At *Hamilton College*, Clinton, N. Y., there are 126 students; 51 are professors of religion, 31 are intending to enter the ministry, and 2 propose to become missionaries to foreign lands. There are two weekly prayer-meetings sustained by the students; also, a "Society of Christian Research," the object of which is to promote religious knowledge, and to aid in the missionary enterprise, by prayer and contribution. It supports a beneficiary at the Batticotta Seminary, Ceylon. There has been but little deep religious interest during the past year. It seems at the present to be increasing.

Madison University, Hamilton, N. Y., contains 208 students; 175 are professors of religion; 137 have the ministry in view, and 18 the missionary field. The students hold three weekly prayer-meetings. The monthly concert of prayer for missions is held on the first Monday of every month, at which time the regular college exercises are suspended. There are three societies for the promotion of religious knowledge, namely, the Society for Inquiry, embracing nearly all the professors of religion. A report of some missionary station is read before the society on the first Sunday evening of every month. Second, the Eastern Association, comprising those who expect to labor in the foreign field. The objects of this association are to pray for and obtain information concerning the success of missions. Third, the Western Association, embracing those who intend to labor in the ministry at home. There has been rather more than the usual degree of religious interest during the past year; 20 cases of conversion have occurred.

Brown University, Providence, R. I., contains 270 students; 70 are professors of religion, 30 are studying for the ministry, and 2 propose to become missionaries. Two prayer-meetings are held during the week; the classes meet separately on Friday evening, and together Wednesday evening. Those who are not professors seldom attend. The usual monthly concert is here observed, at which time one of the college professors gives an account of the progress of missions throughout the world. There is also a monthly meeting of the Society of Missionary Inquiry.

Rutger's College, New Brunswick, N. J.—Number of students, 88; professors of religion, 24; studying for the ministry, 18 or more. A weekly prayer meeting is held by the students. There is a Bible Society at this college—an auxiliary of the American—which pays into the treasury of the Parent Society about $50 annually.

At *Trinity College*, Hartford, Connecticut, there are 103 students, 27 of whom are studying for the ministry. The number of professors of religion is 46. There is a society called the Missionary Association, which has for its object the promotion of religious knowledge. The students often meet for prayer and religious instruction.

At *Bowdoin College*, Brunswick, Maine, there are 176 students; 44 are professors of religion, the majority of whom will probably study for the ministry; but one is known to be fully decided to become a missionary. There are meetings for all the students on Saturday evening and Sunday morning. The classes also hold separate prayer-meetings. There is a society called the "Praying Circle," embracing all the pious students. The past year has been marked by sobriety and good attendance on religious services. There have been two hopeful conversions; but further than this, no special indications of God's presence.

Williams College, Williamstown, Mass.—Number of students, 231; of these 110 are professors of religion, 61 have the gospel ministry in view, and 6 intend to become missionaries. There have been six conversions during the past year. Religious meetings: The President lectures to the students on Saturday evening. Sunday morning, all the classes meet for conference. Prayer-meetings are held on Monday, Tuesday, Thursday, and Friday, from one to two o'clock; and also on Friday evening. The Mills Theological Society holds meetings alternately for the study of the Scriptures and reading essays on missionary subjects and reports of the different stations. The religious interest during the past year has been good—at times deep and general, though there have been fewer conversions than in some previous years.

Amherst College, Amherst, Mass., contains 208 students; of these, 141 are professors of religion, 87 are expecting to enter the ministry, and 21 the field of foreign missions. At the commencement of the past year considerable religious interest was manifested. Christians were more active, and the impenitent more serious. Some were inquiring, and a few expressed the hope of forgiven sin. During the year there have been ten hopeful conversions. Class prayer-meetings are held on Saturday evening, and on Sunday morning a general meeting of all the classes. The society meets once in two weeks to discuss religious questions, and obtain missionary intelligence. At the monthly concert, one of its members reads a sketch of the origin and progress of some missionary station, and another a dissertation on the general subject of missions.

Summary.—Number of colleges reported, 12; students, 1486; professors of religion, 633; preparing for the ministry, 350; intending to become missionaries, 45; conversions during the year, 43.

AMHERST COLLEGE, Feb. 8, 1854.

PRAYING FOR MINISTERS.

An aged colored man, and a godly member of the church, called on his pastor and remarked to him, "You have preached some good sermons lately—better than usual." The minister replied, that perhaps the people's ears were better open to hear than usual. "Well," said the old man, "there is a great deal in that too; but I think somebody has been praying for you." The minister said he hoped so; for that minister has a hard time of it for whom no one in his congregation prays.

Reader, do you pray for your minister? You expect great things from him, and if he does not preach well, you feel at liberty to find fault with him. Have you called on God to help him? I do not ask if you have prayed for him in the prayer-meeting or in the family. Do you enter your closet on Sabbath morning and earnestly wrestle with God for him, *feeling* that he greatly needs help to preach the everlasting gospel; and that you cannot venture to the house of God without seeking a blessing for him, lest you should come away unprofited—lest no good should be accomplished that day?

If you are conscious of deep neglect of this duty, and this privilege, we beg of you to reflect a little. Your minister is a man; encompassed with infirmities as other men are, and liable to many temptations. It is very important that his mind should be composed and elevated above the cares and vexations of life, when he sits down to prepare a sermon; and such, especially, should be his case when he goes to the sanctuary to conduct the worship of God, and deliver his message. Consider the malice of Satan against ministers; how he makes it his business to distract and divert their minds to prevent them from preaching well, or from making due preparation. Prayer has power with God to prevent his schemes and protect your minister. Do you pray for your minister? If not, will you begin?

[Presbyterian of the West.

The Sabbath Recorder.

New York, March 9, 1854.

Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

SABBATH-BREAKING PARTNERSHIPS.

We have been sitting with pen in hand for half an hour, or more, pondering upon the best manner of discussing this important subject. It is our wish to discuss it in such a way as will give no offense. We wish, at all events, to say nothing but what will stand the test of truth. We may not succeed in saving the feelings of our brethren, but if we may be instrumental in saving them from their sins, we shall feel that we have not labored in vain.

By Sabbath-breaking partnerships we mean those associations for business which involve the breach of the Sabbath on the part of one or more of the firm, or on the part of those in its employ. These associations have multiplied among us, within a few years past, causing not a little anxiety with some as to what will be the final result. There are some, who fear that the result will be most disastrous to the cause of the Sabbath, to say nothing of other unhappy consequences; and they consider it high time that the subject were agitated earnestly, till those who are implicated shall see, either that they are sinning against God, or that their course is justified by the Scriptures of Truth.

If we understand the Fourth Commandment, it requires abstinence from labor, not only on the part of the individual himself, but also on the part of all who are in his employ. "*Thy man-servant, and thy maid-servant.*" It makes it a man's duty to control his own household—his farm—his shop—every place, in short, over which his lawful jurisdiction extends, and for the management of which he is in any way responsible. If it is wrong for him to break the Sabbath himself, it is wrong for him to employ others to break it. A person who would employ another to commit an act of murder, is accounted as a murderer himself. He that hires a ruffian to set fire to his neighbor's house, is no less guilty than the ruffian himself. And he that employs another to rob the possessor of his goods, promising to make him a sharer in the spoils, is too flagrantly an accomplice in the crime to stand justified before an honest community. Now, if our inability to see, that he who employs others to break the Sabbath is not just as guilty as if he broke it himself, argues obtuseness of intellect, we hope that some body will endeavor, by that plainness of speech and simplicity of illustration which cannot fail to impress the dullest understanding, to set the matter in its true light.

The Sabbath-keeper by his profession declares that the keeping of Sunday, to the displacement and violation of the day designated as the Sabbath in the Fourth Commandment, is a *sin*. He believes that the substitution of Sunday for the seventh day was accomplished by the Man of Sin. He hesitates not to say, that to keep Sunday instead of the Sabbath is to symbolize with Popery. He says that it is to make void the commandment of God in order to uphold a human tradition. He enters into controversy upon this point, wherever he goes, and preaches it to be the duty of all to keep the Sabbath just as God appointed. It is one of the duties enjoined in the Law, he says, and the transgression of the law is SIN.

But what says the Sabbath-keeper by his business arrangements? An observer of the first day of the week proposes a copartnership, the condition of which is, that the establishment shall do business on the Sabbath-day. The Sabbath-keeper consents, on condition that he himself shall be exempt from all active participation in what is done on that day. He consents that his partner shall work, and, of course, that all the employees, servants, or agents, that may be required for the management of the concern, shall work also. Not only so; he consents to receive, and appropriate to his own use, as his lawful property, a portion of the profits that may arise out of this Sabbath labor. In yielding this consent, does he not say that to work on the Sabbath-day is no sin? Does he not flatly contradict his religious profession?

For, what is the nature of a copartnership? Does not each member of the firm work for the other? Even admitting that there are no clerks, journeymen, or under-servants of any sort, in the establishment,—none but the partners themselves, who of course are equals, and have equal rights,—still each one serves the other. For there is no reason why two or more persons should enter into partnership, except the mutual service which they render one another, thereby rendering the profits of the concern greater for each, than if he carried on business by himself alone. Thus, when a Sunday-keeper proposes partnership with an observer of the Sabbath, this is the inducement which he holds out:—"I will serve you," says he, "on the Sabbath-day—a very profitable day for business—thereby augmenting your gains much above what they would be, if you were in business by yourself, and should shut up the establishment on that day." The Sabbath-keeper agrees to the proposal, and by that very agreement says, "I consent that you shall work for me on the Sabbath."

This, we take it, is the plain, common-sense view of the matter. Turn and twist it as we may, we think it comes to this in the end. And if the Sabbath-keeper can thus deliberately say to his partner, "I agree that you shall work for me on the Sabbath," he either flatly contradicts his religious profession, and says that to work on the Sabbath is no sin, or else deliberately makes up his mind to commit sin.

Let it not be replied, that the partners, being equal, each one acts for himself, and is responsible for himself. For though each acts for himself, he does not act *only* for himself. He acts also for the other. He acts for himself in the same sense as the common hired laborer acts for himself, who, though he works for himself in respect to the wages he hopes to receive, works for the man who employs him also. If he is hired to work on the Sabbath-keeper's farm, on the Sabbath-day, or in his shop, or counting-house, there is no sophistry which will make it appear that he acts only for himself. The employer is guilty also. And when the Sunday-keeping member of a business firm manages the business on the Sabbath-day, he does it not only for himself, but for the other also. He is employed, nay, to all intents and purposes, *hired*, by the other to do it. The act of hiring is not done formally, from week to week, but it enters into the very nature of the contract by which they agree to do business jointly, in partnership. Brethren, is it right—is it a lawful contract? Does it involve nothing of sin against Him who said of the Sabbath-day, "In it thou shalt not do any work; thou, nor thy *man-servant*, nor thy *maid-servant?*" T. B. B.

PARENTAL DUTIES AND RESPONSIBILITIES. (Continued.

Education.

It would perhaps have been more in obedience to the laws of *order*, had I commenced my former article with the heading which designates the line of thought for the present one, and may for others to come. But as "what is written is written,"—aye, and printed too—we will let that pass.

Education is a term of very comprehensive signification. It embraces all the laws of mind and human actions. There is *heart* education as well as *head* education, and it is doubtful whether any education of the latter, which does not reach the former, is of any real benefit; and sure it is, that that education of the mind which is not sanctified by a good heart, does often prove itself a curse.

But my present purpose is to call the attention of parents to that department of education which embraces the arts and sciences, and refers more especially to the business transactions of life. I think it will be admitted, upon reflection, that every pursuit in life requires an education peculiar to itself. It is not proposed to assert, that even in this instance a general education is not desirable, and even necessary, but that a special and particular education is necessary for each of the different departments of human industry. If the merchant and surveyor need instruction in their particular branches of labor, so do the engineer and the architect. Nor is that great and indispensable branch of human industry, *farming*, exempt from this rule. Our opinion is immovably fixed, that the world suffers more this day for the want of a thorough education in all the branches of farming and housewifery, than in any and perhaps than in all other industrial pursuits. Look at thousands upon thousands of acres of land, not only indifferently but *unskillfully* cultivated throughout our vast country. How little is known of the adaptation of the different kinds of soil for this or that kind of grain, or this or that class of vegetables. For this reason, and for this only, years of toil are rewarded with poverty and disappointment, and a train of evils at the thought of which the heart sickens. The same may be said concerning the improvement of those domestic animals which in their turn contribute so much to the wealth and happiness of man.

Also, how much of human happiness and wealth depends upon the proper discharge of domestic duties. It is an old saying, that "the wife can throw out with a teaspoon as fast as the husband can throw in with a shovel." But to say nothing of the absolute necessity of domestic economy, in order to the wealth of the thousands of hearts that have sunk under the weight of an up-hill struggle for the want of this, let us consider for one moment the happiness or unhappiness, as the case may be, to human life, as connected with this subject. As the heart is the seat of animal life, so is the family, the house, the *kitchen*, the center and seat of domestic and social felicity. Let me ask the reader, especially the *youthful* reader, to pause for one moment and think of a home where the presiding geniuses are industry, neatness, economy, and genial hearts! I have not mentioned riches; they are too sordid to be ranked with the superior excellencies above named. But how are we to have such homes, if our daughters are not so educated as to fit them to become the embodiment of these virtues?

And now, dear parents, on looking over the fields of human industry, and upon the realities of life, and seeing how much of the happiness, comfort, and real success of life, depends upon the education of your children, both as to its character and amount, may I earnestly press upon your attention the question, whether you are doing your whole duty towards them? Do you patronize the district schools—the select schools—the academies—the colleges of our country? Do you furnish them with extensive and first-rate newspaper reading? Or, if they read at all, do you allow them to read the silly trash which forms the reading of so many of the young of the present age? Do you purchase them good books, and encourage their reading them? Do you throw your whole soul into the question of *thoroughly* and *truly* educating your children? N. V. H.

THE NEBRASKA BILL—PROTESTS.

From almost every part of the country, petitions, remonstrances and protests against the Nebraska Bill are going to Washington. A solemn protest against that bill, or any other modification or repeal of the Missouri Compromise, has been prepared and sent out through all New England by a committee of Boston ministers, consisting of Drs. Charles Lowell, Lyman Beecher, Baron Stow, and Rev. S. Streeter. It is hoped that every Protestant clergyman in Boston will sign it. In New York a similar paper has been extensively circulated, and signed by clergymen of all denominations. We copy it in hope that it will serve as a model for men of all classes to represent to Congress their opposition to this nefarious bill:—

"The undersigned, clergymen of various denominations in the city of New York and vicinity, desire respectfully and earnestly to remonstrate against the bill for the organization of new territories, now before Congress, allowing the introduction of slavery into a region consecrated to freedom by the plighted faith of the nation, in long-standing and 'irrepealable' enactments, and by the divine and natural claims of religion and of liberty.

"We remonstrate on the ground that the parties whose rights and interests are, and are to be, affected cannot be restored to the position of equality occupied by them respectively, before the enactments solemnly established in 1820. The security for freedom then given to the one party, can not be taken away without the grossest violation of justice, good faith, and law.

"We remonstrate, because the deliberate and unnecessary extension of the evils of slavery would be positive guilt, and, as committed by Congress, the guilt of the whole country, and not of any particular State alone; and we feel bound to protest, in the name of religion and humanity, against such legislation.

"The responsibility of determining the prevailing institutions of future generations of many millions of immortal beings, is inconceivably great and solemn. We remonstrate against preparing the way, or providing the means, of establishing slavery as a part of the radical and organic life of a vast future empire in our land.

"We remonstrate against such a proceedure, as tending to produce alienation of feeling between different sections of our beloved country, great agitation and perilous dissension, and exposing us to the righteous judgments of Almighty God."

DANIEL'S 2,300 DAYS AND 70 WEEKS.

BY BENJAMIN CLARKE.

[Continued from the Recorder of Feb. 16th.]

The National Rights of the Jews.

As there are now many professing Christians who say that the Most High will never again recognize the Jews as a distinct nation, or a distinct people, and that now, under the gospel dispensation, "there is neither Jew nor Greek," &c., I would respectfully inquire whether they have any *national rights;* and if they have any, what are some of those *rights?*

How long was the seed of Israel to continue a distinct nation? "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar—the Lord of hosts is his name—if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being *a nation* before me forever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jer. 31 : 35—37. Please read this whole chapter, and see that it speaks of the gospel dispensation. We learn from this scripture, that Israel is to continue *a nation*, that is, a distinct people, so long as the sun and moon and stars rule the day and night. They are to be made "*a strong nation*," and "the Lord shall reign over them forever." Micah 4 : 6.

Were the Jews—the house of Jacob—to be scattered among the other nations of the world? "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a seive, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen which are *called by my name*, [that is understood to be, Gentile Christians, called by the name of Christ,] saith the Lord that doeth this. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon *their land*, and *they shall no more be pulled up out of their land which I have given them*, saith the Lord God." Amos 9 : 8—15.

It will be seen, that the above scripture is in part fulfilled, so far as relates to their being scattered among the nations; but that they never have yet been gathered in fulfillment of the last part of this scripture, is evident. In looking after that people and their future national rights, we should carefully distinguish their *former* return from Babylon's captivity, and their *future* return from their present scattered state.

Were the Jews to be gathered a second time to their land, after they were gathered from their Babylonian captivity? "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand *again the second time* to recover the remnant of his people, which shall be left" (from many places) "and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth." Isa. 11 : 10—12. This gathering of Israel and Judah seems to be *after* the Gentiles have sought this glorious rest of Christ the ensign.

The Jews were to be given up until a set time. "Therefore will he give them up *until* the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel." Micah 5 : 3. "*Until* the fullness of the Gentiles be come in," Rom. 11 : 25, "Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled." "Behold, your house is left unto you desolate. And verily I (Jesus) say unto you, Ye shall not see me *until* the time come when ye shall say, Blessed is he that cometh in the name of the Lord." The word *until*, in these scriptures, does not mean that they should be cast away *forever;* but "there is hope in thine end, with the Lord, that thy children shall come again to their own border." Jer. 31 : 17.

Now, if such plain scripture language as the above quotations shows any thing, it is, that "God hath not cast away his people which he foreknew." And to say now, that "there is neither Jew nor Greek," (when the same scripture says, also, that "there is neither male nor female,") does not prove that the Jews shall not continue a distinct nation. Even after the resurrection, "when the Son of Man shall sit in the throne of his glory," his twelve apostles also shall sit upon twelve thrones, judging the twelve tribes of Israel."

We would therefore most respectfully and most earnestly request all enlightened nations, and their governments, who have an eye to the rights of man, that they have also an eye to the *national rights of the Jews.* For we Gentiles are somewhat indebted to them, especially for the Scriptures of truth.

[To be continued.]

[ERRATA.—In my last, under the question, "When do the 2,300 years end?" for 466 read 446 years, &c. The fifth line from the bottom of the col. for "Governors" read "Governor."]

COMMUNION.

The subject of communion is one which, for a long time, has much exercised my mind. Whether it is owing to my early education, or to the truth in the case, I have always found it difficult to coincide with the views of restricted communionists. And although, for the sake of harmony, I have conformed in my practice to restricted communion, yet my conscience has been severely tried upon so doing. It has been my aim, (in theory at least,) to model my Christian profession after Christ Jesus, and his Apostles, wherein they followed Christ.

It seems to me, that the Lord's Supper was given to Christians as such, irrespective of whatever else might be their imperfections. I have examined much that has been written in favor of close communion, but have failed to be convinced of the validity of the arguments, or of the error of my views. As I do not intend, at this time, to argue the question, I will only add, that the present divided and sectarian state of the nominal church, I view as antagonistic to pure Christianity, and contrary to the unity of the church, for which Christ prayed. S. S. GRISWOLD.

SABBATH-KEEPERS IN WESTFIELD, PA.—A business letter from R. L. Davis, dated Westfield, Tioga Co., Pa., Feb. 26, 1854, says: "Perhaps it would be interesting to you to know, that three families—two in Westfield, and one (Eld. H. Kelly) in Chatham, of the Christian denomination—embraced the Bible Sabbath last summer, and formed themselves into a Sabbath-keeping church, and hold meetings once in two weeks. There are several persons in Clymer, favorably inclined to the Sabbath; two families have kept it some years, and three or four have acknowledged its claims. Religion has been revived in Clymer, (south of Westfield,) and the east part of Westfield, this winter; and a revival is now in progress in Brookfield, adjoining Westfield on the north."

ORDINATION.—A Council of delegates from the 1st Alfred, Independence, Richburg, and 2d Alfred Seventh-day Baptist churches, met on the 2d of March, at Amity, by request of Scio and Amity churches, to take into consideration the ordination of brother CHARLES ROWLEY to the work of the ministry. After examination, it was unanimously resolved, that their request should be granted. The consecrating prayer was offered by Eld. J. Kenyon, charge given L. Andrus, hand of fellowship by Eld. D. E. Maxson, benediction by C. Rowley. T. E. BABCOCK, Mod.
S. BURDICK, Sec.

THE MEMORIAL.—The ninth number of the SEVENTH-DAY BAPTIST MEMORIAL has been delayed beyond the regular time for issuing it; but it is now all printed, and will be sent to subscribers in the course of the present week. It will contain a portrait of Eld. James H. Cochran; biographies of James H. Cochran, John Crandall, Jonathan Davis, and Jacob Ayres; the early history of the Westerly (now 1st Hopkinton) Church; and a continuation of the history of Seventh-day Baptist Missions.

SUNNY SIDE.—Under this head, we find in one of our Baptist exchanges the following paragraphs, showing that there is indeed a sunny side to the life of some ministers of the gospel:—

The Baptist Church in Tarrytown, besides increasing the salary of their pastor, the Rev. A. P. Buel, one hundred dollars a year, have recently presented him a donation of two hundred and forty dollars. This church a few years ago was a feeble body, aided by the State Convention and Home Mission Society. It is now able to do generous deeds, and has the disposition to do them.

A Baptist pastor a few miles from New York city,—we are not sure that we have permission to give the name of our friend,—received a note on New Year's, expressing a grateful appreciation of his ministry, and the hope that it would remain permanent, and enclosing a check for $1000, the gift of three brethren, whose praise is in our churches.

Another Baptist pastor, still nearer us, received at the same time the title to property valued at $1000, with other similar demonstrations. And, what is more, our good brother is used to just such things.

GRAND LIGNE MISSION.—We learn from the annual report of the mission at Grand Ligne, Canada, for 1853, recently published, that the Lord has greatly blessed his servants in that part of his moral vineyard. The report says:—

"The year 1853 may be numbered among the brightest in the history of the mission. Never have there been so many calls for the efforts of our colporteurs, never have they been more active, or found more access to educated and influential persons. The work of evangelization has been prosecuted vigorously, especially in the new field, comprising the parishes of St. Isidore, St. Remi, and St. Constant; several families in these places have abjured the Romish faith to follow the Gospel. If we add to these about a dozen in the parishes around St. Mary and St. Pie, and in isolated places within the limits of our missionary field, who have become Protestants during the year 1853, we can number some fifty adults, besides as many children, naturally brought under the influence of the truth."

PROF. FINNEY IN CINCINNATI.—The *Western Christian Advocate*, a spirited Methodist paper issued from Cincinnati, makes the following note of Prof. Finney, who has recently been preaching in that city:—

"Rev. Prof. Finney, of Oberlin, O., has been before the religious public as a preacher and revivalist for some twenty-five years past. He was not long since in London, and during several months' labor there accomplished a large amount of good. The doctrine by which Mr. Finney made himself notorious in the earliest days of his ministry, namely, *self-conversionism*, he appears to have given up. We heard him on the topic of *confessing and cleansing* last Friday evening, in the Presbyterian church, corner of Fourth and John streets in this city, and were much pleased with his discourse. Mr. Finney is quite bald, and wears his beard wholly unshaven, the upper lip excepted. He preached for over an hour, and with great feeling and earnestness, and yet there seemed to be no movement in the congregation."

THE WAY TO TREAT A MINISTER.—Rev. Dr. Cox, for seventeen years past pastor of the First Presbyterian Church in Brooklyn, has been compelled by ill health to desist from ministerial labors, and is about to retire to a farm he has purchased near Owego, N. Y. The church, after accepting his resignation, took a fancy to express their gratitude for past services, and their regret for his loss; and accordingly tendered him $6,500 to pay for the farm he had bought. The offer was accepted, and the entire sum raised by voluntary subscriptions in one week.

CHARITABLE BEQUESTS.—The will of the late Elliot Cresson, of Philadelphia, distributes $127,000 for philanthropic objects—including $50,000 for the American Sunday School Union, $10,000 for the School of Design, $10,000 to the Historical Society, $10,000 for a monument for William Penn, $10,000 to the Episcopal Missions to Port Cresson, Africa, $5,000 to the Episcopal Seminary at Alexandria, $5,000 to the Hospital for the Insane, $5,000 to Philadelphia City for planting trees, besides sums to various benevolent institutions of Philadelphia.

METHODISTS AND THEOLOGICAL EDUCATION.—The Methodists are fast coming to estimate aright the advantages of a good theological training. We see it stated, that another Methodist Biblical Institute, similar to that in Concord, N. H., is to be established in the vicinity of Chicago, and to go into operation next December. The question of a Theological Seminary of the highest grade, to be established somewhere in the vicinity of New York, for the benefit of the same denomination, is now mooted by some of its distinguished members.

REVIVAL IN NEW YORK.—The Baptist Church in Norfolk-st, New York, has been for some time past the scene of much religious interest. The preaching has been done principally by Eld. Lewis Raymond. On the first Sunday in February twenty-five persons were added to the church by baptism, and baptisms have been frequent since. Among the candidates for baptism last Sunday was Mrs. Armitage, wife of the pastor of the church.

JEWISH SYNAGOGUES IN NEW YORK.—There are at the present time nineteen congregations of Jews in the city of New York; of whom ten use the Polish form of prayer, five the German, one Portuguese, one Holland, one Bohemian, and one Reform. All but two have readers or ministers, and three have lecturers.

SUNDAY ON THE CANALS.—In the Senate of New York, on the 3d inst., Mr. Field reported *against* the petitions for closing the canal locks on Sunday. The report was agreed to by a vote of 10 to 8.

REVIVALS IN WESTERN NEW YORK.—The *Northern Christian Advocate* says that there are numerous revivals now in progress in Western New York. At Union Springs, Brother Orcutt has had a fine work. More than thirty have been converted. In Weedsport and vicinity a revival has been going on for months. The last we heard, a hundred had been converted. Bro. Dunning is still pushing forward for new victories. Last week we attended the preachers' meeting at East Palmyra, or Rochester District; but such was the state of the work on the District, that only a fraction of the preachers were present. They were detained at home by revivals which they could not consistently leave—a blessed hindrance indeed, and by much too uncommon. From various quarters the cheering news comes, up that sinners are turning to God.

A CATHOLIC VIEW OF AMERICA.—A Catholic writer in France furnishes in the *Univers* the following philosophical explanation of the prevalence of spirit-rapping in the United States:—

"Eminent theologians explain why the devil has more liberty in the United States than in Europe, where the holy sacrifices of the mass are celebrated at vast distances apart, and where so many millions of men, descendants of Protestants, have no religion whatever, and are not even baptized. This rarity of the sacraments leaves the devil greater sway over men; he dares to come nearer the earth, not being driven afar by the frequent immolation of the divine victim, and he enters into communication with the human race by the mysterious means which God leaves open to him."

LECTURES ON THE JEWS.—Mr. J. W. Marcussohn, a converted Israelite, at present a student in Union Theological Seminary, New York, is delivering a course of lectures on Jewish history and customs, in the lecture-room of the church in Mercer-street, New York. The first was given last Sunday evening. Subject, "*Rites and Ceremonies of the Jews.*"

RELIGIOUS INTELLIGENCE.

The church and congregation of Stewartsville, N. J., organized with 76 members a little over three years since, have built and paid for their church and grounds about $6000, given several hundred to aid feeble churches, besides regular contributions to the Boards of the Church. During the past year they have erected an ample and convenient parsonage, at a cost of about $1800, of which the balance is expected to be paid by the 1st of April next. About 90 have been added to the membership since the organization.

The Christian Secretary says that Rev. Dr. Turnbull went down to Eagle Mills, in Glastenbury, on Sunday, the 15th of January, and preached in the school-house, in the morning, to a crowded audience. At noon he baptized six converts, who had been previously received on their experience by the First Baptist church in this city. These converts are the fruits of the labors of a few young men, members of the first Baptist church, who have held meetings there for a few months past. Some fifteen or twenty conversions have occurred there since the meetings were commenced.

Judah Touro, a wealthy Jew, recently deceased in New Orleans, left nearly half a million of dollars chiefly to Jewish institutions. Among the bequests we observe one of *ten thousand* dollars to the city of Newport, R. I., to be applied to the purchase, and improve as a promenade, of the lot on which stands the "old stone mill," which must be familiar to every one who has visited Newport.

The Christian Guardian (Canada) states that a glorious work of revival is progressing in Quebec, under the labors of Rev. James Caughey. Over two hundred persons had professed conversion, and there were abundant tokens of a still more mighty outpouring of the Holy Spirit.

The American Sunday School Union have recently erected a new building at No. 316 Chesnut-street, Philadelphia. This new structure, including the ground and the fitting up of the premises for the business of the society, will cost, when completed, upwards of $65,000, the shelving alone cost $5,000. The voluntary contributions of citizens of Philadelphia toward the building are not far from $13,000.

The new Bible House, which is one of the largest and most imposing edifices in New York, cost $303,000. Yet not one dollar of the Society's regular receipts was used in its erection, and the rents of the various stores and offices will soon clear the building of debt, and then furnish an important addition to the Society's income.

A committee having in charge that subject, announce in the Cincinnati *Journal and Messenger*, that $50,000 toward the endowment of $125,000 for Granville College is subscribed, and that the subscriptions have therefore become binding.

Hon. Jonathan Phillips has just made a donation of $10,000 to Harvard College, for the increase of the fund for the Greek Professorship. The incumbent of that office, Prof. Felton, is now in Greece, pursuing his studies.

The American Colonization Society has received the past year $82,458, the largest sum ever contributed in one year. Nearly one thousand emigrants have been transported to Africa during the year.

Lady Peel, widow of the late Premier, has gone over to the Church of Rome, with one of her daughters. It is said that both, now on the Continent, intend to take the vail.

A bill is before the Virginia Legislature for the compulsory removal of free blacks now living in that State. There are said to be over fifty thousand of these African freed-men in Virginia.

Rev. Dr. Duff, of Calcutta, the first missionary ever sent to heathen lands by the Church of Scotland in its organized capacity, arrived in this country from Africa, a few days since. He is now in Philadelphia.

A correspondent of the *Journal of Commerce* states that on Sunday, 6th of November, the first Chinese church was organized in San Francisco, under the auspices of Rev. W. Speer, of the Chinese Mission.

The Rev. Edward J. Doane was recently ordained a Missionary to the Micronesian Islands, by the Third Presbytery of New York, at the Rev. Dr. Hatfield's Church in Broome-st.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, FEB. 27.

In the SENATE, petitions against the passage of the Nebraska bill were presented from the States of New York, Massachusetts, Pennsylvania, Ohio, Illinois, New Hampshire, and New Jersey. Mr. Chase presented petitions from New York and Ohio for a repeal of the Fugitive Slave Law and the abolition of Slavery in the District of Columbia, and the repeal of all laws taking slaves in payment of debts due in the United States. The bills granting lands for the construction of railroads in Louisiana, Wisconsin, Iowa, Alabama, California, Florida, Mississippi and Arkansas, were taken up and passed. After the transaction of some unimportant business, the consideration of the Nebraska bill was resumed, when Mr. Cass made a lengthy speech in favor of the bill. Mr. Cooper, of Pennsylvania, followed in opposition to the bill.

In the HOUSE OF REPRESENTATIVES, Mr. Bocock moved a suspension of the rules for the purpose of taking up the Senate's bill authorizing the construction of six steam frigates for the Navy, which was disagreed to. The Secretary of the Navy was requested to communicate to the House whether, in his opinion, the steamships employed in the ocean mail service of the United States are of proper construction to be converted into vessels of war in the event of emergency requiring their use for such purposes, and if so, how many and which of them. Other business of no general interest was transacted, and the House adjourned.

THIRD-DAY, FEB. 28.

In the SENATE, several remonstrances were presented against the passage of the Nebraska bill, by Messrs. Toucy, Everett, Fish, Wade, Chase, Sumner and Clayton. A bill was introduced for the relief of purchasers and locators on the overflowed lands in Michigan. The bill granting lands to all the States for the benefit of the indigent insane, was discussed a short time and postponed. The Nebraska bill was then taken up. Mr. Brodhead of Pennsylvania having the floor made a speech in favor of the bill, and Mr. Thompson of New Jersey followed also in favor of the bill.

In the HOUSE, the Committee on Elections reported adversely to the petition contesting the seat of Mike Walsh. The Senate bill granting lands to Wisconsin for the construction of railroads was taken up and debated until the expiration of the morning hour, when the Homestead bill was resumed, the debate on which lasted till the House adjourned.

FOURTH-DAY, MARCH 1.

In the SENATE, after the presentation of a large number of petitions against the passage of the Nebraska bill, the consideration of the bill granting lands to all the States, for the benefit of the indigent insane, was resumed, debated a short time, and postponed. The Nebraska bill was then taken up, when Mr. Clayton of Delaware proceeded to give his views on the question. He defined his position generally on the subject, and said he would vote for the bill.

The HOUSE, after the disposal of the usual routine business, resumed the consideration of the bill granting a portion of the public lands to Wisconsin for railroad purposes, and debated till the expiration of the morning hour, when the House went into an election for Printer, which resulted in the choice of Mr. Nicholson.

FIFTH-DAY, MARCH 2.

The SENATE was occupied for the greater portion of the session in listening to the remarks of Messrs. Clayton, Chase, Badger, Cass, Stuart and others on the Nebraska bill. During the morning hour a number of remonstrances against the Nebraska bill were presented. A bill to distribute the public lands among the States was referred.

In the HOUSE, a bill was introduced by Mr. Chamberlain, and referred to the Pacific Railroad Committee, granting the right of way for not more than three railroads across the public lands from commercial points in California and Oregon; and also to grant by donation to actual setters, on condition of occupancy and cultivation for a length of time therein named, every alternate third quarter section of public land for forty miles in width on each side of said railroads, throughout the whole length thereof, and also to grant every alternate section of public land within the aforesaid limits to aid in the construction of said railroads. The House, in Committee, took up the Homestead bill. Some trifling conversation ensued, but no progress was made.

SIXTH-DAY, MARCH 3.

The SENATE spent the whole day and night upon the Nebraska bill. Among the speakers were Bell of Tenn., Toucy of Conn., Fessenden of Me., Weller of Cal., Houston of Texas, Sumner of Mass., and Douglass of Ill. Finally, at 5 o'clock on Sabbath morning, March 4th, a vote was taken, and the bill passed—ayes 37, noes 14. The Senate then adjourned till Third-day.

In the HOUSE, a message from the President was received, transmitting the report of the Attorney-General, treating of the plan for modifying and enlarging the Judicial system of the United States. Resolutions of the Pennsylvania Legislature, asking for donations of 160 acres of land for soldiers of war of 1812, were presented and referred to Committee on Public Lands. The Homestead bill was then taken up, and various amendments to the bill were discussed, but nothing of especial interest was determined on.

THAT SLAVE-BURNING.—The account we recently printed of the burning of a slave at Union Point, Miss., is pronounced a hoax by the Natchez *Free Trader*, the paper from which it purported to have been taken. It seems that the story is given in a *Narrative of Slave Life* by W. Wells Brown, a Fugitive Slave, from whose pages it made its way into *The Anti-Slavery Standard*, and thence into the other newspapers. The event is represented in the book as having occurred some time since, and the giving it a recent aspect is an error of the journals first copying it from *The Standard.*

The Milwaukee and Mississippi Railroad earnings from the 1st to the 11th of February, were $11,904. Last year the receipts for the entire month were $8,930.

European News.

We have European dates to Feb. 15, but nothing definite or important.

No declaration of war has yet taken place, and while preparations are going forward on a great scale, both in France and England, the old story of renewed negotiations and probable peace is again set on foot with as much industry as ever.

Many steamers have been taken up by the British Government to transport troops to Malta and Constantinople; among them are the Niagara and Cambria, belonging to the Cunard line, and hitherto employed between Liverpool and the United States. The fleet sent with these transports to the Mediterranean and the Turkish waters will be the most powerful ever equipped by England. The United French and English armies to be conveyed to Turkey are variously stated at from sixty to a hundred thousand men.

A camp for 40,000 men is being prepared at a place six miles from Constantinople, on the banks of the Sea of Marmora.

From the seat of war on the Danube, the intelligence is not satisfactory. The Russians are steadily investing Kalafat with a large force, and occasional skirmishes take place with various fortune.

Awful Catastrophe at Hartford, Ct.

The steam-boiler in the car-factory of Messrs. Fales & Gray, at Hartford, Ct., exploded at 2 o'clock P. M. on Fifth-day, March 2d, causing the death of about twenty persons, and seriously wounding many others. There were about 300 men employed in the establishment. The explosion shattered the whole of the buildings, and buried some thirty or more persons in the ruins. The brick, mortars, pieces of machinery, beams of wood, and human beings, were blown up to twice the hight of the chimney, or 250 feet, and fell in a shower upon the roofs, completely crushing them, and forcing the standing walls outward. They also fell into the street upon the heads of the people; by which some persons sustained serious injury.

As soon as practicable, or safe, the workmen returned to the rescue of their suffering comrades, whose agonizing groans were painfully loud and frequent. On reëntering the building, it was found that the new boiler, which had been put in about one month before, and been in actual and constant use for three weeks, had exploded; and the fragments into which it was blown resemble shreds of rotten cloth, rather than well tried and annealed boiler iron. The old boiler, which had not been fired up since the new one has been in use, was crushed and bruised out of shape, and its top completely beaten in by the explosion. The blacksmith's shop, a one story building next the boiler room, was completely demolished, and out of twenty men employed in it nine were killed instantly, and nearly all the others severely injured. The front of the freight-car shop was blown in, and a side blacksmith's shop completely demolished.

To paint the agony of relatives, wives, children, mothers and fathers, whose relatives were sufferers, would be impossible. They rushed wildly to and fro, while the workmen were extricating the sufferers, calling upon their relatives in the most piteous tones; and when a body was brought out, the eagerness they manifested to know if it was that of a relative must be imagined, for no words can describe. Suffice it to say, that in many instances they failed to recognize their own relatives, so blackened, and distorted, and mutilated were the bodies by the dirt, bruises and fearful scalds. Some were so badly scalded that on touching them the skin peeled off in the hand. Many of the dead were only recognized by the clothing they wore, and as their relatives sought them out, and found them in the arms of death, the scenes which ensued on recognition were painful in the extreme.

The Case of Dr. Gardiner.

A tragic end to a great crime was achieved by Dr. George A. Gardiner, at Washington, March 3d. Having been convicted of a fraud upon the Government, by which a sum amounting to something near four hundred thousand dollars was obtained from the Mexican indemnity money, he was on that morning sentenced to ten years' hard labor in the Penitentiary. Soon afterward he was found dead in his room, having, as is supposed, taken poison, in order at one blow to escape the disgrace of his offense, and the rigor of its punishment. The case is as remarkable as any recorded in the *Causes Celebres.* A large sum had been appropriated by Congress, under the treaty of peace with Mexico, to pay off the claims of American citizens, who at various times had suffered injury at the hands of the Mexican authorities. A special Commission, consisting of George Evans of Maine, Caleb B. Smith of Indiana, and Robert Treat Paine of South Carolina, was appointed to examine these claims and decide what was due to the respective claimants. Among them Dr. Gardiner came forward with all sorts of documents, duly signed and sealed, to prove that he had been the owner of a valuable mine in the Department of San Louis Potosi, and that the Mexicans had broken up his mining establishment, causing him a loss of some half million of dollars, more or less. After looking into the papers, and weighing the arguments presented in behalf of Dr. Gardiner, the Commission finally awarded him, if not the whole, a larger sum, as we believe, than was given to any other single claimant. He got the money, paid his counsel a large part of it, and with the rest was a rich man. Soon after this he went to Europe, and while there the suspicion became so strong that his whole claim was a fraud, that an injunction was laid on a considerable portion of the money, which he had left in bank at Washington. He returned and was indicted about three years and a half ago. He was first tried under the indictment about a year since, but that trial resulted in the disagreement of the Jury. The evidence against him was procured by commissions sent to Mexico expressly for the purpose. It was very conclusive; the papers on which his claim had been prosecuted before the indemnity Commissioners were proved to have been for the most part forgeries, and forgeries of a gross character; and it was shown that the mine he claimed to have lost had never had an existence. Still, his case was managed with ability, and the evidence he furnished on the first trial was such as to stagger and divide the Jury on the question of his guilt. We believe, however, that in the interim additional proofs were obtained, which no longer left the possibility of a doubt, and which not only resulted in the verdict rendered, but in the infliction of the law's extremest penalty by the Court. The next stage in the drama was his suicide—a terrible confession of the justice of his sentence, an awful blow to the friends who had stood by him through the prosecution. [Tribune.

THE NEBRASKA BILL PASSED.—By reference to our abstract of proceedings in Congress, it will be seen that the Nebraska Bill passed the Senate on Sabbath morning last, by a vote of 37 to 14. Of those who voted for it, 23 were from the Slave States, and 14 from the Free States Of those who voted against it, all were from the Free States except John Bell of Tennessee, and Samuel Houston of Texas. Nine Senators were absent, of whom it is understood that three were in favor of the bill, and six opposed to it. Had all voted, the vote would have stood 40 to 20.

Of the prospects of the Bill in the House of Representatives, the N. Y. *Tribune* says:

"But what hope for the House? Bear in mind, that in every struggle between Freedom and Slavery the Senate has always been on the side of Slavery from the start. The House refused to admit Missouri with her Slave Constitution; the Senate went heavily the other way without hesitation, and finally coaxed the House into a Compromise. The House repeatedly passed the Wilmot Proviso; the Senate promptly killed it. The Senate is chosen on the rotten-borough principle, and its Members are far from the People; those of the House represent nearly equal districts, and have a Day of Judgment just before them. We would not encourage delusive hopes, but neither will we counsel despair. A single day will probably tell us whether to exult or mourn over the action of the People's Representatives. But, even if beaten in the House, let us never despair of the cause of Freedom. Nebraska and Kansas are naturally ill-adapted to Slave Labor; but so is Missouri, so are Western Virginia, Eastern Tennessee, and the Mountain region of the Carolinas. These were lost through ignorance or heedlessness, as Nebraska-Kansas must never be. An empire is at stake, and it must never be surrendered while an arm can be raised to defend it. It is to-day Free Soil; it must be kept so by legislation if possible; by resolute exertion, by persevering, all-pervading agitation, if the shield of legality shall be perfidiously wrested from us."

FIRE NEAR HOME.—On Sunday morning, March 5th, a fire broke out in the five-story brick building No. 8 Spruce-st., N. Y., which spread rapidly, and was not subdued until Nos. 8, 10, 12, and 16, were completely ruined, involving the loss of over two hundred thousand dollars. Several periodicals were issued from these buildings, among which were the *Independent, American Artisan, Banner of the Union, Ladies' Wreath,* and Thompson's *Bank Note Reporter.* The following list shows the principal losers:—

J. G. Hein, $21,000, insured $14,000; Burdick, Reed & Co., $30,000, insured $12,000; Ira Potter & Co., $3,000; Messrs. Bullock & Co., $2,500; Benedict & Cunningham, $10,000, insured; J. H. Goeble, $7,000; T. E. Jones, $5,000; Mr. Spinning, $2,500; Henry Ward Beecher, $1,500; S. W. Benedict, $26,000, insured; Edward G. Taylor, $7,000; J. Priestly & Co., $1,500; Alexander Montgomery, $20,000, insured $10,000; John Thompson, $5,000; J. D. Torrey, $25,000, insured $10,500; C. W. Benedict, $6,000; Turney & Brothers, $2,500; Mr. McBean, $2,500; J. L. Page & Co., $1,000; J. J. Reed, $15,000, insured $10,000; Taws & Russell, $4,000; J. W. Crowell, $5,000; Ald. Williamson, $1,700; James Conner, $1,000; Horace Holden, $1,500; Henry Franck, $600; De Witt & Davenport, $900; Messrs. Harper & Brothers, $8,000; Charles Scribner, $4,000; Bunce & Brothers, $1,000; Loss on Buildings, $100,000.

SUMMARY.

At the last term of the Superior Court of Connecticut, the report of the Receivers of the Eastern Bank was accepted, and their doings confirmed, by consent of parties interested, and all further action was continued until the April term of the Court. *The Killingly Telegraph* says: "The effect of this acceptance is to exclude the claims of Messrs. Abernethy & W. E. Chittenden to 1,735 shares of the stock, and to acknowledge the claims allowed by the receivers. We may add, that the prospect now is that all claims of bill holders, depositors and stockholders, which were allowed by the receivers, will ultimately be paid in full."

The Methodist Episcopal Church at Chester Factories, Mass., was blown up on the evening of the 22d ult., by a keg of powder being placed in it and fired by a slow match. The fire was extinguished, but the Church and fixtures are a perfect wreck, the injury being so great that it will be impossible to repair the building. The cause of this outrage probably lies in the fact that a "Carson league" (temperance) recently formed in Chester Factories, had held their meetings in the church.

The Hon. George B. Throop, a prominent citizen of Michigan, died in Detroit recently, from disease of the heart. The deceased had lived in that city for many years, whither he came as President of the Farmers' and Mechanics' Bank of Michigan, and was elected a member of the Michigan Legislature for the year 1847. He had formerly been a member of the New York Assembly, and was a brother of Ex-Governor Enos P. Throop, of New York.

The case of Charles Trainer against Rose Cooper, for the abduction of his daughter, Jane Trainer, was brought to trial last week at the Brooklyn Circuit, before Judge Rockwell. The Jury found a verdict in favor of Trainer for a sum which, with the allowance added by the Court, amounted to $850. This is for Trainer's private damages, in having his child taken and kept from him till delivered to him by Judge Barculo.

A dispatch dated Hartford, Saturday, March 4, 1854, says: A woman who gave her name as Harrison, supposed to belong to New Haven, died in this town yesterday from voluntary starvation. She was discovered a few days ago, but steadily refused to take nourishment, and for a long time to give her name. The cause is supposed to be the desertion of her husband. Her age was about forty.

One of the cows exhibited at the late show at Albany was sold for 9c. per lb. live weight, and produced $150 for her owner and breeder, Mr. Henry Hasen of Martinsburgh, Lewis County. This makes her weight 1,666 lbs. P. G. Gardiner, of Schoharie County, lately bought of J. T. Andrus, of West Cornwall, Ct., a buck for $100, and four ewes at $50 each. They are of the New Oxfordshire breed.

The Third Annual Commencement of the Pennsylvania Female Medical College took place at the Musical Fund Hall in Philadelphia, Feb. 25, in presence of a large assemblage. The degree of Doctor of Medicine was conferred on Mrs. Lucinda R. Brown of Galveston, Texas; Miss Elizabeth H. Bates of Morris, Otsego Co., N. Y.; Miss Elizabeth G. Shattuck of Philadelphia, and Miss Minna Elieger of Germany.

It appears from the Albany papers, that there has been an unusual amount of sickness among members of the New York Legislature the present session. Mr. Bostwick of Dutchess has been detained from his seat almost the entire session. Mr. Wart of Oswego is reported to be lying at home dangerously ill. Messrs. Townsend of Cayuga, Wade of Wayne, and White of Madison, are also ill at home.

The Rev. John Berry Meachum, pastor of the First Colored Baptist Church in St. Louis, situated on Eleventh-st., at the head of Green, fell dead in the pulpit on the 19th, directly after reading his text, at 11 o'clock service. He was over sixty years of age, and has been pastor of the congregation of this church, ever since its organization.

A dispatch dated Harrisburg, Pa., Friday, March 3, 1854, says: The House this afternoon considered the prohibitory liquor bill. An amendment striking out all after the enacting clause, and inserting a simple submission of the question of prohibition to the people, was lost—Yeas 43, Nays 49. The first section of the bill was then negatived—Yeas 41, Nays 52.

The Rapp Community, residing at Economy, a short distance below Pittsburgh, have remitted $260,000 to New York during the present season, for the purchase of various western railroad securities. This sum was in English sovereigns, which had been hoarded in their vaults since the disastrous times of 1837.

Representatives of the once great Mohican tribe of Indians, now numbering about one hundred and fifty, are in Washington, seeking the annullment of a treaty by which they were removed from Wisconsin to Minnesota. They wish to return to Wisconsin and live, as they have in almost all things adopted the habits and pursuits of the whites.

The beautiful seedling camelia, raised by Peter Mackenzie, Spruce-street, Philadelphia, named "Jenny Lind," has been sold to Messrs. Henderson & Son, of London, for two hundred pounds, or one thousand dollars, and will be shipped in the steamer "City of Manchester," on her next voyage to Manchester.

A law has passed the Legislature of New Jersey, and received the sanction of the Governor, permitting the taking of 7 per cent. interest in the Counties of Essex, Hudson, and the City of Paterson. In the other Counties of the State, the maximum rate will remain at 6 per cent.

The Alton *Courier* states that the geological survey of Illinois, now in progress, has developed the fact that southern Illinois is rich in marbles of the most valuable varieties, both variegated and black. Some of these deposits of marble are very extensive.

Five slaves are to be hung at Lancaster (S. C.) on the third Friday of March, for the murder of Alexander Craig. Two white men are also to be hung in Charleston about the same time, for the murder of a slave near Walterborough.

The Hon. Peter P. Monfort, a member of the N. Y. Assembly from Dutchess, died at his residence at Fishkill, on Sunday, Feb. 26. Mr. Monfort left his seat but a few days since in his usual health. Intelligence of his illness, therefore, barely preceded the announcement of his death.

On Sunday night, Feb. 26, during the performance at the French Opera-House in New Orleans, a terrible accident occurred. The gallery fell in, carrying with it the second tier of boxes, killing three persons and wounding fifty others.

Returns have been received from all the Counties in New York State, by which it appears that the whole number of votes cast at the Canal Election was 246,221. Of this number, 185,768 are in favor of the amendment, and 60,493 against it. Majority for the amendment, 125,275.

Jas. Patton was recently mulcted in the sum of £1,000 by a Canada Jury for a breach of his promise to marry Caroline Furguson. This was the full amount sued for; and the Jury expressed their regret at being unable, therefore, to award a larger sum.

At the meeting of the Regents of the University, on the 23d of February, the distribution of $40,000 of the income of the Literature and United States Deposit Fund was made among the Academies entitled to participate therein.

The decease of Maj. Jacob P. De Forest, Mayor of Iowa City, is announced in the papers of that place. He was a native of Greenbush, Rensselaer County, and removed to Iowa in 1843.

The St. Louis Republican says that the measles are prevailing fearfully in Lebanon, Illinois; some forty of the students in the College there have the disease—many of them are very sick.

The public debt of Austria is stated at over $500,000,000 at the present time—and the average annual deficit in its income at $30,000,000.

New York Market—March 6, 1854.

Ashes—Pots $6 00, Pearls 6 68 a 6'75.

Flour and Meal—Flour, 7 87 a 7 94 for Canadian, 7 87 a 8 12 for common to straight State, and mixed to fancy Michigan and common to good Ohio. Rye Flour 5 50. Corn Meal 4 00 for Jersey.

Grain—Wheat, 1 82 for Southern red, 1 88 for white Jersey. Rye, 1 22 for Northern. Oats, 45 a 47c for Jersey, 50 a 55c for State and Western. Corn, 85 a 86c for Jersey yellow, 86 a 87c for round yellow.

Provisions—Pork, 13 25 for prime, 15 25 a 16 00 for mess. Beef, 6 00 a 8 00 for country and city prime, 9 00 a 11 50 for country mess. Lard, 10½ a 11c. Butter, 12 a 15c. for Ohio, 15 a 20c. for State dairies. Cheese 10 a 12c.

Hops—45c.

Lumber—15 00 a 15 50 for Eastern Spruce and Pine.

Wool—44 a 47c, for Fleece.

DIED.

In Andover, Allegany Co., N. Y., Feb. 6th, 1854, Mrs. ORRILLA REMINGTON, wife of Jerome P. Remington, in the 22d year of her age. The last year of her life was an eventful one indeed. A few days later in February of 1853 than the date of her death, she found the pearl of great price—hope and peace in her Saviour. She at once embraced the Sabbath, offered herself to the Independence Church, and was welcomed to its fellowship. In September following she joined her fortunes with him whom she has left to mourn their early separation. Though her personal acquaintance in the church was very limited at the time of her union with it, during the brief period of her membership, by her consistent life, her affectionate regard for the interests of religion and the fellowship of God's people, and the exercise of a "meek and quiet spirit," she secured a place in the esteem and confidence of all. Her death was a bereavement, not alone of a young and fond husband, with whom she had so recently stepped into the family barque with its prow hopefully pointing out into the sea of life, nor yet of a wide circle of family kindred, who had been interested spectators of the embarkation; but of the whole church, in which she had been an example of Christian grace. A bereavement the more painful to all, as it came so suddenly. Her sickness was of but few hours duration, giving but little time for her survivors to make ready for its mournful termination. Hasty as was the approach of death, claiming her as a victim, she was ready to go. But the sorrow which lingers about her grave is mingled with the sweet hope that her pious example and gentle bearing will still live to be means of blessing and salvation to those by whom her memory will be fondly cherished. T. E. B.

In Independence, Allegany Co., N. Y., Feb. 13th, 1854, Mrs. JULIAN MELISSA STILLMAN, wife of Henry Stillman, in the 26th year of her age. She professed religion in early youth, and through her subsequent life and connection with the church of Christ she gave full evidence of a genuine work of grace in her heart. Though in her death her husband and four little children have sustained an irreparable loss, she has doubtless gained possession of an inheritance in that peaceful and happy land, "where the wicked cease from troubling, and the weary are at rest." T. E. B.

In Greenmanville, Ct, Feb. 20, of consumption, HARRIET P. GREENMAN, daughter of George and Abby Greenman, aged 22 years. Thus in early life has another member of our church exchanged earth for heaven. In all the relations of life, Harriet was a consistent Christian. Cheerful, affectionate, calm and patient in life; trusting in her Saviour, she peacefully and joyfully welcomed her entrance to the spirit world. S. S. G.

In Hopkinton, R. I., on the 9th of February, 1854, Miss THANKFUL BURDICK, daughter of Hubbard Burdick, deceased, in the 77th year of her age. The subject of this notice was a member of the 1st Seventh-day Baptist Church of Hopkinton, and gave good evidence of possessing a well-grounded hope of a blessed immortality.

At Temperance Valley, R. I., Feb. 25th, 1854, Mrs. ELIZABETH KENYON, wife of Samuel P. Kenyon, in the 31st year of her age. She professed religion in early youth, and united with the 2d Seventh-day Baptist Church of Hopkinton, and there remained a member until death. Her sickness was short and severe, but borne with patience and resignation to the divine will. In view of death, her confidence in Christ was unshaken, and her end was peace. C. M. L.

At Lost Creek, Va., Feb. 11th, ELI VANHORN, after an illness of six days. In life he was a pattern of piety and a pillar of the church; in death he gave satisfactory evidence of preparation for the change. His removal is lamented by all.

On the 16th of January, of consumption, Mrs. S. C. GRIGGS, daughter of Mr. Charles Walker, and wife of Mr. S. C. Griggs, of the firm of S. C. Griggs & Co., Chicago, Ill., in the 23d year of her age.

In Brookfield, N. Y., Feb. 12th, LOIS BURCH, widow of the late Nathan Burch, aged 53 years. Mrs. B. was a member of the 1st Seventh-day Baptist Church in Brookfield. During her professional life she pursued an upright and Christian course, and died in hope of eternal life.

In Brookfield, Feb. 24th, JOHN G., son of Daniel and Lydia Langworthy, aged eleven months and eight days.

In Plainfield N. Y., Feb. 20th, MARY AMELIA, daughter of Reed A. and Mary Ann Stiltson, aged three months and ten days.

Near Shiloh, N. J., Jan. 26th, STANLEY V., infant son of Charles C. and Sarah S. Socwell, aged 5 months and 18 days.

RECEIPTS.

FOR THE SABBATH RECORDER:

Robert Burdick, Ashaway, R I	$2 00	to vol. 10	No. 52
John G Humel, Marlboro, N J	2 00	10	52
D S Davis, Shiloh, N J	1 62	10	52
Wm White, Merchand, Pa	1 00	11	13
R L Davis, Westfield, Pa	1 00	10	52
R B Davis, Shippen, Pa	2 00	10	52
John R Butts, Southampton, Ill	2 00	10	52
David P Marsh "	2 00	10	30
Asa C Potter "	2 00	11	8
Oliver Randolph, Delhi, Ill	1 00	10	52
H C Crandall, Utica, Wis	2 00	10	52
Wm Bond, Whitewater, Wis	9 00	10	52
Samuel Hamilton, Milton, Wis	2 00	10	52
Lewis G Baldwin "	2 00	10	52
Orrin Vincent "	2 00	10	52
W L V Crandall "	2 00	10	52
John A Palmer "	2 00	10	52
Abel Babcock "	2 00	10	52
Amos W Davis "	2 00	10	52
Edward T Hamilton "	4 00	11	13
Varnum Hull "	2 00	11	52
James Barnhart "	2 00	11	52
Willett N Maxson "	2 00	11	38
Jonathan Bond "	2 00	11	38
W Clarke, Sackett's Harbor	2 00	10	52
Isaac Saunders, Adams	2 00	10	52
Elihu Cleveland "	2 00	11	26
O D Green, Adams Center	2 00	11	18
D W Truman, South Otselic	2 00	10	52
N R Crandall, Independence	2 00	10	52
Edwin Burdick, Whitesville	4 50	10	52
George Gardner, Lowell	5 00	11	46
David Clarke, Brookfield	2 00	10	52
Lucretia Lewis "	2 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

David Clawson, Marlboro, N J	$5 00
John R Butts, Southampton, Ill	1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

David Clawson	$1 00	L G Baldwin	$1 00
J C Eowen	1 00	Wm S Livermore	1 00
D P Marsh	1 00	Wm Maxson	1 00
Anthony Hakes	1 00	Sarah A Saunders	1 00
J R Butts	1 00	George Gardner	1 00

WILLIAM M. ROGERS, Treasurer.

Receipts for the Missionary Society.

Col. by W. M. Jones, concluded from Recorder March 2.

3d Brookfield:

Chauncey Hibbard	$1 00	H W Coon	$1 00

2d Brookfield:

Ann M Hills	50	Alvina Babcock	25
Asenith Langworthy	1 00	Jared Crandall	1 00
Loisa M Langworthy	50	Augustus Saunders	3 00
Livona Stillman	50	Robert W Brown	50
John T G Bailey	1 00	Catherine D Bailey	1 00
Albert Clarke	1 00	Sarah E Saunders	1 00
Sophia Saunders	1 00	Winslow Newton	1 00
Maria Newton	1 00	Alena Covey	25
Mrs Ethan Stillman	1 00	Richard Stillman	1 00
Dewitt C Coon	1 00	Dr Nathan Spencer	5 00
Mrs A L Saunders	5 00	Mrs Esther Clarke	1 00
Asa H Hills	1 00	Silas Spencer	25
Miss P L Witter	1 00	Mrs Lucetta Witter	33
Jared Covey	50	Lewis Murphy	50
Jonathan Babcock	1 00	Chris Langworthy	2 00
Collins Miller	10 00	E G Curtis	1 00
Sarah A Williams	1 00	Clarke T Rogers	2 00
Samuel Jordan	1 00	Andrew Babcock	3 00
Cash	12	William S Moon	50
Hosea B Clarke	2 00	Cash	25
Albert Hills	25	Lafayette Clarke	1 00

1st Brookfield:

A M Covey	1 00	Joseph Clarke	2 00
Nelson Clarke	3 00	Hannah Whitford	1 00
Silas Whitford	1 00	Clarke M Whitford	1 00
Lucina Clarke	1 00	Isaac Brown	1 00
Benj Edwards	1 00	Joseph Button	25
H E Weaver	1 00	Jared Clarke	1 00
Alonzo W Crandall	1 00	Hannah Crandall	1 00
Eld Wm B Maxson	2 00	Hannah Peck	1 00
E S Fitch	1 00	J D Stillman	1 00
David Babcock	1 00	C St John	2 00
Sarah Ann Metcalf	1 00		

2d Verona:

Nelson H Satterlee	4 00	Wm C Satterlee	1 00

1st Verona:

Hiram Sherman	2 00	Charles Ley	1 00
Orville A Williams	5 00	O M Williams	1 00
A Babcock	3 00	Thomas Perry	2 00
Calista Jones	1 00	John Williams	1 00
J L Perry	3 00	D Hazard	1 00
D P Williams	2 00	Ira Green	2 00
E C Williams	2 00	George Gardner	5 00
Ruth Shattuck	1 00	Dea M Wilcox	5 00
Ichabod Williams	1 00	Caleb Green	2 00

Alfred Academy:

A First Class Male and Female Seminary.

ITS location, on the New York and Erie Railroad, two miles from the Alfred Depot, is romantic, retired, and healthy. The course of instruction is divided into ten departments, with an experienced Professor at the head of each. The edifice containing the chapel, recitation, society and library rooms, is one of the largest and finest school structures in Western New York. The supervision of the students is parental, and well adapted to securing their highest intellectual and moral discipline.

The next term commences Wednesday, March 29th. Expenses moderate. For circulars, apply to W. C. KENYON, A. M., Alfred Center, Allegany Co., N. Y.

FEB. 20, 1854.

1,000 Book Agents Wanted,

To sell Pictorial and Useful Works for the Year 1854.

1,000 Dollars a Year.

WANTED IN EVERY COUNTY OF THE UNITED STATES, active and enterprising men, to engage in the sale of some of the best Books published in the country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as to enable them to make from $3 to $5 a day profit.

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THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8 A. M., 12 M., and 4 P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9¼ A. M., 3¼ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c.; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Maunch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.,* made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM *(a Silver Medal)* of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings,* comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate.

Nothing has called louder for the earnest inquiry of medical men, than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for protection from attacks upon the respiratory organs, until the introduction of the CHERRY PECTORAL. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. Of this last statement the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify it has done for them, if we can trust our own senses, when we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know—in short, if there is any reliance upon anything, then it is irrefutably proven that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known. The afflicted should know it. A remedy that cures, is priceless to them. Parents should know it, their children are priceless to them. All should know it, for health can be priced to no one. Not only should it be circulated here, but everywhere, not only in this country, but in all countries. How faithfully we have acted on this conviction, is shown in the fact that already this article has made the circle of the globe. The sun never sets on its limits. No continent is without it, and but few peoples. Although not in so general use in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both Americas—in Europe, Asia, Africa, Australia, and the far off islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations of its kind, it is an expensive composition of costly material. Still it is afforded to the public at a reasonably low price, and what is of vastly more importance to them, its quality is never suffered to decline from its original standard of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. No toil or cost is spared, in maintaining it in the best perfection which it is possible to produce. Hence the patient who procures the genuine CHERRY PECTORAL, can rely on having as good an article as has ever been had by those who testify to its cures.

By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been done already.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere. 37-3

Miscellaneous.

The Expedition to Central Africa.

The following letter has been addressed by Mr. Augustus Petermann to the editor of the London *Daily News*:—

"Fourteen months since, I laid before the public a communication respecting the progress of the African Expedition, and particularly the important discovery of Dr. Barth of a magnificent river in the far interior, forming the upper course of the Chadda, a tributary to but larger than the Kowara, (commonly called Niger,) and flowing through the extensive kingdom of Adamaua, the most fertile and beautiful of all the countries of Central Africa visited by Dr. Barth. Five months since, it was announced in the public papers, that an expedition up that river, by means of a steamboat, had been decided on by Her Majesty's Government; and a few weeks since Mr. Macgregor Laird, the contractor for building the vessel, in a communication to the Royal Geographical Society, announced that the vessel would be ready next month. The plan of the expedition is, to arrive at the mouth of the Kowara before the 1st of July, and to steam at once up the river with the rising waters. It is estimated that the kingdom of Adamaua may be reached within three or four weeks after leaving the Bight of Benin. It is the opinion of the most competent persons that if any thing will open the vast interior of Africa to European commerce and civilization, it will be the magnificent river discovered by Dr. Barth; and the British public will therefore, doubtless, look forward with anxiety to the present attempt to ascend the river leading to those important and promising regions. Accounts of the progress of this expedition have been promptly and regularly laid before the public; and the Earl of Clarendon, in order to give to the world the benefit of this information as early as possible, has kindly sanctioned, at my particular solicitation, the immediate publication of some most important maps, with descriptive letter press relating thereto. In connection with this publication, which will be ready in the course of a few weeks, I have been kindly allowed to make extracts from Dr. Barth's official communication containing the details of the said discovery, of which the following, as being particularly interesting with respect to the Chadda expedition, I am anxious to make at once known to the public, and would ask of you kindly to afford the space for that purpose. 'It will be remembered, that Dr. Barth, after a twelve months' journey through the great desert, under severe hardships, and trials, was the first of the three travelers to arrive at Lake Tsad. Owing to the melancholy death of Mr. Richardson, the leader of the expedition, he found the whole undertaking in a state of complete disorganization. Yet such was his indomitable energy and courage, that he borrowed a sum of money from the Vizier of Bornu, and determined to penetrate to the south alone, in order to reach Adamaua, which country had been reported to him as the most beautiful of Central Africa. On the 29th of May, 1851, accordingly, he left Kuka, and after a fortnight's march through the dominions of Bornu as well as those of independent pagan nations—at a distance from Kuka of 155 geographical miles in a straight line—he reached Uba, the northernmost place of Adamaua, situated exactly in the same latitude as the celebrated Mount Mindif, seen by Major Denham, namely, in 10 deg. 20 min. north latitude and 35 geographical miles west from it. 'From this place,' says Dr. Barth, 'all the country to the south was covered with the most splendid herbage and enlivened with numerous herds of cattle belonging to the Fellatas. The atmosphere was now cool and refreshing, the sky covered with clouds during the greater part of the day, and thunder-storms occurred almost every day. The country wore altogether a rich and beautiful appearance; the huts of the inhabitants are built with more solidity than in the northern region of Sudân, as the rainy season lasts seven months in Adamaua. The population of the country is considerable, large towns being met with at every three or four hours, with villages between, exclusively inhabited by the slaves of the ruling Fellatas. The slaves do all the work, and every Fellata, down to the very poorest, possesses at least from two to four slaves. Indeed, in no country of the world is slavery carried on to such a degree as in Adamaua, where slaves, in addition to cattle, are considered as the foundation of the wealth of the people. The chiefs of the country have countless multitudes of these poor creatures. There are few slaves, however, exported from Adamaua except those of the Dama tribe east of Yola, the capital of the kingdom, as they do not find a ready sale in the Sudan markets on account of their great mortality when taken away from their mountainous country. Nevertheless, they form, with ivory, the chief articles of commerce. Ivory is extremely cheap in Anamaua on account of the great number of elephant. In Baya, twelve days' journey south of Yola, the elephants are found in still greater numbers. The chief articles of import are turkedies, tobes, glass, pearls, and salt. Cowries have no value in this country, the current medium of barter consisting of narrow stripes of coarse cotton called gébbega. Saraw, distant 52 miles from Uba, is the chief town of the northern part of Adamaua, and is a considerable market place. Previously to reaching Saraw, we passed a place called Mbutúdi, surrounded with beautiful scenery, where the gigina, a peculiar species of palm tree, appears. The people of this tract had never seen a Christian before my visit, and received me with the utmost kindness and hospitality, taking me altogether for a superior being. The most important day, however, in all my African journeys, was the 18th of June, when we reached the river Benué, at a point called Taëpe, where it is joined by the river Faro. [In latitude 9 degs. 2 min. north, and longitude 14 degs. east from Greenwich.] Since leaving Europe, I had not seen so large, and imposing a river. The Benué, or 'mother of waters,' which is by far the larger one of the two, is half a mile broad, and 9½ feet deep in the channel where we crossed it. On our return, eleven days later, it had risen 1½ feet. The Faro is 5-12ths of a mile broad, and was 3 feet deep, which had increased to 7¼ feet by our return. Both rivers have a very strong current, and run to the west into the Kowara. We crossed the Benué in boats made out of single trees 25 to 35 feet long and 1 to 1½ feet broad, and forded the Faro, which latter was accomplished not without difficulty, on account of the strong current. The Benué is said to rise nine days' journey from Yola in a south easterly direction, and the Faro seven days' journey distant, in a rock called Labul. During the rainy season the country is inundated to a great extent by the two rivers, which rise to their highest level toward the end of July, and remain at that level for forty days, viz. till the first days of September, when the waters begin to fall. Both rivers are full of crocodiles, and the Benué, I was told, contained gold. After having crossed the rivers, with some difficulty to the camels, we passed at first through some swampy ground, then through a very fine country thickly inhabited, and reached Yola, the capital, on the 22d of June.' In another communication of Dr. Barth he states, that the river Benué rises during the rainy season to a hight of 40 to 50 feet. The discovery of Dr. Barth is unquestionably the most important which has been made in Africa for a very long time; and so striking did the superior advantages of the river he discovered appear to Her Majesty's Government, that a proposed ascent up the Kowara, to reach Timbuktu and the desert countries, was rejected, and the ascent up the Chadda Benué was decided on. Indeed, if the hopes of those most able to judge be realized, those virgin countries, with their innumerable herds of cattle, and other agricultural treasures, with their abundance of ivory, blessed with a climate which seems so salubrious, that the inhabitants, when brought to the more unhealthy regions further west along the Kowara, die off like sheep—those fertile, cultivated, and densely peopled countries of Inner Africa will be brought to within a few weeks' sail of the docks of London. There is no desert to be passed, as in Northern and Southern Africa, which have been, and ever will be, the natural barriers, to commerce and civilization.

Rubber Shoes.

The New York *Journal of Commerce*, in an interesting article on the manufactures of Connecticut, gives the following account of the manner in which India Rubber shoes are made:—

"Contrary to the general impression, India Rubber, in the process of manufacturing, is not melted, but is passed through heated iron rollers, the heaviest of which weighs twenty tons, and thus worked or kneaded, as dough is at a bakery. The rubber is nearly all procured from the mouth of the Amazon, in Brazil, to which point it is sent from the interior. Its form, on arrival, is generally that of a jug or pouch, as the natives use clay moulds of that shape, which they repeatedly dip into the liquid caoutchuac, until a coating of the desired thickness accumulates, when the clay is broken and emptied out.

"The rubber, after being washed, chopped fine, and rolled to a putty-like consistency, is mixed with a compound of metallic substances, principally white lead and sulphur, to give it body and firmness. Those sheets designed for the soles of shoes are passed under rollers having a diamond figured surface. From these the soles are cut by hand, and several pieces required to perfect the shoe are put together by females, on a last. The natural adhesion of the rubber joins the seams. The shoes are next varnished and baked in an oven capable of holding about 2,000 pairs, and heated to about 300 degrees, where they remain seven or eight hours. This is called the 'vulcanizing' process, by which the rubber is hardened.

"A large quantity of cotton cloth and cotton flannel is used to line shoes, and is applied to the surface of the rubber while it is yet in sheets. Not a particle of any of these materials is lost. The scraps of rubber are remelted, and the bits of cloth are chopped up with a small quantity of rubber, and rolled out into a substance resembling pasteboard, to form the inner sole. The profits of this business have been somewhat curtailed of late, by the high price of rubber, which has varied within a year from twenty to sixty cents per pound. The demand, however, is very large. A species of rubber shoes lined with flannel is extensively used in some parts of the country as a substitute for the leathern shoe."

Rearing Calves.

Herdsmen and others, (says the N. E. *Farmer*,) who have some experience in raising young cattle, have expressed various opinions in relation to the most proper course or mode of treatment to be pursued, some contending, with a good deal of stringency, for the natural way, as they term it—i. e., permitting them to enjoy the company of their dams till four, five, six or ten months of age, while others assert, with equal pertinacity, that the better way is to separate them from the cows when a few days old, and raise them by "hand." Whether the one or other is the most expensive, will depend wholly, or in a great measure, upon the circumstances of time and place. In very many localities, the butter and cheese a judicious and economical dairyman would be able to realize from the milk, or from the milk itself, without manufacturing it, would be worth more in ready cash than the carcase of the calf, while in others it would scarcely defray in the market the cost of manufacturing, while the calf would be valuable. A friend who has had much experience in dairying and rearing calves, has directed attention to the following able article on the subject in the *Genesee Farmer*. We present it from that sheet as conveying a most lucid and readily understandable synopsis of our own views of what, in a large majority of cases, would unquestionably be found the most judicious and economical course, for the farmer engaged in stock raising for the market, to pursue:

"The cost in both cases ought to be taken into consideration. In the first instance, the butter and cheese which might be made from the milk would amount to more in four months than the value of the calf at that age. In the latter, the proceeds of the milk are nearly attained, independent of raising the calf. This can be established by unquestionable authority. Then there is a very great balance in favor of the latter.

"That the calf that runs with the cow four months will somewhat exceed in growth and proportion the one reared by hand, is readily granted. But after that period it is taken from the cow, and has to graze to get its own living. Then a change of diet takes place; it shortly becomes stunted; its growth is checked, and this too at the very period when it ought to be in the most thriving condition. The one reared by hand becomes more and more accustomed to food, continues gradually to improve, without receiving any check in its growth, and when winter arrives, is in far better condition than the others.

"There are different procedures in preparing the mess for the calf. Each one has a favorite plan. One mixes with a small portion of milk, a portion of boiled potatoes and fine bran. Another boils the milk, and lets it stand till it cools to the temperature of milk from the cow. The plan most generally adopted (and perhaps the best) is, to let the milk stand twelve hours, at first, when it is skimmed, heated to the temperature of the cow, and a handful of shorts and flour added to each calf's mess. Four or five quarts of milk is at first a proper quantity. This is to be gradually increased as judgment can best decide. After four or five weeks, whey, with a small quantity of shorts added, can be taken with equal success. Calves raised in this manner are more gentle and docile than when they run with the cows, and can be better managed through the winter, and most generally afterwards. Another very important consideration is, they soon forget their mother, and the trouble of keeping them separate through the fall and winter is dispensed with."

Jefferson on Slavery.

From Notes on the State of Virginia, p. 236.

There must doubtless be an unhappy influence on the manners of our people, produced by the existence of Slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on one part, and degrading submission on the other. *Our children see this, and learn to imitate it,* for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave he is learning to do what he sees others do. If a parent could find no motive, either in his philanthrophy or his self-love, for restraining the intemperance of passion toward his slave, it should always be a sufficient one that his child is present. *But generally it is not sufficient.* The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose rein to his worst passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with *odious peculiarities.* The man must be a prodigy who can retain his manners and morals undepraved by such circumstances. And with what execration should the statesman be loaded, who, permitting one half of the citizens thus to trample on the rights of the other, transforms those into despots, and these into enemies, *destroys the morals of the one part,* and the *amor patria* of the other. For if a slave can have a country in this world, it must be any other in preference to that in which he is born to live and labor for another; in which he must lock up the faculties of his nature, contribute as far as he depends on his individual endeavors to the evanisment of the human race, or entail his own miserable condition on the endless generations proceeding from him. *With the morals of the people, their industry also is destroyed.* For in a warm climate, no man will labor for himself who can make another labor for him. This is so true, that of the proprietors of slaves, a very small proportion indeed are ever seen to labor. And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are of the gift of God? That they are not to be violated but with his wrath? INDEED, I TREMBLE FOR MY COUNTRY WHEN I REFLECT THAT GOD IS JUST; THAT HIS JUSTICE CANNOT SLEEP FOREVER; that, considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation is among possible events; *that it may become probable by supernatural interference.* THE ALMIGHTY HAS NO ATTRIBUTE WHICH CAN TAKE SIDES WITH US IN SUCH A CONTEST.

Railroad Brakes.

Mr. Wm. G. Creamer, of New York, has invented an excellent method of stopping railroad cars in case of danger, for which a patent was taken out in December last. It is done by means of the ordinary brakes which are made to operate instantaneously either by the brakeman or *by the engineer.* A stout brass spring is coiled like the main-spring of a watch, and connected to the ordinary brake-wheel at pleasure. This spring is capable of sufficient power to operate the brake completely and instantaneously. The spring is wound up by the brakeman at his leisure, by giving a reciprocating movement to the brake wheel, which acts on a ratchet-wheel, without interfering with the ordinary use of the brake. The power thus accumulated in the spring is ready for use at any moment, and is operated by simply starting a catch. What gives this invention its principal value is the fact that all the brakes of a whole train of moderate length may be by this means "put on" by the engineer without leaving his place. A cord passes up from the catch or trigger—which is near the platform of the car—and is united to the usual signal bell rope of the train, the point of such union being some yards forward, to allow the working of the bell rope. This branch cord is attached to the trigger in such manner that it slips off immediately when the spring is discharged, and thus the engineer is enabled, by pulling the bell-rope from his end, to operate all the brakes in a long train. Should a spring be accidentally applied at an improper time, the brakeman—who is not necessarily as vigilant or as much exposed to the weather as at present—has merely to exert himself for a few seconds in winding it up and again establishing the proper connection with the engineer. The inventor proposes to dispense with none of the brakeman now employed, making it the duty of each to work the brakes as usual on all ordinary occasions. The invention is simply an additional precaution, and certainly promises an important safeguard against the fearful accidents continually attending on our present railroad arrangements.

MASSACHUSETTS SHOE TRADE.—It is stated that the aggregate value of boots and shoes manufactured in Massachusetts is $37,000,000, or more than that of all the other States combined, and far exceeding that of any other manufacture in the Commonwealth. Lynn is more extensively engaged in this business than any other town, making nearly five million pairs annually. Then come in succession, Danvers, Stoneham, and Grafton. In the latter town a single manufacturer uses one hundred bushels of shoe pegs every year. The pegs used in this immense business are for the most part made in New Hampshire; they are cut by machinery, and one firm manufactures fifty bushels a day. Machinery is also now used to a considerable extent for sewing and stitching the leather.

IMPROVEMENTS IN HOES.—Some of the best of the premium hoes exhibited at the Crystal Palace are made by L. Bolles & Co., at Oxford, N. Y., by a newly organized manufacturing company. These hoes are all hammered out of solid bars of cast steel. A piece of a bar 3 inches wide and ⅝ of an inch thick is cut off at a given length, say six inches, for a particular numbered hoe, the first process with which is to heat and draw out the center under repeated strokes of the trip hammer, to the proper length of the shanks for two hoes. Then the steel is passed to another workman, who draws out the blades. This is termed rough hammering. Then they are passed to a smooth hammer, and finished hammering, when they are ground and polished, the shanks being finished and turned by hand all to an exact pattern. The machinery is driven by steam, and they manufacture about 300 to 400 hoes per day, of a quality perhaps unsurpassed by anything of the kind ever before offered to the farmers of the country, though there are now many similar establishments, all of which afford hoes of this excellent description at less prices than we used to pay for the old clumsy, home-made iron thing which gave us many a back ache and blistered hand.

INTRODUCTION OF THE POTATO INTO NEW ENGLAND.—In a recent article upon the early manufactures of New England, we mentioned that the Scotch immigrants were the first to introduce the manufacture of linen in the colonies. These frugal and industrious persons were descendents of a Scotch colony who settled in Ireland about the middle of the seventeenth century, but on account of religious persecution were obliged to flee to this country, where they arrived in 1718. They came over in five ships, and landed in Boston, having previously sent over an agent to make arrangements.

They introduced the culture of the potatoe, which they brought with them from Ireland. Until their arrival, this valuable, if not wholly unknown plant was not cultivated in New England. They passed the previous winter in Andover, before settling in Londonderry, and there left some potatoes, which were planted and came up luxuriantly. The family who raised them cooked the balls, instead of the vegetable; and, after trying them in various ways, pronounced them unfit for use, and the mistake was not discovered until the plow turned up the real potatoe.

THE ABORIGINES.—The whole number of Indians within the limits of the United States is estimated by the Commissioner of Indian Affairs to be 400,000. About 18,000 yet remain in the States east of the Mississippi, principally in New York, Michigan, and Wisconsin; the remainder, consisting of Cherokees, Choctaws and Seminoles, being in North Carolina, Mississippi, and Florida. The number in Minnesota, and along the frontiers of the Western states of Texas, being mostly emigrated tribes, is estimated at 110,000; those on the plains and Rocky mountains, not within any organized territory, at 63,000; those in Texas, at 29,000; in New Mexico, at 45,000; in California, at 100,000; in Utah, at 12,000; in Oregon and Washington territories, at 23,000. The whole amount to be expended on account of the Indian service the present year, is $1,015,735; of which $532,907 is for money annuities, $136,676 for goods and provisions, $61,962 for education $94,319 for agricultural and mechanical assistance, and $189,870 for miscellaneous purposes for the benefit of the Indians.

PERILOUS OPERATION ON A LION.—An occurrence of a singular nature happened one Monday night, at Wombwell's menagerie, Castle Terrace, Edinburgh. During the feeding of the animals the lion Wallace was seen to rush wildly to and fro in his den, and on closer observation it was ascertained that a large bone, which he had been attempting to swallow, had stuck crossways in his throat, almost suffocating him. Two of the keepers instantly entered the cage. One of them had a pitchfork, the handle of which he got into the animals mouth, after which he courageously thrust his arm down the lion's throat, and succeeded in displacing the bone with his hand. Considerable excitement prevailed at the time among the visitors and others, great anxiety being also felt for the safety of the intrepid keepers. The lion soon recovered.

CURIOSITIES OF TRADE.—Among the importations into this country, is a certain class of articles, embracing an almost endless variety, which are called the non-enumerated. Some of them cost a mere trifle and are little used; others, equally cheap, are of such general use that their aggregate is considerable. Few persons know that these articles enter into commercial transactions. During the year ending June 30th, 1853, the value of slate pencils entered at the New York Custom House, was $3733; of sausage skins, $224; little night tapers, $267; tooth-picks, $341; bladders, $1257; orange peel, $581; peach kernels, $8; goose skins, $766; rose leaves, $773; skeletons, $351; sand, $3; goose liver oil, $131; spunk, $14; making an aggregate of $7,449. This list of incongruous articles could be enlarged to a great extent.

STRONG DRINK A LEVELER.—Not long since, there were taken to the Tombs in New York, while in beastly intoxication, a lawyer who had been somewhat distinguished in his profession—a historian, the author of a standard work—an editor, once talented and of great respectability—and lastly, a clergyman, a man of refined manners and highly educated. The lawyer was let off the next morning, on promise of better behavior; the historian succeeded in getting his liberty, to get drunk again the morning following; the editor was sent to the almshouse; and the clergyman, at the date of our information, still remained in durance. What an example this of the leveling power of strong drink!

CHARCOAL FOR SWINE.—It is not perhaps generally known that one of the best articles that can be given to swine, while in preparation for the tub, is common charcoal. The nutritive properties are so great that they have subsisted on it without other food for weeks together. Geese confined so as to deprive them of motion and fattened on three grains of corn per day, and as much coal as they can devour, have become fattened in eight days. The hog eats charcoal voraciously after a little time, and is never sick while he has a good supply. It should always be kept in the sty and be fed to the inmates regularly like any other food.

THE RAINING TREE.—In the midst of the island of Fierro, one of the most considerable of the Canaries, there is a raining tree which is the only one of the kind. The leaves of it are long and narrow, and continue in a constant verdure, winter and summer; and its branches are covered with a cloud, which is never dispelled, but resolved into a moisture, which causes to fall from its leaves a very clear water, and that in such abundance that the cisterns, which are placed at the foot of the tree to receive it are never empty, but contain enough to supply both man and beast.

VARIETY.

In a recent sitting of the *Societe d' Encouragement pour 'l Industrie Nationale*, the process of reproducing photographs by means of lithographs was thus described: An ordinary lithographic stone is taken, and a solution of *Citume de Judee* (Jews' pitch) is placed on it. A negative photographic proof is then put on it and is pressed upon the stone for a period which may vary from ten minutes to four or five hours. The stone is then washed with pure ether. The figure is found properly marked with its lights and shades, and it may be inked and printed from as an ordinary lithograph.

A correspondent of the *Boston Medical and Surgical Journal* says:—"The more I reflect upon the mysteries of neurology and animal chemistry, the more confident I am that, while we are the least suspecting it, trifling errors in our daily life are producing important effects upon our corporeal systems; and I declare it as my deliberate conviction, that the habit, which may almost be styled American, of using the razor upon the face, is sufficient to cause a large proportion of the lamentable evils which affect the human race in this country."

The Fredericksburg News says: In the country in which we were raised, for twenty generations back, a certain family of wealth and respectability have intermarried, until there cannot be found in three of them a sound man or woman. One has sore eyes, another scrofula, a third is idiotic, a fourth blind, a fifth bandy-legged, a sixth with a head about the size of a turnip, with not one out of the number exempt from physical or mental defects of some kind.

The London Times once sent out a traveling editor to investigate the subject of city-sewerage. He traveled three years without perpetrating a single article; but shortly after that, the subject came up before Parliament, and the *Times* astonished the world with twenty leaders on the subject, proving that they were better informed on the subject than all England beside.

It may not be generally known that the human hair, [light hair,] held up to the sun, presents all the phenomena of the prism, giving the various colors of the rainbow. Insolated hairs will give at their end the circle, colored as the rainbow. The hair, therefore, is proved to be triangular, and possessing the properties of the prism.

In Syracuse, N. Y., during the past year, 5,464,453 bushels of salt were manufactured—about four-fifths of which was fine salt. During 1853, 92,491 bushels of Onondaga salt reached tide water, 1,055,723 were received at Buffalo, 2,724,264 at Oswego, and 14,685 bushels at Whitehall.

Henry Ward Beecher tells of a pear tree in Illinois, about ten miles from Vincennes, Ind., that bore 184 bushels of pears in 1834, and 140 bushels in 1840, of large sized pears. One foot above the ground it girths ten feet, and nine feet above, six and a half feet, and its branches spread over a space sixty-nine feet wide. It is said to be about fifty years old.

There are now upward of 40 newspapers published in New Hampshire: 6 are published in Rockingham County, 4 in Strafford, 2 in Belknap; 7 in Merrimack, 13 in Hillsborough, 3 in Cheshire, 3 in Sullivan, 2 in Crafton, 1 in Coös, none in Carrol. Politically, 11 are Democratic, 9 are Whig, 5 are Free-Soil, 3 are religious, 2 are Temperance, 1 is agricultural, and ten are miscellaneous.

Gavazzi, in one of his lectures upon Popery, says that the church of Rome has slaughtered for religious opinion in three centuries, 327,000 victims in Spain, 48,000 Huguenots in France, 100,000 Waldenses, and all the victims of the bloody Mary of England, and James the sixth of Scotland.

In a lecture on China, delivered at Bolton, Eng., Dr. Bowring said it had been calculated that if all the bricks, stones, and masonry of Great Britain were gathered together, they would not furnish materials enough for a work such as the Wall of China; and that all the buildings in London put together would not have made the towers and turrets which adorn it.

One of the largest diamonds known has been deposited at the Bank of England by a London house, to whom it was consigned from Rio Janeiro. Its weight is 254 carats, and its estimated value according to the scale £280,000. It is said to be of the finest water, and without flaw, and was found by a negro slave, who received his freedom as a reward.

A Frenchman has invented a bake-oven heated by means of hot air; this oven admits 14 charges of bread in 24 hours, and 2,000 lbs. bread cost only 50 cents to be baked, whereas in the ordinary ovens the same quantity costs from 60 to 80 cents; the price of such an oven amounts to about $600.

The amount of the stock and securities in the English chancery is about £46,000,000; the annual payments in and out of court, £250,000; the amount of suitors' cash in court, including the balance, £2,500,000. The "Surplus Cash Fund," or "Accumulation Fund," is said to amount to £1,241,188 stock.

The Superintendent of the Banking Department has given notice that the circulating notes of the Patchin Bank of Buffalo must be presented at his office for redemption within two years from the 20th Feb., when the securities deposited with the Department will be given up to the Bank.

Mr. W. S. G. Mason, of West Townsend, Sandusky County, says that he has three pullets, of the Cochin China breed, that recently laid eight eggs in two days, and two of the eggs were double yolked. He very naturally asks, "Who can beat that?" And we very naturally ask, Can this be true?

The substance of the verdict of a recent coroner's jury on a man who died in a state of inebriation, was: 'Death by hanging—round a rumshop.' There are many such.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.

No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8—The Sabbath Controversy: The True Issue. 4 pp.

No. 9—The Fourth Commandment: False Exposition. 4 pp.

No. 10—The True Sabbath Embraced and Observed. 16 pp.

No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12—Misuse of the Term Sabbath. 8 pp.

No. 13—The Bible Sabbath. 24 pp.

No. 14—Delaying Obedience. 4 pp.

No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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VOL. X.—NO. 40.

NEW YORK, FIFTH-DAY, MARCH 16, 1854

WHOLE NO. 508.

The Sabbath Recorder.

THE LAND OF THE PHILISTINES.

From a series of letters, written by Rev. J. P. Thompson, and published in *The Independent*, we copy the following description of a region full of interest to every reader of the Scriptures.

We had not time to explore minutely the supposed site of the ancient Gaza; but a cursory examination satisfied us that what was once a powerful and opulent city of the Philistines upon the seacoast, a city that had long withstood the extension of the tribes of Israel towards the southwest, that had sustained memorable sieges from Egyptian and Persian kings and both Macedonian and Jewish Alexanders, has utterly perished, so that all traces of it were lost except occasional fragments of marble and of fused brick under a huge mound of sand. "Baldness is come upon Gaza," it is "forsaken," a "fire has devoured the palaces thereof," and "the king has perished from it." (Jer. 47: 5, Amos 1: 6, Zeph. 9: 5.)

The modern city, about three miles from the site of the ancient, is not upon the sea, and is a place of little trade in comparison with its predecessor. Still, there were signs of industry in the bazaar, and as the outport of Syria toward Egypt, Gaza still profits by the caravan commerce between the two countries. It is better built than most Egyptian towns, because here stone is more abundant than in Egypt, and this material gives to buildings a more substantial appearance than the crude brick there in common use. The people also look better than the common people in Egypt. Still the narrow, crooked streets, heaped up with the accumulation of filth, and the intermingling of men and cattle in the same abodes, carried back my thoughts continually to the land of darkness. A few fragments of the old city have been transferred to the new, but for the most part the Gaza that now is has no affinity with the Gaza that has perished.

I now began to feel that I was really upon Bible ground. Here was the scene of some of Samson's memorable achievements, and not far from this was the "desert" way in which Phillip overtook the Ethiopian treasurer and expounded to him the scriptures and baptized him in the name of Christ. On every hand the scenes of the Bible were illustrated, and its reference to local customs explained—for here the manners and customs of the people are as permanent as the natural features of the country. The oxen were "treading out grain," by stamping upon huge piles laid on the smooth hard surface of the ground; the bells of the horses and camels were tinkling as caravans passed by, and awakened the hope of that day when holiness to the Lord shall be inscribed upon all the property, the commerce and the enterprise of man. Flocks of sheep and goats, promiscuously intermingled, suggested the occasion of the Saviour's allusion to the separation of the two in the last day. Our dragoman plucked ears of grain as we rode in the open fields of wheat, and rubbing them between his hands ate the fresh kernels with as much relish as did the hungry disciples of Christ. He stopped repeatedly to salute old friends, and the delay occasioned by the oriental ceremonial explained the command of Elisha to Gehazi not to exchange salutations with any upon the way, when he would have him go in haste to the Shunamite woman. Wells and reservoirs by the wayside, constructed as a public charity, or guarded as private property, at which camels and cattle were drinking, recalled the days of the patriarchs, when a well was the choicest of treasures. The distant slopes of Judah, as well as the undulating lands of Simeon, were covered with "the cattle on a thousand hills"—immense herds feeding on the tender herbage among the rocks, or on the stubble of the newly-reaped fields of barley. The dwellers in tents were journeying inland for the sake of employment during the harvest. whole families trudging after a single camel or an ass that bore on its back their entire furniture.

The country around Gaza, and indeed throughout nearly the whole of the ancient Philistia, confirms the testimony of the Bible in two opposite respects. The soil is naturally good and fertile, and capable of great productiveness under proper cultivation; "a good land, a land of brooks of water, of fountains and depths, that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegrantes; a land of olive-trees and honey [all which productions are still characteristic of the region;] a land wherein thou shalt eat bread without scarceness." All this was evidently true. In this part of the land the soil was originally rich and easy to cultivate. But on the other hand it is now comparatively a waste and a desolation. It has been exhausted and neglected till it no longer teems with plenty as it once did—thus confirming the predictions of the prophets. In some sections, however, there are signs of improved cultivation. In the neighborhood of Gaza are immense groves of olive trees, said to be the most extensive in Palestine. They cover an area of many miles, and besides their great value for fruit and oil, they give a charming appearance to the country and a welcome shade to the traveler. The olive is said to live for 1,000 years and upwards; and some of those trees bore the marks of very great age. The tobacco-plant flourishes here and is extensively cultivated; also cucumbers, onions, and melons of all sorts, which form a principal item in the diet of the natives. The prickly pear, which resembles an overgrown cactus, is commonly used for fences, and is valuable also for its fruit and as fuel. The crops of grain are light, for want of proper tillage.

Our route lay through the ancient territory of the Philistines, once divided into five principalities, with their several capitals, Gaza, Gath, Askelon, Ashdod and Ekron. This territory lay along the sea-coast, and is the highway of caravan commerce from Egypt to Damascus and the East. These cities were wealthy and powerful, well-fortified and populous. Agriculture and the mechanic arts flourished in Philistia, and gave the inhabitants of this region an ascendancy over the Israelites (1 Sam. 13: 19.) The territory here allotted to Simeon and Dan was not subdued by Joshua, and though from time to time conquered by the Jews, it does not seem to have been permanently held by them until about one hundred years before Christ, after it had been subdued by Alexander the Great. Indeed, the Philistines seem to have remained as a scourge to Israel, a thorn in their side, to rebuke them for their frequent lapses into idolatry. Yet judgments were pronounced against Philistia which have been literally fulfilled.

A ride of about four hours brought us to the site of Askelon. All along the coast from Gaza, were immense accumulations of sand, evidently heaped upon a better soil, and giving to the whole sea-board an aspect of utter desolation. These mounds or drifts of the finest sand of the desert, sometimes extended inland for a space of from two to five miles, while the adjacent soil, once evidently fertile, is now used merely for the pasturage of roving flocks of sheep. The sword of the Lord had a special charge "against the sea-shore" (Jer. 47: 7,) which is most strikingly fulfilled. "The sea-coast shall be dwellings and cottages for shepherds and folds for flocks," (Zephaniah 2: 16.) "Askelon shall be a desolation; it shall not be inhabited." (Zephaniah 2: 4 and Zechariah 9: 5.)

I was surprised to find at Askelon such extensive ruins. They lie chiefly on and under an immense mound of sand that sweeps back from the coast in a semicircle for more than a mile; and they consist mainly of fragments of walls and towers, arches, banches, reservoirs, and columns of marble and granite, strewn thickly around or half buried under the sand. The principal one is that of a fort, (probably Roman) whose walls, six feet thick, are in part standing, and in part broken into huge masses of stone and cement. The ruins of a small church, adorned with columns of marble and of granite, were discovered here a few years since, when excavations were made for a work of Ibraham Pasha in the neighborhood. The form of the building may still be distinctly traced, though it has been robbed of its most valuable materials. Some of the granite columns lying on the surface are of fine texture and excellent finish.

The site of the city was well chosen. It stood upon a bluff, or rather covered two projecting bluffs that guard a circling cove, and that formed the ancient harbor. It stretched along a chord of more than a mile with a radius inland of at least half a mile, and commanded a splendid view of the Mediterranean. The bluffs at the sea-side vary from 30 to 60 feet in height, and were walled up and faced with buildings from bottom to top. There is now a beautiful beach at their base. Several large reservoirs, sunk in the rock and arched with solid masonary, remain to testify the value put by the inhabitants upon cool water in the hot season. Most of these were fed from neighboring wells and tanks, which are now used to irrigate the gardens of figs, olives, and grapes, that have been planted amid the ruins of the ancient city. But though the ruined city is made in part a vineyard, it is still desolate and without inhabitants; for the present cultivation is carried on by the inhabitants of a little village half a mile distant, which does not even pretend to the ancient name.

Traces of a wall at some distance beyond the principal ruins show that the city was more extensive even than these would indicate, and was well ordered for defense.

About four hours more brought us to Esdad, where are the ruins of an old building about 200 feet in length, with thick walls and massive arches. This marks the site of the ancient Ashdod. The road to this point from Askelon turns inland to the north-east. The same huge mounds of sand marked the coast; but the country, as it spread inland, looked quite rich and was well covered with barley-fields—now in harvest—and with flocks and herds. In some places the fresh grain was seen springing under the very feet of the reapers, and I am assured that three crops of corn are not unusual from the fattest of the land. Modern Ashdod stands upon a slight eminence from which the rich plains and valley slopes present a beautiful appearance; but it is a miserable village, without any signs of thrift. We encamped for the night outside of the town in a grove of olive trees, surrounded by a hedge of prickly pear. On the west, the sand hills had encroached greatly upon the cultivated land, but eastward lay one of the richest vales of Palestine. Shepherds passed by our encampment with numerous flocks in quest of pasture. We remember that hither the ark of the Lord was first brought when it was captured from Israel, and that here in his chief seat, Dagon fell and was broken into fragments in its mysterious presence. Here in later times Sargon (Isaiah 20: 1) and Psammeticus had waged bloody wars—the city sustaining against the Egyptians a siege of 29 years, till only a "a remnant of Ashdod" remained. But its "palaces" are gone, and the temple of Dagon is no more; "the pride of the Philistines is cut off."

◆

Character.—In society, character is the first, second, and ultimate quality. A man is never ruined who has not lost his character; while he who has lost his character, whatever be his position, is ruined, to all moral and useful purposes. Envy and calumny will follow a man's success like his shadow; but they will be powerless if he is true to himself, and relies on his native energies to beat or to live them down. Virtues may be misrepresented, but they are virtues still; and in vain will an industrious man be called an idler; a sensible man a fool; a prudent man a spendthrift; a persevering man a changling; or an honest man a knave. The qualities are inherent, and cannot be removed by words, except with a man's own consent. At the same time all calumniators, thrice detected, ought to be banished as criminals, unworthy of the benefits of the society, of which, however powerless, they endeavor to be the pest and bane.

LINES

SUGGESTED BY READING ABOUT THE PALESTINE MISSION.

Go ye forth to the chosen land,
Resting in the Almighty's will,
Sustained by him who can alone
Securely keep from every ill.

Go forth in love, a valiant band,
With heaven-inspired ardor true;
Unseal the haughty Moslem's ear,
Bring home at length the wandering Jew.

In beauty clothe those barren vales,
Though wrapt in desolation long;
Blend with the notes of prayer and praise,
The ever grateful ploughman's song.

Bid there the gospel sun arise,
The night of gloom and error flee;
The sick with healing waters cure,
And cause again the blind to see.

Tell the forsaken of a Friend
In whom 'tis lasting bliss to trust;
Bring back the prodigal to God;
Quench the weary pilgrim's thirst.

Then will the happy time, foretold,
Of promised love and mercy, come;
The once delightful of the Lord
Again in Eden beauty bloom.

Then too will Judah's sacred harp,
So long in mournful silence still,
Awake to heavenly melodies,
On ancient Zion's holy hill.

M. C.

MATCHES.

"Blacking! blacking! matches!" cried a dirt-begrimmed boy, popping his head in as he opened the door of the reading-room of the Universe Hotel. A chorus of voices in wonderful unison exclaimed, "No, we don't want any." And Mr. Jerome Green, an easy, good natured gentleman, in town for the holidays, who was resting in an arm-chair, making use, however, of only its two hinder legs, sung out with the rest: "No, I don't want any." The little fellow, who had an intelligent but melancholy face, was just going to withdraw himself from the gorgeously decorated room, when Mr. Green, happening to turn his face to the door, caught sight of a muddy little foot, quite blue with the pinching cold—that is to say, that part of it which was not black with incrustations—and recollecting that he had actually been annoyed during the past week by the want of a match in his bedroom, cried: "Halloo! I do want some matches, though, little shaver; how do you sell them?"

"Eighteen-pence a dozen," was the ready reply; "and they don't smell."

"Don't they?" said Mr. Green, and thought to himself, "that is more than I can say of you, my young friend;" but he kept the thought to himself.

All this time Mr. Green had held the bundle of boxes pensively in his hand, as if he thought to get at their intrinsic value by weighing them. "Eighteen-pence a dozen, and they don't smell," repeated the boy, blowing his chilled hands. Still Mr. Green did not speak, for his mind was far away in some hypothetical match-factory, calculating the imaginary wages somebody must get for making matches to sell at eighteen-pence a dozen, and not smell.

"Warranted to keep and burn freely," broke in the boy, who put his best foot forward, beginning to think his chance of a sale growing slim.

"But I do not want a dozen," our gentleman said, rousing himself; "I am sure half the quantity is enough to set me on fire a dozen times. Give me a couple of boxes—here is sixpence for you;" and tendering the boy a shilling, asked him for the change.

The boy's countenance, which had begun to brighten, fell again; he had no change, he had not sold anything that morning.

"Never mind," said easy Mr. Green; "you can bring it me to-morrow; you will find me here at about this hour. What is your name?"

The boy told him, Peter, departing joyfully with professions of promptitude; and Mr. Green got up to saunter away, when his friend Smart, who had been a silent spectator of the scene, left off contemplating his boot-tips, and called after him: "I say, Jerry, what made you give that boy a shilling for two boxes? They are dear enough at sixpence."

"I gave him only sixpence," replied our easy friend; "he is to bring the change to-morrow."

"Surely you do not expect to see that boy again?"

"I positively do," was the quiet reply.

"I bet you a hat you don't."

"Done!" and "done!" followed in quick succession; and the friends parted.

We were standing that afternoon at the corner of 10th street, staring across impassable Broadway, with a number of individuals, whose breasts were filled with the same wishes which agitated our own. We all wanted to cross Broadway, and accumulate as little mud and break as few ribs as possible. On the other side of the street stood our counterparts, lifting their umbrellas, above their heads, and presenting a true picture of life; they would have given anything to stand where we stood, and we as eagerly desired to be where they were. All in vain. Kipp and Brown, Broadway and 49th street, Tompkins Square and Union Square—all rolled by like the roaring and relentless waves of the sea. But there is a sudden lull, and everybody looks at his or her neighbor, as if to say, "Now then!" Everybody does it; everybody gets across. Did we say everybody got safely across? We are safely ashore on the side-walk, and look round. No; everybody has not got across safely. Looking only at the big ships, the omnibuses, a poor little match boy has neglected to dodge the schooners and sloops of this perilous element, and has been run over by a butcher's cart, and his modest wares scattered all over the street. The driver swears awfully, and goes on; a crowd assembles; a compassionate working-man lifts the poor boy up, and carries him to the next drug store. (We, with some other gentlemen, would have been glad to do it, but could not on account of our clothes.) The door closes; the crowd flattens its noses against the window; we cannot get in to help; we have not the time to wait, for the printer's devil is after us; so we wend our way down town, thinking, poor little fellow!

The following morning found Mr. Green in the same place and position we have described in the beginning; and being intently engaged upon the Tribune, he did not observe a very small boy, a very speck of a boy, eyeing him wistfully, evidently trying to attract his attention; but in vain, for he was so small. At last, the miniature edition of humanity made such a discordant noise with the creaking door, that somebody ordered him, in a stern voice, "to clear out," when Mr. Green, thinking vaguely he had seen him before, beckoned to the child; for a child it was, such as ought to have been in a nursery, under the guardian care of a mother. What need to describe him? Was it not the reduced effigy of our friend Peter? The same blue toes, the same blue hands, and the same intelligent, honest eyes. But alas! such woe looking out of a thin little face, on which tears had made channels in the incrustations. Mr. Green was making up his mind, to save further trouble, that the apparition before him must be the same Peter from whom he had bought the matches the day previous, who had shrunk and dwindled over night—possibly from cold, probably from hunger—and who had now come back to bring the change. But this idea struck him as too absurb; for how could such a Tom Thumb sell anything, and where was his basket? While these reflections passed vaguely across the mirror of Mr. Green's mind, Peter junior had been diving diligently into the recesses of his garments, and finally, after sundry attempts, brought out of the side of his jacket, which was on a level with his calf, three distinct copper coins, which he tendered to Mr. Green. "Is you the gemman what Peter owes sixpence to?"

"Yes, my lad; I am the man," was the reply.

"Peter hasn't got sixpence—Peter's gone, and was rund over by a buss—and lost his basket, and his cap—and broke his leg, and broke his arm; and Peter—is—so-o-o o—ill" (here the child broke out into an uncontrollable fit of crying;) and "three—cents is all—he's got."

"Where do you live?" exclaimed Mr. Green, jumping up.

"Little Rum Street, Mud Alley," sobbed the child.

"Come along, then?" and not waiting to hear Mr. Smart's sneer of "a very likely story, my verdant friend," he was out of the room, had called a carriage, and was on his charitable mission with little Joe by the time Mr. Smart had finished his sentence.

The carriage stopped before one of those archways abounding in that part of our city, and always denoting filth, drunkenness, and abject poverty. The child led the way up the alley, ascended a few broken steps, entered a doorless hall, passed through it to the yard, and descending into what appeared to be only a hole, but which had, on nearer inspection, some steps, opened the door of a low dark cellar. When Mr. Green's eyes had become accustomed to the darkness, which a tallow candle, stuck in a bottle, just made visible, he saw in a corner, stretched upon a straw mattrass, his little acquaintance of yesterday; but oh! how changed; the pinched face nearly livid, with here and there a bit of a lock of matted hair glued to it by the cold perspiration; the little body, with its bandaged limbs, motionless, and a low groan now and then all the evidence of life. The furniture of this abode of human beings consisted of a broken table and a three-legged stool. Upon the latter sat a poor woman rocking herself to an fro with the peculiar motion of grief. She was a neighbor, she said, poor enough herself, the Lord knew. The parents of the children had come out a year ago from the old country, poor decent people, with three little ones, and fine children they were; the mother never got over the ship-fever contracted on the passage, and soon left them for a better place, taking the baby with her, which was a mercy; and after the father, a hard-working, steady man, had been killed by a fall from a building, a neighbor proposed to take Peter, sending Joe to Randall's Island. But Peter refused to leave little Joe, and scraping together a small sum by the sale of their few effects, had bought his humble wares, and manfully, with a big heart in his little body, through cold and heat, through hunger and thirst, pursued his calling, making just enough, with what help the poor neighbors could give, to keep body and soul together. He was a fine lad indeed, a good lad, with sense above his years; and now it was all over. The doctor—good, kind gentleman, he had stayed with him and sent medicine—said he could not be moved to the hospital, where they ought to have taken him at first; and, indeed, there was no use in moving him, for he was sinking fast since morning. Green had listened in silent horror to so much misery quietly told, and whether it was from the damp cold or the foul stifling atmosphere, he felt too sick at heart to speak. Just then the boy opened his sunken eyes, and our friend bending over him, a flicker of recognition passed over his face. "I had—not—got—the—money; I—lost—it—all," he muttered painfully, pushing out each word with an effort.

"Never mind the money, my poor boy," struggled out Green, something hard and dry in his throat choking him. "You must get better. I will take care of you and of little Joe, and you shall be cold, and hungry, and naked no more; and you *shall* get better, if care can do it." Alas! little Peter was beyond the neglect of the hardened and the care of the kind of tihis world. A smile stole softly over his features—he seemed to comprehend. "Thank you—little Joe—thank you—I—had—not—got—the"—. The smile faded, the eyes looked fixed and glassy; one deep sigh, followed by an unmistaken rigidness of features, told that the child's troubles were over. Green fairly burst into tears. He closed the eyes, and stood long and thoughtfully over the body, then leaving money and directions, he took little Joe's hand and left the place.

"What about the hat?" cried Jim Smart, meeting our friend a few days afterwards at the Universe. "Guess you may give me an order on Genin; suppose you won't see your match-boy and your sixpence any more."

"No," replied Green, gravely; "I shall not see the boy any more—he lies under the snow in Greenwood. His body was wretched, miserable, and neglected enough here below; but," he added with emphasis, "his little soul is now incense before God. Good-morning, Mr. Smart; I am leaving town."

MEN FOR THE MINISTRY.

The efficiency of the living ministry, when possessed of the proper qualifications, among the agencies ordained for the world's conversion, is thus eloquently touched upon in a speech by Rev. J. B. Brown, on a recent occasion in Exeter Hall. The meeting was held to promote the effort of the London Missionary Society for sending ten new missionaries to China.

"The resolution I hold in my hand speaks about ten men. My lord, I can not but cling to this word 'men.' The book, as you have heard, is a precious book; it can reach where men do not, and do a work where men sometimes can not come. But, after all, the aspect of a human countenance, and the speech of a human voice, are the mightiest and most excellent instruments; and I think it is no derogation to the honor due to the British and Foreign Bible Society, in the noble and glorious effort they have inaugurated, to say, that I believe the question of the men stands first. Ten men among three hundred millions of Chinese! That is how it stands, here in this resolution. 'Well, it is but a small matter,' you will say, 'ten men among three hundred millions!' My lord, Heaven does not reckon by our measures. In the church of Antioch, in ancient times, the Holy Ghost said, 'Separate me two men for the work of the ministry.' Those two men, Barnabas and Paul, went forth, and through them the whole Roman world was won to Christ. I say, give us men of that faith and mould; men of cultivated and disciplined minds, yet full of pity for the lost; men with fiery energy in them, yet gentle, patient, and loving as children; men of large-hearted and catholic charity; men patient, noble, generous; above all, men whom the love of Christ constraineth; men who are able to preach Christ's gospel with the words winged by their convictions and backed by their hearts, and who are ready at any moment to seal the truth which they are testifying with the best life's blood beating in their hearts. I say, give us ten such men as Barnabas and Paul, and the Chinese empire is already converted to Christ."

WHAT PAUL DID NOT GLORY IN.

There are many things that Paul might have gloried in, if he had thought as some do in this day. If ever there was one on earth who had something to boast of in himself, that man was the great apostle of the Gentiles. Now, if he did not dare to glory, who shall?

He never gloried *in his national privileges.* He was a Jew by birth, and as he tells us himself, "An Hebrew of the Hebrews." He might have said, like many of his brethren, "I have Abraham for my forefather. I am not a dark, unenlightened heathen. I am one of the favored people of God. I have been admitted into covenant with God by circumcision. I am a far better man than the ignorant Gentiles." But he never said so. He never gloried in anything of this kind. Never for one moment!

He never gloried *in his own works.* None ever worked so hard for God as he did. He was more abundant in labor than any of the apostles. No living man ever preached so much, traveled so much, and endured so many hardships for Christ's cause. None ever converted so many souls, did so much good to the world, and made himself so useful to mankind. No father of the early church, no reformer, no missionary, no minister, no layman—no one man could ever be named, who did so many good works as the Apostle Paul. But did he ever glory in them, as if they were in the least meritorious, and could save his soul? Never, never for one moment!

He never gloried *in his knowledge.* He was a man of great gifts naturally, and after he was converted, the Holy Spirit gave him greater gifts still. He was a mighty preacher, and a mighty speaker, and a mighty writer. He was as great with his pen as he was with his tongue. He could reason equally well with the Jews and Gentiles. He could argue with infidels at Corinth, or Pharisees at Jerusalem, or self-righteous people in Galatia. He knew many deep things. He had been in the third heaven, and heard unspeakable words. He had received the spirit of prophecy, and could foretell things yet to come. But did he ever glory in his knowledge, as if it could justify him before God! Never! never! never for one moment!

He never gloried *in his graces.* If ever there was one who abounded in graces, that man was Paul. He was full of love. How tenderly and affectionately he used to write? He could feel for souls like a mother or a nurse feeling for her child. He was a bold man. He cared not whom he opposed when truth was at stake. He cared not what risks he ran when souls were to be won. He was a self-denying man—in hunger and thirst often, in cold and nakedness, in watchings and fastings. He was a humble man. He thought himself less than the least of all saints, and the chief of sinners. He was a prayerful man. See how it comes out at the beginning of all his Epistles. He was a thankful man. His thanksgivings and his prayers walked side by side. But he never gloried in all this, never valued himself on it, never rested his soul's hopes on it. Oh no, never for a moment!

He never gloried *in his churchmanship.* If ever there was a good churchman, that man was Paul. He was himself a chosen apostle. He was a founder of churches, and an ordainer of ministers. Timothy and Titus, and many elders, received their first commission from his hands. He was the beginner of services and sacraments in many a dark place. Many a one did he baptize. Many a one did he receive to the Lord's table. Many a meeting for prayer, and praise, and preaching, did he begin and carry on. He was the setter up of discipline in many a young church. Whatever ordinances, and rules, and ceremonies were observed in them, were first recommended by him. But did he ever glory in his office and church standing? Does he ever speak as if his churchmanship would save him, justify him, put away his sins, and make him acceptable before God? Oh no, never, never for a moment!

And now, reader, mark what I say. If the Apostle Paul never gloried in any of these things, who in all the world, from one end to the other, has any right to glory in them in our day? If Paul said, "God forbid that I should glory in any thing whatever, except the cross," who shall dare to say, "I have something to glory of—I am a better man than Paul?" [Dr. Ryle.

SHALL WE HAVE A REVIVAL?

Most assuredly we shall, if we *desire* it. If we truly *want* a revival, we shall ask for it, and asking we shall receive. If only *two* of us can agree to seek this great blessing, it will surely come. For we have the solemn declaration of the Saviour himself, that if any two of us agree on earth as touching any thing that we shall ask the Father in his name, he will do it for us. But do we really desire a revival? Are we honest in God's sight in professing such a desire? Alas! I fear not. Let us search our hearts and see. When we desire any temporal blessing, we do not fold our arms and sit down to wait till it come. We go to work and use the means by which it is to be secured. If we would have a crop, we break up the fallow ground, we carefully prepare the soil, and cast in the precious seed, and then we wait in full expectation till the harvest come. Just so in spiritual things. The fallow ground must be broken, the soil must be prepared, the seed must be sown and cultivated, before the harvest will come. If, then, we expect, or desire a revival, we are diligently preparing for it, we are getting our own hearts right, girding ovrselves for the work before us. But again: A *revival*, like the natural harvest, is always a *busy* season. There is much extra work to be done at such times, extra meetings must be held, the inquiring must be instructed, the careless must be warned and exhorted, the luke-warm and the backsliding must be reclaimed. Are you ready to take your part in this work? Suppose the revival should commence to day, would you cheerfully drop all and labor night and day to prompte it? When the harvest is fully ripe, every wise man will drop every thing else till the precious fruits of the earth are secured. How much more will every faithful laborer in the vineyard of Christ, in a time of revival, drop every thing that may hinder him in the all-important work to which he is called! A genuine and true revival implies the hearty cooperation of all the members. Now be honest, scrutinize your heart closely, and see whether you are ready for a revival. Are you ready to begin the work? Is your mind in a proper frame for the work of a revival? Could you enter heartily and cheerfully upon the work of guiding souls to the Saviour?

But again. If a revival comes, it will greatly elevate the standard of piety in the church. It will bring us into much closer union with God. His presence will be felt. It will be something as it was with Moses when he dwelt with God in the Mount. God will be very near to us, and his presence will be sensibly felt. Sin will then appear an awfully odious and dreadful thing. We must depart from all iniquity—even secret sins will then appear terrible, for we shall perceive that they are all set in the light of God's countenance. Are we then prepared to renounce all sin? To live and act as in the immediate presence of God? Otherwise we are not ready for a revival—we do not indeed desire it.

Again. A true revival will make demands upon our *purse.* It implies a full and hearty consecration of our all to Christ—not the smallest part of the price can be kept back. A church *revived* is always an active, liberal church. A revival spirit is the spirit of Christ acted out in the life. It begets in us the *mind* that was in Christ Jesus. Hence a revival will prompt us to deeds of charity and benevolence. It was this that led the primitive disciples to feel that naught of things they possessed were their own—that led many even to part with estates, that they did not especially need, and to devote the proceeds to the benefit of others—yea, that constrained them to take their lives in their hands, and to go far hence into heathen lands, that they might distribute the unsearchable riches that they had found in Christ. If we are to have a revival, we must also have the fruits, the legitimate fruits of a revival. A faith without works is a dead faith—in other words, it is no faith at all—so a revival that does not open the heart and the hand, is no revival, it is only an excitement, the tendency of which is to harden and deaden, and not to quicken and purify the heart. Are you willing then that your heart shall be opened? Would you rejoice to see the standard of benevolence indefinitely elevated in the church to which you belong? If not, then you do not truly desire a revival, for this would be an inevitable result. If you do desire it, then you will not wait till others are revived and take the lead, but you will begin at once to bring in the *tithes* and offerings and move the Lord therewith, and then wait till the blessing is poured out and ye have not room to receive it.

X.

Plain Talk.—Rev. Nathaniel Howe, of Hopkinton, Mass., was famous for talking with great directness of speech. In one of his published discourses is the following passage, which was addressed to his people:—"Your habits are so firmly fixed, that no reformation is to be expected during my ministry; and, indeed, it would require more power in the Deity to effect it, than it did to create the world; for when he created the world, he had only to say, "Let there be light, and there was light." *He had no opposition.* But to bring you to a sense of justice and equity, he must overcome your private, personal attachment to your supposed worldly interest, and that would require more *power* than it did to create the world!"

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Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

SABBATH-BREAKING PARTNERSHIPS.

[Continued.]

We said that, "if the Sabbath-keeper can deliberately say to his partner, 'I agree that you shall work for me on the Sabbath,' he either flatly contradicts his religious profession, and says that to work on the Sabbath is no sin, or else deliberately makes up his mind to commit sin." Now we cannot believe, that any of our brethren are prepared for the latter alternative. For who wants to commit sin for the sake of sinning? A man may wish to do an act which is in itself sinful, but he wishes to do so, not for the sake of sinning against God, but because of some gratification it will bring to himself; because it will increase his wealth—because it will build up his pride—because it will gratify his ambition—because it will promote his ease—because it will delight his animal appetites. And, for the sake of these gratifications, he wants to see that the act is *not* sinful. He listens readily to any form of argument which explains away the sinfulness of it; thinks it very plausible, nay, quite conclusive; and finally makes up his mind to conquer his misgivings, and do the thing.

When our brethren enter into Sabbath-breaking partnerships, the leading object is to make money. They do not mean to sin against God; it is not for the sake of doing what God has forbidden, that they form such relations; but money, money—that all-potent charmer—is the thing which fills the mind's eye, and runs away with the heart. Yet, as they cannot engage heartily in any money-making scheme about which conscience keeps up a continual clamor, one of their first objects is to prove that the thing is right; or, rather, that it is not wrong; for they are usually satisfied, if they can merely silence reproof. It takes but little to satisfy them, the love of money having already prepared the mind to be imposed upon by the most specious arguments.

They do not mean to sin against God; but do they mean to *glorify* him? Is this the motive, from which they enter into such partnerships? We believe we are safe in saying, that it is not. They often talk, it is true, about the great good which the profits of such partnerships will enable them to do. But this, we believe, is an after-thought—something put in, after the deed is done, by way of apology for it. It is not the primary object. But what is the value of this apology, at any rate? It proceeds upon the idea that money is the great instrumentality by which good is done in the world. But it must never be forgotten, that our power to do good is just in proportion to the moral influence we can bring to bear upon our fellow creatures. It is by employing that kind of moral influence which tends to make men better—holier—more like Jesus Christ—that we do them substantial good; and money is of use just so far as, and no farther than, it helps us to bring this moral influence to bear upon them.

Seventh-day Baptists believe, that the Sabbath is a blessing to the human race. In accordance with this belief, they have undertaken to spread the knowledge of it, and to persuade men to keep it. What is wanted, infinitely more than money, to make their mission successful, is the moral influence of their own example. Thou that sayest a man should not break the Sabbath, dost thou break it? Thou that sayest his man-servant, or his maid-servant, should not break it, dost thou hire thy servant to break it? But Seventh-day Baptists entering into copartnerships which involve the violation of the Sabbath on the part of one or more of the firm, servants, clerks or agents, do by that very act employ others to break the Sabbath for them; and in so doing their moral influence is against the institution. So far as the Sabbath is concerned, therefore, their power to do good is gone, because they have no moral influence to exert in its favor.

Now we take it for granted that, when our brethren talk of doing good, they have some reference to the promotion of the Sabbath cause, as well as to other things. We presume, that they do not suppose themselves called to sacrifice the Sabbath, and even to throw their influence against it, for the sake of other commanded duties. Indeed, we know our brethren to be not at all deficient in sectarianism; they want to see something of the Sabbath in almost every work of benevolence that they undertake. But they do most egregiously deceive themselves, if they suppose that their money will promote the knowledge and observance of the institution, without the accompanying influence of their own example.

But if their own example is not all that it should be, in order to the greatest amount of good, perhaps they mean by their money to enlist the labors of those, the moral influence of whose example will be of the most unquestionable kind. But what right has any man to throw away his own moral influence for the sake of increasing that of another? If he should hire a hundred others, and pay them well, to go out and advocate the cause of the Sabbath, he would still be responsible for the kind of influence he was daily exerting himself. He is useful, he answers the end of his existence, he most perfectly discharges his duty to God and man, when he so lives that his example is felt by all who know him to be on the side of truth and virtue. Giving his money to help others is not his duty, when in so doing he would be obliged to compromise his integrity.

Our Saviour was poor—worse off than the foxes and the birds of the air; for those had holes, and these had nests. But he had not where to lay his head. Could he have done more good, if he had been rich in the things of this world? It would be well for those who are always talking about money enabling them to do so much good, to consider what his example teaches. A pure example—a spotless life—was all he had to consecrate to the work he was engaged in. Silver and gold had he none. Yet none that ever appeared in human form, has effected the amount of good that he did. And, as if to show the little value that God sets upon money for the promotion of his cause, the Apostles were all chosen from humble life; the primitive Christians were, for the most part, from the vale of poverty; and, in every age of this world, God has chosen the poor of this world; and, rendering them mighty by the inworking of his Holy Spirit, he has made them the agents of the most important revolutions ever accomplished, with but very little aid, comparatively, from the silver and gold of those who were rich.

The truth is, no man can accomplish any good in this world of sin without God's blessing. The opposing influences are every where too mighty to be overcome, unless God shall work with him, and give him the victory. He may reasonably expect God's blessing upon his labors, just so far as, and no farther than, they are directed in strict conformity to his word. The poor woman who cast her two mites into the treasury, was said to have cast in more than all the rich. We suppose that she cast in more, not merely in proportion to her ability, but because God, willing always to show his regard for the motives of the heart, connected his blessing with these two mites, and made them the means of *accomplishing* actually *more* than was accomplished by all the abundance of those who were less pure. In accordance with this view, we are firm in the persuasion, that a very small sum devoted by a few consistent—rigidly consistent—Sabbath-keepers, would do more for the advancement of the cause, than the thousands we are able to contribute as the result of the business of Sabbath-breaking partnerships. T. B. B.

EDUCATION.

What is Education? This is the primal question suggested by our theme. It is, indeed, a common, familiar question—easy enough in asking, withal, but, like most other questions, more easily asked than answered. Manifold are the answers proposed. These receive their peculiar form and hue from the view taken of the powers and relations of the being to be educated. Every person looks at the subject through a glass colored more or less by his individualities, aims and pursuits.

The utilitarian, for instance, will tell you, that the prime object of all education is, to *do*—to gain power to perform. The linguist will seek for the meaning in the derivation of the term. Finding its etymology to be *e*, out—*duca*, to lead, or draw—and *ion*, the act of; *ergo*, education is the drawing or leading out of the mind—with various other derived meanings. The seeker, the discoverer, defines education to be the drawing in, gathering, filling up the mind, with various other derived definitions, of course. One will define it as physical culture—another intellectual culture—another lays chief stress upon the development of the heart—another, upon the development of the religious affections—still another concludes that it is simple health—health of the whole man. The philosopher of the Aristotolian school, believing that mind is a mere passivity, like unto a sheet of white paper ready to be written upon by outward circumstances, places great stress on the outward circumstances—the writers that are writing their uneffacable characters upon the mind. The Platonic philosopher, verging, perhaps, to the other extreme, with his innate ideas, like dormant bees ready to awake to activity in the genial rays of the sun—like crouchant lions, ready to spring upon their prey whenever presented—or, like woodland songsters, prepared to warble forth their matin notes on the first appearance of the morning sun.

With these various and in a measure conflicting definitions before us, we are led to inquire, with renewed interest, *What is Education?* A correct definition must be based upon the nature and relations of the substance to be educated—upon these must depend its truthfulness and significancy.

Mind is a self-conscious, self-determining, self-developing substance; yet depending upon conditions or assistants in its process of development and activity. This spiritual substance is connected with the world by a physical organism—a medium between the world without and the mind within. Man, thus constituted, is a being of thought, of action, of susceptibilities, developing by inherent powers. Hence, in so far as all definitions represent mind as a mere passivity, to be drawn out—as a mere blank, to be written upon—a mere reservoir, to receive and retain knowledge—a thing of mere health and disease—they are wrong or imperfect—one-sided.

A complete definition would doubtless include several ideas—among which might be reckoned as primary—

1. Health. This health is opposed to disease or deformity—opposed to everything that does not imply a normal state, growth, and activity of our whole being. There is disease both of body and spirit. There is physical dyspepsia, intellectual dyspepsia, and moral dyspepsia. There is palsy physical, and palsy spiritual—leprous bodies, and leprous souls—physical blindness and deafness, and spiritual blindness and deafness—deformity of bone and muscle, also deformity of heart and will. It is also opposed to all stereotyped, Procrustean methods of educating all, as if they were created precisely alike—all cast in the same mold—all designed to travel the same road—fill the same stations—perform the same routine of duties. It is one of the great objects of education to prevent disease and deformity, and develop a being hale, proportional—prepared to fulfill his special mission. That individual best answers to this, who presents a healthy soul in a healthy body.

2. Growth. Mere health is consistent, independent of growth, development, advancement; but a true education gives growth as well as health. This capability of development increases as we ascend to the higher departments of our nature. This growth must not be like the growth of the rock, increasing by outward accretions—nor like indigenous plants, growing from without, inward—but like the exogenous plants, growing from within, outward.

3. Habitudes. Habitudes are the powers resulting from education. They are the laws enacted by practice. They are the dexterity, precision, facility, strength, scope, and grace, furnished by custom. Man is a being of habit. It has been truly said, that man is a "bundle of habits." This bundle is made up and bound together in the process of education. As is our education, so are our habits. As are our habits, so is our character. Habits are the embodiments, the exponents of character. Habit links the present with the past and future—making us slaves to the customs of our former life—making, also, our present acts the tyrannical lawgivers to the future. It throws around our lives a cordon line, past which it is next to fruitless to attempt a passage. It is the cage, with strong hasp and lock, against which we may beat and struggle, with but faint hope of escape. That is truly education, which subjects all the powers of our being to systematic habits, that are in harmony with the useful, the true, the beautiful, and the good—which takes our wandering impulses and reduces them to habitual order and energy—develops our sympathies into habitual benevolence—our thoughts into well-springs of truth flowing on, ever fuller and purer—which makes a man, in the language of another, just, and generous, and good, without knowing that he is practicing any virtue, or overcoming any difficulty, who, at the close of a long life, has so changed his original nature, that he feels it an effort to do wrong, and a mere compliance with habit, to perform every great and sacred duty of life—which awakens habitual longings and strivings after purity and perfection, and makes us, through the grace of God, fit candidates for eternal happiness and glory.

"RESTRICTED COMMUNION."

I know of no other communion, in the church or in the Bible, but a restricted one. All the branches of the professed Christian church, that celebrate the "Lord's Supper," (so far as I know,) restrict it to certain classes of religionists, while they reject all others. The essential difference among them is, that some restrict it closer than others. I have a long time felt, that it was probable that few, if any, were close enough in their restrictions. I have therefore been in the habit of restricting it to myself alone, embracing no other member of the church to which I belong. Short of this I believe that I can not conform to the instruction of Jesus Christ when he gave the institution, or the teaching of an Apostle when writing concerning the Lord's Supper. The language of Jesus Christ is, "This do in remembrance of me." (Luke xxii. 19.) The language of the Apostle (1 Cor. xi. 25, 26,) is, "This cup is the New Testament in my blood; this do ye, as oft as ye drink IT, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

I have a long time been at a loss to know why baptism should be restricted and the communion not restricted. J. B.

COMMUNION.

To the Editors of the Sabbath Recorder:—

Having a high opinion of the judgment of your correspondent S. S. Griswold, and observing that he, and other much-esteemed brethren in the Seventh-day Baptist churches, hold—and some of them to some extent practice—on the open communion plan, I am induced to suggest whether, in view of the many and great privations we have to bear in consequence of attempting to maintain separate church organizations from the first-day-keeping community among which we live, it would not be best for our churches to disband, and their members connect themselves with those churches or societies where it may chance to be most convenient and agreeable for them to associate and labor for the promotion of the cause of the Redeemer and the truth of God.

I should be glad if you, or your correspondent, S. S. Griswold, would give the readers of the *Sabbath Recorder* an opinion on the subject above suggested, as it would afford incalculable relief to many of them, if such a course should be found to be advisable.

Enquirer.

Sailing of our Missionaries.—We hear that brethren Jones and Saunders, with their families, sailed from Boston for Smyrna last week. Particulars have not reached us.

AFRICAN COTTON.

The connection between *Cotton* and *Slavery* is well established and very intimate. With many persons, the first objection to the abolition of slavery is the supposed increase in the price of cotton cloth which would result from it. What if Africa, by furnishing an abundant supply of cotton, should remove this objection, and pave the way toemancipation! Such a thing is among the possibilities—perhaps among the probabilities. In relation to the matter, Dr. Irving, a missionary to Africa, has written to Dr. Shaw the annexed remarks. The letter is published in the proceedings of the Royal Geographical Society:—

"In December, 1852, I was ordered on service to Abbeocuta, with Commander Foote, then senior officer. There I was much struck with the superior appearance of the people and their great capabilities, the productiveness of the soil, the variety of objects which might lead to an extensive and lucrative commerce with England, more especially that of cotton, which is indigenous, and carefully cultivated by the Yarubas. These comprise a population of nearly three million souls, clothed entirely in cloths manufactured by themselves. On my return to England, I represented these things to the Church Missionary Society, and many of the samples of African productions I brought home excited great attention among manufacturers and others. The cotton proved to be of the very quality required for the purposes of manufacture. Among them was also an entirely new kind of silk, respecting which several eminent merchants in London are very anxious for further information. I volunteered to go out and examine the country between the Niger, Bight of Benia and Lander's route, between Badagry and Boussa, a country, excepting at one or two points where our missionaries had been the pioneers, never yet visited by white men. My offer has been accepted, and I start as agent in Yaruba with the sanction of Sir James Graham and Lord Clarendon. The necessary instruments for making observations have been forwarded to me."

PRAYER FOR MINISTERS.

I noticed in the *Recorder* of March 9th, an article headed, "Prayer for Ministers." Now, while I would not say one word against prayer for ministers, but rather commend it, I wish to ask our ministering brethren, if it is not equally important for them to pray for themselves, as it is for their brethren to pray for them. The Bible says, If any lack wisdom, let him ask of God. James 1:5. The minister needs wisdom, that he may go in and out before the people in such a manner that they shall have no evil thing to say. He needs wisdom to enable him to select subjects, so that they will be adapted to the wants of the people. He needs wisdom, that he may be able rightly to divide the word. This, then, it is the duty of the minister, or any other one, to ask for himself.

It is said that great things are expected of the minister. Very true; he has a great God, to whom he must go in prayer, (for God is able with worms to thresh mountains,) and God will give him strength to perform great things.

It is said that the minister is encompassed with infirmities. That is even so; and when I begin to consider his infirmities, I think they need the whole Christian church to pray for them. But how ineffectual will be the prayer of the whole church, if the minister does not pray earnestly. God would have prayer offered directly to himself; therefore it is the minister's duty to pray for himself, as no other one (but Christ) can feel his infirmities. When he takes his seat to prepare his subject, he needs to have his heart raised to God in prayer, that he would give him wisdom to arrange it skillfully, that it may be adapted to the wants of the congregation. He needs to pray that he may have his soul warmed with the love of God when he appears before his congregation—that he may come in all the fullness of the blessing of the gospel of Christ. Consider the malice of Satan against ministers; he is ever busy, striving to render the labor of the minister unavailing. The minister should pray that the Holy Spirit may be present to press the word to the heart, and write it there as with the point of a diamond, that it may be productive of fruit to the glory of God. C. Rowley.

SUPPLY OF DESTITUTE CHURCHES.

The reading of an article in the *Recorder*, under the caption of "*Supply of Destitute Churches*," gave rise to a train of reflections, a part of which I offer for publication.

It appears to me, that the ministry is in a great degree responsible for the deficiency of ministers—from the fact, that too many of them have become so much conformed to the world, that they seem to be destitute of the power of religion. Jesus commanded his disciples to go into all the world, and preach the gospel to every creature, and gave them the assurance, that he would be with them always, even unto the end of the world. But now, it seems, they have forgotten the promises of God, and where they can secure the greatest salary, there duty calls them. Now I think, if a minister has dedicated his services to the Lord, he has no right to bind himself to serve any particular church for any stated time, but should labor where he can do the most good. Let a minister go forth in the strength of the Lord, full of zeal and the Holy Ghost, and his labors will be crowned with success in the conversion of sinners, old saints will be edified and strengthened, and backsliders will be reclaimed, and the Lord of the harvest will open the hearts of his children, that they will impart of their substance to supply his wants. Those who were sent, without money or script, &c., lacked nothing. Under such circumstances, it is no more than reasonable to expect that the churches will arise from the low grounds they are now occupying, and the talents that are now buried be dug up and put "into the bank," and the churches not only be supplied, but numbers might be engaged in the home and foreign fields.

The churches, too, are responsible for the deficiency. It is said that the Lord will withhold no good thing from them that walk uprightly; and again, the fervent, effectual prayer of the righteous availeth much. Hence, if ministers and pastors are good things, the absence of them argues against the spirituality of such churches.

Again, the opinion is prevalent, that the minister should be an example for others to follow. This I believe is as it should be, so far as he follows Christ; but let him engage extensively in worldly matters, and especially in trading and trafficking, and it will have a withering influence over those with whom he may be connected; and while they are reaching out after gain and worldly honors, vital piety wanes, the institutions and ordinances of God's house are neglected, the prayer-meeting and family devotion become irksome, jealousies and unkind feelings creep in, jars and contentions follow, and religion becomes a byword in community.

May the Lord help us all, whether priest or people, to learn our duty, and let us bring our tithes and offerings into the storehouse of the Lord, and see if he will not pour out a blessing for us. H.

SABBATH-KEEPING OF THE CHINESE INSURGENTS.

The readers of the *Recorder* have watched with deep interest the developments of the religious character of the Chinese revolution, and especially its Sabbath-keeping features. In the last letter of Bro. Carpenter, published in the *Recorder* of March 2, he says, "They keep the Sabbath regularly (seventh day probably.") In another part of the same letter, in which he seeks advice of the Board, he states, without qualification, "that the patriots keep the seventh day." This is our latest intelligence. While we rejoice in this, we must not forget that they need much more yet, perhaps, to make them such as we can fellowship as Christians. Who knows but God directed our missionaries to China for such a time as this? We do well to look confidently to God, for the restoration of his Sabbath in all the earth. J. B.

The Million Testaments for China.—It may be interesting to our readers (says an English paper) to know what steps are being taken to accomplish this noble undertaking. The work is already in progress. The printing-presses in China are busily employed. Letters have been recently received by the Bible Society from their corresponding committee, and plans are matured for printing 250,000 copies in China in eighteen months, dating from the 1st of January, 1854. The Bishop of Victoria guarantees to furnish from his stations, 85,000; Dr. Medhurst, 115,000; Dr. Legg, 50,000. It is proposed that another quarter of a million should be printed in London in the same period, for which wooden blocks will be sent from China. Thus half a million will be ready in eighteen months, and if similar expedition be employed in the remaining portion of the work, the whole will be completed in three years, a much shorter time than had been anticipated. All English missionaries are working most heartily and lovingly in carrying out this gigantic scheme of Christian liberality. It will no doubt give great satisfaction to the public when they are informed that the committee of the Bible Society at their sitting on Monday passed a resolution for the printing of 50,000 copies of the entire Bible in Chinese at as early a period as practicable. The funds for the New Testaments have been readily supplied, nor can it be doubted that the Bible Society will receive prompt and generous aid to carry out the new feature of their plan for supplying China with a large installment of the Word of God.

Missions to China.—The Secretary of the London Missionary Society acknowledges the receipt of over eight thousand pounds on account of the special fund for China; and congregational collections are still in progress. One of the contributions is of a significant and painful character. It was sent to the editors of the *Leeds Mercury*, a paper of the very highest character, having an immense circulation in Yorkshire and Lancashire. The contributor writes thus:—

"Gentlemen: I beg to present to the London Missionary Society £30, in aid of the fund for sending out additional ministers to China. This, in all probability, would have been given for the spread of Methodism, had not its unscriptural discipline, like an incubus, deprived it of its efficiency, and sunk it in public estimation. Its claims are altogether incompatible with the civil and religious liberties of mankind; and if a speedy and thorough reform is not effected, the force of circumstances and the irresistible march of events will drive it from the position it even now sustains. Large numbers of excellent men have withdrawn from its communion; others will follow, and where will their successors be found?"

Prohibitory Liquor Law.—In the New York State Senate, on the 9th instant, the Prohibitory Liquor Bill was passed by a vote of 21 to 11. The 1st of December next is the time fixed for it to go into operation.

The more popular branch of the Massachusetts, Legislature on Thursday, March 9th, refused to take any step toward repealing or essentially modifying the Prohibitory Liquor Law of that State, by a vote of more than two to one—by far the largest majority ever given in that House, or by the State, in any way, on the side of Prohibition.

It is now nearly three years since the model act of Prohibition—the glorious Maine Law—was adopted. Since then, Vermont, Massachusetts, Rhode Island, Michigan, Wisconsin and Minnesota, have each passed acts contemplating the same end, while New York has chosen a Legislature expressly to follow their beneficent example.

An Illustration of Frankness.—The *Independent* notices the retirement of Dr. Cox from his pastoral charge in Brooklyn, in consequence of long-continued ill health, and adds:—

"It would be altogether idle and wrong for us to say, that the retirement of Dr. Cox from public labors among us, gives us now the keen sense of personal and public bereavement which we should have felt, had his later course on the great moral questions of our time—especially on that fundamental and all-engrossing question of the maintenance and advancement of Human Rights in this Republic—been what was to have been expected from his ardent and chivalrous nature, and his devotion to the Gospel; had it been what seemed prophesied of him by his early and enkindling anti-slavery commitments. Loving the man as we do, sincerely and admiringly, for his many noble traits, we have always felt with keen regret that he let slip a rare opportunity of achieving the purest and most permanent Christian renown, that he brought a shadow upon his name, and put a chain upon his influence, when he allowed himself to be ranked for Might against Right, on the side of the inhuman and infidel Congressional legislation of four years ago. And having ceased then, forever, to look to him or to the other till then distinguished men associated with him on the side of the oppressor, for any gallant, self-devoted and efficient leadership of public opinion in the North, on the questions that really arrest and agitate the public mind here, we cannot estimate the public loss in his departure so highly as others of our contemporaries may."

News-Boys' Lodging-House.—Charles L. Brace gives notice through the N. Y. *Tribune*, that an effort is just being made by the Children's Aid Society to raise a large class of boys who have hitherto been mostly out of good influence—the news-boys. The plan is to furnish the boys with good lodging, at sixpence a night; and, in connection with the lodging room, to have a pleasant, warm room, with books, papers, &c., where they can read or be taught, or listen to some simple lecture or lesson. A bath-room and an office for the Superintendent is connected with it. A book and savings box will be kept, by means of which each boy can deposit in the Sixpenny Bank. These boys are the shrewdest and sharpest of the city boys. They are utterly independent, and have lived by their wits since they could walk. If brought under good influences, they would make active, enterprising men. As it is now, they are mostly homeless, living in the worst associations, and spending their money in gambling and theaters as fast as they make it.

Religious Newspapers.—At an early period of our ministry in another State, (says a correspondent of the *Watchman and Reflector*,) we were greatly surprised to find but five or six families in our whole parish receiving regularly a religious paper. By prompt personal effort, we succeeded in obtaining over forty new subscribers for the State paper, and the incoming of these papers gave a singular and most gratifying impulse to all the religious activities of the parish. A demand was created for religious books; greater sympathy was felt, and larger contributions made for benevolent objects; and a broader and more active intelligence was evident in the devotional meetings of the church, as well as in the general tone of Society. From that time we have cherished a deep conviction of the worth of religious papers, and a personal sympathy with their conductors; and we commend to the pastor, who wishes to surround himself with an intelligent, enterprising, and liberal people, to take efficient measures for securing to every family in his parish the weekly visit of some well-conducted religious journal.

An Example.—The *Puritan Recorder* remarks, that congregations often greatly underrate their actual ability to provide for the support of their pastors; and permit them to struggle for subsistence upon an insufficient compensation, because they suppose themselves unable to give such an one as they may acknowledge, perhaps, would be just and equal. As an instance, we do not say of all which is embraced in the above statement, but of an ability which had grown greatly to exceed the amount given, we may refer to the case of the Rev. Dr. Hewit's late congregation in Bridgeport, Ct., now divided in order to sustain two ministers instead of one. Dr. Hewit, before the division, received a salary of $800. The portion of the congregation that went out with him now give him a salary of $1000; and the other portion of the Society give their newly-settled minister $1,500, besides having paid for him a debt of $700. So that the same people are now paying for the support of the ministry $2,500, where they gave but $800 before.

Sabbath-Breaking.—The Boston correspondent of the ***Independent*** says: 'About every Monday morning and evening paper in the city has an editorial article headed, "Warning to Sabbath-breakers," "Sunday fishers in peril," &c., and giving a description of four boys who came near losing their lives, while on a fishing excursion in our Boston harbor. Their boat was driven before a sudden gale, and came frightfully near going out to sea with them; but it fortunately struck upon a bar, from which they got ashore, well drenched, and started for the city on foot, thirty miles. Query: May editors write editorials, and hire boys and girls to set types, all on the Sabbath, for Monday morning papers, and then issue grave homilies to the naughty boys who fish Sundays? The *warnings* are good, only it is desirable, for effect, that those who give them should not be notorious Sabbath-breakers.'

Home Mission Salaries.—The average salaries of the missionaries of the New Hampshire Society are $377; of the Massachusetts Society, $437. In Vermont, it is reported that a large number of the missionaries are so poorly supported as to be obliged to spend part of their time in secular pursuits to keep from positive want, and this as a rule. The Missionaries of the Connecticut Society have an average salary of $434. The numerous laborers of the Home Missionary Society at the West receive an average of $400; and if, by reason of pity or other influence, they receive more, their commission is thereby destroyed.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, MARCH 6.

The SENATE was not in session, having adjourned over.

The HOUSE OF REPRESENTATIVES, after the transaction of some unimportant business, went into Committee of the Whole, and resumed the consideration of the Homestead bill. Several amendments were offered and discussed, and the bill finally passed by a vote of 107 to 72. A resolution was then adopted, instructing the Judiciary Committee to inquire into the propriety of directing legal proceedings to recover any sum of money which may have been paid to any person out of the Treasury on the claim of Dr. Gardiner.

THIRD-DAY, MARCH 7.

In the SENATE, Mr. Everett of Massachusetts, and Mr. Clayton of Delaware, requested unanimous consent to have their vote recorded in opposition to the passage of the Nebraska bill, having been absent when the final vote was taken on Saturday morning, which was refused, and the request withdrawn. The Homestead bill was received from the House, and, after considerable debate, was referred to the Committee on Public Lands.

In the HOUSE, this being one of the days set apart for the transaction of territorial business, reports were received from committees in relation thereto. The Senate bill to aid Minnesota to construct a railroad in that Territory for military and other purposes, was then taken up and debated till the House adjourned.

FOURTH-DAY, MARCH 8.

In the SENATE, a resolution of the Legislature of New Jersey, asking for the improvement of certain harbors, was submitted. The bill to promote the efficiency of the army, by establishing a retired list for disabled and inefficient officers, was passed. The bill granting lands to the States for the support of the indigent insane, was passed by a vote of 25 to 12. The consideration of the question relative to the right of Mr. Phelps, Senator from Vermont, to hold his seat, was resumed.

The HOUSE resumed the consideration of the bill granting land to Minnesota for railroad purposes, which was debated until the House adjourned.

FIFTH-DAY, MARCH 9.

In the SENATE, a large number of remonstrances against the Nebraska bill were presented by Messrs. Sumner, Cass and Seward. The latter gentleman presented one from Brooklyn, one hundred feet in length and signed by 3,000 persons, who give their places of residence. The Committee on Public Lands reported back the Homestead bill as it passed the House, without amendment, and its consideration was postponed and made the special order for Second-day, March 20.

The HOUSE resumed the consideration of the Minnesota Land bill. Mr. Kerr of North Carolina offered an amendment to the bill, which gives the money arising from the sale of the reserved sections to those States which have received no grants of land for internal improvements, according their federal representation in Congress, which led to a long debate, but the amendment was finally carried by a vote of 85 to 84.

SIXTH-DAY, MARCH 10.

In the SENATE, Mr. Shields endeavored to put upon its final passage the bill providing for a retired list of navy officers, but failed, and the Senate proceeded to the consideration of bills upon the private calendar. After debate, many bills were postponed, and ten private bills passed. Adjourned over until Second-day.

In the HOUSE, a resolution was adopted, requesting the President to communicate to Congress whatever information he may have received relative to the seizure and detention of the steamer Black Warrior at Havana and the imprisonment of her officers; also any information he may have in reference to other violations of our rights by the Spanish authorities. Mr. Dean of New York gave notice of his intention to introduce a bill to repeal our neutrality laws, so far as they are applicable to Spain. The bill authorizing the construction of a light-house on Cohasset Rocks was passed. The consideration of the bill granting lands to Minnesota for railroads and other purposes, was then resumed, and, after debate, was tabled by a vote of 120 to 66.

The Homestead Bill.

By reference to our abstract of proceedings in Congress, it will be seen that the House has passed the Homestead Bill by a vote of 101 to 78. The bill has yet to pass the ordeal of the Senate, which will doubtless be severe. There is much doubt about its becoming a law. The bill provides:—

First: That any free white person, who is the head of a family, or who has arrived at the age of 21 years, and is a citizen of the United States, shall be entitled to enter, free of cost, one quarter section of vacant and unappropriated public land, which at the time of the application may be subject to private entry at $1 25 per acre, or a quantity equal thereto, to be located in a body, in conformity with the legal subdivisions of the public lands and after the same shall have been surveyed.

Second: The person applying for the benefit of this act shall, upon application to the register of the land office, in which he or she is about to make such entry, make affidavit before the said register, that he or she is the head of a family, or twenty-one years of age, and upon making affidavit and filing on the register he or she shall thereupon be permitted to enter the quantity of land already specified; provided that no certificate shall be given or patent issued therefor until the expiration of five years from the date of such entry, and if at the expiration of such time the persons making such entry, or if he be dead, his widow, or in case of his death his heirs or devisee, or in case of a widow making such entry her heir or devisee in case of her death, shall prove by two creditable witnesses that he or she or they have continued to reside upon and cultivate said land, and still reside upon the same, and have not alienated it or any part thereof, then in such he or she or they shall be entitled to a patent, as in other cases provided for by law; provided further, in case of death of both father or mother, leaving an infant child or children under twenty-one years of age, the right and the fee shall inure to the benefit of the said infant child or children, and the executor, administrator, or guardian may at any time within two years after the death of such surviving parent, and in accordance with the laws of the State in which such children for the time being have their domicil, sell said land for the benefit of the said infants, for no other purpose, and the purchaser shall acquire the absolute title by the purchase and be entitled to a patent from the United States.

Third: All land acquired under this act shall in no event become liable to satisfaction of any debts contracted prior to the issuing of the patent therefor.

Fourth: In case a person who has filed the affidavit required shall have changed his or her residence, or abandoned said entry for more than six months at any one time, in that event the land so entered to revert back to Government, subject to an appeal to the General Land Office.

Fifth: If any individual now a resident of any one of the States or Territories, and not a citizen of the United States at the time of making such application for the benefit of this act, shall have filed a declaration of intention, as required by the naturalization laws of the United States, and shall become a citizen of the same before the issuance of the patent as made and provided for in this act, shall be placed upon an equal footing with the native-born citizen of the United States.

Sixth: No individual is permitted to make more than one entry under the provisions of this act, and the Commissioner of the General Land Office is required to prepare and issue such rules and regulations, consistent with this act, as shall be necessary and proper to carry its provisions into effect; and the Registers and Receivers of the several Land Offices shall be entitled to receive the same compensation for any lands entered under the provisions of this act that they are now entitled to receive when the same quantity of land is entered with money—one half to be paid by the person making the application at the time of so doing, and the other half on the issue of the certificate by the person to whom it may be issued: Provided, however, all persons entering land under the provisions of this act shall, as near as may be practicable in making such entries, be confined to each alternate quarter section, and to land subject to private entry: And provided nothing in this act shall be so construed as to impair or interfere in any manner whatever with existing preëmption rights: And provided, further, that the provisions of this act shall be so construed as to authorize the class of persons provided for who may not own over 160 acres of land, to enter free of cost any public lands adjoining his or her farm subject to private entry at the minimum price, in quantity, when added to what he or she now owns, equal to 160 acres, provided he or she shall cultivate the whole or part thereof.

European News.

We have ten days later news from Europe, of which the substance will be found below.

The *Moniteur* announces that the Czar's letter from St. Petersburg arrived in Paris on the 18th of February, and that the Emperor Nicholas does not accept the proposal for arrangements which was presented to him. The *Moniteur* adds: "This reply leaves no chance of a pacific solution."

From the seat of war there is nothing novel. The Russians are steadily bringing up their forces against Kalafat, but have not yet opened the seige. Nor has Omer Pasha undertaken any movement upon Gorchakoff's flank or rear. The allied fleets are in the Bosphorus, sending out a few steamers as they may be wanted to convoy Turkish vessels on the Euxine.

England is at length in a state of war. Troops are being embarked at several ports, and on all hands there is apparent the greatest activity in preparations for the approaching struggle. The British contingent of land forces for the aid of Turkey has been fixed at twenty thousand men, in consequence of the refusal of Lord Raglan to assume the command of any inferior force.

Letters from St. Petersburgh state that military preparations are going on in Russia on an immense scale, and with the greatest activity.

The utmost activity prevails in France in preparations for war. In the Foreign Office a number of Orientals are engaged in translating circulars, orders, manifestos, &c., into the Eastern dialects, and interpreters will accompany each battalion. All the French troops will be ready to embark simultaneously with the British forces. The whole French force under orders for Turkey, number eighty thousand, and consist of the flower of the army.

A dreadful colliery explosion occurred in the Arley mine of the Ince Hall Coal Company, near Wigan, Eng., on the 18th of February. About 240 men and boys were in the pit. Soon after 3 o'clock, the persons above ground heard two loud explosions, and immediately a signal was made from below to haul up the miners. Thirty men were immediately hauled up from the south shaft, and reported that the north shaft was on fire in such a manner as to cut off the retreat of the rest of the workmen. It was some hours before the fire could be extinguished so as to allow a body of searchers to descend. On arriving at the north level they found the unfortunate men piled up in heaps and dead. Eighty bodies were at once taken up, and from another part of the shaft twenty-four bodies. Only a few, and those much exhausted, were got out alive. Some few had escaped into another pit, so that the exact number lost is not known, but as forty persons were known to be in a part of the mine where the roof has fallen in, the number of dead cannot be less than one hundred and twenty. In the same mine sixty lives were lost by an explosion in March of last year.

The Lord Chamberlain has notified Mr. Buchanan that he may appear at Court in any costume he likes.

Great numbers of people in Wales are preparing to emigrate this Spring to Salt Lake City, to join the Mormons.

The bark Bona Dea, from Savannah for Liverpool, was picked up on the — ult. off the southwest coast of Ireland, water-logged—the crew having been without food or water for twelve days. Ten of the crew, including the master, had died of starvation. The remaining seven of the crew were landed at Swansea by the bark Cuba, and at last accounts were doing well.

Greek disturbances are reported to be prevailing in southern Albania. Sixty Greeks, it is said, were killed in Arta, and the garrison was besieged.

At Salonica, on the 10th Feb., an insurrection broke out, and the Turks attacked and defeated the insurgents.

Disturbances had broken out in Asia Minor, and conflicts had occurred at Kutaiah, Angura, Scalanovel, &c. The troubles had been suppressed.

Throughout Greece great excitement prevailed, and outbreaks had occurred in the Ionian Islands.

In Asia, the Russians have been again repulsed from before the Fort of Shefketil, with the loss of two thousand men. This is about the only important item of news from that quarter.

Lord Palmerston, in answer to a question, replied that Smith O'Brien, having acted as a gentleman in refusing to escape, at the expense of breaking his parole, is to be pardoned.

California News.

By the steamer North Star, two weeks later news from California was received in New York on the 11th inst.

The most important item of news is the wreck of the fine clipper-ship San Francisco, of this city. The San Francisco was a new vessel, and was on her first voyage out. She was built by Abram C. Bell, in 1853, and registered 1,307 tuns. She had a mixed cargo, valued at $100,000; vessel and freight, $153,000. The ship and freight were fully insured.

The Theater and several other buildings at Placerville were burned on the 30th of January. Total loss about $15,000.

The proceedings of the fillibusters in Lower California have excited a good deal of indignation about San Diego, where the citizens were proposing to get up a company to thrash them, and were to hold a meeting on the 2d.

There have been four or five rainy days during the fortnight, and the gulches and dry diggings continued to be well supplied with water. The news from all portions of the mines is cheering, and there are many reports of rich diggings lately discovered in different mining districts.

At Cherokee Flat, rumor has it that a vein of decomposed quartz was found, about six inches in diameter, which is unbroken, and has proved exceedingly rich. From 200 pounds of dirt 28 pounds of gold were washed. Considerable excitement has been the consequence. High prices, even $50,000, it is said, have been offered for the claim, or a share in it, and refused. The discoverers are French and Italians, who have their guns loaded and keep a guard.

Our news from Oregon is to the 3d. The cold weather experienced here about the 20th of January was severely felt in Oregon. The Columbia River was obstructed by the ice so that for more than a week there was no communication between Astoria and the country above. The Indians say that the weather in Oregon never was so cold before, and that the Americans were to blame for it. Snow had fallen at Portland fourteen inches deep. It is said that coal has been found in Polk County.

THE CRYSTAL PALACE.—The Crystal Palace is to be kept open during the coming summer, and will doubtless be an attractive place of resort. With a view to secure more satisfactory pecuniary results, the officers have been almost entirely changed, and P. T. Barnum has been chosen President. The following are the names of the new Directors:—

Thos. B. Stillman,
Wm. O'Brien,
Edward Haight,
John H. Cornell,
Phineas T. Barnum,
Jas. B. Brewster,
J. A. Westervelt,
Warren Leland,
Henry Hilton,
Wm. B. Dinsmore,
John H. White,
Dudley Persse,
Mort. Livingston,
John T. Farish,
Charles W. Foster,
Horace Greeley,
Watts Sherman,
George B. Butler,
Samuel Nicholson,
Wm. Whetten,
Erastus C. Benedict,
Charles Butler,
Theo. Sedgwick,
Wm. Chauncey,
Charles H. Haswell.

THE CASE OF DR. GARDINER.—The inquest as to the cause of Dr. Gardiner's death was concluded at Washington, March 10th. Drs. Breed and Steiner, who made a chemical analysis of the contents of the stomach, testified to finding strychnine and brucine, in quantities more than sufficient to destroy life. Pieces of paper were also found in the stomach, which had been used as inclosures for the poison, and prevented its immediate action. The powder found in the pocket of deceased was declared to be strychnine and brucine, and the paper containing it was much worn from being carried long in the pocket. The Jury rendered the following verdict: "From the evidence before us, we are of opinion that he came to his death from strychnine and brucine, voluntarily taken after his conviction and sentence."

SUMMARY.

The Cleveland Homeopathic College Commencement took place week before last, when thirty persons graduated and received the medical degree, among them being three regular graduates of the old school, and two females. At the Commencement of the Philadelphia Homeopathic College, lately, there were a number of persons graduated who previously bore the degree of M. D. from regular colleges of the old school of medicine.

The Hornellsville *Tribune* has been informed that Mr. Charles Minot, whose resignation of the Superintendency of the New York and Erie Road we noticed a few days since, will visit during the common season, and that the Emperor of Russia has offered him the post of Superintendent of the St. Petersburg and Moscow Railway.

A petition has been presented to our Legislature by Mr. George D. W. Clinton, from Mr. Ed. D. James, who was part owner of the Merchants' and Mechanics' Bank of Oswego, asking the Legislature to appoint a Committee to inquire into the proceedings of the Superintendent of the Bank Department in winding up that Bank.

Thomas Motley and Wm. Blackledge, the two men whose barbarous crime was hunting down and flaying alive a slave, which made their case notorious, were hung at Waterloo, South Carolina, on Friday, March 3d.

A dispatch dated Hudson, Friday, March 10, 1854, says: The locomotive Manchester, on the Hudson River Railroad, exploded at this station this evening, killing the engineer and badly injuring the fireman. The engine is a perfect wreck.

The Coroner's Jury in the case of the recent explosion at Hartford, Ct., say that the immediate cause of the explosion was the excessive accumulation of steam, which had been generated owing to the carelessness and inattention of the engineer, by reason whereof the water in the boiler had become reduced, not only below the lowest gauge cock, but to such an extent as to leave a portion of the flues uncovered, and which then became heated to a red heat—and that while the boiler was in that condition, with the usual fire and high pressure of steam, the engineer applied the pumps and commenced injecting water therein, which resulted in partially collapsing one of the flues, and in the explosion which followed within a few minutes thereafter.

The steamer Atlantic, which arrived at New York from Liverpool last week, had rather a hard time in getting into port. At first she got ashore some fifty miles south of Sandy Hook, but got off without damage. While entering the harbor about 10 o'clock on Tuesday evening, she went aground on the False Hook, where she remained until 3 o'clock next morning, when she was got off with the assistance of the steam tug Titan, and anchored near the Hook. At daylight she got under way, and after passing the Quarantine Ground, went aground on the mud flat, about one mile below Red Hook. She was got off at 1½ o'clock in the afternoon without damage, and proceeded to her dock.

On the 16th June next a State Educational Convention will be held in Huntsville, Texas. Among the subjects which will come up before the Convention are, the gathering of statistics in regard to the colleges, academies and schools in the State; the number of children, male and female, attending, and the number not attending; the average expense of schooling; the best text books; the best mode of teaching; the propriety of a superintendent of instruction being appointed by the State; the desirableness of Universities by the State; if so, how many, where to be located, and on what basis.

On the evening of the 8th March a heavy thunder-storm passed over the State of Rhode Island. During the day it rained heavily, the wind blowing fiercely from the north-east. In the afternoon it changed to the north. In the evening the atmosphere was heavy, warm and murky. At about 6½ P. M. a heavy storm of thunder and lightning commenced, and by 7¾ it became terrific, accompanied with heavy rain, lasting for about half an hour, when a south-easterly breeze sprung up and the moon and stars came out bright and clear upon a brittle atmosphere.

The bark Saxonville, from Calcutta, fell in with, on 1st March, the bark Orline St. John, Capt. Rodbird, of Gardner, Me., from Norfolk for Barbadoes in distress. Was hove down on 21st February, in a S. E. gale. The Captain's wife, and a seaman named Martin, died on the 22d, and a colored seaman named Douglass on the following day. Since that time until fallen in with, the survivors—the captain, two sailors, and the cook—had no provisions or water, and had to live on the body of Douglass.

Dispatches have been received at Washington, detailing the seizure of the steamship Black Warrior, bound from Mobile for New York, by the Cuban authorities at Havana, for an alledged infringement of the revenue laws, she having cotton on board for New York not included in the manifest. The captain and crew of the Black Warrior abandoned the vessel, and went on board the United States steamer Fulton. The schooner John S. Gettings, Lesseps, for New Orleans, had also been seized.

An institution under the title of The Ashmun Institute, for the scientific, classical and theological education of colored youth of the male sex, has been established at Hinsonville, Chester Co., Pa. It has a charter from that State, and is to be under the control of a Board of Trustees, nominated by the Presbytery of Newcastle. An effort is being made to collect funds for the endowment of the school.

A dispatch dated Pittsburgh, March 11, 1854, says: Last night about 7 o'clock, John Hastings, Collector of the Port, was knocked down in Allegheny, and robbed of $250, a gold watch, and the keys of the Custom-House doors and the safe. The robbers then entered the Custom-House and stole a bag containing $10,000 in $20 gold pieces. Mr. Hastings is in a precarious condition.

The Supreme Court of Michigan has affirmed the constitutionality of the Prohibitory Liquor Law of that State, overruling the decision of Mr. Justice-of-the-Peace Bagg, and sustaining the law on all the points involved. We presume this settles the question, so far as Michigan is concerned, and that henceforth the law is to be sustained, enforced and obeyed in that State—that is, obeyed as well as the laws inhibiting gambling, lewdness, and other vices.

Rev. Joseph Porter, a valued missionary of the Presbyterian Board at the Lodiana station, India, died on the 21st of November, 1853, aged 46 years. He has left a widow and one son in India, and two sons in this country. Mrs. P. is resolved to remain and labor in the field where her husband has fallen.

The decision of the Supreme Court, sustaining the McDonough will, as one of its consequences insures to the American Colonization Society the munificent bequest made to it under the will. This bequest consists of one-eigth part of the net revenue of the estate for forty years, the sum received in any one year not to exceed $25,000.

A bill is now before the Minnesota Legislature to establish a university in that territory, which, it is believed, will pass. The university is to be under the patronage of the Wisconsin Conference of the Methodist Episcopal Church.

A company of young men belonging to the Pearl-street society, at Nashua, have united together and agreed to contribute in equal shares towards building a house for their pastor, Rev. Mr. Adams. The house is to be well built, and of the first class.

A number of Germans, unable to speak our language, recently made a profession of their faith, through an interpreter, in the church of Rev. Mr. Henderson, New Orleans, and sat down with their American brethren at the communion table.

Rev. Dr. McEwen, of New London, one of the oldest Congregational pastors in Connecticut, asks his society to give him an assistant, and they have appointed a committee to consider the matter.

The additions to the St. Nicholas Hotel, New York, so long in progress, have been completed, and opened for guests. The St. Nicholas has now a front of 300 feet on Broadway, and a depth of 200 feet. It runs along three streets; has 600 rooms, (including 150 suites for families;) is lighted with two thousand gas-lights; employs 275 servants; has *two miles* of halls and coridors; contains thirty miles of piping; is protected from fire and robbery by a night and day police; and lacks nothing which can minister to comfort and luxury in any department.

A dispatch dated Boston, Friday, March 10, 1854, says: The great clerical protest against the Nebraska bill, signed by 3,050 clergymen, Presidents of colleges, Professors of theological seminaries, &c., in New England, is on its way to Congress, in charge of the Rev. Henry M. Dexter.

By a Parisian letter, it appears that twenty medical gentlemen, hailing from America, have offered their services as army surgeons to the Czar; and on the other hand, Americans have already left Paris for Turkey to assist the Moslems.

The block of marble sent by the Pope of Rome for the Washington Monument has been destroyed by some persons unknown, and the fragments of it were left on the banks of the Potomac.

Three workmen and their wives have been fined twenty-three crowns each, at Manmoe, in Sweden, for having abjured the religion of the state and become Mormons.

On the 11th inst. the ice in the Hudson River broke up at Albany. The water was very high, and much damage was done to buildings in the lower part of the city.

During the past year, 112 ships have been chartered to bring guano from the Chincha Islands to the United States. Their cargoes will amount to nearly 75,000 tons.

The vote of the city of Buffalo, on the question of enlarging the Erie Canal, was—yeas, 11,894; nays, 3.

More than one-fourth of the slaves in the United States are north of 36 degrees 30 minutes, the southern line of Nebraska.

☞ JOHN BABCOCK, late of Defiance, O., requests correspondents to address him hereafter at Dewitt, Clinton Co., Iowa.

New York Market—March 13, 1854.

Ashes—Pots $5 94 a 6 00, Pearls 6 75.

Flour and Meal—Flour, 7 87 a 7 94 for Canadian, 7 87 a 8 06 for common to good Ohio and straight State, 8 50 a 10 00 for extra Genesee. Rye Flour 5 37 for fine. Corn Meal 3 87 for Jersey, 4 37 for Brandywine.

Grain—Wheat 1 86 a 1 90 for mixed Western, 1 90 a 1 95 for Ohio, 2 00 a 2 10 for white Genesee. Barley 1 00 a 1 08. Rye 1 15. Oats 45 a 48c. for Jersey, 54 a 55c for Western. Corn 85 a 86c. for Western mixed, 86 a 88c. for round yellow. Black-eyed Peas 2 56. White Beans 1 56 a 1 75.

Provisions—Pork 13 25 for prime, 15 50 a 15 62 for mess. Beef, 9 00 a 11 50 for country mess. Lard 10 a 10¼c. Butter 12 a 15c. for Ohio, 15 a 20c. for State dairies. Cheese 10 a 12c.

Hay—75 a 81c. per 100 lbs.

Hops—38 a 44c.

Lumber—15 00 a 16 00 for Eastern Spruce and Pine.

Potatoes—2 50 a 3 00 per bbl. Western red, 3 50 for Mercers and Carters.

Seeds—10 a 10½c. for Clover. Timothy 14 00 a 21 00. Flaxseed 1 65 for 56 lbs.

Wool—35 a 55c. for domestic Fleece.

MARRIED.

In Hopkinton, R. I., March 4, by Eld. D. Coon, Mr. JOHN G. RAYNOR to Miss MARY L. WILCOX, daughter of Lorin Wilcox.

DIED.

In the town of Adams, Jefferson Co., N. Y., Feb. 26th, Miss SATURNA E., daughter of Mr. Paul Green, Jr., aged 18 years. We cannot permit a sister so young, and dear by holy ties, to pass to the grave with only a passing notice. Though but 18 years of age, Saturna had been three years a follower of the Saviour, and an efficient co-worker in the church of which she was a member. Her presence will be missed, where it has long been highly prized, in the prayer and covenant meeting, whilst the light and frivolous party of pleasure will not lose in her death a participator or co-operator. She has left us with a bright evidence that she was prepared for the inheritance of the sanctified; and our mourning is not without hope. For the past two years her health has been feeble; but during her affliction Christian meekness and fortitude have lent her their aid. At last her death was sudden, and by her unexpected. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." J. S.

In Alfred, Feb. 19th, DIADAMA PERRY, wife of Benza Perry, in the sixty-fifth year of her age. She was a member of the second Seventh-day Baptist Church of Alfred. She had been declining in health for a long time. She bore her sickness with patience, and died in the full hope of immortality.

In Alfred, March 1st, LOIS, wife of Lee Clair. She had suffered much for some weeks from a derangement of the liver. She was a member of the 2d Seventh-day Baptist Church of Alfred. She lived an ornament to her profession, and died in the triumphs of faith.

In Mount Carmel, Ill., Jan. 31st, of a disease of the lungs, Eld. SALEM A. LEWIS, son of Thomas Lewis, of Almond, in the 29th year of his age. He died in hope of immortal life beyond the grave.

At Hebron, Potter Co., Pa., Feb. 27th, 1854, OSCAR, son of Albert G. and Candace Davis, aged 13 years and two days. He gradually wasted under the strong hand of disease, till life ceased like the going out of a taper. The spirit's flight was not marked by a sigh or a motion. H. W. B.

LETTERS.

Stephen Burdick, Andrew Babcock, Joseph Goodrich, R B Davis, C Chester, W B Maxson, C M Lewis, R L Davis, H W Stillman, J R Butts, Charles Potter, Francis Tallett, Wm White, D Clawson, W Clarke, Z Campbell, Abram Burger, T E Babcock (keep till called for,) James Summerbell, Charles Rowley, Halsey Stillman, E I Maxson, Geo Crandall, E B Stelle, Peleg Clarke, R S Burdick, H W Babcock, C A Burdick, Grove D Clarke, H M Haven, John Babcock, J B Wells, Alanson Kenyon, W B Gillett, J S Cottrell, Christopher Chester, (vol. 8, June 11, 1852.)

RECEIPTS.

FOR THE SABBATH RECORDER:

Peleg Clarke, Hopkinton, R I	$2 00	to vol. 10	No. 52
Alfred Clarke "	2 00	10	52
John Hiscox, Westerly, R I	2 00	10	52
Albert Witter "	2 00	10	52
Amos Stillman "	2 00	10	52
Gideon Hoxsey "	50	10	39
Joseph W Bliven "	2 00	10	52
Joseph S Cottrell, Newport, R I	4 00	11	13
Wm H Hydorn, Hebron, Pa	14 00	11	52
A D Titsworth, Chicago, Ill	2 00	11	39
R S Burdick, Janesville, Wis.	1 00	11	13
Alanson Kenyon, Wirt	2 00	10	52
Albert Babcock, New London	4 00	10	52
Aaron S Crandall, Watson	2 00	10	33
Daniel L Wells, Petersburg	2 00	10	52
Martha Sanford, West Genesee	1 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

Walter B Gillett, Shiloh, N J	$6 00
Jason B Wells, DeRuyter	5 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

David McPherson	$2 00	Catherine Davis	$1 00
Reuben Davis	1 00	Peleg Clarke	1 00
John Davis	1 00	Martha Sanford	1 00

WILLIAM M. ROGERS, Treasurer.

Board Meetings.

THE Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will hold their next quarterly meetings at the house of Isaac D. Titsworth, New Market, N. J., on Fifth-day, April 6th, commencing at 10 o'clock A. M.

GEO. B. UTTER, Sec.

Alfred Academy;

A First Class Male and Female Seminary.

ITS location, on the New York and Erie Railroad, two miles from the Alfred Depot, is romantic, retired, and healthy. The course of instruction is divided into ten departments, with an experienced Professor at the head of each. The edifice containing the chapel, recitation, society and library rooms, is one of the largest and finest school structures in Western New York. The supervision of the students is parental, and well adapted to securing their highest intellectual and moral discipline.

The next term commences Wednesday, March 29th. Expenses moderate. For circulars, apply to
W. C. KENYON, A. M.,
FEB. 20, 1854. Alfred Center, Allegany Co., N. Y.

1,000 Book Agents Wanted,

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WANTED IN EVERY COUNTY OF THE UNITED STATES, active and enterprising men, to engage in the sale of some of the best Books published in the country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as to enable them to make from $3 to $5 a day profit.

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35t5 181 William Street, New York.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8 A. M., 12 M., and 4 P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6¼ and 9½ A. M., 3¼ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Maunch Chunk, &c.
GEO. H. PEGRAM, Superintendent.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM *(a Silver Medal)* of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate.

Nothing has called louder for the earnest inquiry of medical men, than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for protection from attacks upon the respiratory organs, until the introduction of the CHERRY PECTORAL. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. Of this last statement the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify it has done for them, if we can trust our own senses, when we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know—in short, if there is any reliance upon anything, then it is irrefutably proven that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known. The afflicted should know it. A remedy that cures, is priceless to them. Parents should know it, their children are priceless to them. All should know it, for health can be priced to no one. Not only should it be circulated here, but everywhere, not only in this country, but in all countries. How faithfully we have acted on this conviction, is shown in the fact that already this article has made the circle of the globe. The sun never sets on its limits. No continent is without it, and but few peoples. Although not in so general use in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both Americas—in Europe, Asia, Africa, Australia, and the far off islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations of its kind, it is an expensive composition of costly material. Still it is afforded to the public at a reasonably low price, and what is of vastly more importance to them, its quality is never suffered to decline from its original standard of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. No toil or cost is spared, in maintaining it in the best perfection which it is possible to produce. Hence the patient who procures the genuine CHERRY PECTORAL, can rely on having as good an article as has ever been had by those who testify to its cures.

By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been done already.

Prepared by J. C. AYER, Chemist, Lowell, Mass.
Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere. 37-3

Miscellaneous.

Every Man has his Fault.

BY CHARLES SWAIN.

Take life as it is—'tis folly to sigh,
Or to seek for a treasure, when seeking is vain;
If friendship's a light that goes speedily by,
Regretting its loss is but adding to pain;
Perfection's a thing rarely found upon earth;
We may cherish the hope, and our fancy exalt,
But though we meet many of honor and worth,
We find, before long, every man hath his fault.

If a world we require that will always be true,
We must learn where it is from the fairies or elves;
The errors of friendship are easy to view,
Not so easy the errors that lie in ourselves.
No; perfection's a thing rarely found upon earth;
We may cherish the hope, and our fancy exalt,
But though we meet many of honor and worth,
We find, before long, every man hath his fault.

Rents in New York.

Some idea may be formed of the regular advance of the demands of the landlords in New York by the following statement:—

That portion of Clinton Hall, in Nassau-st., occupied by Fowlers & Wells, nominally two stores, each 20 by 40 feet, with a cellar, they took in 1845 at a rent of $300 a year for the whole premises, which was considered a very fair rent for the owner. The next spring, however, he concluded they would pay another hundred rather than move, and so he did the next, and next spring. In 1849 he put up the rent to $800, and the year after to $1,200. At this there was some demurring, but then they were fixed in business there, and had better stand the advance. In 1851, finding they stood $1,200 so well, he concluded they would stand $1,500 just as well, and so they did. In 1852 all rents went up, and of course theirs must take that road, $500 at a leap. In 1853 it took an equal stride, and now stands at *Twenty-five Hundred Dollars* for the same premises which they paid $300 for nine years ago.

The advance would be up to $3,000 for the year commencing May first, which, as a matter of course, the occupants would pay, but the Nassau Bank has become possessed of the property, and Clinton Hall, late the property of the Mercantile Library, is now to be pulled down, notwithstanding it is one of the most substantial buildings in the city, having walls two feet thick.

Directly opposite Clinton Hall there are six small stores, three-story brick buildings, in the old style, which the present owner bought three years ago for $28,000. He has lately been offered the same price for one of the six, the corner of Nassau and Beekman-st. We presume that the tenants will discover the advance before the 1st of May.

The advance upon the rents of dwelling houses is not as great as upon stores. A house which brought $400 four years ago, brings about $700 now. Such a house would have about the following amount of room: A basement with a hall and stairway upon one side, and eating-room and kitchen on the other, each of them big enough to seat about a dozen persons at the table. Below a cellar for coal and wood, and in the rear a yard ten feet by twenty. On the first floor a front and back parlor, each of them about the size that a bedroom should be. The two upper floors are divided into four rooms each, two of them with grates, and the other two called single bedrooms. If the house is modern built it has a bathroom. This is the class of houses that rent for about $700 a year.

What are called "tenant houses" rent much higher. They are built upon the principle of stowing the largest possible number into the least possible space. They are usually five stories high, and made to cover all the ground except a narrow space between the front and rear houses to admit light and let off steam. A house forty feet front, and fifty feet deep, would be divided into four family rooms upon each floor—each one having a room and bedroom, the latter in the center, without light or ventilation, and for which each family pays from $5 to $8 a month. This is a specimen of the better class of tenant houses; the poor ones, where large families live in single rooms, in garrets and cellars, pay a much higher rent—say $3 a month for an attic room ten feet square, or a dark dismal cellar, ten feet by twenty, $5 to $8 a month. Such a house as a respectable mechanic in the country would think necessary for his family of six persons would cost him $600 a year. If he took one floor of a house, with other families upon each of the other three floors, all using one common stairway, it would cost him $200.

Such are rents in New York. If our country friends think they look well, let them try them and be convinced to the contrary. [Trib.

Soiling-Animals.

The term, soiling, seems to be a misnomer; it means, as now used, the feeding of cattle in the stable with fresh grass cut daily for their use. It would seem from the derivation of the term, that turning out the animals to crop their food from the soil, would be a more congenial term—but it has been otherwise appropriated, has become technical, and so it must be used.

It has been incontestibly shown, that by the proper cultivation of the root crops, as much nutriment for animal subsistence can be obtained from an acre, as from the average product from fifteen acres of grass; and it would seem from the practice of *soiling*, now in extensive use in Europe, and more or less practiced in this country, that results and profits still more extraordinary are produced by this process. Rye grass is mostly preferred in the old country, which does not seem to succeed well in our climate of hot suns and arid atmosphere; but it is held that our clovers, which recover quick after clipping and from their long tap roots withstand the drouth, with a sprinkling of timothy, or some nutricious grass, produces a better article for that purpose, than any of the English grasses. Indian corn, sown broad-cast on a clean lay, or in narrow drills, has been used with great success.

Some of the reports of the results in soiling would not claim credibility in this country, did we not take into consideration the process followed of dressing with liquid manure; as it is self-evident that without some thorough and powerful feeding of the soil it would soon lose its capability of producing and become barren.

Animals turned into fresh pastures, destroy by bruising with the tread of their feet, as much as they eat. Tender herbage, and particularly clover, soon ferments and decomposes after being bruised, and is distasteful to the palates of cattle, which is one of the losses saved by soiling over promiscuous pasturage.

There appears to be no objection on the score of the health of animals, when kept in stalls for years—cows give more milk and of a richer consistency. It obviates fencing and saves a much greater quantity of manures and of a better quality, as it can be kept under cover, or in large piles. Soiling animals requires more labor, but not of a costly kind, as boys and old persons can perform all the duties required.

In very stony, hilly land, this process would not be applicable; but on good gravelly or loamy soils, in good heart for producing, it was the opinion and experience of the Hon. Josiah Quincy, of Mass., that one square rod of land was sufficient for a cow a day, which would be considered a very small pasture field for her to clip.

Mr. Kennedy, of Ayrshire, Scotland, kept last year 220 oxen, 460 sheep, 50 horses, and 150 store pigs, on 90 acres of rye grass. The year before, he fed on the same food, sheep at the rate of 56 head per acre for four months. They had a daily quantity of steamed food, what or how much is not stated, but they fattened rapidly, and he estimates, after a long experience, that by this process, at least four times as many animals can be sustained, and in better order, on the same land, as in the usual manner of field pasturing.

While land is as cheap, and individual farms as large as they now are, this process will not probably extensively prevail; but about those days that emigration is exhausted, (and that is a remote contingency,) and when public improvements gets the rot on the weevil, (not so remote a contingency,) and consumers turn producers, this course may be as common as turning cattle into the highway, or bush pastures are at present. [Rural New Yorker.

Tea and Coffee.

A series of articles, entitled "The Narcotics we indulge in," have lately appeared in Blackwood's Magazine. They have been distinguished for great fairness and thorough knowledge of the aricles discussed, and have attracted no little attention among intelligent persons. Having been concluded in the December number, they have been followed, in that for January, by a paper on "The Beverages we indulge in," which mentions some interesting facts respecting tea and coffee, not generally known.

It must strike even the most careless mind as curious, that these beverages should have come into such general use for one common purpose, though originating in different parts of the globe, and though so totally opposite in appearance and character in their original condition. But when it comes to be known, through the analyzing processes of the chemist, that both tea and coffee, as infused beverages, contain substantially the same things, the astonishment increases. It is naturally asked how the rude nations, among whom these drinks first arose, discovered the chemical qualities of tea and coffee. The answer has never yet been made, and probably never will. We must, therefore, content ourselves with the fact itself.

The fact is undeniable. In three particulars, tea and coffee strikingly resemble each other. They are nearly all void of smell and taste in their natural state, and only acquire their peculiar flavor, or aroma, from *a volatile oil* produced in them during the processes of drying the leaf or roasting the berry. They all contain a peculiar, slightly bitter principle, very rich in nitrogen, which is called *theine*, and which has the property of lessening the natural wear and tear of the human body, and thus saving food to a certain extent. They all likewise hold in solution *tartaric acid*, the action of which on the system is not completely understood. In addition to these three substances, a considerable portion of gluten is contained in both tea and coffee; but owing to the leaves in one case not being drunk, nor the grounds in the other, this is wasted. In tea, the *volatile oil* evaporates with age, so that the older the tea is, the less intoxicating. To this *volatile oil* is owing the paralysis, which frequently attacks persons who have been, for several years, engaged in packing and unpacking teas. But on the contrary, the *theine* in coffee increases with the age of the berry. This substance, if taken in excess, accelerates the pulse, makes the heart beat quicker, produces trembling, excites the imagination, and predisposes to visions.

Coffee resembles tea in the effect which it produces, because it also contains *theine, tartaric acid,* and *volatile oil*. In coffee, however, they are combined in different proportions, and hence the reason why many persons prefer it as a beverage. The best coffee grows on the driest soils. Yet the worst coffee, if kept ten or fourteen years, will acquire the flavor of the finest Mocha. The principal art in preparing coffee lies in roasting, for in this process it is that its peculiar aroma is produced. The heat should never be greater than is sufficient to impart to the berry a light brown color; for if carried beyond this point, a disagreeable secondary smell mingles with the aroma. By the fashionable process of drinking coffee, that is without the *grounds*, a good deal of nutritious matter is wasted. A more uniformly strong, as well as agreeable infusion, it is thought, might be obtained by mixing a little soda with it; about forty grains of dry, or twice as much of crystalized carbonate of soda, to the pound of coffee, is the quantity recommended by Blackwood. Many of the Oriental nations drink the *grounds* invariably. Not less than a hundred millions of the human race drink coffee, it is computed, as a daily beverage. In France, Germany, Turkey, and a large portion of the United States, it is used by almost everybody, just as tea is in England, Holland, Russia, and China.

Tea and coffee become more indispensable as nations advance in intellectual activity. Whether this is a cause or effect, is not yet demonstrable, though the writer in Blackwood inclines to consider it the former. Perhaps the extraordinary popularity of these beverages, however, among the moderns, arises principally from the extension of commerce, and the consequent cheapness of tea and coffee. Experience teaches people that tea and coffee, used moderately, prevent the waste of the tissues, afford positive happiness, and increase the nervous activity, enabling men, as the writer in question forcibly remarks, "to show more blood and spirit in the face of difficulties."

With some persons, indeed, these beverages do not agree. But to the great mass of mankind, they are almost indispensable. "Besides the mere brick-work and marble, so to speak," says Blackwood, "by which the human body is built up and sustained, there are rarer forms of matter, it now appears, on which the life of the body and the comfort of animal existence most essentially depend." An important truth, and the one which really lies at the bottom of what has been called "the natural craving of mankind for stimulant." Perhaps, when truly broad views on this important subject come to prevail, it will be admitted everywhere that distilled liquors, if not wines, *always* have too much of this stimulating quality for the health of the body and mind, but that tea and coffee, when judiciously used, possess about the proper quantity. [Phila. Bul.

Medical News.

The medical and surgical profession figure largely in the recent issues of the patent office, nearly one half of the apparatus or instruments patented lately, relating to them, namely: Saliva pumps, diaphragm pumps, pill machines, tonsil instruments, amputating apparatus, and trusses.

An exchange paper advises one of its correspondents, who is afflicted with that loathsome disease, the leprosy, to apply friction, warm baths, sulphur baths, and afterwards slightly stimulating ointments, such as pitch ointment or weak citrine ointment, with light and moderate diet, and abstinence from wine and stimulants.

The United States Surgeon-General has made a report to Congress, from which it appears that the adulteration of drugs and medicines is carried on more extensively since the passage of the act of Congress to suppress the importation of such articles, than before; so that it is now alledged to be difficult to procure medicines which are not either mixed with some foreign substances, or from which some portion of the active principle has not been abstracted by chemical process.

Virginia furnishes three hundred medical students annually, and the whole South probably furnishes from 1,500 to 2,500.

Among the reforms in Turkey, induced by European influence, was that of quarantine. This occurred in 1839. In 1838 the plague had been worse in its ravages than for thirty years previously, and it was estimated that during the year 50,000 people died from it in Constantinople; and notwithstanding the quarantine worked badly at first, yet for fourteen years there had been hardly a case of the plague, and it has now ceased to be an epidemic.

The tables of mortality show that the average length of time persons who have attained to thirty years of age will live, is 34 years and 124 days; according to the experience of seventeen life insurance offices, 34 years and 156 days; according to the London Equitable Life Insurance Company, 34 years and 120 days.

Voltaire's definition of a physician is: "An unfortunate gentleman, expected every day to perform a miracle—namely, to reconcile health with intemperance." A better definition it would be impossible to give.

The *Practical Dentist* says that the great and all powerful destroyer of the human teeth is acid, vegetable or mineral, and it matters not whether that acid be formed in the mouth by the decomposition of particles of food left between and around the teeth, or whether it is applied directly to the organs themselves, the result is the same; the enamel is dissolved, corroded, and the tooth destroyed.

In some of the Eastern countries, one of the mother's earliest cares is to promote the growth of her children's eyelashes, by tipping and removing the fine gossamer-like points with a pair of scissors, when they are asleep. By repeating this every month or six weeks, they become in time, long, close, finely curved, and of a silky gloss. The practice never fails, and is very useful, when, owing to inflammation of the eyes, the lashes have been thinned and stinted.

A medical correspondent of Nelson's *American Lancet*, states that he has applied chloroform successfully in cases of neuralgia, tic doloreaux, tetanus, &c. In a case of tetanus he applied lint saturated with chloroform along the whole spine, and covered it with India-rubber cloth, which was attended with the best results. In cases of toothache, he has found a remedy in filling the cavity with cotton saturated with chloroform, and renewing it until the sensibility of the nerve was touched.

How Cincinnati became a City.

In the settlement of new countries, it often happens that the most trivial circumstances produce important results. According to Judge Burnet's "Notes on the North-Western Territory," the question whether North Bend or Cincinnati should be the great commercial town of the Miami country, was decided by the fact that the commandant of the military station at North Bend became strongly attached to a "black-eyed lady," who lived with her husband at the Bend, where he was stationed; and the husband becoming somewhat alarmed at the attentions which the commandant paid his wife, removed to Cincinnati. Finding his lady love had fled, the officer thought North Bend unfit for a commercial town, and moved with his troops to Cincinnati, and from that day the glory of the Bend departed, and that of Cincinnati arose. Judge Burnet remarks, (page 56:)—"The incomparable beauty of a Spartan dame produced a ten year's war, which terminated in the destruction of Troy; and the irresistable charms of another female transferred the commercial emporium of Ohio to the place where it now is. If the captivating American Helen had continued at the Bend, the garrison would have been erected there—population, capital, and business would have been centered there, and thence it would have been the Queen City of the West."

Washington at Monmouth.

David Leavitt, Esq., of Brooklyn, some time ago ordered of Mr. Leutze, the distinguished historical painter, a picture for which Washington at Monmouth had been chosen as the subject, the price of the work being fixed at $10,000. It is now finished and exposed. Leutze's picture is 21 feet by 13. It represents Washington in the rage into which he fell on that memorable occasion. General Lee had been sent out with a detachment of the American Army, to cut off and take an English baggage-train commanded by Gen. Clinton. Lee, without having fulfilled his orders, returns with his command in disorder, pursued by the enemy. Washington rushes with his staff to meet the retreating soldiers. His appearance alone stops them; he brings them to order under the fire of the enemy, and makes a stand. The composition represents the moment when Washington, on horseback, with sword in hand, utters the word "Halt!" to the retiring soldiers, and pours out his imprecations upon his disobedient subordinate. On the left of the picture, as we learn from a laudatory German criticism, is a body of soldiers already under the influence of Washington's command, and still more under that of the personality and the voice of the hero, their retrograde movement having almost ceased. As the battle took place on June 28, 1778, during the greatest heat of the season, the soldiers appear totally exhausted. In the foreground a man is lying on the ground trying to drink from a pool. Another is busy supporting a dying comrade. Notwithstanding these hardships, the troops are enthusiastic from the presence of Washington, although the cannon of the enemy rest menacingly on the surrounding hills. The aspect of the American soldiers is described as eminently imposing, with their variety of arms, costumes and ranks mixed up in a motley though artistic and picturesque combination. Rising from this chaos, we see the powerful individuality of Washington domineering the whole scene.

Motherly Affection.

Mary, Countess of Orkney, was deaf and dumb, and married in 1753, by signs. She lived with her husband, Murrough, first Marquis of Thomond, who was also her first cousin, at his seat, Rostellan, on the harbor of Cork. Shortly after the birth of her first child, the nurse, with considerable astonishment, saw the mother cautiously approach the cradle in which the infant was sleeping, evidently full of some deep design. She having perfectly assured herself that the child really slept, took out a large stone which she had concealed under her shawl, and to the horror of the nurse—who, like all persons of the lowest order in her country, indeed in most countries, was fully impressed with the idea of the peculiar cunning and malignity of "dumbies"—seized it with an intent to fling it down vehemently. Before the nurse could interpose, the countess had flung the stone—not, however, as the servant had apprehended, at the child, but on the floor. Of course it made a great noise. The child immediately awoke, and cried. The Countess, who had looked with maternal eagerness to the result of her experiment, fell on her knees in a transport of joy. She had discovered that her child possessed a sense that was wanting in herself. [Anecdotes of the Aristocracy.

MOUNT ÆTNA.—Prof. Silliman, in an account of Mount Ætna, thus describes a lava stream:—

At our feet was the wide black current of lava of 1669, so often mentioned, with its fifteen miles of length and three of breadth. From the cones on which we stood, this long tract of lava is visible, through its entire length quite to the sea. In its course it destroyed fifteen villages before it assailed Catania, at whose walls of sixty feet in height (erected on purpose to guard against such an assault) it halted for a brief space, like an invading army, then scaled the wall, and (to complete the simile) carried the town by assault. This lava current, in its whole length, is still black, bristling, and wave-like, as it was when first congealed, and decomposition is not even commenced. Not only the majestic dome, but all the groups of volcanoes, which on every side present themselves, especially in the direction towards the principal cone, have been, in their turn, eruptive, while innumerable currents of lava are in view, which have flowed from Ætna's sides.

CHIVALRY.—A correspondent of *Die Reform*, writes thus from Charleston, S. C., in illustration of the *chivalrous* and feudal spirit of the South:—

Last week two clerks were publicly whipped in the market place for stealing from their employers. They were sentenced to receive thirty-nine lashes, which were to be inflicted at three several times, and at such intervals, that the wounds caused by the first should be healed before the second punishment, and so of the third. At the first whipping, these unhappy victims of the barbarism of the middle ages, after suffering twenty strokes, fell bleeding and fainting, and were carried back to jail. Ten thousand persons beheld this horrible spectacle! I could tell you a dozen cases of this awful whipping, in which both men and women have been victims, but this one is sufficient. Nothing seems to me more disgraceful than that the best portion of the American Press, who were so indignant at Haynau, the "woman-whipper," should not have a word to say at the daily occurrences, disgraceful to humanity in their own land.

TRUE AND BEAUTIFUL.—George Hillard, of Boston, says: "I confess that increasing years bring with them an increasing respect for men who do not succeed in life, as those words are generally used. Heaven has been said to be a place for those who have not succeeded upon earth; and it is surely true that celestial graces do not best thrive and bloom in the hot blaze of worldly prosperity. Ill-success sometimes arises from a superabundance of qualities in themselves good—from a conscience too sensitive, a taste too fastidious, a self-forgetfulness too romantic, a modesty too retiring. I will not go so far as to say, with a living poet, that 'the world knows nothing of its greatest men,' but there are forms of greatness, or at least excellence, which 'die and make no sign;' there are martyrs that miss the palm, but not the stake; heroes without the laurel, and conquerors without the triumph."

ELOQUENT, BUT INARTICULATE.—A little while ago, we passed a half hour in a village grave-yard, reading the inscriptions on those Tables of Law of "dust to dust."

Upon one of them, carved in marble, was a chain. Of the nine links composing it one was broken.

How legible the characters! How intelligible the language! In that family there were nine once—a beautiful chain of affection, richer than gold; but Death had unloosed one link, and the broken jewelry of the hearth and the heart had glittered with the dews distilled from loving eyes.

Broken jewelry! How many such trinkets of memory and affection there are, in the homes of the world—souvenirs, whose possession should render humanity hallowed. Great grief makes sacred those upon whom its hand is laid. Joy may elevate, Ambition glorify, but Sorrow alone can consecrate.

Eight pupils have been expelled from Yates Academy, in Yates, N. Y., for attending a dancing school. They were residents of the village, and attended the dancing school under the direction of their parents. The Academy is sustained by State funds, and the citizens have held a meeting and adopted measures to test the legality of the expulsion.

LONDON LIQUOR-TRADE.—Rev. R. W. Vanderkiste, author of "A Six-Years' Mission among the Dens of London," is on the point of sailing for Sidney. In a letter to the *Times*, he says:

"London, according to the post-office directory, contained, in 1848, 2500 bakers, 990 buttermen and cheese-mongers, 1700 butchers, 3060 grocers and tea-dealers, 900 established dairy-keepers, 400 fishmongers, 1300 green-grocers and fruiterers; total, 10,700 and 11,000 public-houses. We may build churches and chapels, and multiply schools; but, sir, until the drunken habits of the lower orders are changed, we shall never act upon them as we would wish. While the pot-house is their church, gin their sacrament, and the tap-room their school-room for evening classes, how can we adequately act upon them for the conversion of their souls?"

BUCKWHEAT CAKES.—The griddle on which cakes are baked should never be touched with grease. Firstly, because it imparts a rancid taste to the cakes. Secondly, if a cooking stove is used, it fills the whole house with the smell of burnt grease, betraying what we are going to have for breakfast. Wash the griddle with hot soapsuds, rub it well with a spoonful of fine salt and a coarse cloth; it will then be ready to receive the cakes. After each cake is removed, the salt rubbing must be repeated. Try it, and you will ever follow the advice of an old housekeeper.

VARIETY

Nebraska, about which we hear so much earnest discussion just now, is an imperial territory in extent. It embraces all that territory ceded by France to the United States, which yet remains unorganized under state or territorial government. It lies between Missouri, Iowa and Minnesota on the east, and the Rocky Mountains on the west. Its boundary is three thousand miles in length; its area five hundred thousand square miles; and it will form, it is stated, twelve states, each as large as Ohio.

The interior of Australia, a barren, sandy desert, has been found to be considerably below the level of the sea. It is now proposed to employ British convicts in cutting a narrow canal from the ocean to the desert, a distance of about 550 miles, when it is expected that the rush of water would be so great as to widen the canal and cause the formation of an inland sea almost as large as the Mediterranean, to the incalculable benefit of a vast extent of territory at present wholly useless.

A number of beet-root sugar manufactories in France have been turning their attention to the manufacture of spirits from the root. It appears that a very good champagne wine is made from beet-root. When the juice has been purified by the ordinary process, and a pure solution of sugar and water has been obtained, it is evaporated to a suitable density; after which, it is fermented by adding cream of tartar, and the required bouquet is given by means of aromatic plants.

At the chicken festival, Mr. Newett gave important facts in a short speech. In the State of New York the intrinsic value of fowls was not far from $2,500,000, and in the whole country about $15,000,000. The Shanghai fowl, of the compact make, he considered the most profitable generally. Among other remedies in cases of sickness, he suggested external applications of mixed turpentine and oil, and "internal purgatives" of bilious and blue pills, &c.

In Paris there are some twenty establishments where poor women, who go out to work by the day, leave their children in the charge of nurses, returning at proper times to suckle them, and taking them home at night. By this arrangement many poor women are able to get an honest livelihood who otherwise could do so only by painful neglect of their offspring. It is proposed to start similar institutions in this city, and $6,000 have already been pledged for the purpose.

By a new arrangement of car-wheels, they can be accommodated to railroads of different guages. The Cleveland *Herald* mentions the arrival in that city of a train of 11 cars, freighted with hogs, which were loaded at Indianapolis, and transported in the same cars from Indianapolis, and 54 miles over the 4 feet 8½ inch guage to Muncie, and thence 227 miles over a 4 feet and 10 inch guage to Cleveland.

The *Home Journal*, in an article upon editors, says:—Upon the whole, the Edior is a good fellow. He has his faults, like other men. But, generally speaking, he works hard and late, does a thousand obliging things, comes as near telling the truth as the people will let him, and, above all, he produces what the world could not exist without—The Newspaper."

The Prussians have put glass to a very novel use. A column, consisting entirely of glass, placed on the pedestal of Carrera marble, and surmounted by a statue of Peace, six feet high, by the celebrated sculptor Rauch, has been erected in the garden of the palace at Potsdam. The shaft is ornamented with spiral lines of blue and white.

The Russian emperor is described by those who have an opportunity of observing his movements, as living in a state of religious exaltation, regarding himself as the chosen instrument, under the hand of God, to drive the Moslem from Europe, and only regretting that he should have allowed so many years to pass by without fulfilling his destiny.

The *Times and Transcript*, of San Francisco, estimates the weekly cost of a daily paper at San Francisco, at $2,700, or $140,000 per annum. There are some twenty of these daily newspapers, and some ten weeklies; so that we may safely estimate the cost of San Francisco newspaper literature at $1,500,000 per annum.

It is said that one of the most distinguished physicians of New England ascribes the fearful increase of cases of paralysis to the use of stoves in close rooms, particularly in sleeping apartments.

Certainly virtue is like precious odours, most fragrant when they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.

Patience is very good, but perseverance is much better; for while the former stands as a stoic under difficulties, the latter whips them out of the ring.

Alfred Cary, Esq., of Caryville, in Genesee county, has donated $20,000 to Cary Collegiate Seminary at that place.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
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No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

HOMES FOR ALL.

Speech of Gerrit Smith on the Homestead Bill, delivered in the House of Representatives, Feb. 21, 1854.

MR. CHAIRMAN: I purpose to speak on the Homestead Bill. I choose this bill for the subject of my remarks, not only because it is "the special order," and is, therefore, entitled to preference, but because it is, in my judgment, second in importance to no bill, that has come, or that shall come, before us.

I am in favor of this bill. I do not say that there is not a line, nor a word, in it, that I would not have altered. But I do say, that I am in favor of the substance of it. I am in favor of the bill, not for the reason that, by giving up a part of the public lands to be occupied, the remainder will be more valuable to the Government than was the whole, before such occupation. Nor am I in favor of it, because the occupants will afford new subjects for taxation. Nor, in short, am I in favor of it for any of the current and popular reasons for it. But I am in favor of the bill, because I am in favor of what I interpret the bill essentially to be—let others interpret it, as they will. This bill, as I view it, is an acknowledgment, that the public lands belong, not to the Government, but to the landless.

Whilst I hope that the bill will prevail, I nevertheless can hardly hope, that a majority of the Committee will approve my reasons for it. Indeed, if the Committee shall so much as tolerate me, in putting forth these reasons, it is all I can expect, in the light of the fate of the land reform resolutions, which I offered in this Hall, the 16th January last.* The storm of indignation, which burst upon those resolutions, did, I confess, not a little surprise me. The angry words, which came sounding over into this part of the Hall, quite startled me. Even the reading of the resolutions by the Clerk was hardly borne with; and, no sooner had they been read, than, with hot haste, they were nailed to the table forever and ever.

And what are those resolutions, that they should have excited such displeasure? Why, their chief and controlling doctrine is, that men have a natural and equal right to the soil. And is this such a monstrous doctrine, as to make me guilty of a great offense—of an outrage on propriety—for offering the resolutions? It cannot be said, that they were expressed in indecent or profane language—in language offensive to purity or piety. Why, then, were they so treated? I am not at liberty to suppose, that it was from dislike to their author. It must be because their leading doctrine is so very wrong in the eyes of the honorable gentlemen around me. Now I am aware, that many of the doctrines, which I utter in this Hall, are very wrong in their eyes. But should they not remember, that their counter doctrines are no less wrong in my eyes? And yet, I appeal to all, whether I have ever evinced even the slightest impatience or unkindness under anything I have heard here?—and whether the equal footing, on which we find ourselves here, does not require, as well that patience and kindness should be accorded *to* me, as *by* me? However we may regard each other out of this Hall, certain it is, that, if, in this Hall, we do not regard each other as gentlemen entitled to mutual and perfect respect, we shall dishonor ourselves, and our constituency, and civil government itself.

I am sure, that no member of this body would have me disguise, or hold in abeyance, my real views on any subject under discussion. I am sure, that none of them would have me guilty of the self-degradation of affecting, and uttering, other views, and of studying an unprincipled accommodation of myself to the majority around me. I am sure, that none of them would have me consent to be

> "A pipe for fortune's finger,
> To sound what stop she please."

You would all have me be myself, and speak myself, however wrong myself may be. You would all have me to deal honestly and honorably with yourselves. But this I cannot do, unless I deal honestly and honorably with myself. If unfaithful to my own convictions, if false to myself, I shall, of necessity, be false to you; but if true to myself, I shall, of necessity, be true to you. To quote again from that great reader of the human heart from whom I had just quoted:

> "To thine own self be true;
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

I will say no more on this point than to add, that, God helping me, I shall earn the respect of every member of this body, by respecting myself.

And now, to my argument, and to my endeavor to show that land monopoly is wrong, and that civil government should neither practice, nor permit it; and that the duty of Congress is to yield up all the public land to actual settlers.

I admit, that there are things, in which a man can have absolute property, and which, without qualification or restriction, he can buy, or sell, or bequeath, at his pleasure. But, I deny, that the soil is among these things. What a man produces from the soil, he has an absolute right to. He may abuse the right. It nevertheless remains. But no such right can he have in the soil itself. If he could, he might monopolize it. If very rich, he might purchase a township or a county; and, in connection with half a dozen other monopolists, he might come to obtain all the lands of a state or a nation. Their occupants might be compelled to leave them and to starve; and the lands might be converted into parks and hunting-grounds, for the enjoyment of the aristocracy. Moreover, if this could be done, in the case of a state or a nation, why could it not be done in the case of the whole earth?

But it may be said, that a man might monopolize the fruits of the soil, and thus become as injurious to his fellow-men, as by monopolizing the soil itself. It is true, that he might, in this wise, produce a scarcity of food. But the calamity would be for a few months only, and it would serve to stimulate the sufferers to guard against its recurrence by a more faithful tillage, and by more caution in parting with their crops. Having the soil still in their hands, they would have the remedy still in their hands. But had they suffered the soil itself, to be monopolized; had they suffered the soil itself, instead of the fruits of it, to pass out of their hands; then they would be without remedy. Then they would lie at the mercy of him, who has it in his power to dictate the terms on which they may again have access to the soil, or who, in his heartless perverseness, might refuse its occupation on any terms whatever.

What I have here supposed in my argument is abundantly—alas! but too abundantly—justified by facts. Land monopoly has reduced no small share of the human family to abject and wretched dependence, for it has shut them out from the great source of subsistence, and frightfully increased the precariousness of life. Unhappy Ireland illustrates the great power of land monopoly for evil. The right to so much as a standing place on the earth is denied to the great mass of her people. Their great impartial Father has placed them on the earth; and, in placing them on it, has irresistibly implied their right to live of it. Nevertheless, land monopoly tells them, that they are trespassers, and treats them as trespassers. Even when most indulgent, land monopoly allows them nothing better than to pick up the crumbs of the barest existence; and, when, in his most rigorous moods, the monster compels them to starve and die by millions. Ireland—poor, land-monopoly-cursed and famine-wasted Ireland—has still a population of some six millions; and yet it is only six thousand persons, who have monopolized her soil. Scotland has some three millions of people; and three thousand is the number of the monopolists of her soil. England and Wales contain some eighteen millions of people, and the total number of those, who claim exclusive right to the soil of England and Wales, is thirty thousand. I may not be rightly informed, as to the numbers of the land monopolists in those countries; but whether they are twice as great, or half as great, as I have given them, is quite immaterial to the essence of my argument against land monopoly. I would say in this connection, that land monopoly, or the accumulation of the land in the hands of the few, has increased very rapidly in England. A couple of centuries ago, there were several times as many English land-holders, as there are now.

I need say no more to prove, that land monopoly is a very high crime, and that it is the imperative duty of Government to put a stop to it. Were the monopoly of the light and air practicable, and were the monopolists of these elements (having armed themselves with title deeds to them) to sally forth and threaten the people of one town with a vacuum, in case they are unwilling or unable to buy their supply of air; and threaten the people of another town with total darkness, in case they will not or cannot buy their supply of light; there, confessedly, would be no higher duty on Government than to put an end to such wicked and death-dealing monopolies. But these monopolies would not differ in principle from land monopoly; and they would be no more fatal to the enjoyments of human existence, and to human existence itself, than land monopoly has proved itself capable of being. Why land monopoly has not swept the earth of all good, is not because it is unadapted and inadequate to that end, but because it has been only partially carried out.

The right of a man to the soil, the light, and the air, is to so much of each of them, as he needs, and no more; and for so long as he lives, and no longer. In other words, this dear mother earth, with her never-failing nutritious bosom; and this life-preserving air, which floats around it; and this sweet light, which visits it, are all owned by each present generation, and are equally owned by all the members of such generation. Hence, whatever the papers or parchments regarding the soil, which we may pass between ourselves, they can have no legitimate power to impair the equal right to it, either of the persons, who compose this generation, or of the persons, who shall compose the next.

It is a very glaring assumption on the part of one generation to control the distribution and enjoyment of natural rights for another generation. We of the present generation have no more liberty to provide, that one person of the next generation shall have ten thousand acres and another but ten acres, than we have to provide, that one person of the next generation shall live a hundred years and another but a hundred days; and no more liberty to provide, that a person of the next generation shall be destitute of land, than that he shall be destitute of light or air. They, who compose a generation, are, so far as natural rights are concerned, absolutely entitled to a free and equal start in life; and that equality is not to be disturbed, and that freedom is not to be encumbered, by any arrangements of the preceding generation.

I have referred to the miseries, which land monopoly has brought upon the human family, and to the duty of the Government to put a stop to it. But how shall Government put a stop to it? I answer, by putting a stop to the traffic in land, and by denying to every person all right to more than his share of the land. In other words, the remedy for land monopoly is, that Government shall prescribe the largest quantity of land, which may be held by an individual; and shall, at distant periods, vary the quantity, according to the increase or diminution of the population. This maximum might, in our own country, where the population is so sparse, be carried as high as four or five hundred acres. Nevertheless, it might be necessary to reduce it one half, should our population be quadrupled. In a country, as densely peopled as Ireland, this maximum should, probably, not exceed thirty or forty acres.

What I have said concerning the land maximum obviously applies but to such tracts, as are fit for husbandry. To many tracts—to such, for instance, as are valuable only for mining or lumbering—it can have no application.

I may be asked, whether I would have the present acknowledged claims to land disturbed. I answer, that I would, where the needs of the people demand it. In Ireland, for instance, there is the most urgent necessity for overriding such claims, and subdividing the land anew. But, in our own country, there is an abundance of vacant and unappropriated land for the landless to go to. We ought not, however, to presume upon this abundance to delay abolishing land monopoly. The greediness of land monopolists might, in a single generation, convert this abundance into scarcity. Moreover, if we do not provide now for the peaceable equal distribution of the public lands, it may be too late to provide for it hereafter. Justice, so palpable and so necessary, cannot be withheld but at the risk of being grasped violently.

What I have said respecting the duty of Government to vary the land maximum at wide intervals, does, as I have already intimated, apply to our own country, as well as to other countries. The time may come, when, in this country, broad as it is, it will be necesary and just to disturb even the richest and most highly cultivated landed possessions. Should our population become so crowded, as to afford but fifty acres to a family, then the farm of a hundred acres, and that, too, however expensively every acre of it may be improved, must be divided into two equal parts; and the possessor of it, however old may be his possession, must be compelled to give up one of them to his landless brother. To deny the soundness of this conclusion, is to deny, not only the equality, but even the very fact, of the human brotherhood.

It is in the light of the possibility of such a division, that no man can sell his farm and convey it by a deed, which shall certainly carry title to it forever. I am willing to admit, that a man can sell or bequeath his farm, though, in strictness, it is but the betterments or improvements upon the soil, and not the soil itself, which he sells or bequeaths. But the purchaser or inheritor, and their successors, incur the hazard of having their possessions clipped by the new land maximum, which it may be the duty of Government to prescribe.

It is said, however, that all talk of land monopoly in America is impertinent and idle. It is boasted that, in escaping from primogeniture and entail, we have escaped from the evils of land monopoly. But the boast is unfounded. These evils already press heavily upon us; and they will press more and more heavily upon us, unless the root of them is extirpated—unless land monopoly is abolished. In the old portions of the country, the poor are oppressed and defrauded of an essential natural right by the accumulation of farms in the hands of wealthy families. In the new, the way of the poor, and indeed of the whole population, to comfort and prosperity is blocked up by tracts of wild land, which speculators retain for the unjust purpose of having them increase in value out of the toil expended upon the contiguous land. And why should we flatter ourselves that land monopoly, if suffered to live among us, will not, in time, get laws enacted for its extension and perpetuity, as effective even as primogeniture and entail? To let alone any great wrong, in the hope that it will never outgrow its present limits, is very unwise—very unsafe. But land monopoly is not only a great, but a mighty wrong; and, if let alone, it may stretch and fortify itself, until it has become invincible.

Much happier world will this be, when land monopoly shall cease; when his needed portion of the soil shall be accorded to every person; when it shall no more be bought and sold; when, like salvation, it shall be "without money and without price;" when, in a word, it shall be free, even as God made it free. Then, when the good time prophetically spoken of, shall have come, and "every man shall sit under his own vine and fig tree," the world will be much happier, because, in the first place, wealth will then be so much more equally distributed, and the rich and poor will then be so comparatively rare. Riches and poverty are both abnormal, false, unhappy states, and they will yet be declared to be sinful states. They beget each other. Over against the one is ever to be found a corresponding degree of the other. So long, then, as the masses are robbed by land monopoly, the world will be cursed with riches and poverty. But, when the poor man is put in possession of his portion of the goodly green earth, and is secured by the strong arm of Government in the enjoyment of a home, from which not he, nor his wife, nor his children, can be driven, then is he raised above poverty, not only by the possession of the soil, but still more by the virtues which he cultivates in his heart, whilst he cultivates the soil. Then, too, he no longer ministers to the undue accumulation of wealth by others, as he did when advantage was taken of his homeless condition, and he was compelled to serve for what he could get.

I would add in this place, that inasmuch as land monopoly is the chief cause of beggary, comparatively little beggary will remain after land monopoly is abolished. Where a nation is very badly governed in other respects, the abolition of land monopoly may be very far from resulting in the abolition of all beggary. And here let me say, that very little good can be promised from any reform to any people, who allow themselves to be oppressed and crushed by a national debt. France has done much toward abolishing land monopoly. But, because she is so much worse governed than England, she is, in the extent of her beggary, not very far behind England. I need not dwell upon, nor even describe the evils of beggary; and I need not say, that it is the duty of Government to put an end to it, so far as Government has the power and the right to do so. Beggary is an immeasurably great evil. It is such, not only because it is a burden upon the world, but far more, because it is a shame to the world—a shame to the beggar, and a shame to mankind.

I would, at this stage of my remarks, notice the cavil, that even if the equal ownership of the soil were practically acknowledged, nevertheless there would be persons who would get rich, and persons who would get poor. This would, doubtless, be true to a considerable extent; for, on the one hand, there are the provident, and on the other the improvident; on the one hand the cunning and crafty, and on the other the simple and unsuspecting. But because there will be rich and poor after the land is equally distributed, is that a reason why it should not be equally distributed? If, notwithstanding such equal distribution, there are persons, who will still be poor; if, notwithstanding Government restores to its subjects their natural right to the soil, some of them are incapable of rising above poverty; then is it all the more clearly proved, that Government was bound to mitigate their poverty by securing them homes. If, notwithstanding they are put in possession of their portions of the soil, they are still poor, alas, how much poorer would they have been without those portions! And again; if there are persons who get rich, notwithstanding they are not permitted to wield land monopoly in behalf of their ambition, then how manifestly important is it, that they were not allowed this means of getting richer?

In the next place, the world will be much happier when land monopoly shall cease, because manual labor will then be so honorable, because so well nigh universal.

It will be happier, too, because the wages system, with all its attendant degradation and unhappy influences, will find but little room in the new and radically changed condition of society, which will follow the abolition of land monopoly. Then, as a general thing, each man will do his own work, and each woman hers; and this too, not from choice only, but from necessity also; for then, few will be wealthy enough to be able to hire, and few poor enough to consent to serve.

It will be happier too, because of the general equality there will then be, not in property only, but in education, and other essential respects also. How much fewer the instances then, than now, of a haughty spirit on the one hand, and an abject spirit on the other! The pride of superior circumstances, so common now, (though happily far from universal) in the condition of dependent poverty; and the difficulty of overcoming which is so well compared to the difficulty of making an empty bag stand up straight!

Again, the world will be happier when land monopoly is abolished, because it will more abound in marriage. Marriage, when invited by a free soil, will be much more common and early, than when, as now, it must be delayed, until the parties to it are able to purchase a home.

Another gain to the world from abolishing land monopoly, is that war would then be well nigh impossible. It would be so, if only because it would be difficult to enlist men into its ranks. For who would leave the comforts and endearments of home, to enter upon the poorly-paid and unhonored services of a private soldier? It was not "young Fortinbras" only, who, in collecting his army,

> "Shark'd up a list of landless resolutes."

But, in every age and country, war has found its recruits among the homeless—among vagabonds.

And still another benefit to flow from the abolition of land monopoly is its happy influence upon the cause of temperance—that precious cause, which both the great and the small are, in their folly and madness, so wont to scorn, but which is, nevertheless, none the less essential to private happiness and prosperity, to national growth and glory. The ranks of intemperance, like those of war, are, to a great extent, recruited from the homeless and the vagrant.

I will glance at but one more of the good effects that will result from the abolition of land monopoly. Religion will rejoice, when the masses, now robbed of homes by land monopoly, shall have homes to thank God for—homes, in which to cultivate the home-bred virtues, to feed upon religious truth, and to grow in Christian vigor and beauty.

How numerous and precious the blessings, that would follow the abolition of land monopoly! By the number and preciousness of those blessings, I might entreat civil government, the earth over, to abolish it. But I will not. I prefer to demand this justice in the name of justice. In the name of justice, I demand, that civil government, wherever guilty of it, shall cease to sell and give away land—shall cease to sell and give away what is not its own. The vacant land belongs to all who need it. It belongs to the landless of every clime and condition. The extent of the legitimate concern of Government with it is but to regulate and protect its occupation. In the name of justice do I demand of Government not only that it shall itself cease from the land traffic, but that it shall compel its subjects to cease from it. Government owes protection to its subjects. It owes them nothing else. But that people are emphatically unprotected, who are left by their Government to be the prey of land monopoly.

The Federal Government has sinned greatly against human rights in usurping the ownership of a large share of the American soil. It can, of course, enact no laws, and exert no influence, against land monopoly, whilst it is itself the mammoth monopolist of land. This Government has presumed to sell millions of acres, and to give away millions of acres. It has lavished land on States, and corporations, and individuals, as if it were itself the Great Maker of the land. Our State Governments, also, have been guilty of assuming to own the soil. They, too, need repent. And they will repent, if the Federal Government will lead the way. Let this Government distinctly disclaim all ownership of the soil; and, everywhere within its jurisdiction, let it forbid land monopoly, and prescribe the maximum quantity of land, which an individual may possess, and the State Governments will not fail to be won by so good and so attractive an example. And if the Governments of this great nation shall acknowledge the right of every man to a spot of earth for a home, may we not hope that the Governments of many other nations will speedily do likewise? Nay, may we not, in that case, regard the age as not distant, when land monopoly, which numbers far more victims than any other evil, and which is, moreover, the most prolific parent of evil, shall disappear from the whole earth, and shall leave the whole earth to illustrate, as it never can, whilst under the curse of land monopoly, the fatherhood of God and the brotherhood of man?

But will this Government take this step, which we have now called on it to take? Will it go forward in this work of truth and love? Will it have a part, and the most honorable part, in bringing all this blessedness and glory upon the human family? A more important question has never been addressed to it; and the passing of this bill will be the most significant and satisfactory answer which this question could now receive. Let this bill become a law, and, if our Government shall be consistent with itself, land monopoly will surely cease within the limits of the exclusive jurisdiction of that Government. But let this bill be defeated, and let success attend the applications for scores of millions of acres for soldiers, and for hundreds of millions of acres for railroad and canal companies, and land monopoly will then be so strongly fastened upon this nation, that violence alone will be able to throw it off. The best hope for the poor will then perish. The most cherished reliance for human progress will then be trodden under foot.

Let it not be supposed, that I would not have the soldier liberally paid. No man would go further than myself in rewarding the armed servant of the Republic. But I would not have the poor robbed;—I would not have a high crime committed against humanity;—even for the sake of doing justice to the soldier. Indeed, justice can never be done by injustice.

Whatever is due to the soldier should be paid—paid promptly—and paid, too, with large interest. But let it be paid in money. And, I would here say, that a little money would be worth more to the soldier than much land. If the land market is to be glutted, as is now proposed, his land will be worth but little to him. It will not sell, at the present time. And with him and his necessitous family, the present time is emphatically all time. They cannot wait, as can the speculator, until the land shall become saleable.

My reference to the speculator affords me an occassion for saying that, not only the lands which you let soldiers have, but also the lands which you let railroad companies and canal companies have, will get into the hands of land speculators. That is their sure and speedy destination; and it is in those hands, that land monopoly works its mightiest mischief, and develops its guiltiest character.

Nor let it be supposed, that there is no railroad and no canal that I would have Government aid in building. Wherever it can be plead in behalf of the proposed canal or railroad, that it cannot be built without the aid of Government; and that the building of it will furnish Government with an indispensable, or at least, very important means for extending that protection which is ever due from Government; there, I admit, is a case in which Government is bound to aid. Hence is it, that whilst, on the one hand, I pronounce it to be a gross perversion of its powers, and a wide and guilty departure from its province, for Government to help build canals and railroads, which are to subserve but the ordinary purposes of commerce and travel; I hold, on the other, that Government is bound to offer a liberal, though not an extravagant sum to the company, that shall build the Pacific Railroad—that road being greatly needed as a facility for affording Governmental protection. Hence is it, too, that the claim on Government to help build the canal around the Falls of St. Mary was a just one. And for the like reason should Government aid in building the proposed canal around the Falls of Niagara. It is true, that the commercial interests of many of our States call loudly for the building of this canal. Indeed, there is no one thing for which they call so loudly. Nevertheless, I would not, for that reason, have Government respond to the call. But because this canal might prove an important means in the hands of Government of affording that protection which it owes to the persons and property of its subjects, I should feel bound to vote the liberal aid of Government in building it. Moreover, Government would be grossly inconsistent, if, so long as it looks to the possibility of war, it should refuse to vote two or three millions of dollars to the company that might thereby be induced to furnish Government with this means of transporting its vessels, munitions, and provisions of war, between Lakes Erie and Ontario.

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* Whereas, all the members of the human family, notwithstanding all contrary enactments and arrangements, have, at all times, and in all circumstances, as equal a right to the soil as to the light and air, because as equal a natural need of the one as of the other: And whereas, this invariably equal right to the soil leaves no room to buy, or sell, or give it away; Therefore,

1. *Resolved*, That no bill or proposition should find any favor with Congress, which implies the right of Congress to dispose of the public lands, or any part of them, either by sale or gift.

2. *Resolved*, That the duty of civil government in regard to public lands, and indeed to all lands, is but to regulate the occupation of them; and that this regulation should ever proceed upon the principle, that the right of all persons to the soil—to the great source of human subsistence—is as equal, as inherent, and as sacred, as the right to life itself.

3. *Resolved*, That Government will have done but little toward securing the equal right to land, until it shall have made essential to the validity of every claim to land both the fact, that it is actually possessed, and the fact, that it does not exceed in quantity the maximum, which it is the duty of Government to prescribe.

4. *Resolved*, That it is not because land monopoly is the most efficient cause of inordinate and tyrannical riches on the one hand, and of dependent and abject poverty on the other; and that it is not because it is, therefore, the most efficient cause of that inequality of condition, so well nigh fatal to the spread of democracy and Christianity, that Government is called upon to abolish it; but it is because the right, which this mighty agent of evil violates and tramples under foot, is among those clear, certain, essential, natural rights, which it is the province of Government to protect, at all hazards, and irrespective of all consequences.

One winter's evening, while the family were, as usual, gathered round the centre table, a neighbor drove up, and entering soon with hearty friendliness, had Kitty on his knee. "Come, Kitty," said he, "won't you go home and live with me?" The child looked up into his face; the golden curls fell backwards to her shoulders, and her deep blue eyes met his, as she answered, "*God gave to me this home.*"

THE DIAMOND RING.

Translated for the Parlor Magazine, from the German of Lichwehr, by Rev. E. H. Gillett.

An aged sire, upon whose head
The snows of many years were shed,
Blessed with large wealth, would yet bestow
A prize that wealth should far outgo
On his three sons, his fortune's heirs—
A prize more worthy of their prayers.
He knew no wealth was worth a thought,
Save that by virtuous action wrought.

"My sons," he said, "my wealth is yours—
A dangerous wealth, to snares that lures;
But heed my words, and what ye crave,
A father's blessing, ye shall have.
Within my hands a ring I hold,
A diamond ring of worth untold;
To him of you shall it be given
Who does the noblest deed for Heaven.
More precious than the golden ring
Will be the deed that back ye bring."

The sons went forth, each bent to gain
A price no monarch might disdain.
Months passed; each from his mission came,
Each to present his several claim.

The eldest spake: "O Father, mine
Is justly now that ring of thine.
A stranger gave to me in trust
His precious pile of golden dust,
Without a pledge of its return;
I gave it back—the prize I earn."

"Ah no! my son, the deed was just,
But *Duty* bids return thy trust."
The second spake: "I saw a child,
Heedless of danger, reckless, wild,
Fall in the sea—I rushed to save,
And snatch it from a watery grave.
I risked my life. A thousand eyes
Beheld the deed that wins the prize'

"Ah no! my son," the old man said:
"Although your deed was kindly sped,
You only did to virtue true
What we *as men* are bound to do."
The third one came: "I saw," he said,
"My foe asleep where dangers dread
Yawned in the gaping gulf beneath;
I waked, and drew him back from death."

'Well done, my son! the prize is thine.
The deed was noble, 't was divine!"

DEATH-BED OF WASHINGTON.

The following interesting account of the last hours of Washington, we copy from the New York *Courier and Enquirer*:—

Proceeding still further over a very bad road, we came suddenly in view of the Potomac; and Mount Vernon, with its mansion-house and smooth, green lawn, was before us. Having sent in our address, we receive permission from the courteous branch of the family, who now held the estate, to enter and survey the interior. We were struck with its extreme simplicity, the lowness of the walls and ceilings, and the bare floors which were waxed, not, as with us, carpeted.

Passing through the great hall, ornamented with pictures of English hunting scenes, we ascended the oaken staircase, with its carved and antique balustrade; we stood at the door—we pressed the handle—the room, and the bed where he died, were before us. Nothing in the lofty drama of his existence surpassed the grandeur of that final scene. The cold which he had taken from exposure, in overseeing some part of his grounds, and which had resisted the earlier domestic remedies that were applied, advanced in the course of two short days into that frightful form of the disease of the throat, *laryngitis*. It became necessary for him to take to his bed. His valued friend, Dr. Cralk, was instantly summoned, and assisted by the best medical skill of the surrounding country, exhausted all the means of his art, but without affording him relief. He patiently submitted, though in great distress, to the various remedies proposed, but it became evident from the deep gloom settling upon the countenances of the medical gentlemen, that the case was hopeless; advancing insidiously, the disease had fastened itself with deadly certainty. Looking with perfect calmness upon the sobbing group around him, he said, "Grieve not, my friends; it is as I anticipated from the first; the debt which we all owe is now about to be paid. I am resigned to the event." Requesting Mrs. Washington to bring two wills from his escritoir, he directed one to be burned, and placed the other in her hands, as his last testament, and then gave some final instructions to Mr. Lear, his secretary and relative, as to the adjustment of his business affairs. He soon after became greatly distressed; and as, in the paroxysms which became more frequent and violent, Mr. Lear, who was at his side, assisted him to turn, he, with kindness, but with difficulty, articulated, "I fear I give you great trouble, sir; but, perhaps it is a duty which we all owe one to another. I trust that you may receive the same attention when you shall require it."

As the night waned, the fatal symptoms became more imminent; his breath more labored and suffocating, and his voice soon failed him. Perceiving his end approaching, he straightened himself to his full length; he folded his own hands in the necessary attitude upon his chest, placing his finger upon the pulse of the left wrist, and thus calmly prepared, watching his own dissolution, he awaited the summons of his Maker. The last faint hope of his friends had disappeared; Mrs. Washington, stupefied with grief, sat at the foot of the bed, her eyes fixed steadfastly upon him; Dr. Cralk, in deep gloom, stood with his face buried in his hands at the fire; his black servant, Christopher, the tears uncontrolled, trickling down his face, on one side, took the last look of his dying master; while Mr. Lear, in speechless grief, with folded hands, bent over his pillow on the other.

Naught broke the stillness of his last moments, but the suppressed sobs of the affectionate servants collected on the staircase; the tick of the large clock in the hall as it measured off, with painful distinctness, the last fleeting moments of his existence, and the low moan of winter wind, as it swept through the leafless snow-covered trees. The laboring and wearied spirit drew nearer to its goal; the blood languidly coursed slower and more slowly through its channels; the noble heart stopped, struggled, stopped, fluttered; the right hand slowly slid from the wrist, upon which its finger had been placed; it fell at the side; and the manly effigy of Washington was all that remained extended upon the death-couch!

The Sabbath Recorder.

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Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

SABBATH-BREAKING PARTNERSHIPS.

[Continued.]

According to Sabbatarian theology, the keeping of the first day of the week is sin. We hold it to be sin, not because we are wanting in charity towards our first-day brethren, but because it involves a transgression of that law which says, "The seventh day is the Sabbath; in it thou shalt not do any work." It is sin because, being a human tradition, it makes void the commandment of God. This is the doctrine we have proclaimed to the world. We are continuing to proclaim it, in our public discourses, in our tracts, and in all our ecclesiastical movements. We are aiming to impress it on our fellow disciples of all persuasions, that, in keeping the first day of the week, they are symbolizing with Popery, honoring a human tradition, and transgressing the divine law. This is what we are aiming at by our restricted communion; this is the object of our church organizations. For so important does this thing appear to us, that we cannot unite in commemorating the Lord's death with those who keep the Sunday, lest we should fail to bear that emphatic testimony against their practice, which we think it our duty to bear.

But when copartnerships are concerned, our brethren manifest a surprising reluctance about bearing such testimony. The Sabbath-keeper cannot say to his Sunday partner, 'This keeping open of our establishment on the Sabbath-day, and having work done all the day long, is a transgression of the divine law.' He feels himself bound to keep silence here. His partner would retort upon him with, 'Why, then, do you partake in the sin?' And he knows, that if he should give an honest answer, he would say, 'Because I hope to gain by it.' But is gain godliness?

Two persons enter into business, and the condition of partnership is, that intoxicating liquors shall be sold in their establishment. One of these scruples the lawfulness of such traffic, and declares that his conscience will not allow him to deal out alcohol to his neighbor. 'O,' says the other, 'the matter is easily remedied. I will attend to that part of the business myself; I will wait on every customer; you need never draw a measure of rum for any body; all you need do, is to attend to such business of the store as you can, without violating your conscience; for my part, I am troubled with no such scruples; I consider the selling of rum a lawful and honest business.' For the sake of gain he yields; he puts his proportion of the avails of the abominable traffic in his pocket, grows rich, and gives himself no farther trouble. But is he not quite as guilty as his rum-selling partner?

Now, if the principle of what we call Sabbath-breaking partnerships is any thing different, we would like to know wherein. It is true, in the eyes of community, the keeping of Sunday is as odious a practice as the selling of rum. The moral sense of community is awake to the iniquity of the latter, and almost every body is ready to condemn the man who will deal out liquid poison to his neighbors, and yet pretend to be a Christian. But principles are not affected by men's views. The immorality of the rum traffic is anterior to any view of it whatever. The immorality of it was as great fifty years ago, when the tavern keeper was a good church member, and the minister and the deacon took a social glass together, as it is now. The slave-trade, too, was as abominable in the sight of God, when good John Newton, of Olney, was engaged in it, as it is in the sight of men now. Sunday-keeping is now honorable. But though it is so with men, is it so in the sight of God? Is it not sin? If it is sin, it is odious to God, and ought to be so to men.

'But you do not mean to say, that Sunday-keeping is a sin of the same odious and abominable nature with the rum-traffic, or the slave-trade?' This is a question which we are not called to decide. Neither are we called to say whether the keeping of Sunday may not be consistent with a true experience of the love of God shed abroad in the heart. It is enough for us to know that the thing involves transgression of the divine law. We are forbidden to be partakers of other men's sins. Sin is sin, not because it is an offense against human society, but because it is a trampling upon God's authority. As an offense against society, or as a wrong inflicted upon our fellow creatures, the slave trade or rum selling may be infinitely worse than the repudiation of the Bible Sabbath. And because this is the rule by which the turpitude of moral actions is, for the most part, measured, any business which involves murder, oppression, robbery, or the like, is easily seen to be a business in which Christians ought to have no participation; while a business which involves nothing but violation of the Sabbath, because it appears to imply no injustice to man, is viewed as lawful for all. It is very plain, that God's authority is thus left out of the question.

We teach, that sin is a dangerous thing; that the wages of it is death; that it is to be repented of, and forsaken; that there is no salvation from it but by the blood of Atonement. What, then, must be the thoughts of the Sunday keeping partner, as his associate, when the sixth day of the week is drawing to a close, says to him substantially as follows:—'To-morrow is the Sabbath; it is unlawful to do any work; I must, therefore, keep the day holy, and not bring sin upon my soul. But here is a piece of work that Mr. A. will call for to-morrow morning; I hope you will wait on him, and receive the pay. Here is another piece that is to be finished for Mr. B. in the afternoon. Set all hands to work, and let it not fail to be done by the time appointed. Send John to the next village to collect what is due us, and tell Peter to keep all hands in his department busy.' His partner listens to the request. Clerks, servants, and agents of every description, stand by and hear it all. The sun goes down, and the Sabbath-keeper goes home. Partner, and clerks, and all, begin to say within themselves, if not audibly to one another, 'Strange sort of Christian that! He tells us that our practice of working here on the Sabbath is a transgression of the divine law—that it is sin. He says, too, that sin is dangerous—that the wages of it is death. He professes, sometimes, to be deeply concerned about those that are living in sin. Not long ago we heard him praying with great apparent earnestness that God would have mercy upon sinners, and deliver them from their awful danger. Yet now he gives us direct and explicit charge to do that which he says is sin. He fully expects us to do it, and will be disappointed if we do not. Is he a true man? Does he really believe what he professes?' Reader, what is the moral influence of such Sabbath-keepers? T. B. B.

EMBARKATION AND SAILING OF OUR MISSIONARIES.

At half past 2 o'clock on Fourth-day morning, March 8th, our missionaries, accompanied by eight or ten brethren and sisters, left Westerly for Boston, where they arrived about half past 6 A. M., having previously learned that the barque Rose Pool, in which they had taken passage, would sail on the morning of the 8th. But in consequence of stormy weather, the lading of the ship was retarded, and consequently the time of sailing was delayed until six o'clock Sabbath morning, the 11th inst.

On Fifth-day morning, about half past 11 o'clock, agreeable to arrangements made on the previous day, the embarkation services were held on the deck of the ship, about one hour previous to her leaving her station at Rowe's Wharf for her anchorage in the harbor. The services, which occupied about thirty or forty minutes, were as follows: After singing the hymn commencing with the words,

"A charge to keep I have,"

prayer was offered by Eld. C. M. Lewis; after which Eld. Hiram Hutchins, pastor of the High-st. Baptist church in Charlestown, Mass., made some interesting remarks, and offered prayer; then followed brief remarks by Eld. W. M. Jones and Eld. A. B. Burdick, and prayer by Eld. Burdick. At sister Saunders' request, we sung a part of the hymn commencing—

"Yes, my native land, I love thee;
All thy scenes, I love them well;"

after which Eld. Isaac P. Langworthy, of Chelsea, Mass., made a few interesting and appropriate remarks, with which the services closed.

During these exercises, quite a large number of persons assembled on the wharf and on the ship's deck, and witnessed the solemn services. This was a season of thrilling interest and many hearts felt that the approving Spirit was present—that Jesus was in our midst. The missionaries remained on board the ship for the most of the time until she sailed.

About eight o'clock on Sixth-day evening, the master of the ship (Capt. J. C. Harding) informed us that there would be a change in the weather about midnight, and that the wind would be to the westward on the morrow, and that all hands belonging to the vessel must remain on board, as they would probably sail some time during the latter part of the night. I soon after bid them "good night," and started for the shore, promising them that if I saw the ship at anchor in the morning, I would come off to them—a thing hardly to be expected, in view of the announcement of the scientific captain. Still, the possibility that we might greet each other again in the morning somewhat mitigated the anguish of the *farewell.* As I turned from them, and hastened down the sides of the ship, a female voice followed me from the cabin, saying: "Pray for us, dear brother, that God may be with us, and prosper us in our way." And another voice followed quickly after, from her who to the writer is doubly a sister, saying, "We shall meet again, if not in this, in a better world; let us be faithful to our God." And as the oars of the boatmen, who had become almost impatient of my lingering, darted me swiftly towards the shore, a brother's voice is heard on the deck, in a subdued yet firm strain, saying, "*Farewell!* Our motto is, 'Trust in the Lord!' *Farewell*—the Lord go with you." The boat sped on; and as I watched the fading forms of the loved ones who still kept their places on the deck, thinking that I had probably listened to the last notes that I should ever hear from their lips, still another voice, more accustomed to rehearsing the sacred text than the others, sounded out, trumpet-like, on the evening air, in accents of triumph: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Thus we parted. The next morning at 7 o'clock I visited the wharf; the Rose Pool had started on her voyage.

On reaching home I found a number of brief letters, hastily sketched by them while the pilot was still with them, which he brought on shore; from which I take the following extracts, which may indicate the feelings of our beloved missionaries when actually on their way to their future home and field of labor.

BOSTON HARBOR,
Barque Rose Pool, March 10.

DEAR BROTHER A.—It is now near 10 P. M., and every thing is in a whirl in the cabin, and amidst the bustle I sit down to scribble a few lines. . . . When you left the ship, I felt that our last friend that we are to leave behind had gone, and one of our best and dearest on earth. I watched the boat until she was lost in the distance, and when my natural vision failed, my prayers reached still onward. C. S.

March 11.—Good morning, brother—a fine Sabbath. Our slumbers were broken in upon by the sailors' merry song while weighing anchor, about six o'clock in the morning. The ship is now under way, and my feelings I cannot describe. . . . I must close to send this by the pilot. Trust in God and be faithful, and I trust that we shall meet again; *farewell, farewell!* C. SAUNDERS.

BOSTON HARBOR,
Sabbath morning, March 11.

MY VERY DEAR BROTHER A.—The ship has weighed anchor, and we have been watching the shores of our native land, the homes of our loved ones which we are now leaving. May God's richest blessings ever attend you. It is hard to leave you. *My Saviour, I do this for* THEE. Farewell! MARTHA.

BARQUE ROSE POOL, 11th 3d mo., 1854,
Half past 7 A. M.—Sabbath.

DEAR BROTHER.—We are now under way, sailing out of Boston Harbor, about four knots; we have a fair wind, but some fog yet in the horizon. The pilot will leave us in about an hour. It is only this very extraordinary occasion which leads me to write on the Sabbath. I will defer writing you my feelings and many thoughts until another time. For your kindness, and the kindness of all our little company who left us yesterday and the day before, I thank you, and pray God to return a thousand fold into your bosoms.

O, dear brother, pray for us. Be assured, we feel the cheering presence of our Lord and Master, who has said, "Lo, I am with you." Nine years ago the 10th of 1st month, we were sailing this channel, near the same hour of the day. That was our first voyage at sea. This is the seventh by my family, and the ninth by myself. God has hitherto wonderfully preserved us, and why should we not feel to trust him the more? Again I would say, Pray for us, that "faith, hope and charity" may characterize all our efforts. And may all the brethren be filled with holy zeal for the Lord of Hosts.

Your brother in Christ, W. M. JONES.

WESTERLY, R. I., March 16, 1854. A. B. B.

"AND THE SEVENTH ANGEL SOUNDED."

Rev. 11 : 15.

This is the last of a series of seven trumpets given to seven angels, (Rev. 8 : 2,) and closes a series of events covering several centuries. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished as he hath declared to his servants the prophets." Rev. 10 : 7. What a startling announcement! Yet many persons see nothing startling—perhaps anticipate a glorious change for all mankind—that wars shall cease, and peace cover the earth—that the sounding of this trumpet brings one of the greatest blessings this world ever enjoyed, even that time when it shall be said, "The kingdoms of this world are become the kingdom of our Lord and of his Christ"—that it brings the expected millennium, when the influence of the gospel of Christ shall be universally felt and acknowledged, and he shall reign in the hearts of all, or nearly all, mankind. What say the Scriptures? We appeal to them.

That these trumpets, except the seventh, are trumpets of bloodshed and death, is, I believe, generally admitted. I believe it is also admitted, that six have already sounded—the first commencing about A. D. 377, under Alaric; the second, about A. D. 439, under Genseric; the third, about A. D. 451, under Attilla; the fourth, about A. D. 476, under Odoacer. Under this last, or fourth, "an angel flying through the midst of heaven" proclaimed "with a loud voice, Wo, wo, wo, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound." (Ch. 8 : 13.) The fifth and sixth had their sounding in Mahommedan times, and are in the past. Bear in mind, these last three are specially called *wo trumpets.* Under the sounding of the fifth, death was preferable to the troubles and distresses which had to be endured. At the close of the sounding of the fifth trumpet, it is said, "One wo is past, behold there come two woes more hereafter." The sixth trumpet sounds, and war drenches with blood a portion of the earth, and they who "were not killed by these plagues repented not of the works of their hands," but rather increased in wickedness. Many interesting occurrences transpire under the sounding of this trumpet, which I must necessarily pass over for the present, and come to the conclusion of its sounding, when it is said, "The second wo is past, behold the third wo cometh quickly." The certainty of the seventh trumpet being a wo trumpet, should lead us to look carefully to what is predicted shall transpire under its sounding. Expressions of hope are continually saluting our ears, that the world is to be converted to Christ, because it is said that the kingdoms of this world are become His, "and He shall reign forever and ever." When they become his, what does he do with them? "As the vessels of a potter shall they be broken to shivers," (Rev. 2 : 27.) Ps. 2 : 9—"Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Dan. 2 : 44—"And in the days of these kings the God of heaven shall set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever."

What occurs under the sounding of the seventh angel? "The kingdoms of this world are become the kingdom (not kingdoms) of our Lord and of his Christ, and he shall reign forever and ever," (v. 15.) "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give re[illegible]d unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy (corrupt) the earth," (v. 18) Is not this the fulfillment of the prophecies which I have quoted? If it had been declared *the nations were converted,* instead of "the nations were angry," it would then have agreed with the prevailing sentiment among most Christians of the present day. Again, if conversion were a particular work under the seventh trumpet, I think it would have been so expressed, instead of "thy wrath is come." God has employed human agencies in carrying forward and accomplishing his designs towards his creature man, but the time will come for those agencies to cease.

The time is at hand when the seventh trumpet will sound; and as the six trumpets are in the past, and the time after the sounding of the sixth to the beginning of the sounding of the seventh is called "quickly," it is probably very near. Are not the nations beginning to be angry, and will not the *wo* fall on them? Those that have the seal of God on them are safe, but "the inhabiters of the earth," who have their "treasure" here, whose "affections" are "on things on the earth," who "destroy (corrupt) the earth," how appalling the sounding of this trumpet—the last of the series—in fact, the last trumpet—when Paul says, "We shall all be changed, in a moment, in the twinkling of an eye, and the dead shall be raised," (1 Cor, 51 : 52)—when the Lord "shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other"—when the *Lord himself* shall come, as Paul says, (1 Thess. 4 : 16,) "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise"—when Jesus shall be crowned "King of kings and Lord of lords." Rev. 19 : 12, 16. Appalling indeed to all but "his elect," when "the heavens depart as a scroll when it is rolled together, and every mountain and island are moved out of their places; when the kings of the earth and the great men and the rich men and the chief captains and the mighty men and every bondsman and every freeman hide themselves in dens and in the rocks of the mountains, and say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand." Rev. 6 : 14—17. That trumpet and voice which once "shook the earth," (on Sinai, Ex. 19 : 16, 19,) and "will once more shake not the earth only, but heaven also," (Heb. 12 : 26,) "I will shake the heavens and the earth, and the sea and the dry land, and I will shake all nations, and the desire of all nations shall come," (Hag. 2 : 7)—also Joel 3 : 10, "The Lord shall roar out of Zion and utter his voice from Jerusalem, and the heavens and the earth shall shake"—that trumpet is about to sound! It is the next to sound; it is the last! It is a wo trumpet. A wo indeed, when "the mystery of God is finished, as he hath declared to his servants the prophets." J. C.

THE CLERGY BEFORE THE SENATE.

In the Senate of the United States, on the 14th inst., no small stir was created by the presentation of the mammoth memorial or protest against the passage of the Nebraska Bill, signed by three thousand New England clergymen. It was presented by Edward Everett, and read as follows:—

To the Honorable the Senate and House of Represenatives of the United States in Congress assembled:—

"The undersigned clergymen of different religious denominations in New England, hereby, in the name of the Almighty God, and in His presence, do solemnly protest against the passage of what is known as the Nebraska bill, or any repeal or modification of the existing legal prohibitions against slavery in that part of our national domain which it is proposed to organize into the Territories of Nebraska and Kansas. We protest against it as a great moral wrong, as a breach of faith eminently injurious to the moral principles of the community, and subversive of all confidence in national engagements, as a measure full of danger to the peace, and even existence, of our beloved Union, and exposing us to the righteous judgments of the Almighty—and your protestants, as in duty bound, will ever pray. Dated at Boston this 1st day of March, A. D., 1854."

No sooner had this document been read, than Mr. Douglas (father of the Nebraska bill) took the floor and made a violent speech against the petitioners. He was followed by Mr. Houston in justification of their course; by Messrs. Butler, Mason, Adams of Mississippi, Weller of California, and Pettit of Indiana, in condemnation of it; by Mr. Everett in explanation of his course in presenting the memorial; and by Mr. Seward in defense of the right of petition. The gist of the matter will be learned from the following abstract of the remarks of the principal speakers:—

MR. DOUGLAS said his only object was to call the attention of the Senate to the memorial. It is presented after the action of the Senate, as a protest against our action, against the action in which certainly two thirds of this body concurred. It protests against our action as being a breach of faith, as involving a moral wrong, as destructive of all confidence, and as subjecting us to the righteous judgment of the Almighty. It is presented, too, by a denomination of men calling themselves "preachers of the Gospel." It has been demonstrated in debate, that there is not a particle of truth in the allegations of a breach of faith or breach of confidence. It has been demonstrated so clearly, that there is no excuse for any man in the community who believes it any longer. Yet here we find a large body of preachers, perhaps three thousand, following the lead of a circular which was calculated to mislead and deceive the public, have here come forward with an atrocious falsehood and an atrocious calumny against this body, and prostituted the pulpit, prostituted the sacred desk, to the miserable and corrupting influence of party politics. It matters not whether they have misled the whole of the people of New England, and drawn them into this pool of dirty water—it matters not whether the misrepresentation has taken a broad scope or been confined to a [illegible]ew—I hold it is our duty to expose the conduct of men who, either from ignorance or willful false knowledge, will avail themselves of their sacred calling to arraign the conduct of Senators here in the discharge of their duties. I hold that this Senate is as capable of judging whether our action involves moral turpitude, whether it involves the subversion of morals, whether it subjects us to the judgment of the Almighty, as are these political preachers who do not understand the question. It is evident that these men know not what they are talking about. It is evident that they ought to be rebuked, and required to confine themselves to their vocation instead of neglecting their holy religion and violating its sacred principles, and truth and honor, and getting up a document here which is offensive, and which no gentleman can indorse without violating all the rules of courtesy, propriety and of honor. There seems to be an attempt to file upon our table offensive documents, slander upon slander, libel after libel, in order that the abolition press may copy it as coming from the records of the Senate, and go back and give it credit in the country. They are smuggled in here, the offensive matter concealed from our knowledge until we happen to look into them and see what they are, and then these gentlemen expect to carry on a political campaign by quoting from our own records that we are traitors to God, to our country and to humanity. I think it is time that this miserable system of electioneering by violating the rules and the courtesies of the Senate to get an indorsement of libels of which men ought to be ashamed, should be exposed and rebuked. I am unwilling they shall come in and pile up slanders of this kind and insults of that kind upon our table, and let it then be used for base party purposes. The Senate knows that this memorial is not intended to effect the action of the Senate. We have no such bill before us. Our action on it is passed. Why is it brought here? There can be no other object in presenting it here now, than simply to afford capital for organizing a great sectional party, and trying to draw off the preachers of the gospel into it. I think that men ought to be able to rely upon argument, and upon truth, and upon reason, instead of resorting to these things for the purpose of stimulating excitement for political ends.

MR. HOUSTON said this matter had been sprung suddenly upon the Senate. He saw nothing informal or monstrous in the memorial. The bill was passed on the morning of March 4, and the memorial was dated on the 1st. It therefore was signed when the bill was before the Senate. He saw nothing in the memorial that offered any indignity to the Senate. It simply expressed the feeling of those who signed it. It was the right and privilege of all American citizens to memorialize Congress in respectful terms. He did not know what the object of the memorial was; but he should suppose from its contents, and from the character of its signers, that the memorialists believed there was something radically wrong in that bill. They charged that it was a violation of national faith. He had made the same charge against it in debate. He had shown that it was a violation of solemn plighted faith with the Indians, and that it said to the Indians that all treaty obligations were to be considered as nothing more than a solemn mockery. He had also said, that the repeal of the Missouri Compromise was as flagrant a breach of faith as the violation of the Indian Treaties. He saw no greater impropriety in ministers of the gospel memorializing Congress than politicians, or any other men, doing so. He had told the Senate that the passage of the Nebraska bill would lead to excitement and agitation, and it was denied. This memorial, signed by 3,000 ministers of the living God—his vicegerents on earth—was evidence that the people were deeply moved by it. Ministers of the gospel were men. They had the same political rights as other men. All citizens had a right to petition, and that right could not be denied. By becoming ministers of the gospel the memorialists had lost none of their political rights. There was no longer any use in denying that the Nebraska bill had revived again excitement. He trusted it had now reached its acme, and that soon all would be quiet, and that the country would be restored once more to that serene tranquility, happiness and prosperity which it was enjoying before the subject was introduced some weeks ago. It was not the proper way to quiet agitation, to condemn those who memorialized and protested against the act. If memorialists asserted untruths, and spread falsehood before the country, the proper mode to pursue was to have the subject referred to a committee, to have a report made of the facts, and then leave the intelligent people of the United States, with the whole facts before them, to judge for themselves. Whether the Nebraska measure was right or not was a question on which there was room for a difference of opinion. Senators were not in such a high place as to be above the right of the people to inquire into and criticise their official acts.

MR. PETIT, (Ind.) said he was in favor of the largest liberty to petitions, provided they were respectful. His first objection to the memorial was that it was out of time and out too late to affect any action on that bill, which had passed the Senate in all probability never to return. The Senate had done the deed, and now deserved the righteous judgment of Heaven. It would seem that the righteous judgment meant pains, torments, and punishments, but he expected it would be one full of approval for the deed. The Senator from South Carolina said he had great respect for clergymen so long as their robes were unspotted, and they did not dabble in political waters or pools of politics. He would agree with the Senator if he thought the pool of politics was any more polluted than the stagnant waters of contradictory theology, in which these clergymen lived. He believed the pool of politics far more pellucid, clean, healthy, and beneficial than the stagnant waters which surround the contradictory creeds and dogmas of these men, no two of whom could agree upon any particular point of theology. The Senate had an officer chosen for his ability and information, who was a brother clergyman, whose duty it was to expound divine law to the Senate; and he would, therefore, if the motion be in order, move to refer this memorial to the Rev. Henry Slicer, Chaplain of the Senate, with instructions to inquire and report to the Senate whether the **Nebraska** bill was a violation of the law of God, and whether the Senate was in danger of having invoked the judgment and condemnation of heaven by passing it. [Loud laughter.] If Mr. Slicer decided in the affirmative he would be willing to revoke his action, and would use his endeavors to induce the House to send the bill back to the Senate.

MR. SEWARD said that as others had expressed their opinion as to the memorial, he asked to do the same. If the presentation of this memorial here is wrong, it is either in regard to time, place, or circumstance, or character of the memorialists, or argument which the memorial makes. I think those who will reflect on the subject will see no censure can justly be cast upon the memorialists in regard to time. It has been the habitual practice of the Senate to receive memorials upon subjects not yet before the body for action, and which might never be. Of such character were the memorials upon the subject of liberty of conscience to American citizens in foreign countries which have been received without question. This matter was a subject of legitimate consideration for the Senate. Although the Senate had acted, its action is yet inchoate and liable to be reveiwed. When the bill shall pass the other house, if ever it does, it probably will come back with amendments. Even if this were not so, the Senate might be convinced by the arguments of memorialists or otherwise that they had acted unwisely and injuriously. If so, it is not too late to rescind our action. We can take measures to repeal the act if it shall pass. Was there anything wrong in respect to the character of the persons who have presented this memorial? It is said they are clergymen; but they are nevertheless American citizens, and the breader qualification of citizenship covers over the lesser and inferior character and description of clergymen. Every man who is a citizen of the United States—and according to my theory even every may who, although not a citizen, yet is a subject of the United States Government—has a right to petition the Congress of the United States upon any subject of national interest, or which can be legitimately a subject of legislation. Is there then any well-grounded objection to the fact that they describe themselves as clergymen? Certainly not. It is the right of a citizen, if he can petition, to do so in his own way. If he thinks there is anything in his character or position which entitles his opinions to higher consideration, or which leads to the belief that he understands the subject more thoroughly than others, it is right to describe himself by the appellation which designates his profession, his character or his office. It is only on this principle that the Legislatures of States make their voices known to Congress by describing themselves as Legislatures of States. They come here with their resolutions in character of petitions or remonstrances under that provision of the Constitution which guarantees the right of petition, and upon no other ground of constitutional right whatever. Is there any well-grounded objection to the language or the time of the memorial? I think not. While on the one hand it is such a memorial as a secular person like myself would not be apt to dictate or sign, because there is a solemnity of tone, seriousness and religious consideration which secular men do not indulge or affect. Yet on the other hand it is professional and natural on the part of the memorialists. It is in the character of those who make it. It is said they assume to speak the will and judgment and pleasure of the Creator and Judge of man and nations. I do not understand them as assuming to speak any such thing. I understand them as saying in substance as follows: "We, citizens of the United States, subscribing ourselves as Clergymen, in the presence of Almighty God and in his name, address the Congress of the United States." What is wrong or unusual in this? You do not commence your proceedings here in any day during the session without acknowledging and declaring that we begin in the presence and in the name, and with an invocation and blessing of, Almighty God. * * * * They come here declaring that they come in the presence of Almighty God. It is that universal and eternal presence in which we are all every day and hour of our lives, and from which we can never for a moment even escape. It is objected to because their address is in the name of Almighty God. What is that but a mode of arresting attention to their earnest remonstrance and prayer; while there are occasions on which we never suffer ourselves to forget we are responsible to the Almighty, it is equally true, that all our actions ought to be in the name of the Supreme Being. We may put off or lay aside the thoughts of that awful presence during our secular labors, and during a life of care, confusion and turmoil—but when we come to close our eyes upon the world we cannot shut them without the reflection that we are even here in the sight of the Judge of all men. Every man, when he writes his will or instructions for those to come after him, recites that it done "in the name of God." I should not adopt this mode of addressing the Senate or Congress. It is not my habit to do so; but I know it is the habit—it is in the character of those who have signed this memorial; I see no objection to it. Is it disrespectful to the Senate of the United States that men should say they speak to them in the name of God, and in his presence? If it be so, it must be because we claim to be here exempt from the superintending government and providence of that Being, in whom, by whom, we live, and through whom we exist upon earth. It is also objected that there is another offensive remark—that the memorialists think the measure against which they protest is immoral in its nature; and that among its consequences, it will draw down upon us—not upon the Senate; but upon the nation, the judgment of Almighty God. The great measure proposed is either moral or immoral. There is no neutrality between morality and immorality. We may conscientiously differ in ascertaining which is the moral side, but nevertheless it is moral or immoral. These think it is of one character—others think differently. It is our right to act, let them think what they will. It is their right to tell us their opinion just as they understand and believe. By the judgments of God I understand this moral, that every human act of any magnitude is connected with preceding courses and subsequent effects—that a right act is connected with usefulness, happiness, and all the blessings of just rules; and to those acts which, whether we deem them moral or immoral, whether intentionally wrong or not, or unwise, there are connected consequences of error, danger, peril, unhappiness and ruin. This, in my judgment, is all the expression means.

REVIVAL IN BROOKFIELD.

CLARKVILLE, March 16th, 1854.

To the Editors of the Sabbath Recorder:—

Presuming that intelligence of revival interest is always cheering to the lovers of Zion's prosperity, I therefore cheerfully submit the following brief statement of God's doings with us.

About the 11th of February, we commenced a series of evening meetings in the north part of this church [2d Brookfield] which we continued for three weeks; and which, in answer to prayer, and under God's blessing, have resulted in encouraging those that were struggling to maintain the cause of God, and in reclaiming some who had backslidden in heart and in life, to the path of duty and the fellowship of the church; while some ten or twelve have professed a hope in Christ's pardoning love. Six have already submitted to the ordinance of baptism, and others are expected soon. Unto God be all the praise.

J. CLARKE.

GERRIT SMITH ON THE HOMESTEAD BILL.—Gerritt Smith's frank and Christian speech on the Homestead Bill, which appears on our first page to-day, will doubtless be perused with interest by all of our readers. That any considerable number of them will coincide with all of the views set forth, we do not suppose; but no one can read the speech without receiving from it new ideas, and feeling a stronger aversion than ever before to land monopoly.

We see, by the papers, that when voting time came, Mr. Smith cast his vote against the Homestead Bill—an apparent inconsistency which is explained by the fact, that just before the vote was taken, the bill was so amended as to limit its grant of land to *white* persons. In a letter to Frederick Douglass, Mr. Smith says:—

"If my fellow land-reformers, with whom I have so long toiled for the success of our land reform doctrines, shall be aggrieved by my vote, I shall be sorry. Nevertheless, I can never regret my vote. I was *a man* before I was *a land reformer*. And, for the sake of no gains, however great, or however many, can I consent to ignore the claims and even the fact itself, of a common manhood. But the advantages which are sought at the expense of trampling upon human rights are not gains. Such gains are losses—even to those who get them. The Homestead bill would have been purchased at too dear a rate had it proscribed only one negro, or only one Indian. The curse of God is upon the bill, or there is no God. There is no God if we have liberty to insult and outrage any portion of his children."

LABORS AND PROSPECTS IN WISCONSIN.—From a business letter of Eld. Varnum Hull, dated Milton, Wis., March 9, 1854, we copy a few sentences to show in part what is doing and what is waiting to be done in that region:

"I have been holding a few evening meetings in one part of the church, and a very good state of feeling exists. Six have made a public profession, and the brethren in that part of the church are much engaged."

"I have been to Oak Grove, fifty miles north of us, and preached on the Sabbath question several times—a good degree of interest being manifested. From Oak Grove I went to Bluffton, near Berlin, by request of Eld. Todd, and heard and replied to a Mr. Bristol. Notwithstanding the weather was bad, and considerable effort was made to prevent a general attendance, we had a good congregation, and I entertain no doubt that good will result from the meeting. There is much interest on the subject of the Sabbath in these parts, and I wish we had a competent man to teach and lecture for six months or a year through this part of Wisconsin and a part of Illinois. I have had several calls that I cannot attend to."

PRACTICAL AMALGAMATION.—The following paragraph is going the rounds of the papers, credited to the *Rockingham Messenger.* It shows that slavery and amalgamation go together practically. The old bugbear of abolition and amalgamation has ceased to frighten sensible people:—

Two brothers, remotely descended from ancestors of the negro race, in the maternal line, made application to a court at Richmond, Virginia, "asserting that they had so far removed from their original blood as to entitle them to the benefit of an Act of Assembly, which declares that persons with less than one fourth negro blood shall be considered white persons." Under some pretext, which does not appear, the court, after hearing argument on both sides, denied the application. The *Richmond Enquirer* approved the decision of the court, and said: "The law and circumstances under which this application was made, *would free about one fourth of the slaves of the Commonwealth,* and lead to interminable difficulties on the subject. One tenth negro blood would be little enough to place a negro on the footing of a white person."

REVIVALS AMONG THE BAPTISTS IN NEW YORK.—The New York correspondent of the *Watchman and Reflector*, says that the state of religious affairs in this city is in some respects quite interesting. Revivals are progressing in several of the churches. In the Norfolk Street, about fifty have been baptized. In the Laight Street, nearly as many. In several others, smaller numbers. And in quite a number, meetings are being held every evening; some of them are conducted by the pastor alone, and others by the pastor, assisted by another minister.

TOOLS FOR PALESTINE.—We are requested to state, that a box of agricultural tools for the Palestine Mission, valued at $26 28, was received in time, and taken along by our missionaries. The money to pay for them was contributed by the following persons:—M. Wells Crumb $1, John Babcock and Nathan Brand $5 each, Wm. A. Babcock $5 61, Leonardsville Manufacturing Company $9 67.

Abstract of Proceedings in Congress.

SECOND-DAY, MARCH 13.

In the SENATE, numerous petitions against the repeal of the Missouri Compromise were presented. Remonstrances against the ratification of the copyright treaty were presented. A memorial was presented praying for a grant of land to aid the State of New York in constructing a ship canal around the Falls of Niagara, which was referred to the Committee on Commerce. A memorial from Lieut. Maury in favor of opening the Amazon River, was referred to the Committee on Foreign Relations. Two messages from the President were then received—one communicating the correspondence of 1850 between Mr. Schenck, our Minister at Brazil, and the State Department, touching the African slave trade; and the other transmitting the correspondence concerning the arrest and imprisonment of James H. West by the authorities of Cuba in 1851, both of which were referred and ordered to be printed. Resolutions of the Legislature of Alabama in favor of the repeal of the duty on railroad iron, were presented; also, resolutions of the Legislature of Pennsylvania in favor of granting 160 acres of land to all soldiers of the war of 1812; also, resolutions of the Legislature of Illinois in favor of granting pensions to the surviving soldiers of the war of 1812. The Select Committee reported the Pacific Railroad bill, and it was made the special order of the day for Second-day, the 27th inst.

In the HOUSE OF REPRESENTATIVES, a report was received from the Secretary of the Navy against the practicability of converting the ocean mail steamships into vessels of war. Mr. Chandler moved that the Committee of the Whole be discharged from the consideration of the resolution for the relief of the rescuers of the steamship San Francisco, which was lost. The Select Committee reported a bill establishing a railroad and telegraph line from the Atlantic States to the Pacific Ocean. The House then went into Committee of the Whole on the Deficiency Appropriation bill.

THIRD-DAY, MARCH 14.

In the SENATE, a memorial from the citizens of Baltimore, praying for an improvement in the Patapsco River, was referred to a Special Committee. A memorial was presented signed by 3,500 clergymen of New England, remonstrating against the passage of the Nebraska bill. A very exciting debate ensued on the propriety of receiving the memorial. Mr. Douglass, in the course of his remarks, denounced the memorialists, impugned their motives, and characterized the charge that the passage of the Nebraska bill was a breach of faith, as a base falsehood, designed for political effect. Mr. Houston and Mr. Seward defended the right of the petitioners and the course they had pursued. The subject was finally laid on the table.

In the HOUSE, Mr. Appleton presented a petition 250 feet in length, signed by clergymen, against the repeal of the Missouri Compromise. The petition was not received. A memorial signed by 232 working men was presented, praying Congress to pass a law forbidding military superintendence over civil works. A bill was introduced to prevent and expose frauds on the Pension Office by advertising the names and residences of pensioners, which was referred to the Committee on Revolutionary Pensions. The bill granting lands to Wisconsin for railroad purposes was then resumed. An amendment to the bill was proposed and agreed to, providing that the title to land shall vest in said State, (Wisconsin,) nor patent issue therefor until twenty continuous miles of the road shall have been completed.

FOURTH-DAY, MARCH 15.

In the Senate, several remonstrances against the Nebraska bill were presented. The bill providing for an army retired list was passed. The consideration of the resolution contesting the right of Mr. Phelps, of Vermont, to his seat, was resumed, and after a speech by Mr. Foot defending the right of Mr. Phelps, the subject was again postponed. The bill authorizing the issue of registers to vessels owned by the Accessory Transit Company, was passed.

The HOUSE went into Committee on the Deficiency Appropriation bill. Messrs. Bridges, of Pennsylvania, and Brooks, of South Carolina, made speeches in favor of the Nebraska bill. Mr. Breckenridge of Kentucky then explained the provisions of the Deficiency bill, and said he could see no serious objections to any of the items contained in the bill, except, perhaps, that of $530,000 for the purchase of the Assay Office buildings in the City of New York. The Committee then rose, and the Speaker laid before the House the President's message in reference to the recent outrages on our commerce by the Spanish authorities. It was of a moderate character, stating that he had already taken measures to open negotiations with Spain on the subject, and in the event of their failure to produce a settlement, he should again refer it to the attention of Congress, with a view to the adoption of more positive measures, which in that case he should execute with rigor.

FIFTH-DAY, MARCH 16.

In the SENATE, a communication from the Secretary of War was presented, transmitting the report of the Board of Commissioners appointed some years ago to investigate the claims preferred against the United States, arising and growing out of the war in California. Remonstrances against the passage of the Nebraska bill and violation of the Missouri Compromise were presented. Petitions in favor of securing religious liberty to American citizens abroad were presented. The case of the Vermont Senatorship was then finally disposed of. Mr. Phelps was turned out of the Senate, only 12 Senators voting in his favor and 26 against him. A resolution was then adopted paying Mr. Phelps a sum equal to the per diem and mileage of a Senator from the first day of the session.

In the HOUSE, after the usual routine of morning business, Mr. Giddings of Ohio moved to reconsider the reference of the special message of the President of the United States in relation to the seizure of the steamship Black Warrior by the authorities at Havana. Mr. G. condemned the grounds taken by the President, and said that the opportunity would be seized upon by designing men to embroil this country in a war with Spain. Mr. Bayly of Virginia sustained the sentiments as expressed by the President in his message, and moved to lay Mr. Giddings's motion to reconsider on the table, which was agreed to. Great excitement was apparent in the House while the matter was under consideration. The House then went into Committee of the Whole on the Deficiency bill.

SIXTH-DAY, MARCH 17.

In the SENATE, a bill was reported to provide better accommodations for the United States Courts and Post Office at Philadelphia, which was passed, with an amendment subjecting any purchase that might be made to its ratification by Congress. The Senate then proceeded to the consideration of bills upon the private calendar, when, after a warm debate on the bill granting relief to the heirs of Rinald Johnson, the Senate adjourned.

In the HOUSE, a large number of petitions were presented against the extension of Slavery and a repeal of the Missouri Compromise; also, one praying for a grant of a township of public land to each college in the United States; also, one from the citizens of the City and County of Philadelphia, remonstrating against the renewal or extension of the Woodworth patent for plaining boards. The consideration of the Deficiency bill was then resumed. The motion to strike out the appropriation of $530,000 for the purchase of the Assay Office buildings in the City of New York, was concurred in by a vote of 85 to 57, and the bill as amended passed by a vote of 138 to 11. Adjourned over until Second-day.

European News.

The steamer Arabia, with European news to March 4th, arrived at Boston on the 17th inst.

The leading fact of the news by the Arabia is the accession of Austria, and the probable accession of Prussia, to the League of the Western Powers. That Austria has joined France and England against Russia can no longer be doubted, since Napoleon expressly affirms it in his speech at the opening of the French Legislative Body; and that Prussia will follow suit is highly probable from her manifest unwillingness to comply with the Czar's demands, and close her ports to the allies, and from the permission she has given her officers in the Turkish service to remain there. This then is equivalent to the addition of the greater part, if not all of the German States to the League, and leaves the Czar alone to contend against united Europe.

Actual operations exhibit no new features, but every power in Europe continues to arm, France, England and Russia on an immense scale. Sir Charles Napier is appointed to the command of the Baltic allied fleets, and Admiral Seymour is in command of over twenty ships already assembled at Spithead.

On the Danube, the deep snow prevented any movement by either army. The weather was becoming milder, and the Russians were making ostentatious preparations to cross the Danube. Omer Pasha was evidently aware of their plans, and was making dispositions of his forces to check them.

The Greek insurrection was in a fair way of being suppressed. Several British ships-of-war were ordered from Malta to the Piraeus. The Pasha of Jania had defeated the Greek insurrectionists at Arta, but had not sufficient force to disperse them.

An insurrection of quite a formidable nature had taken place in Saragosa, Spain. The insurgents for a considerable time held the Castle of Aljaferia and other strong positions. A brigadier horse regiment revolted, and the Captain-General attacked them with three columns of infantry and some cannon. Several horses were killed, but the insurgents retained possession of the Castle that night, but the next day losing courage, they retreated, and the royal troops took possession of the city, and some cavalry pursued the fugitives. The city was placed under martial law and disarmed.

CATCHING A FUGITIVE.—On the 10th inst., near Racine, Wisconsin, a colored man named Joshua Glover, was arrested on a charge of being a runaway slave of B. S. Garland of St. Louis Co., Mo. He had been in the employ of St. Clair & Rice, in a mill near Racine. On Friday night, while seated in his shanty, five men broke open the door suddenly, rushed in upon him and felled him to the ground. They then handcuffed him, took him into a double buggy, with nothing on but his pantaloons and shirt, and drove off north, and, after having lost the way, at last brought him to Milwaukee County jail. Here he was lodged in a cell, handcuffed.

As soon as the matter got wind, great excitement prevailed. A habeas corpus was immediately got out, a civil warrant for assault and battery was issued against the persons who made the arrest, a public meeting was held, and strong resolutions were passed. Towards evening, a steamer arrived from Racine, bringing about one hundred men, who marched in solid column to the jail, where the negroe still remained in charge of two deputies of the U. S. Marshall. This accession to the numbers of the crowd added fuel to the flame, and after a short time a demand was made for the man; a refusal being made, an attack was made upon the door with planks, axes, &c. It was broken in, the inner door and wall broken through, and the negro taken from his keepers, brought out, and placed in a wagon, which was driven at great speed down to the Walker's Pt. Bridge, where he was placed in another carriage and taken south, on the way to Racine. The military was called out, but had not gathered when the crisis came.

ACCIDENT, AND LOSS OF OVER TWENTY LIVES.—The passengers by the steamship Brother Jonathan, which left San Francisco on the 16th of February, met with a sad accident in crossing from San Juan del Sud. The accident occurred in Virgin Bay, about 100 yards from one of the landings. It appears that about 80 persons embarked in a launch for the purpose of going on board the steamer, when a sea rolled over her entire length, and all on board were swept into the water, twenty-four of whom were drowned. Sixteen bodies had been recovered. The first body recovered was that of a woman upon whose clothing was found large sums of gold; her husband was also drowned, who also carried thousands of dollars, the weight of which perhaps aided in causing their deaths. One man had upon him an inflated life-preserver, but beneath it was a belt of gold sufficiently heavy to weigh him down. The persons of most of the drowned were encumbered, containing more or less gold.

STEAMER BURNT AND LIVES LOST.—A dispatch dated Louisville, Tuesday, March 14, 1854, says: The Memphis and White River steam-packet Caroline was destroyed on Sunday, the 5th inst., on White River, about twenty miles above the mouth, and from forty to fifty lives were lost. The vessel took fire between 2 and 3 o'clock in the afternoon, and the flames spread so rapidly that it was with difficulty any person escaped. As soon as the fire was discovered, the pilot steered the boat for a bank and ran her out about twenty feet. The scene that followed is indescribable. Fifteen persons took possession of the yawl, but she sunk and every one of them perished. The captain—Creighton—jumped into the river and was drowned. John Trice, the pilot, perished at the wheel. The boat burned to the water's edged, when she slid off and sunk, proving, with her cargo, a total loss. Only two cabin passengers were lost, the remainder being deck passengers and hands on the boat.

A NUT FOR ABOLITIONISM.—A bill has recently passed the Senate of Virginia, for the purpose of allowing certain free negroes in the county of Nottaway to enslave themselves. These negroes had earnestly petitioned to the legislature for this privilege. Mr. Campbell, the able and estimable senator from the Nottaway district, in making a statement of facts to the Senate, said they were manumitted by the will of a gentleman in his district, and that their desire was to be sold to their late master's next kin. A large number of respectable citizens of Nottaway, feeling an interest in the negroes, for their good character, added their recommendations for the same object. The bill has passed the Senate, and we have no doubt will pass the House.

The *Independent* copies the foregoing from the *Richmond Dispatch*, and adds:—

So grievous are the social and legal oppressions inflicted by Virginia upon Free People of Color, and so low is the value of liberty there esteemed, and so crushed is human nature in a portion of the people, that they actually seek personal slavery as a refuge from intolerable ills. There is no other land where such monstrosity can be found

SUMMARY.

One of the most atrocious robberies that we have heard of (says the *Washington Union*, 17th,) was committed in our city yesterday. Miss McNeill, daughter of Gen. John McNeill, deceased, and a neice of President Pierce, was met in one of the public streets by a ruffian, knocked down, and robbed of her purse, containing about $30, certificates of stock amounting to about $2,000, and a valuable diamond pin. The blow was so severe that she was rendered insensible, and while in this condition was robbed. We understand that she was much injured, but are glad that her injury is not dangerous. This bold robbery took place about 3 o'clock P. M., in one of the public streets, and the robber succeeded in making his escape.

The Albany *Atlas* of March 16th says:—We are compelled to record the death of a well-known citizen. Friend Humphrey died last night, after a protracted and painful struggle with disease. He was a merchant of this city, whose long life of industry and devotion to business was crowned with ample wealth. He had the respect of his fellow citizens, and was at different times Mayor of the City and State Senator. He was identified also with the educational and religious movements of the denomination of which he was a leading member, (the Baptists,) and was a liberal giver. He dies lamented.

The result of the Investigating Committee of the new Board of Directors of the Crystal Palace is arrived at. It appears in substance, that the indebtedness of the Association is about $170,000. The loss on the Exhibition is estimated from the 1st January last to 9th March, at a little over $19,000, or about $334 per day. It appears, therefore, that the Company had sunk: Its whole capital, $489,000; all its receipts, about $330,000; and is in debt, $170,000; total, $1,039,000. Against which it has the Crystal Palace building, insured for $91,000, Kiss's Amazon, &c.

We have news from Mexico—important, if any thing can be so deemed from that decrepit State. At Acapulco the Revolution under Gen. Alvarez was spreading, mauger the Government; the fort was still in possession of the Revolutionist, and Alvarez, thus far, had been successful in keeping the forces sent by Santa Anna from marching on Acapulco. The mountain forces of Alvarez are represented as powerful and faithful to their leader. The Government was prepared to dispatch, in all, against him 12,000 men. Acapulco was blockaded by two schooners sent by Santa Anna.

On the farm of Greenbury Mountjoy, in Union County, Indiana, a young woman by the name of Freeman shot herself. A young man by the name of Veets had been out hunting, and called at the house where Miss Freeman was living. While he was sitting on a chair with his gun in his hand, Miss Freeman sat herself on his lap, and in an apparent jesting manner took hold of the gun and placed the muzzle to the side of her head, and spoke to Mr. and Mrs. Wilson, (in whose house she was,) to "look here," and at that instant the gun went off, killing her instantly.

A bill has just passed the Wisconsin Assembly, granting a city charter to the village of Portage. This is another instance of the rapid growth of Western towns when well situated. Three years ago it was but a bare frontier settlement around the old Fort Winnebago. It has increased in size and business till it numbers three thousand inhabitants, and is in the center of trade for a large tract of the best country in the State. It is one of the natural points toward which commerce and emigration set by an irresistible attraction.

At a late missionary meeting, held in Boston, by the Methodists, one of the speakers remarked that from the southern border of Texas to the South Pole, not eight evangelical ministers are to be found; and from the city of Morocco to the mouth of the Euphrates, hence to the borders of South Africa, and back to the starting point—in this immense triangle, with a population of 70,000,000 souls—there is not one Christian mission.

A great storm of wind passed over portions of New York State on the 18th instant. At Albany one hundred buildings were unroofed. In other places much damage of the same kind was done, and several lives were lost.

There was a serious riot at New Haven, Ct., on the night of the 17th inst., growing out of a misunderstanding between the students and town boys. One man was killed by a stab.

The wife of Senator Gwin of California has recently come into possession of from fifty to a hundred thousand acres of valuable land in Texas, where she formerly dwelt. For her good luck in the matter she is greatly indebted to Richard P. Robinson, of Helen Jewett memory, who together with his wife was under obligations to herself and her husband for her kindness.

Solomon Jewitt, of Middlebury, Vt., arrived in the Atlantic, with a lot of Pigs from the stock of Prince Albert, and several pens of poultry from the aviaries of Windsor Castle, which took premiums at the late Royal Poultry Society's Exhibition. Mr. Jewitt is one of the largest importers of French Merino Sheep in this country.

A dispatch dated Louisville, Wednesday, March 15, 1854, says: The steamer Reindeer burst her flue at Cannelton, Ind., yesterday, scattering misery and death in all directions, Forty or fifty persons were killed and wounded. Many were blown into the river and drowned.

Thomas Adams, Sheriff of Norfolk County, Mass., has been convicted of selling liquor in violation of the prohibitory law. The liquor was seized upon an execution. He was sentenced to pay a fine of $10 and costs, and give bond in $100 not to violate the law for one year. He refused to comply with the terms of the sentence, and was committed to jail.

The Keowee (S. C.,) *Courier* states that Fort Hill has been purchased by Col. A. P. Calhoun, from his mother, Mrs. Floride Calhoun, relict of the late Hon. J. C. Calhoun, and will be immediately occupied by him. He returns to his native State with an ample fortune, accumulated on the fruitful soil of Alabama.

A dispatch dated Louisville, Friday, March 17, 1854, says: By the sinking of the steamer J. L. Avery, below Natchez, on the night of the 9th inst., we now learn that fifty lives were lost. The steamer was bound for Cincinnati from New Orleans.

The Stonington boats, for Boston, Providence and New Bedford, on Thursday last changed the hour of leaving Pier No. 2 North River from 4 to 5 P. M. The C. Vanderbilt, newly repaired and furnished, came into the line on that day.

The State Election in New Hampshire, last week, went against the democratic party—a result which is considered equivalent to repudiating the Nebraska iniquity.

☞ We are indebted to Gerrit Smith, M. C., for valuable public documents.

New York Market—March 20, 1854.

Ashes—Pots $6 00; Pearls 6 75.

Flour and Meal—Flour, 7 31 a 7 44 for State, 7 25 a 7 37 for mixed to good Indiana and common to good Ohio. Rye Flour 4 75 a 4 87 for fine. Corn Meal 3 37 for Jersey.

Grain—Wheat has declined, and good white Southern sold for 1 80. Rye 98c for Jersey, 1 00 for River. Barley 1 00. Oats 45 a 47c for Jersey, 49 a 55c for Western. Corn, 78 a 79c for mixed western, 79 a 80c for Jersey yellow.

Provisions—Pork, 13 25 for prime, 15 50 for mess. Beef, 6 00 a 8 00 for country and city prime, 9 00 a 11 50 for country mess. Lard 9½ a 10½c. Butter, 11 a 14c for Ohio, 14 a 19c for State. Cheese 10 a 12c.

Hops—35 a 40c for Eastern and Western,

Lumber—15 00 a 16 00 for Eastern Spruce and Pine.

Seeds—Clover 9½ a 10c. Timothy 14 00 a 21 00. Flaxseed 1 65 a 1 67.

MARRIED,

At Marlboro, N. J., on the 8th of March, by Eld. D. Clawson, Mr. JOHN H. MCGILLIARD, of Hopewell, to Miss SUSAN B. DAVIS, of Carltown.

In Bridgewater, Oneida Co., N. Y., March 12th, by Eld. W. B. Maxson, Mr. ASAHEL HORTON to Miss LURY ANN ROSE, all of Bridgewater.

In Scott, N. Y., March 14th, by Rev. I. S. Lord. Mr. FITCH BROWN, of Lima, Rock Co., Wis., to Mrs. CLARISSA BABCOCK, of Scott, N. Y.

☞ The above notice was accompanied with a gold dollar, said to be "instead of cake and wine"—a very satisfactory substitute.

DIED,

In Clarkville, Madison Co., N. Y., Feb. 21, 1854, sister AMY CLARKE, wife of Maxson Clarke, Jr., aged 46 years. She had been a worthy member of the Baptist Church for about thirty years, and for a number of years, up to the time of her death, she observed the Sabbath of the fourth commandment. Hers was a bright example of the power and influence of Christian principle. Her heart to sympathize with the afflicted and distressed, and to administer every aid and comfort in her power, not only won for her the esteem of all, but greatly endeared her to the community in which she lived. Hers was also a rare example of Christian fortitude and patience, and of the power of sustaining grace. Her suffering for some six months was intense, yet she was ever enabled to say submissively, "For me to live is Christ; to die is gain." During the last few weeks of her illness, she exhorted all, as she had opportunity, and her strength would allow, to be faithful to Jesus, and meet her in heaven. By this afflictive providence, the community and church have been bereft of a much esteemed member, and a fond husband, and affectionate daughter, of a good wife, and doting mother. "Blessed are the dead that die in the Lord."

J. C.

In Brookfield, Madison Co., N. Y., March 11th, Mr. HINKLEY PIERCE, of consumption, aged 33 years. Mr. Pierce professed a hope in Jesus before he died, leaving his friends the satisfaction that their loss was his eternal gain.

In Brookfield, Madison Co., N. Y., March 15th, STEPHEN S., only child of Stephen R. and Clarinda Burdick, aged 1 year and 6 months.

LETTERS.

A B Burdick, James Bailey, Varnum Hull, Joshua Clarke, David Clawson, E R Clarke, T Tomlinson, H P Burdick (no,) Bethuel Church, J Brown, E Fairbanks, W B Maxson, J B Wells, A P Stillman (right,) E Forsythe, J Hubbard, Thomas A Maxson, Thomas R Williams, Hannah Chapin, W H Babcock, H C Coon, Samuel Lippincott, J T Davis, H G Dawley, H G Hawly (mailed regularly,) N V Hull, H W Randolph, Clarke Needham.

RECEIPTS.

FOR THE SABBATH RECORDER:

Wm H Dawley, Rockville, R I	$2 00	to vol. 10	No. 52
Chas C Sockwell, Shiloh, N J	4 00	10	52
Bethuel Church, Tallmadge, Mich	2 00	10	52
Jacob H Babcock, Montra, O	2 00	11	23
Madison Davis "	1 00	11	14
Hannah Chapin, Plymouth, Wis	2 00	10	52
John H Burch, South Brookfield	2 00	10	52
Geo M Frisbie, Scott	4 00	10	52
Sabrah Babcock "	1 00	10	52
Joshua Clarke, Brookfield	2 00	10	52
Joseph Clarke "	10 00	10	52
M Wells Crumb, Leonardsville	3 00	10	52
John Babcock "	5 00	10	52
T T Brand, Phillips Creek	1 00	11	26
Wm M Saunders, Alfred	2 00	10	52
Alanson Potter "	2 00	10	52
Matthew Potter "	8 00	9	52
A F Pettibone, Almond	3 75	10	26
John R Maxson, Walworth, Wis	3 00	9	26
Nathan L Bassett "	6 00	10	52
Charles D Coon "	1 38	10	52
Joseph Crumb "	2 00	10	39
Wm H Redfield "	10 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

H P Burdick, Alfred	$5 25
A P Stillman, Utica, Wis	2 00
Eli Forsythe, Montra, O	20

FOR SEVENTH-DAY BAPTIST MEMORIAL:

A P Stillman	$1 00	Eliza Potter	$2 00
R T Stillman	1 00		

For Marriage Notice—Fitch Brown $1 00

WILLIAM M. ROGERS, Treasurer.

Board Meetings.

THE Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will hold their next quarterly meetings at the house of Isaac D. Titsworth, New Market, N. J., on Fifth-day, April 6th, commencing at 10 o'clock A. M.

GEO. B. UTTER, Sec.

Western Association—Executive Board.

THE Executive Board of the Seventh-day Baptist Western Association will hold its next session at Alfred Center, on the first Fourth-day in April.

E. R. CLARKE, Clerk.

Alfred Academy:

A First Class Male and Female Seminary.

ITS location, on the New York and Erie Railroad, two miles from the Alfred Depot, is romantic, retired, and healthy. The course of instruction is divided into ten departments, with an experienced Professor at the head of each. The edifice containing the chapel, recitation, society and library rooms, is one of the largest and finest school structures in Western New York. The supervision of the students is parental, and well adapted to securing their highest intellectual and moral discipline.

The next term commences Wednesday, March 29th. Expenses moderate. For circulars, apply to

W. C. KENYON, A. M.,

FEB. 20, 1854. Alfred Center, Allegany Co., N. Y.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals, who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8 A. M., 12 M., and 4 P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3¼ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Maunch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM *(a Silver Medal)* of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited.

A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate.

Nothing has called louder for the earnest inquiry of medical men, than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for protection from attacks upon the respiratory organs, until the introduction of the CHERRY PECTORAL. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. Of this last statement the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify it has done for them, if we can trust our own senses, when we see the dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know—in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known. The afflicted should know it. A remedy that cures, is priceless to them. Parents should know it, their children are priceless to them. All should know it, for health can be priced to no one. Not only should it be circulated here, but everywhere, not only in this country, but in all countries. How faithfully we have acted on this conviction, is shown in the fact that already this article has made the circle of the globe. The sun never sets on its limits. No continent is without it, and but few peoples. Although not in so general use in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both Americas—in Europe, Asia, Africa, Australia, and the far off islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations of its kind, it is an expensive composition of costly material. Still it is afforded to the public at a reasonably low price, and what is of vastly more importance to them, its quality is never suffered to decline from its original standard of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. No toil or cost is spared, in maintaining it in the best perfection which it is possible to produce. Hence the patient who procures the genuine CHERRY PECTORAL, can rely on having as good an article as has ever been had by those who testify to its cures.

By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been done already.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere. 37-3

Miscellaneous.

The [illegible]'s Sick Child.

I saw upon the harvest field
A mother [illegible] child;
The mother [illegible] disconsolate,
The bairn [illegible] smiled.
It did not [illegible] it was wont;
It neither [illegible] nor played;
But by the [illegible] warm, sunny side
Lay still [illegible] it was laid.

The mother kissed it tenderly,
And wrapt it [illegible] her plaid,
And clapp[illegible] lautit it,
And stro[illegible] curly head;
Then look[illegible] mournfully,
And tear[illegible] face,
As she fond[illegible] folded it
In a farew[illegible] embrace.

But when [illegible] a faint complaint
Her ears [illegible] ish shook,
And back [illegible] and came again
To take [illegible] look;
And closer [illegible] hid the sheaves
To shield [illegible] the breeze;
And kneel[illegible] ore to comfort it,
Upon he[illegible] knees.

And gladly [illegible] watched it there,
But the [illegible] expired,
And she w[illegible] gain to toil,
And slow[illegible] ired.
Her childre[illegible] depended on
The labors of [illegible] arm;
And there [illegible] at child alone,
And hoped [illegible] from harm.

But every [illegible] that she laid
Behind [illegible] sheaf,
She cast on [illegible] infant's couch
A stealth[illegible] grief.
And when [illegible] and weary rig
To the [illegible] was shorn,
She hurried [illegible] fore the rest,
To sooth[illegible] born.

But when [illegible] where it was laid,
She start[illegible] with fear,
To see its [illegible] ntenance,
And then again came near.
Its large black eyes were firmly closed,
Its wee white head was chill,
And deep solemnity reposed
On its face so pale and still.

It neither answered to her voice,
Nor raised its drooping head,
Nor breathed, nor smiled, nor sobbed, nor sighed—
Alas! the child was dead.
Its dying struggle was unseen,
Its infant [illegible] fled
While its poor mother struggled hard
To earn her daily bread.

And those fond mothers who have seen
The greenest, loveliest leaf,
Of their life's summer withering,
Will know that mother's grief.

Lime as a Fertilizer.

It has been said, that "lime is the basis of all good husbandry." Ten years ago, looking at the effect of lime and marl in the improvement of British agriculture, there was much force in the assertion. Modern agricultural practice, the introduction of guano and superphosphate of lime, together with the teachings of inductive science, however, have thrown much doubt on its truth. Certain it is, that in England, at least, the use of lime as a manure is on the wane. It is found that the same beneficial effect can be produced at a much less cost, and, like its sister system, the summer following. It has been, in most instances, superseded. We must not, however, rush to the other extreme, and discard the use of lime altogether. There are many soils which are very much and permanently benefited by an application of lime, but we have no rule whereby we can arbitrarily decide which they are. Analysis will not materially assist us. As a general rule, peaty, mucky, or low swampy lands are most benefited, but they require a very large amount to render the application decidedly and permanently beneficial. On such soils, three hundred bushels per acre is ultimately the most profitable quantity to use; and, indeed, on all soils where liming is decidedly beneficial, a large quantity should be applied at once. Oyster shell lime, from the fineness of its particles, has a quicker effect than ordinary limestone lime, and need not be used in such large quantities. It is plain that liming is an expensive means of enriching the soil, and that it should only be resorted to where other means will not bring about the same result.

Science did not teach the art of liming. It was the result of observation and experience; perhaps originally, like the use of plaster, of accident. And it is somewhat remarkable that science has not yet thrown much satisfactory light on the rationale of the process. There are many theories, all of which have some appearance of correctness, but which are unfortunately contradictory. We shall not stop to examine them all. There is probably some truth in most of them. The three most prominent reasons assigned are, first, lime is a constituent of all agricultural plants, and therefore lime is beneficial. Second, lime by a well known chemical process, renders the insoluble potash of the soil available to plants, and as plants contain a large quantity of potash, it is to be presumed that by liming, which is equivalent to applying potash, we greatly increase the crop. Third, lime greatly accelerates the decomposition of organic matter, changing it into suitable food for plants.

To the first reason we say, that if lime was beneficial, merely from supplying an actual constituent of the plant, one hundredth part of the quantity which experience shows to be best, would be amply sufficient; and a few hundred pounds of plaster, from its greater solubility, would be much better than several tons of lime. Lime, however, is very beneficial in many cases where plaster has no good effect. For these two reasons, we think the benefit of liming is not because it supplies lime to the plant. The second reason assigned is most ingenious, and to some extent undoubtedly true. But we have never seen any good effect follow the direct application of potash to wheat, barley, turnips, &c., while, if the theory is right, it should have given great crops. We come to the conclusion, therefore, that the increase of crops derived from liming, is owing, in a great degree, and in most cases, to the increased amount of organic matter, especially of ammonia, which, by accelerating decomposition in the soil, lime renders available to plants. There are some objections to this view, but on the whole, it is the only one which we can, at present, reconcile with demonstrated facts respecting the value of ammonia to wheat and other cereal crops.

The old English practice of liming, then, is one of *exhaustion*. It increases the crops, not because it supplies, like barn yard manure, Peruvian guano, sulphate ammonia, &c., the elements which the plants most need, but because it renders what already exists in the soil available. If these elements were not in the soil, lime, in most cases, would do no good. And it is found that, when land has been once limed, the second application is less beneficial than the first. Under such circumstances, it is not to be wondered at, that, guided by experience and the teachings of true science, the quantity of lime used as manure in England, is less and less every year, while every effort is made to increase, by keeping more stock, and purchasing American oil cake, and other cattle foods, the barnyard manure; and if more than this is required, by buying guano, sulphate of ammonia, &c., which of themselves supply those elements of which the soil is most deficient. We do not anticipate, therefore, that lime, except in rare cases, and for special objects, will ever be extensively used as a manure in this country. [Rural New Yorker.

Mr. Glidden's Sheep Management.

Gen. Glidden, one of the most experienced and successful in this department, thus writes in a late number of the *Journal of Agriculture*:—

I made my selection of sheep twenty-two years ago, from the best flocks in this vicinity, for fine wool. I selected a farm for that purpose, and assigned for my sheep-pasture a swell of land that bears sweet feed, and affords them a chance to shelter themselves with the woods from storms. I secured to them a shade upon the high lands, by sparing trees for that purpose, when I cleared the land; but if I had none, I should build them a shelter, until I could grow one. I have been careful not to *breed in*, to get the proper shape for bucks, and the right grade of wool. I turn the bucks with the ewes in the middle of December. I let them have lambs at three years old, and wean the lambs about the middle of September, giving them a cattle pasture, or a field, always allowing them a better chance of feed at the time of weaning, and putting a few old ones with them to prevent them from getting wild.

MODE OF WINTERING.

I take the old sheep that have raised lambs, and look them over carefully, to see that the age is right, and that the shape and grade of wool is what I want; then put them in a yard by themselves, where they can be sheltered from the storms; not to exceed 100 in a flock. I feed them three times a day on good hay, when they first come to the barn; after two or or three weeks, I give this flock coarse fodder once a day until the weather grows warm in March; then I give them good hay again until they leave the barn.

I take the wethers for another flock; if they are to be stall-fed, or to be turned soon after shearing, put them in another yard, where I can have the means of giving them grain. I take my yearling sheep to another yard, for they are the hardest flock to winter, owing to the state of their teeth. I take the lambs for another flock; give them early-cut hay through the winter, which causes them to grow through the winter.

In all cases, I feed in racks, and shut up the sheep in bad storms of rain, as well as snow. If I over-feed the two last-named flocks, I turn the old sheep in to clean the racks; but in all cases where the hay is good, let them eat clean. I rake out the sheep-pens once a day, and give to the colts or cattle.

Having got my sheep selected, I then watch over them, and see that they have water to go to at all times when the weather is favorable, and that they all look full and plump. If any of the old sheep fail to do well, put them in with the lambs. If this apartment gets too full, throw back, or give better keeping to those flocks that fail.

When the snow leaves the ground, I turn into my mowing fields, appropriating to each flock a separate field. I then feed twice a day until they leave for good. My sheep run against a common stone wall, and I believe all sheep would if they were properly brought up and properly cared for. By this I would say, that if I should put 300 sheep into a pasture of 100 acres for the summer, I think they would be likely to leave it, even if the wall was poled.

SUMMER TREATMENT.

I wash and shear from the first of June to the first of July, as I find the season. I do not wash at this season, because I have done planting, or got the highway taxes worked out; but for the reason that the weather then is right for them to part with their fleeces.

The sheep being sheared, I sort them again, to suit the size of the pasture; the wethers to take the best feed, if I intend to turn them early; salt once a week. If the sheep have ticks, wash the lambs in tobacco-juice, or salt brine; or rub the wool full of snuff.

Farmer's Club of the American Institute.

From the *Tribune* we copy the following report of a meeting of the Farmer's Club, connected with the American Institute, New York, held March 11th:—

A letter from Mr. Ernst, of Cincinnati, reports very favorably upon the value of the Japan pea as an American field crop. The report of all who have tried it is that the yield is enormous, and the peas, or more properly beans, are good food when matured, but not in the green state. The plants may stand out all winter, and the fruit keeps well, though easily separated from the husk by threshing when gathered.

A letter from Dr. John G. Graham states that the premiums offered for fat cattle in France, at the shows to come off in April, amount to $13,730. They give two classes; one to native cattle, and one to foreign stock. The price of beef has fallen three per cent. lately in France.

Dr. Graham says that owing to the high price of flour of wheat, that of beans has been more largely mixed with wheat this season, and by experiment proved that bean flour contains double the amount of nutriment.

An insect resembling, and probably identical with our wheat weevil, has become very destructive to the grain in store. An experiment has been tried of running the grain through a mill similar to our smut machines, which entirely destroys the weevil.

Mr. Meigs read a statement that a variety of corn from the north side of the Pyrennes, had been matured in England in forty days. One writer said he planted in June and gathered in October.

Experiments have been made which prove that a bushel of carrots and a bushel of oats, fed together to a horse, are worth more than two bushels of oats; yet an acre of ground which will yield forty bushels of oats will produce a thousand bushels of carrots.

Mr. Robert L. Pell said he had grown a thousand bushels of carrots to the acre, by subsoil plowing and high manuring, on sandy loam soil, on his farm in Ulster County. He soaks the seed 36 hours in brine, and rolls it in plaster. Any light, friable, rich soil, will grow carrots. A soil not destitute of any of the mineral compounds that plants require for their growth has been cropped more than 150 years in England in succession, without manure, and has always produced fine crops. At our last Club it was stated that some gentleman in Europe had grown crops without manure by plowing and pulverizing the soil. The reason was, that the ground he experimented upon contained the necessary mineral compounds. Lands not very remote from the Hudson river have not produced their owners an interest on twenty-five dollars per acre, still they may in many instances be made to yield crops paying an interest on $110, by the application of potash, soda, or perhaps lime not costing over $3 50 per acre, or any other substance that may be deficient in the soil, either naturally or by cropping. All natural soils bear some crop, but soon become exhausted of some one of the eleven necessary ingredients, and for the want of that one, all the others are useless. There is plenty of land covered with five finger vines, that was once productive, and would be again if some cheap mineral constituent was restored to it.

Mr. Paul Stillman, of the Novelty Works, who has lately returned from California, sent twenty packages of very choice melon seeds from the ranch of Capt. Edward Perrine, near Marysville, many of which are quite new there, and will be entirely so here. A portion of these and some other seeds were distributed to those present.

The Half Housekeeper.

She was only a half-housekeeper. Go where you would about her home, there was neither taste nor neatness. She would begin things with great avidity, but lose all her zeal before she got through. Of her husband's half-dozen new shirts, all were partially finished. One wanted sleeves, another a collar and wristbands, another a bosom and gussets —and so on through the list. Several skeletons of quilts laid unfolded in her drawers, and her tables and trunks were loaded with magnificent promises.

Her bread was always unpalatable, because she forgot this or that—and though she had been married ten years, in all that time the table was never rightly laid for a meal. Either the salt was wanting, a knife or spoon, or some important ingredient. This afforded good exercise for the family, and there was at all times a continued running to and fro.

She was a half housekeeper. Her meats were never properly cared for after dinner —and then it was "la! throw it away; it ain't much." Much or little, it made the butcher's bill enormous, and her husband half distracted. There always stood about her room a dozen garments worn out by trampling rather than use. She was forever tripping over brooms—forever wondering why on earth work came so hard to her—forever running up stairs for something which she had left down cellar, or flying down cellar for what she had thrown in the garret.

Her children's clothes came in pieces the second day, because they were half made; her preserves soured the second month because they were only half done, and her temper soured quicker than any thing else. She was continually lamenting that she ever married, and wondering where folks got their knack of housework. She loved to clear a corner for herself, and sit with her arms folded. She loved to gossip—loved to have some new scheme on hand, for then she was furious till it was begun, always losing her enthusiasm at the first stick. "O dear me!" seemed some days the whole extent of her vocabulary, and it would make one sad to watch her listless movements, and hear her declare that no woman worked so hard as she; which was partly true, for she had no method.

She never received company without an apology on her tongue, and never sat them down to a decent table. She dragged through life and worried through death, for which, I fear, like every thing else, she was only half prepared; and left six daughters to follow her example, and curse the world with six more miserable half housekeepers.

Comparative Economy.

If our farmers and their wives would commence to-morrow to live as do the majority of mechanics and the better-paid laboring men, one half of them would be bankrupt in two years. As a general thing, a farmer and his wife, worth two, three, or even ten thousand dollars, practice an economy in food and clothing that would quite shock the self-respect of a coal-digger and his wife.

The great difference between Mr. Dumars and ourself lies in our different interpretation of "decent clothes" and "decent food." We say fip calico for clothes, and mush and molasses for food, is decent, and that we would dress in and live on it, rather than spend our life at the mercy of employers, or anybody else. Nor would there be the least danger of our dying from want on even that regimen. But there is no occasion for a working man's limiting himself to such scanty fare. At one dollar per day—and few get less—a family of five can be comfortably clothed, and fed, and sheltered, leaving half of it to secure an independence. That once secured, he has an opportunity to display his taste, and proclaim his self-respect in the quality of his food and clothes.

On our return from Harrisburg, we traveled in the cars with a family who illustrated what we mean—a New York machinist, wife and child. He was in a suit of best French broadcloth, and every little while he went on the platform to smoke a Spanish segar. She was in a rich silk dress, at not less than a dollar and a quarter per yard, made with flowing sleeves, and under these were fine lace sleeves, heavily embroidered; of the cost of which we have no idea, as we should never think of asking the price of such an article; but from their delicate texture, their flowing dimensions, and the rough usage they got while the wearer nursed an unruly boy of sixteen months, we supposed they would be done before her journey was ended. Those sleeves, we imagine, cost as much as our entire dress, yet we thought ourself decently and suitably clad; but, to be sure, we are one of those who "know nothing about poverty," and live in a "comfortable house," while she is one of those whom society and capital are oppressing very sorely. The cost of the dress her child wore, with the braid and braiding, would have purchased him two suits more comfortable, more appropriate, and therefore prettier. Their carpet-bag was well supplied with oranges, candies and cakes, while they took regular meals at the hotels where the cars stopped for that purpose. According to our opinions the tables were loaded with every thing requisite, and a good many superfluities —luxuries that nobody should eat—but both at one meal where they sat near us complained of the quality of the viands.

In the same train was an Ohio farmer, wife and child—he in a suit of jean at about thirty-one cents per yard, she and the baby in shilling prints—in their carpet bag a large supply of nice home-baked cakes, spiced with fennel from their own garden. They did not go in for meals, but ate their cakes and drank water; yet anybody could see they had a home to go to; and were accustomed to walking over their own broad acres, and sleeping under their own roof.

The difference in the outfit and traveling expenses of the two families would have secured a homestead—paid the "first gale," and left the possessor free from the tax of rent—quite out of the power of those grasping landlords. [Mrs. Swisshelm.

Telegraph from Newfoundland to Ireland.

An official document, addressed to the Secretary of the Navy by Lieut. Maury, giving the results of the deep sea soundings effected by Lieut. Berryman from the shores of Newfoundland to those of Ireland, has been published. These seem to be decisive of the question as to the practicability of a submarine telegraph across the Atlantic Ocean in that region, the distance between the nearest points of the two countries being one thousand six hundred miles, and the bottom of the sea being a plateau the whole distance, singularly adapted to the purpose of holding a line of magnetic telegraph wire. The depth of the plateau is quite regular, gradually increasing from the shores of Newfoundland, where it is fifteen hundred fathoms, until it reaches two thousand fathoms when approaching the other side. This is just suited to the purpose, the depth being such as to secure the wires against all the perils of icebergs, anchors, &c., and yet not too deep to be useful. More remarkable than this is the fact that, upon the admirable plateau, "the waters of the sea appear as quiet and as completely at rest as they are at the bottom of a mill pond;" "that there are no perceptible currents and abrading agents at work at the bottom of the sea upon this telegraphic plateau;" "consequently a telegraph wire once lodged there, there it would remain, as completely beyond the reach of the accidents of drift as it would be if buried in air-tight cases." Lieut. Maury suggests that a national prize be offered to the Telegraphic Company through whose telegraphic wire the first telegraphic message shall be passed across the Atlantic.

[North American.

The Poultry House.

As every thing connected with poultry now-a days has a peculiar interest, we give the following sensible remark from an English paper. First, of the roost and nest house. The floor should be sprinkled with ashes or loam or pulverized peat or fine charcoal, and the floor should be cleaned off every week.

"The yard should contain a grass plat, some fine gravel, slaked lime, dry ashes, and pure water. The nests should be lined with moss heath or straw. Evidently the Dorkings are the best breed; they will lay an average of 185 eggs each per annum. Fowls with black legs are best for roasting, while those with white legs are best for boiling. If you want them to sit early leave the eggs under them. Fowls in their native habits never lay more eggs than they can hatch. Remember that no success can be expected from poultry keeping, if their houses be damp, cold, unclean, or badly ventilated; if their food does not approximate to that which they get in a state of nature, viz., a mixture of animal and vegetable food; if the water they drink be stagnant, the drainage of the manure heap, &c., or if the strongest and handsomest be not bred from." [Tribune.

How to Choose a Domestic.

Housekeeping is not so full of sunshine and rose-colored bliss as many imagine. It is hardly possible to get along without cooks, scullions, and chambermaids, and what with their waste, wittles, and impudence, says Aunt Sally, they are plaguy drawbacks on domestic peace and comforts. Old Peppergrass was the "customer" for discriminating between the useful and the careless. Peppergrass sent word to the *Register* office that he wanted a good girl for general housework. About the time he expected an applicant, he laid a broom down in the yard, near the gate. Presently a girl comes up to the gate, opens it, and strolls up to the house; the broom being immediately in the path, Miss Betsy strides over it. The old man was on the watch, and the first salute the girl got was, "I don't want *you*." The girl *sloped*, and suddenly bullet-headed Nancy appears. Seeing the broom in her way, she gives it a kick, and waddles up to the house. "You won't suit me, that's certain, Miss Mopsy!" calls Peppergrass. She disappears in a hurry; and finally a third appears; opening the gate and coming into the yard, she carefully closes the gate behind her, and walks up—the broom is still in the path; this she picks up, and carries along to the house, where she deposits it along side the woodshed. Before the girl could explain her business there, Peppergrass brawls out, "Yes, yes, come in, *you'll* suit me." And she did; for that girl lived with Peppergrass seven years, and only quitted it to go to housekeeping on her own hook; and a capital wife she made. Peppergrass was right.

The Japan Pea.

Much has been said within a year about a new luguminous plant, said to come from seed brought from Japan.

Teschemacher gave a description of the plant, which he calls Cajanus bicolar, a native of East Indies, Amboyna, Japan, &c.; flower small, interior yellow, vexillum purple, erect shrub, pubescent, nearest in alliance to Lupinus. The seeds are good to eat, and when young, very delicate. On soaking the round seeds for an hour in moderately hot water, they take exactly the form and appearance of the common white bean, become quite tender, and have a pure and delicious nutty and oily flavor. *The whole plant, with the seed, is excellent for fattening hogs and cattle.*

Mr. Ernst, of Cincinnati, has done considerable to get this new plant before the American farmers, considering it a valuable one for this country. The seed is as good as the common white bean for food, and better adapted for rich soils and warm climate, and the straw is excellent fodder for stock; and it promises to yield bountifully of both. In planting the peas, be careful to give them plenty of room to spread, as the stalks grow from three to four feet high, with an erect, bushy stem, having numerous branches which are thickly set with short, woolly pods. It seems to delight in a rich, loamy, moderately dry soil, and a rather warm climate; but it does not need a very long season. It certainly is a most wonderful prolific bearer, and no doubt will prove a valuable addition to our farm crops. [Tribune.

How Nature renovates a worn-out Soil.

In this connection let me call your attention to one of the processes that *nature* adopts to *renovate* a worn-out soil; she makes use of a rotation of crops. Suppose we visit the plains in Brunswick, where there is but little potash in the soil. Well, what is going on there? Nature has planted there, during the present century, at least, the pitch pine (Pinus rigids) for the unmistakable purpose of renovating that miserable soil;—a hard case, gentlemen, but nevertheless true. Those trees send down their roots in some instances, it is said, to the depth of seventeen feet, and bring to the surface the potash and other elements. But does this tree deposit its potash in its wood or bark? By no means—the wood of the pine requires but little potash, but it carries it *through* the tree into the leaves, which require a large proportion of that element. These leaves fall every year and assist by annual acquisitions in the formation of a new soil, so that even on the unpromising sand plains of Brunswick and other towns, you will find nature slowly but surely at work, forming a sutbale soil for some other crop, which in the lapse of ages she may see fit to introduce.

[Farmer & Artisan.

GOT HIS REWARD.—A Washington letter says that some women of Alliance, Stark Co., Ohio, have ingeniously sowed thirty three-cent pieces between two sheets of gauze, forming a transparent mat of three or four inches square, and have sent them to Senator Douglas with the following letter. The letter is signed by something over one hundred names:—

To Mr. Douglas, of Illinois, Member U. S. Senate:—

SIR: We the undersigned, wives, mothers and daughters of Stark County, Ohio, feeling grateful that our boasted "*Land of the free and home of the brave*" is yet so free that *white* husbands, sons and brothers can enjoy their own liberty, beg to present to you the inclosed "*thirty pieces of silver*" as a testimony of the sentiments we entertain for your labors in the Nebraska bill. If Judas was worthy of his reward for betraying *one*, whom he knew had the power to extricate himself from the hands of his crucifiers, then much more are you worthy of this reward, (should no office of emolument be proffered you,) for this betrayal of liberty; for this effort to cast into hands, more brutal than Jewish crucifiers, *thousands of unoffending, weak and helpless* fathers and mothers, husbands and wives, sons and daughters, accused of no infraction of religious or civil law, and whose blood is called for by no maddening populace, but by cold-blooded avarice and the foulest passions. Without dwelling upon this horrid picture further, may you receive the "*thirty pieces of silver*" herewith sent as an evidence of the consideration in which we hold you, and ere you follow the *last act* of Judas, may you repent in deepest sackcloth this most nefarious betrayal of Liberty.

ALLIANCE, March 1, 1854.

VALUE OF ACORNS.—The editor of the *Advocate*, Claiborne, La., has gone into a minute calculation upon the value of one crop of acorns in that parish—equivalent to our counties. He says that 1,800,000 pounds of pork will be consumed there in the year 1854, by the 12,000 inhabitants, and that the whole of it comes from the crop of acorns, and is worth the snug sum of $90,000. Besides this he thinks an equal value has been added to the stock hogs. He thinks also that that parish grows $35,000 worth more cotton than it would if all the planters had to depend upon the corn crop for their meat, so that the actual value of a crop of acorns is $215,000.

VARIETY.

The Female Humane Society of Elizabethtown, N. J., has been in active operation forty-four years! It is conducted by sixteen managers, and one feature of this society, perhaps the crowning one is, that it has continued with the united and harmonious labors of the different evangelical denomiaations, seeming to have but one aim, the good of those benefited? Their first directress is still living at an advanced age, but retained as such as a memento of her efficiency, and to stimulaate to energy and perseverance those that remain.

The *Religious Recorder* states that Rev. Benjamin Mills, of Frankfort, Ky., has accepted a call to the charge of a small church in Chilicothe, Ohio, which could offer him but $400 per annum, while he has had before him another call from a large and flourishing church, with an offer of $1,200. He said, "The large church can easily secure a good pastor with the salary they are able to offer, while the little church of Chilicothe might not succeed so well." Therefore he accepted the less inviting call.

Dr. Bridgman says, that the last census of China which he saw in print, was for the year 1813, which made the population of the Empire more than 361,000,000. He is confident that the present population cannot be less than 400,000,000.

The leading bankers doing business at Sonora, California, headed by Adams & Co., have published their united agreement, to "close their offices on Sundays, and holidays that are prescribed by law."

Alexander Morgan, aged about 19 years, son of Ambrose Morgan, Esq., was killed at Oswego on the 28th ult., while sliding down hill. Several other persons were severely, though not dangerously injured.

The Grand Duke of Tuskany has recently conferred an Order upon Dr. Charles Jackson of New England, for services in relation to the mines and mineralogy of the Island of Elba, which belongs to his ream.

An effigy, labeled "S. A. Douglass, the Benedict Arnold of 1854," was found suspended at half mast from the liberty-pole on Boston Common, recently.

Charles Fenno Hoffman, the gifted and popular author, is now an inmate of the Pennsylvania State Lunatic Asylum, a pitiful case of incurable insanity.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishe the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 2[illegible] pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 510.

The Sabbath Recorder.

SABBATH DISCUSSION.

Brookfield, N. Y., March 22, 1854.

To the Editors of the Sabbath Recorder:—

The Sabbath Discussion condensed below was begun Sept. 20, 1853, at the Baptist meeting-house in Clarkville, between Rev. John Crawford of the Methodist Episcopal Church in favor of the first-day Sabbath, and Rev. Lucius Crandall for the seventh-day Sabbath, and continued four days, as agreed on previously. By previous agreement, Elder Crawford was to commence at half past 10 each day, and speak two hours, and in the afternoon of each day Elder Crandall had the privilege of speaking the same length of time.

By request, the writer took copious notes of the remarks made by each speaker throughout the four-days' discussion. Of course the entire discussion would be too voluminous for insertion in *The Recorder;* and to condense, or abbreviate, and do entire justice to each side of the question, is a difficult task; but it is hoped that no one will complain of injustice or partiality, though some verbal variations may inadvertently occur.

During the discussion, Elder Crandall was several times unkindly charged with originating this discussion, and laboring to make proselytes. Justice to Elder Crandall requires that the origin of the discussion should be better understood. In the latter part of the winter of 1853, a protracted meeting was commenced at the Methodist Chapel in Clarkville, in which all were invited to participate, without reference to denominational distinctions. A very extensive revival was the happy result. Soon after the commencement of this revival, some of the converts that had been in the habit of keeping the seventh-day Sabbath were called upon and urgently invited to join the Methodist Church; and when the subject of the Sabbath was mentioned, one of their ministers, a man of brilliant talents, called their attention to several passages of Scripture, to convince them that the first day of the week is the Sabbath. He stated, that he was willing to discuss the subject publicly with any Sabbatarian; and he could show as many passages in favor of the first-day Sabbath as could be shown in favor of the seventh. These or similar challenges were afterwards several times repeated. And when Elder Crandall came here in the summer, as agent of the American Sabbath Tract Society, the writer was asked, "Why does not Elder Crandall discuss the subject publicly, as they are *ready and willing* on the other side?" The writer mentioned these things to Elder Crandall, and he concluded to deliver two Sabbath lectures on different evenings during his short stay in the place. He did so. The first lecture was not of a sectarian character; but was mostly an appeal to his brethren for a more faithful observance of the Sabbath. It was expected that his second lecture would be of a more debatable character. It was so. And it was expected that some one of the several Methodist ministers present would reply. In this lecture the claims of the Sabbath were advocated, as predicated on Gen. 2: 2, 3, and as made for man, that is, *all mankind,* and obligatory on *all men in all ages.* At the close of the lecture, Elder Beebe, the minister in charge of this circuit, arose and stated that he was not posted up on the subject, or prepared to discuss it; but as their General Conference would be held at Madison Village the ensuing week, some one would probably be procured there to discuss the question at some future day. It was expected that the Rev. A. White, who was present, would reply to the lecture. He arose and stated that he fully agreed with the lecturer in every thing he had advocated or stated. It was then agreed to have the subject discussed at some future day, if a speaker could be procured at the Conference. Elder Crawford was procured, and the preliminaries agreed on as above stated.

Yours, &c., H. B. Clarke.

Sabbath Discussion,

Between Rev. John Crawford and Rev. Lucius Crandall, at Clarkville, N. Y., Sept. 20th, 21st, 22d, and 24th, 1853.

September 20th.

Mr. Crawford commenced the debate, and spoke as follows: We intend to show, that the Sabbath was changed by Christ and his disciples. The seventh day *could not* be kept in the order of the creation in all parts of the world at the same time. Therefore God would not give a law for all men, that all men could not keep at the same time. One seventh day—one day after six days—is what is meant. The difference in latitude and longitude would prevent the observance of the seventh universally. In the religious institution of the Sabbath, the seventh day from creation was not intended. Not a syllable is stated in the Decalogue, when the Sabbath shall commence, or at what time the days of the week should be commenced. A day of sacred rest should be kept, after six days' labor. *** Nor could the Jews perceive what particular day was to be the Sabbath. *** Six days of labor, and then a day of rest, is what is required; not that each man should select his own time, but all should keep the same day. The first day reckoned in the Decalogue was reckoned from the day that manna first fell, and without reference to the days in succession from the creation of the world.

By our Saviour and the disciples, the present Sabbath (first day) was kept somewhat different from the Jewish institution. *** Where is the Sabbatarian that keeps the Sabbath as commanded, without kindling fires, and stoning the violators? If you keep the *Jewish* Sabbath, you must inflict the penalty on violators. If that course was pursued, there would not be a Sabbatarian left in one week, except the last man. They say we shall go to hell because we do not keep the Sabbath as commanded; and they shall go to heaven, because *they pretend* to keep it, *but do not!* I have known Sabbatarians to work on the seventh day at haying; and one family to draw logs to mill, because it was likely to rain, that their mill might run! Lord have mercy on Sabbatarians, if they are bound to keep the *Jewish Sabbath!* Numbers 15: 32.

The precise day of the week not being the *essence* of the Sabbath, &c., only a *circumstance,* the variation of the day of reckoning does not affect the morality of the Sabbath, any more than the changing the modes of worship would change the morality of the second command. *** I say, *that one day's rest after* six days' labor, is all that is necessary. *** The time was so deranged in the times of Joshua and Hezekiah, by the prodigious lengthening of days, that the seventh day could not be kept.

The *Sabbath* was changed by the same authority that enacted the *Sabbath:* Christ changed it himself. The Apostles were divinely inspired; and after the resurrection they kept the first day as a Sabbath, and Christ met with them, and continued forty days instructing them. On the day of Pentecost, he changed the day, when so many were converted. *** *We have as strong proof that he changed the Sabbath, as we have that he changed the rite of circumcision to baptism.* *** As the Father was honored for creation, so should the Son be honored for the act of redemption—a far greater work. The particular changes of the *ceremonies* of the Sabbath were no more proper or necessary than the change of the *day.* *** The Sabbatarians *dwell* on the Sabbath, and neglect to call sinners to repentance; and my opponent goes about the country to make proselytes to the Sabbath. If he would attend to the conversion of sinners, we should have had a glorious reformation. [A cry of amen! from Elder Beebe.] *** The Jewish Sabbath typified the resting of Christ on the Sabbath in the grave, and thus abolished it. *** The Son of Man was Lord of the Sabbath. *** There was no greater work than creation, except redemption. The second was done by greater efforts—for creation was a work of command—redemption by the blood and death of Christ. *** If convinced that the seventh day Sabbath was binding, I should not dare violate the first day—*I would not dare violate that day.* I will stop here, to hear from brother Crandall. (Spoke 1 h. 20 m.)

Elder Lucius Crandall spoke as follows: I shall not talk about *all* that has been said; much of it has no bearing on the question under discussion. *** Mr. Crawford stated that 'we shall show by arguments, that the *day* of the Sabbath was changed—not the law.' *** The declaration in the 2d chapter of Genesis is generally allowed to be the foundation for the Sabbath. Not much is said in the Bible about it until the exodus of the Israelites. It has been stated by Mr. C., that the time of the Sabbath was reckoned from the falling of manna, and so the days of the week. (See Ex. 16: 5.) The Sabbath, Ex. 20, was named in connection with the original rest, without referring to the falling of manna. I leave it to you, whether that does not settle this question.

I want to notice some remarks, viz., 'that the Sabbath can be changed, and the law not changed.' If it be said that we cannot keep the day in its order, God could keep the time. He commanded them to keep the Sabbath as an institution known. "*Remember the Sabbath,*" &c., predicated the Sabbath on the Sabbath of creation. The command does not refer to an *institution* as Sabbath, but the particular *day.* Not a Sabbath that could be moved around. The *seventh day* was sanctified. You can as easily separate the day from itself, as the Sabbath from the very day that God appointed. *** Suppose we attempt to make the first day the Sabbath, because God rested on it! That is untrue. In our view, the command obliges us to keep the Sabbath from creation, and not affected by a difference of latitude or longitude; but in regular succession of light and darkness. If a man *should,* of necessity, be so placed that the time *could not* be known, he would not be responsible for impossibilities. These objections cannot affect the institution. We hold our opponents to obedience to God's laws, where obedience is possible, and not otherwise.

[The arguments of Elder Crawford in regard to the change of Sabbath by Christ and the apostles; and 'Do Sabbatarians keep the Sabbath as commanded?' 'The lengthening of days in the time of Joshua and Hezekiah,' were here fully answered by Elder Crandall.]

I admit that the deliverance of the Jews was named as a reason for their obedience; but not as a reason for the command.

'Pentecost.' We see nothing in it for us to answer—do not know what bearing it can have on the question under discussion.

'Circumcision changed to baptism?' We deny it.

'Son of Man Lord of the Sabbath?' *No objection to it—He kept the Sabbath.*

'*The Sabbath typical?*' We deny it. There is no reason given for the Sabbath which is prospective, but commemorative. It is not a type of Christ. What an absurdity to say it was typical of Christ's rest in the grave! Does it compare with the activity of those times? *** A type of Christ in the grave is better than some other reasons given by our opponent. Then *rest on the Sabbath,* as Christ did, in the grave.

'Redemption greater than creation?' A mere assertion, that we do not know to be true. If a greater work, and a reason why the day should be kept, then more would be required than for the seventh day. (Elder Crandall spoke 52 minutes.)

September 21st.

Elder Crawford spoke as follows: Mr. Crandall said yesterday, in reference to Ex. 16: 4, 5, "I will rain bread," &c., that this passage had reference to the days of the week in regular succession from the creation, and the Sabbath as instituted in Paradise. It had no reference to the creation, or the institution of the Sabbath. Mr. Crandall contended, yesterday, that the Sabbath had been handed down from generation to generation from Gen. 2: 2, 3, to the days of Moses. MARK THIS; the Sabbath was given to Moses before he gave it to the Jews, *in commemoration of their deliverance,* and not in commemoration of creation. Moses said, *Keep this day in commemoration of your deliverance from Egyptian bondage.* *** Exodus 16: 45 was the first institution of the Sabbath. *** Gen. 2: 2—"He rested on the seventh day," &c.—and for 2500 years no one kept the Sabbath, in heaven or on earth. *** It appears unaccountable to me, that no mention is made of a Sabbath for 2500 years, if a Sabbath was in existence. It was not given to any of the antediluvians, nor to any of the family of Noah. No reason is given, or complaint made for any one not keeping a Sabbath during that period. *** Mr. Crandall says, that if the Jews lost their reckoning, God *did not.* They *did* forget or lose their reckoning. *** God rested after six days labor. That is all the proof there is that the Sabbath was kept for 2500 years. *** Elder Crandall cannot prove that he is keeping the seventh day in regular succession from the creation. *I will be a Sabbatarian, if he will prove that point.* *** I am sure they are not keeping that day. What evidence have we that the first day, Gen. 1: 5, was Sunday? It may as well have been *Tuesday,* from any authority we have.

Yesterday Mr. Crandall misstated my remarks in regard to the resting of Christ in the grave. *** I say that the suffering and death of Christ would have been an everlasting disgrace, if he had not risen, which was the crowning act of his glory. It is said that Bro. Crandall and the Sabbatarians make light of the death and resurrection of Christ. *** The first time the Sabbath was given to the Jews was Ex. 16, which was 2500 years from the creation. Mr. Crandall says that Moses commanded the Jews to keep the Sabbath in reference to the creation. No such thing is mentioned in this chapter; yet Bro. Crandall says they understood it. *Good gracious!* *** The words in Gen. 2, do not show that God blessed the *day;* he blessed the *Sabbath.* Deut. 5: 12 to 21, shows that the Sabbath was given in commemoration of their deliverance from Egyptian bondage.

(Mr. Crawford spoke 1 hour 45 minutes—mostly repetitions.)

Elder Crandall spoke as follows: Mr. Crawford says that after six days labor a Sabbath is required, without any reference to the time of commencing—and still men are not at liberty to commence when they please. Now, if the law only requires one day's rest after six days' labor, any person *may* commence when he pleases. This is the common argument of our opponents. Yet they contend that the Sabbath is *enjoined* by the fourth commandment. Our opponents, in the nature of their position in regard to the institution of the Sabbath by the fourth commandment, make it of perpetual obligation on them. *** In regard to the Sabbath being a sign, I have no objection to its being considered a sign, if it can be determined what it is a sign or figure of. *** In regard to the redemption by Christ, we deny the time when our opponents pretend it was finished. See John 17: 4—"I have glorified thee on earth; I have finished the work which thou gavest me to do." See also John 19: 30—"It is finished." ***

Mr. Crawford contends that that the Jews did not know of any Sabbath until it was given to them in Exodus 16: 23. Why did the Jews, on the sixth day, gather a double portion of manna? Because of their previous knowledge of the Sabbath. How did it occur, that on other days the surplus manna *spoiled,* and on the seventh day did not? ***

Mr. Crawford asks, "How do you know that you are keeping the seventh day?" I hold that the Lord has authorized us to say that we are right in our calculation of time, by his miracles and by his laws. From the time of giving the law, the Jews never all lost the reckoning; and Christ recognized their reckoning. The Jews, Christians, and Mahomedans agree in their reckoning of time. *** If we have a commandment to do a certain thing, (indefinite,) we should be bound to do according to our best knowledge and belief. If a man will do his duty when he knows it, he will do it when he *thinks* he knows it. ***

Mr. Crawford says he don't know what I mean by the new ministration. I refer him to the 3d chapter of 2d Corinthians. He will pretend that by this chapter the Decalogue was done away, or the Sabbath done away, and the rest of it remains. *I* contend that the Decalogue is not done away, but the ministration *is* done away; *he* will not say that the penalty of stoning for adultery is continued, but will say that the law against it *is continued.*

The celebration of the Lord's Supper shows forth his death—and not his resurrection. (Large quotations from Rev. A. A. Phelps, and Eusebius and others, to show the continuance of the seventh-day Sabbath.)

I will now call your attention to many ancient writers, to show that the seventh-day Sabbath was kept even by those that observed the first day; not as a Sabbath, but as a festival. *** (Several authors quoted.) I now refer you to the writings of N. Bound in 1595, Peter Heylin in 1636, Bishop White in 1655, Thomas Morer in 1701. (Extensive quotations.) *Mark this,* that these historians mention the first day as a new institution. Remember, that it is Rome that has been all the time making changes. It is a Roman relic to have Sunday as a festival in opposition to the Sabbath. "After celebrating the Lord's Supper in the morning, they all went to their daily labor." Did they honor Christ's resurrection on that day, or God by working? *** "Either in the days of the apostles, or afterwards, the people did not for many years cease their labors on Sunday." *** "Sunday was not kept with more strictness than the other forty days after Easter." For a thousand years and more, after Christ, Saturday was always called *the Sabbath.* Mr. Black, now living, says that up to the present time, Saturday is still called the Sabbath in the British Records. *** Some of you have wondered how so many of you were keeping the first day, if it was not of Divine authority.

(Elder Crandall spoke 1 hour 52 minutes.)

September 22d.

Elder Crawford spoke as follows: This morning, friends, I am under the necessity of calling your attention to the point I so often mentioned yesterday, that they are keeping the regular day in succession from creation. Mr. Crandall said that there is no probability that the reckoning was lost through the patriarchal ages; and that the reckoning was right at Exodus 16; and in the days of Christ the reckoning was acknowledged right by him. There is no evidence of that; and until he *proves* it, there is no need of going further in the debate. This assertion ought to be *proved,* or Sabbatarianism totters and falls, to rise no more! One Sabbatarian minister inquired for the proof that they were keeping the regular day; the absence of such proof so worked upon him, that he moved away, and afterwards kept Sunday. (Query by Elder Wm. B. Maxson—"Will you name the man?" Answer—"No.")

Mr. Crandall next comes to the second part of my argument, in regard to punishing the violation of the Sabbath, by gathering sticks and kindling fires. He does not tell us how the law in regard to the penalty was changed. He said the *punishment* was no part of the *sabbatic law.* He refers to 3d chapter in 2d Cor. as evidence of change of ministration. This is a mightier leap than when he passed over the chasm of 2500 years. No commentator takes the view of the 3d of 2d Cor. that Elder Crandall does; unless the Sabbatarians have such a commentary. *** You are bound to keep the Sabbath as commanded, applying the penalty, in absence of a change of penalty. There is not a Sabbatarian that keeps the Sabbath as commanded. ["Prove that," said Elder Maxson.] Elder Crawford said, "God help us to be open to conviction, and do our duty!" [He then referred, sarcastically, to the authorities quoted by Elder Crandall, viz: Peter Heylin, Bound, and Bishop White.] *** I think that Sabbatarians may go to heaven, and first-day people may; for it is not of much consequence.

Bro. Crandall quoted authority showing that anciently, after the people met on Sunday in a part of the day, they went to their daily labor. Now, do not the Sabbatarians do the same? Do they not go home from meeting, and milk the cows, and fodder? (Quoted by Elder Crawford, as authorities for keeping first-day Sabbath, Psalm 118—"*This is the day,*" &c.; Acts 4: 11, 12; Isaiah 11: 10; Romans 1: 4.) *** Christ's rest at the resurrection was a glorious rest, which will be continued to the end of time. *** Hebrews 4: 9—the word that is here rendered 'Rest' is Sabbatismos, and means *a keeping of the Sabbath. You* say that Christ and his disciples kept the Sabbath; you cannot prove it. They went among the Jews on that day, and lectured, but did not worship, and sing, and pray on that day. *** Christ did not appear to the disciples when they were assembled together on any occasion except on the first day. *** He continued to meet with them weekly until his ascension. The meeting, Acts 2: 1, 2, was on the first day of the week. The Passover this year was on the seventh day; and fifty days thereafter would be on Sunday. *** (As evidence that the first-day people are right, and Sabbatarians wrong, the great numbers of the former, and the small numbers of the latter, were stated.)

The acts of public charity, 1 Cor. 16: 2—a proper work for the Sabbath. *** Rev. 1: 10—the apostle John wrote this nearly 100 years after the birth of Christ, when the first day was called the Lord's day. All the ancient fathers honored the Lord's day. See Justin Martyr 167; see also Ireneus, Dyonisius, Clement, Eusebius, Mosheim, and Robert Burnside: "The seventh day was kept by Christians for the first 300 years, but in conjunction with the first day;" says the last named writer. Christ was born on the first day of the week; and the church has been blest for more than 1800 years in meeting on the first day of the week. *** Those keeping the seventh day have not been blest. If they were right, they would be more blest; and if we were wrong, we should not be blest.

(Elder Crawford spoke 2 hours and 3 minutes.)

Elder Crandall replied as follows: I will commence with a review of Elder Crawford's remarks. I have formerly stated, that I should not answer all his remarks, for the reason that many of them have no connection with the subject; particularly his personal allusions. He has repeated his remarks over and over; and my former reply to them must suffice.

His scripture quotation, Ps. 118—"*This is the day,*" &c. The Psalmist is here referring to the coming of Christ. The day here referred to has no reference to any day of the week, nor to twenty four hours, but the *Gospel era.*

Mr. Crawford referred to Isaiah 11: 10, "*In that day,*" &c., as authority for the first-day Sabbath. This has been referred to by commentators as the future gathering of the people—not a Sabbath. Romans 1: 4, misapplied. Heb. 4: 9—"There remaineth, therefore, a rest to the people of God." This is a rest that God's people have through Christ, without reference to a weekly Sabbath. If there be any allusion to a Sabbath here, it is the *future rest of the people of God.* Luke 24—The gathering in the evening was, according to *our* reckoning, on the second day; as the evening after the first *day* was a part of the second day of the week. .. John 20: 26—"And after eight days," &c. We do not admit that this was on the first day, as "after eight days" must be more than a week. Do not know whether the day of Pentecost was first day or not. The meeting was on the day of Pentecost; and *only Pentecost,* without any reference to any particular day of the week. Tyndall, a martyr, translates Acts 20: 7 as follows: "On a Sabbath-day the people came together to break bread," &c. They came together to break bread, if our English translation is correct. They came together without any reference to the resurrection, but in commemoration of Christ's death. ..... It is certain that those who have quoted Ignatius and others, have generally *perverted,* so as to make them favor the first day as Sabbath. "*Let us keep the Sabbath in a religious manner;*" but the first day was observed as a festival; not as a Sabbath. So far as history can be relied on, Sunday was not observed as Sabbath, until the time of the Reformation.

Mr. Crawford denies the new ministration, as applied to the penalty for the violation of the Sabbath, but will he deny it in reference to adultery and disobedience to parents? Christ's construction in regard to the law of the Sabbath must be considered as the true meaning and design of the Sabbath. The first-day people urge the fourth command, and quote Jeremiah, &c., to show the blessings of keeping the first-day Sabbath.

New Testament authority for the Sabbath: Matthew 5: 17, 18; Watson's Institutes, the standard theological authority of the Methodist Episcopal Church, says, (vol. 2, page 469,) "No part of the law is repealed, except the ceremonial and typical." "With the moral precepts it is different." "Think not that I have come to dstroy," &c. Mat. 5—"He shall be last in the kingdom;" that is, "*shall be furthest from it—shall not attain it.*" "Christ taught the young man that the decalogue must be obeyed, or a person cannot enter heaven." See Luke 16: 17, Luke 4: 16, Rom. 2: 12, 17, Rom. 7: 12, 14, Rom. 9: 21. Some hold that persons are delivered from obligation to the law; Paul held otherwise. See James 2: 8, 12.

Eld. Crandall spoke 1 hour and 26 minutes.

September 23d.

Elder Crawford spoke as follows: In Bro. Crandall's reply to my remarks, he refused or neglected to show that they were keeping the seventh day in regular succession. He says there is no regular Sabbath except the one in regular succession. I have shown that it would be impossible to keep the seventh day at the same time all over the world. If two men in ships should go around the world in different ways, one keeping Saturday, the other keeping Sunday, both would keep the same day when they meet. .... "His rest shall be glorious." Not his resting in the grave. It was the day "when the morning stars sang together," &c. ... We (Christians) have had a conflict with Judaism and Sabbatarianism all along, ever since the resurrection. *** Now it was on the first day of the week that Christ entered into his mediatorial rest, and rested from his work of redemption, as God rested from his work of creation. The work was not all done when Christ said, "It is finished!" He had not yet spilled his last drop of blood. *** The meeting at Pentecost was not held in the synagogue, or publicly, but in a private house in Jerusalem. *** 1st Cor. 16: 1, 2. The collections were made on the first day, because the public meetings were held on this day, as formerly collections for the poor were made on the seventh day among the Jews, and the first day is now used as the Sabbath. *** The seventh-day people have not been blest; they have about seventy preachers, and a few thousand members; while the Methodists in the United States have a million of members. Bro. Crandall says the command for keeping the seventh day is moral, but the penalty is not binding, but that you may keep it as you please. You say that God *excuses* Sabbatarians for violating the Sabbath, but will send us to hell for not keeping it. (Some authorities quoted as yesterday to show that Sunday was observed as Sabbath by Christians, anciently, viz: Ignatius, Ireneus, Eusebius, Clement, and others.) *** In regard to keeping the Sabbath, Bro. Crandall says, we live under a new dispensation; and then reads from Watson's Institutes to show that every jot and title of the law must be kept. He says that if you keep the Sabbath with some variation, God will excuse you, but will not excuse us, first day people. Bro. Crandall says that unless we keep the whole law we shall be damned. Then all Sabbatarians will be damned. If you are bound to keep the moral law, you are bound to keep the Sabbath of the Jews. *** Then, if you are bound to keep the law, the Lord have mercy on you Sabbatarians! I will here close, unless Bro. Crandall brings forward some new argument, that might have been brought forward before; but if he does, I shall answer it this evening at the Methodist house. *** I love the Sabbatarians, and love Bro. Crandall, but do not like the simplicity with which he has argued or discussed this subject. I would lay down my life for the Sabbatarians. They hold to close communion.

Eld. Crawford spoke 2 hours and 1 minute.

Elder Crandall's closing remarks were as follows: Elder Crawford has repeated to-day nearly the same arguments as yesterday; therefore but little time will be taken in reviewing his remarks. His argument or statement in regard to two men sailing around the world would effect the Sunday-keeping as much as the other day, which is all the notice I shall take of it. Mr. Crawford contends that the evening after the first day was a part of the first day. But the fact that the sick were brought on the evening of a certain day to be healed, because it was *considered* not lawful to heal on that day, shows that the evening was a part of the next day, as in Gen. 1: 5, 8, &c. *** I wish to correct Mr. Crawford's remarks in regard to my wish to bring history into disrepute. I only wish to say, that the writings of the Fathers are so contradictory, that but little reliance can be placed on them. They state that the first day Sabbath has no divine authority, but the authority of the church. After the Reformation the Romish and Lutheran Churches declared the law of the Sabbath void. Watson's Institutes makes the law of the Sabbath binding. *** Gen. 2: 3—God sanctified the seventh day; that is, set it apart to religious uses. It cannot be construed otherwise. *** It has been stated, that when they met to worship, it was always on the first day of the week. This statement is incorrect. Acts 13: 42—"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Acts 13: 44—"And the next sabbath day came almost the whole city together, to hear the word of God." Acts 17: 2—"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 18: 4—"And he reasoned in the synagogue every Sabbath," &c. See also verse 11, and Rev. 14: 10, Mark 2: 27, 28. Wayland and others of Providence, R. I., two years ago, took the ground that '*man*' is a generic term, and that the Sabbath was made when man was made, &c. Elder Crawford and some others contend that the Sabbath was made for the Jews. The first day folks generally contend for the Sabbath as we do; on account of the first institution of it, &c. *** We deny that the term Lord's day, Rev. 1: 10, refers to the first day of the week. This term is extensively disputed by ancient writers. We deny that Christ ever commanded or authorized the first day as a substitute for the Sabbath. The ordinances, &c., that were against us, were abolished—not the moral, but the ceremonial. The Sabbath could not be considered as included in the things against us, for it is for us. *** If a Sabbath had been against us, then the first day Sabbath would be equally against us. Throughout the whole Bible, the seventh day is called the Sabbath; and in no place in it is the first day so called. *** We contend that the fourth commandment has not been abrogated. I quoted Watson's Institutes to show that other denominations agree with us, that it is now in force. *** We hold that our opponents are wrong in contending against God's law. We must keep the seventh day because He made it for us, and commands us to keep it, and we must obey him. We cannot lay by our conscience and follow you in error, because you prosper and flourish therein. We have been mourned over by our opponent on account of our unprosperous circumstances. This is altogether gratuitous. The abuses of our opponents do not offend me. We take up this subject on account of our duty to you, brethren.

Elder Crandall spoke about 50 minutes.

WORSHIP IN ATHENS.

"Irenæus," the editorial correspondent of the *New York Observer,* writes to that paper of "a Sabbath in Athens." His account of the services will be read with interest:—

We walked up a narrow lane, and knocked hard upon a small gate in a high stone wall, which was immediately opened, and found ourselves in the garden before the humble residence of Dr. Jonas King. On another side of his enclosure he has a chapel where he formerly held public worship on Sunday, but he thinks it more prudent to have it now in his own house. In a long room on the ground floor, we found a company of thirty or forty Greeks assembled, chiefly men; some of the members of the University, one or two of them occupying positions of influence in the city, several females well dressed, and all sitting with apparent solemnity and earnest attention. Dr. King rose, and all stood up while he offered prayer. It was short, solemn, in a soft and pleasing tone of voice, that answered well to the state of feeling in the room. Then he read a portion of Scripture from the New Testament. Holding the book in my hand, I was now able to follow him, and to watch the countenances of those who heard. It was an impressive portion, embracing several of the parables of our Lord, the marriage supper and the talents, and was heard with great interest by the whole assembly. He then took the text—"*And the door was shut,*" from which he presented the necessity of immediate exertion to gain admission into the kingdom of heaven, before it should be too late. His manner was earnest and often very impressive, as he pronounced in that most mellifluous of all tongues the words of life, and begged the listening souls to enter the open door without delay. A fine looking young man, sitting immediately in front of the speaker, was greatly moved. At one time I thought he would start from his seat and ask the preacher to take him by the hand and lead him in. Dr. King has so long been accustomed to the Eastern modes of thought and expression, that he has a happy facility in illustration, which renders his addresses at once intelligible and interesting. In the midst of his discourse one of the officers of the army, in full military dress, entered, and declining the offer of a chair, stood with fixed eyes, till the service was concluded. After sermon was a prayer and the benediction, when the company retired with decorum and solemnity; as it appeared to me, impressed with what they had heard. It was decidedly a missionary scene. The strange costumes, the foreign tongue, the singular manners, all brought before me the sight I had so long desired to see, and it was a special gratification to me, that the first scene of the kind met me in Greece, and under the preaching of this venerable man of God, who has suffered so much for Christ's sake, and whose name is so dear to the churches in his own land. To be in Athens is an event in any man's life, but to hear Jonas King preaching the gospel at the foot of Mars Hill, is a joy to be cherished in memory even in heaven.

Miss Martineau tells a story of an old woman who was urged to cross the river Forth in a ferry boat at the time that a storm was brewing. She hesitated. The boatman asked her if she would not trust in Providence. "Na, na," said she, "I will not trust in Providence as lang as there is a bridge at Stirling."

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Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (J. M. A.) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

SABBATH-BREAKING PARTNERSHIPS.

[Continued.]

Suppose a professed Sabbath-keeper to start business on his own account, no partner being concerned with him. Suppose that, as the Sabbath draws near, he makes no arrangement for suspending business, but continues right on. Suppose him, on the Sabbath-day, to give his orders to the men in his employ just as on all other days of the week, and that the work of the establishment ceases not during all the sacred hours. Would he be guilty of sin? Would he be justly chargeable with the violation of God's law? "*In it* (the Sabbath) *thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.*" Say, reader, in the light of this most explicit law, would the man who conducted his business in the manner supposed be guilty of sin against God? There can be but one answer to this question.

Now, if such a man, a professed observer of the Sabbath, would sin in doing so, is it not sinful for any and every body else to do it? For what is sin? Is it any thing else but transgression of the law? And if the law binds all mankind, then whoever fails to do what it requires, sins. The fact that one has never pretended to keep the Sabbath alters not the case; he is as much a transgressor as if he had made ever so great pretensions. Is a man who takes the life of another *not* a murderer, because he never pretended to hold human life sacred? Is one who steals another's purse *not* a thief, because he never pretended to respect other people's property? Is one who defiles his neighbor's wife *not* an adulterer, because he never pretended to regard the law of purity? There is no sophistry which can make these things any thing else but transgressions of the divine law, and therefore sins, let the pretensions of those who are convicted of them be what they may.

He who fails to remember every seventh day of the week, to keep it holy, *does* sin against God, simply because he fails to do what the law requires. We do not say that the same amount of *criminality* attaches to the one who makes no pretensions to keeping the Sabbath as does to the one who professes to keep it and yet allows his business to go on. That depends on the amount of instruction he has received as to the nature and claims of the Sabbath. He may have had so little instruction, that his criminality is very small compared with that of the other. But the actual *fact* of his transgression is in no wise affected by the degree or amount of knowledge which he possesses.

Now, if all Sunday-keepers, or (which amounts to the same thing) all who fail to keep holy the seventh day of the week, are in point of fact transgressors of the law, is it not our duty as Sabbath-keepers to tell them so? Is it not our duty to act in such a way as will best tend to make them feel it? Have we any right to be mealy-mouthed about it? Have we any right to talk, or act, so as to make them feel comfortable in their sin? What though they be not as *criminal* in their transgression as they would be if they had more knowledge—does that give us a right to withhold knowledge from them? Does it make it right for us to tell them that they are not guilty? Does it make it right for us to act so that they would naturally *infer* that we did not consider them guilty?

Sins of ignorance are indeed less criminal than sins against knowledge. There is less moral turpitude in them. But if the ignorance under which they are committed so far destroys their nature that they are *not* sins, then there is no room for reformation. If it may be argued that a man is not a Sabbath-breaker simply because he does not know himself to be such, why give him any instruction on the subject? Why not let him alone as a righteous man? If men are not guilty of adultery, murder, theft, lying, oppression, when they do these things in their ignorance, why not let them alone as righteous? Why tell them that they are doing wrong? Why introduce the law to their notice, so making their offense to abound? (Rom. 5: 20.) Why preach the gospel to them, implying that they are sinners? Why send missionaries to the ignorant heathen?

But our Sabbatarian brethren who have entered into Sabbath-breaking partnerships, do (in effect) say to their associates:—"Your refusal to keep holy the seventh day of the week is not sin. Your prosecution of business every Sabbath-day is not sin. When you go into the shop, or store, and call all hands to work, post books, and settle accounts, and keep the noise and turmoil of business going all the sacred hours of the Sabbath, you commit no sin, notwithstanding God says, Thou shalt not do any work—thou nor thy servant. You are committing no transgression of the divine law in all this, *because you do not know that you are!* And we are determined not to tell you that you are, for it is much better for our reputation as Christians, seeing we are associated with you, that your course should seem consistent with the strictest regard for righteousness. We will, therefore, by our continuance in partnership with you and by our willingness to share in all the gains that may be acquired by the business of the Sabbath, give you to infer that we do not object to the thing, nor regard it as a breach of the Fourth Commandment. What renders us the more willing to do this is, that your course is held in esteem among men, while ours is rather looked down upon. You, by keeping Sunday, honor a human tradition, which, in the eyes of men, gives you a better standing for piety than if you kept what God requires of you. We will not, therefore, bear any emphatic testimony against your practice, farther than to occasionally suggest, in a modest way, that we differ from you in opinion, and to absent ourselves from the shop, or store, on the seventh day." Such is, to all intents, the language of the practice of our brethren associated in business with those who keep the first day of the week.

How long will our brethren be content to bear such contradictious testimony? At one time, they say that the refusal of men to keep holy the seventh day of the week is sin. At another, they hardly dare utter such a sentiment. In their church relations, they proclaim that there is no other Sabbath but the seventh day, and that God will accept no other observance in place of it. In their business relations, they are ready to endorse the popular sentiment. When will they learn that even in their business they must glorify God?

T. B. B.

KANSAS—NEBRASKA.

There is, at present, much significancy clustering around these names. Important interests of liberty are connected with them. They have become the national watchword in the great battle between right and wrong, truth and error, freedom and oppression. Propagandism has inscribed them upon its ensigns, and marched to its aggressions. The first battle has been fought, and truth and freedom have again been made to bite the dust. The United States Senate, which ought to be the great embodiment of the world's freedom and progress, is again servilely crawling at the feet of Slavery, licking the dust from its sandals, and wiping them with the hair of its head.

Thus has it long been in the contests between freedom and slavery. Nothing remarkably new has happened. In the founding of our Government, slavery was emphatically sectional—liberty national. It was the policy of the great and wise fathers of the Republic, to restrict the sectional, and to foster and extend the national principle. When Washington entered upon his duties as President of the young Republic, no slave clanked his chain within our territorial domain. All were under State jurisdiction. The great north-western territory had been, by a special ordinance, consecrated forever to freedom. Freedom *seemed* to grow strong and majestic, and to spread its protecting ægis over the land—slavery *seemed* to dwindle and wither in the presence of its foe. Results have shown the reality to be quite different from the seeming.

There came a fierce struggle between these opposing powers. Liberty, in his wrestling with Despotism, was like to prevail. In his extremity, Despotism held forth the temptation of a compromise. Liberty accepted it in the simplicity of his heart. An unholy copartnership, under the title of the Missouri Compromise, was formed. Liberty gave up of his broad and free acres all that slavery asked—whereon he might run rampant, and stretch and sun his cramped and galled limbs.

All compromises between truth and error, right and wrong, are to be deprecated. No such union—no such amalgamation—has ever been for the benefit and furtherance of truth and right. The good and true may walk hand in hand, in harmony and innocency—but when they leave their exalted position, and descend to the level of the bad and false, for the sake of union and compromise, the result has ever been disastrous. When truth, in her innocency, has ever given her hand to falsehood in plighted faith, she has ever learned, when too late, that the serpent, as of old, lurked behind the fair words that beguiled. Liberty, in its compromises with slavery, will ever find itself, in the end, humbled and trampled upon. So in the Missouri Compromise, the North, Sampson-like, was shorn of its strength, and with its eyes dug out, it has ever since been serving in the prison-house of the South.

Then came the deeper degradation of the Compromise of 1850. By this act, we were sent as blood-hounds to bay on the track of the fleeing fugitive. True, now and then one has been somewhat restive in the leash. True, for a time there seemed to be a strong and determined voice of remonstrance. But it was like the ravings of a caged lion, beating against the iron bars of his prison. Then followed in quick succession the finality platforms of the two great political parties, framed by the political leaders at the Baltimore Conventions. Presidential aspirants, accompanied by office-seekers of all grades and descriptions, leaped upon the newly-constructed platforms, and bid the "dear people" follow them. What were the dear people to do—what *could* they do, in such an emergency? It is very true, that many of them had spoken out in loud protestations against the enormity of the measures respecting which their party leaders now commanded them to seal their mouths evermore. Many had sworn allegiance to a higher law. Many had prayed that the unrighteous enactment might be blotted from our national statutes, and had vowed to Heaven, never to cease their warnings, as long as breath was spared them. Notwithstanding all this, when they heard again the sweet and inviting voices of their dear old party leaders calling to them, and saw their benignant smiles and winning gestures, beckoning them forward—and when they remembered, withal, how disinterested these leaders were, is it surprising that they felt once more old party ties gently entwining around their hearts and drawing them lovingly towards their leaders? Is it surprising that their prayers, their vows, their higher law consciences, their loud protestations, were all forgotten, and they found themselves almost unawares scrambling for a place on the platform beside their old leaders? Yes, this was somewhat surprising, to any one having any faith in humanity—yet so it was. But the "unkindest cut" of all this has been in the fact that as soon as the dear people had fairly seated themselves upon these platforms, and begun pleasantly to smoke the pipe of peace, and just as the heavens began to appear clear and serene after the recent storms, with no horoscope to indicate the impending danger, the party leaders should play Guy Fawkes, and touch off the concealed magazines, and send the unsuspecting people and their platforms whirling in every direction. This has been most effectually done by the Nebraska Bill, whether it pass other than the Senate or not. And the people are beginning to look about them in amazement at the utter ruin that has been so soon made of all their schemes and prospects of peace and finalities. They affirm, that it is unkind, ungenerous, unjust, nefarious, in Douglass and Co., thus to treat them—that it is not the legitimate offspring of the compromise of 1850. That it is ungenerous, and all that, none can doubt. Its paternity is equally unmistakable. It is the hag-born offspring of propagandism. Its legitimacy cannot well be questioned.

The territorial organizations proposed in the bill are at present entirely unnecessary. It violates the nation's plighted faith with the Indian. It is a dishonest breach of compact between the North and South. It is very true, that the original compact was an unholy alliance between liberty and slavery. But as all of the unjust part of the compromise has been fulfilled, and fulfilled in such a manner that there is no recalling the transaction, there can be assigned no valid reason why the just and right of the same should not be scrupulously fulfilled. It re-opens, in its fraudful operations, the whole slavery agitation in a most aggravated and fearful form. It opens a broad inviting field on which slavery propagandism may luxuriate and prepare to make new aggressions on liberty. This field comprises an area greater than all of the Free States east of the Rocky Mountains. It haughtily tramples under foot the claims of liberty, humanity and religion. It virtually spreads guilt, degradation, and oppression, over the whole nation. It assumes the responsibility of fixing guilt and degradation upon the institutions and the character of untold millions of human beings of future generations. It broadens and deepens the stain of guilt upon our national escutcheon to such a degree that it cannot be removed save by the most fearful convulsions. The whole scheme is the betrayal of the most sacred trusts voluntarily assumed by our legislators. It is but political gambling for place and office. It shows that our political parties, our politics, our whole national organization, is festering and reeking with corruption. It shows the gradual degeneracy of northern principles and northern spirit. The Missouri Compromise was originated and supported by southern men, and though it asked for but a portion of free territory, with a pledge that the remainder should ever remain sacred to freedom, it met with long, strong, determined opposition from the North, and on its passage, received but four northern votes in the Senate. The present measure, on the other hand, which proposes to give up all that we have to give, has been originated by a northern recreant, and has found most zealous and servile supporters in many others of a like class, and, on its passage through the same body, it has found fourteen northern Senators of spirit sufficiently craven to give it support. And, to complete the humiliation, the whole scheme is backed by a northern President, who is a professed follower of the meek and lowly Jesus.

What will the North do in this renewed and deeper degradation—in this traitorous surrendering of its rights and principles to slave power—this gambling with its dearest interests, for office and emolument. Judging the future from the past, the inevitable conclusion would be, that the North will tamely submit to this new outrage. There may be a short, spasmodic, feverish excitement and opposition—a few quicker and stronger beats of the pulse of humanity, for the insult offered it—to be followed by general apathy and supineness—new finality platforms—new swearing allegiance to old party leaders.

Though such might be the conclusions, reasoning from the past, yet we have strong faith in humanity. We believe that it will, sooner or later, arise and assert its claims. We believe that there is, deep seated in the human heart, a strong and undying love for right, and truth, and freedom, which will ultimately prevail over all obstacles. We believe that

> "Truth, crushed to earth, will rise again;
> The eternal years of God are hers."

Whether the glorious period is nigh at hand, when such principles shall prevail, time alone must determine. But however nigh or remote this period may be, there are certain conditions absolutely necessary in ushering it in.

There must be a general laying aside of old party predilections, and a coming up as one man to the battle of right and truth against error and wrong. Our politics must be baptized in religion. The pure principles of the gospel must pervade and control all our political actions. We must vote as we pray—not pray one thing and vote the opposite—not pray, "Lord, thy kingdom come," and vote for the continuance of the kingdom of Satan—pray, "Deliver us from all evil," and vote for the evil from which we wish to be delivered, even if it is the less of two evils. Availability must no longer be the polar star of political action, but we must follow truth, and right, and freedom, "uncaring consequences"—feeling that

> "God stands beyond the dim unknown,
> Ever keeping watch o'er His own."

When the North shall have the moral courage to do this, unflinchingly, perseveringly, then, and not till then, will she arise from her deep degradation, the dark tide of oppression be staid in its onward flow, and the nation become, indeed, what it professes to be, a light among the nations of the earth. *

PARENTAL DUTIES AND RESPONSIBILITIES. (Continued.

But in the education of our children, we must ever bear in mind, that the human character, like the rose, has its *odor* as well as its *color*. "*A good name is better than precious ointment.*" Eccl. 7: 1. What are talents, learning, and wealth, without the odor of a good name? The education, therefore, of the heart—the affections—is an indispensable item in the training of our children. The feature of education now under consideration is one to which no limits can be set. It pervades the whole man—is present in all the relations of life—gives character and color to every act—and, like the seal to certain legal instruments, gives force and value to the whole. Indeed, it is that which may be regarded as the real substance of human character. If a man has wealth, but has also a cold and unsympathizing heart, of what value is he to the needy? If one has learning and intellectual ability, but has a coarse and selfish heart, how limited is his field of usefulness, to what it would be had he a generous and truthful heart—one that loved his race! O, what a charm, what a glory, what excellence and real worth, is there in a noble and generous nature—a sympathizing and affectionate heart! How far, indeed, does this excel goodliness of person, or any of those mere accidents of birth or position, which make up so much of human pleasure, and upon which the foot of pride so loftily treads!

Dear parents, will you, then, for a moment, consider how much your child is dependent upon your example and instruction for those excellencies of which we are speaking? If your examples are coarse, selfish, and vulgar—if your conversation is censorious, selfish, or indelicate—how can it be that your children shall be otherwise in theirs? How earnestly, then, should you, for the sake of your children, cultivate all those excellencies of character upon which so much of the happiness and glory of life depend. To whom should your children look, and in whom should they confide, if not in their parents? Please then, as the artist forms in his mind a perfect model after which to fashion the instrument he is making, so form in your mind just such a character as you would wish your child to possess, and then, with humble reliance upon God, patient and untiring effort, address yourself daily and continually to the soul-inspiring and heaven-rewarding labor of forming the character of that cherub upon your knee, after such a pattern, by which you shall not only bring honor to yourself, and peace to your child, but a rich blessing to the world.

N. V. H.

COMMUNION.

To the Editors of the Sabbath Recorder:—

In order to examine the subject of communion, it should be viewed from the stand-point of its origin, rather than from its modern sectarianism. And I am well aware of the difficulty there will be in divesting it of those sectarian associations, by which its original character has been nearly lost sight of. Let us, then, go back to that upper chamber in Jerusalem where the Lord's Supper was instituted.

As members of the Jewish Church, Christ and twelve of his disciples had assembled for the purpose of celebrating the Passover, an annual feast of the nation, commemorating their deliverance from a cruel bondage of some centuries. At the close of this feast, and ere they had left their seats around the table, Jesus took some of the remaining bread and wine, and requested the little company to eat and drink again in remembrance of him. How simple, and yet how significant, was that act! They had just ate and drank in memory of the deliverance of their ancestors from a temporal bondage; they were now again to eat and drink in memory of a spiritual deliverance which Christ was to accomplish for them and the world.

Now, who were the rightful and proper communicants of the Passover. Every member of the Jewish Church, that was not ceremonially unfitted for that communion. All such were not only permitted, but required, to commune. And no one had a right to forbid another. And although the Passover Supper was probably eaten generally in small companies, yet all the members of that Church had a right to partake whenever present. And as the Passover was given to the Jewish Church irrespective of its sectarian divisions, so the Lord's Supper was given to the Christian Church irrespective of its sectarian divisions. The Lord's Supper belongs to the Christian Church, which has been delivered from the bondage of sin, and brought into the glorious liberty of the sons of God. All true members of this Church have not only the right and the privilege of eating of this Passover, but it is their duty, because commanded.

So much seems plain from the institution as given and explained by Christ. Let us now examine it in the light of the Apostle Paul's teaching on this point. 1 Cor. 10: 16—"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 11: 24—"Take, eat; this is my body which is broken for you; this do in remembrance of me," (Christ.) Verse 25—"This do ye, as oft as ye drink it, in remembrance of me," (Christ.) Here the same great truth is brought to the mind of the communicant, viz. that his eating and drinking is in remembrance of his Redeemer. There is no intimation that his communing was to have any other bearing. No test of any fellowship, except that of Christians with their Saviour—no communion, except that of the blood and body of Christ. There is no intimation of its being a local church ordinance, or that those who communed approved or disapproved of each other's sentiments or practices. It was simply an act of eating and drinking in memory of Jesus Christ. In fact, it is strongly intimated, that to participate in the ordinance from any other reason would be to fail to discern the Lord's body. And farther, each communicant was solemnly to examine himself (not others) directly upon this point. (Verses 24, 29.) Such, to me, seems to be the Lord's Supper, when divested of all the extraneous trappings and appendages hung around it.

I close this article, by saying to "*Enquirer*," that I think it would not be best for our churches to disband, and their members connect themselves with other societies; not because such connection is forbidden by the nature of the Lord's Supper, but because the truth of the Sabbath can be more efficiently carried out and spread abroad by a concentration of their labors than otherwise. Whether "*Enquirer*" will continue to have as high an opinion of my judgment as before I answered his question, I cannot say. But as valuable as I esteem the opinion of "Enquirer," or any other brother, I must more highly value my own conviction of truth. For, should I cease to value truth above all price—should I foolishly barter my convictions of truth, right, duty—I should be unworthy the good opinion, not only of "Enquirer," but of every honest man.

S. S. G.

Sympathy for the Turks.—An article in one of the daily papers on the present condition of Eastern Affairs—in which, there is every reason to believe, the principal powers of Europe will become involved—speaks in the following strain of the general sympathy for the Turks:—

"In this contest, as far as it has yet been developed, the sympathies of the greater part of Christendom have been bestowed on the Turks, and that for obvious reasons. They are not only the weaker of the two, but are the party attacked, and for the attack no better pretense can be found than that which the wolf alledged against the lamb when he fell upon him for troubling the brook where both were drinking, though the lamb was further down stream, and could not possibly have disturbed the water where his enemy stood. The Czar assails the Sultan in order to secure a guarantee for the rights of the Greek Catholics among the latter's subjects, but refuses to accept a guarantee of the same rights for all the Christians of Turkey, the Greek Catholics included. This naturally draws toward the Turks the good wishes of all who love fair play and honest dealing, and this general current of sympathy is still further increased by the belief that since the time when Mahmoud II. boldly struck out into the path of reform, Turkey has gradually been going through a process of regeneration and assimilation to the civilized and progressive States of Europe."

Sympathy for Fugitives.—A meeting was held at Syracuse, N. Y., March 22d, to express sympathy with the rescuers of Joseph Glover at Milwaukee on the 11th. Not less than six hundred persons were present. Robert M. Richardson, President of the Common Council, presided, assisted by thirteen Vice Presidents. The meeting was addressed by Mr. Richardson, Rev. Mr. May, Rev. Luther Lee, Rev. R. R. Raymond, Rev. L. C. Matlack, Rev. J. W. Loguen, and others. The following is one of the resolutions adopted:—

That the citizens of Syracuse, in the early and triumphant days of the Fugitive Slave law, made one pledge to all the world—*and kept it*—and that we now offer to join with Milwaukee and Racine, and all our sister cities of the North, in a holy confederacy, which, by all that is venerable in the memory of our fathers, all that is glorious in the structure of our institutions, all that is precious in the reputation of our country, all that is imperative in the claims of humanity, all that is solemn in the commandments of God, shall swear that no friendless and broken-hearted fugitive shall ever again be consigned to Slavery from the North, under the accursed act of 1850.

The Nebraska Bill has received a stunning blow—probably its death blow—in the House of Representatives. Having been reported from the majority of the Committee on Territories, with a recommendation that it do pass, it was, by a vote of 110 to 95, referred to the Committee of the Whole House on the State of the Union. Of course it must now wait its turn, and that turn will probably not come for four weeks yet. Meanwhile a continuance of public meetings and petitions will doubtless convince Congress that the people are not quite ready for the monster iniquity.

☞ Eld. Rowse Babcock's post-office address is Clarence, Erie Co., N. Y.—not Alden, as heretofore.

Education in Louisiana.—The State Superintendent has recently visited the schools in all parts of the State of Louisiana, with a view of learning their precise condition, and being able to recommend methods of improvement. The following extract from his Report shows a state of things which is disgraceful to Louisiana, and could exist only where slavery exists:—

"A local, parochial and State supervision of the schools, is what is most needed. There should be, in every parish, a Board of Examiners, consisting of three or more, whose duty it should be to examine applicants for the situation of teacher. In some districts the directors are totally incapable of performing this duty, for the very potent reason, that they themselves do not know how to read or write. In looking over the warrants of teachers on file in this office, there were found in one parish the ordinary mark of twelve different directors; in two or three of the districts, there were two out of three who signed their mark. This is truly a deplorable fact, and one which unprincipled teachers have not failed to turn to their own pecuniary advantage. Two out of every three of the Directors should be required to know how to read and write!"

Romanism in England.—Some of the clergymen of the English Church who have recently crossed the imaginary line which divides that church from the Romish, prove to be among the most bitter haters of Protestantism. One of them, Rev. J. Oakley, after saying mass at Islington, near London, gave the people a long lecture for sending their children to the Protestant schools, and having done so, he uttered the following denunciation:—

"We hereby give notice, that if any persons, after this our solemn warning, do send their children to the Protestant schools, (six schools were here named,) or, if they having been already tempted to send them, do not instantly remove them, they shall be counted guilty of mortal sin; shall be refused all the rites and sacraments of the Church; at death, the extreme unction shall be denied to them, and their bodies, either his or hers, refused burial in any cemetery belonging to the Church. The curse of God shall rest upon them, body and soul, living or dead."

Manners of the Scotch.—A writer in the *American Messenger* communicates to the readers of that widely circulated journal the impressions produced by a residence of six weeks in Scotland. In relation to the manners of the Scotch, we have the following:—

"The manners of the Scotch have little of the grace and ease of the French, less warmth than the German or the Irish, less frankness than the American. 'Mind your own business, and leave me to mine,' is the ungenial tone of the peasant's stiff stride as he passes you on the highway, without curiosity enough to gaze at you, or courtesy enough to bow. And there is something of this tone in the air of the more cultivated classes, till a suitable introduction, or a friendly approach, thaws the ice of caution. But then, when assured that confidence is safe, and that the salt of hospitality will not be wasted, there is no limit to the kind attentions lavished on the acknowledged friend or guest. Especially is this true of Christian circles.

Kentucky Slaves in Canada.—The Cincinnati *Commercial* says that Rev. H. H. Hawkins, a colored preacher, who was formerly a slave of Gen. Taylor, of Newport, Ky., and now resides in Canada, states that there resides in Canada West 400 slaves who absconded from masters living in Kentucky, within a hundred miles of Cincinnati. There are in Canada 35,000 fugitive slaves, who are in a very flourishing condition just now, owing to the high prices paid for railway labor in the Provinces. In the town of Chatham 730 fugitives are settled. In the new town of Buxton, 130 families of escaped slaves are settled, who own, all together, a tract of nine thousand acres of land. The whole amount of land in Canada West owned by fugitive slaves is 25,000 acres.

Prohibitory Liquor Law in Pennsylvania.—On the 22d of March, the Pennsylvania House of Representatives passed a Prohibitory Liquor Law. The first section of the bill authorizes the people, on the second Tuesday of October next—the day of the general election—to vote for or against the bill, which contains all the provisions necessary to give it force, if it be enacted into a law. The vote of the people, whether favorable or unfavorable, is to be considered the prayer of the people; and the next Legislature will be expected to act in according with it.

The Liquor Law in New York.—It is decided, that New York is to have a Prohibitory Liquor Law. For two weeks past the attention of the Legislature has been for the most part occupied with this subject. That the people desired the law, was admitted; but the trouble was for its friends to agree when it should go into operation. The first of December next was agreed upon as the time for it to take effect. The vote of the Assembly was 77 ayes to 26 noes. The general features of the law we have already printed.

Disbanding of Churches.—An orthodox Congregational Church is Boston, known as the Edwards Church, disbanded a short time ago. The circumstance led a correspondent of the *Independent* to make inquiries whether other orthodox churches in Boston, and how many, had been disbanded. He found that within twenty years, seven congregational churches, which flourished for a longer or shorter period, had ceased to exist. He also expresses the opinion, that similar changes have been as numerous among other denominations.

Religious Interest at Alfred.—Since the dedication of the new meeting-house at Alfred Center, the church has held a series of interesting meetings, among the results of which we hear that twenty-five persons have been added to the church, twenty-one of whom were baptized.

RELIGIOUS INTELLIGENCE.

An anti-smoker authorizes the editor of one of our religious papers to say to the students of the Theological Seminary of New Brunswick, that every student who, from the receipt of notice, will abstain entirely from the use of tobacco in all its forms, viz: smoking, chewing, and snuffing, and will pledge himself to refrain from its use, shall, at the time he receives his professional certificate, be furnished with an order upon Robert Carter for fifty dollars' worth of books.

The Newark *Mercury* remarks, that an increasing interest in the cause of sound education is manifesting itself throughout New Jersey. No question of such transcendant importance now agitates the public mind as this: How shall our Common School system be improved and perfected? On this question the people are becoming aroused; the Legislature has felt it, and done *something* to meet its responsibilities to the State and world.

The late James P. Vanhorn, of this city, left the following legacies: New York Orphan Asylum, $15,000; New York Orphan Asylum, after the death of his widow, $20,000; New York Protestant Episcopal Bible and Prayer Book Society, $20,000; New York Protestant Episcopal Missions, $15,000. The American Bible Society are made the residuary legatees, the amount of which is estimated at $150,000.

At a recent meeting of the Young Men's Christian Association in New York, the subject of a permanent location was discussed. That the Society should have rooms of its own was deemed by some almost, if not quite, essential to its well-being and prosperity; and the proposition was entertained to raise $50,000 for the purpose.

The Worcester *Spy* states that Ichabod Washburn, of that city, is about to erect, at his own expense, a substantial brick chapel, for the free use of the public for religious worship. The building is to be forty feet by eighty feet; and in one portion of it there is to be a dwelling-house for the minister-at-large, who is to be supported by the evangelical churches of the city.

The *Western Christian Advocate* states that the brethren of the Union Chapel, Cincinnati, have determined to support a missionary to Rome. He is to go as an American citizen and a Protestant missionary, claiming to exercise the proper functions of his ministerial office. They have selected their man, and await the action of the Missionary Society and the Bishop.

We learn from one of the New York daily papers, that the Rev. Isaac D. Westcott (Baptist) and the Rev. Thomas J. Sawyer (Universalist) have agreed to discuss the question of Endless Misery as opposed to ultimate Universal Salvation, at the Tabernacle, for six evenings, each speaking twenty minutes alternately.

Rev. Dr. Maclay is engaged in the effort of raising a theological endowment for Madison University. The amount needed is thirty thousand dollars. The New York *Chronicle* publishes a statement, from which it appears that about one half this amount has been subscribed and pledged. Twelve men give a thousand dollars each.

The Directors of the Providence and Worcester Railroad have passed a vote that all the settled clergymen residing on the line of the Road, including those at Providence and Worcester, be furnished with *free passes* over the road the ensuing year. We hope this example may prove contagious.

Intelligence has come to hand from France, that new invasions of religious liberty had awakened alarm among Protestants, several chapels having been closed under cover of the decree of March, 1852, originally aimed at political gatherings.

The American and Foreign Christian Union have in press a work, which its officers speak of in the highest terms, the prize essay, by Rev. Robert Gault, of Scotland, entitled, "Popery, the Man of Sin and Son of Perdition."

Rev. W. S. Loyd, the pastor of two Baptist churches a few miles west of Montgomery, Ala., died on Sunday last while performing service. He had commenced his discourse, and after speaking a few moments, exclaimed: "I feel, brethren, I am giving," and instantaneously sank down and expired.

It is now nearly three years since the model act of prohibition—the glorious MAINE LAW—was adopted. Since then, Vermont, Massachusetts, Rhode Island, Michigan, Wisconsin, and Minnesota have each passed acts contemplating the same end.

Rev. P. Mason, city missionary in Boston, stated, as a fact that should startle us into redoubled activity in our missionary work, that a few days since, on visiting the House of Correction in South Boston, out of forty boys confined there for crime, but *two* were from under Protestant influence; the remaining *thirty-eight* were Catholics.

The "Old Chief," Rev. J. B. Finley, is preparing a work entitled "Memorials of Western Methodism," embracing historical and biographical sketches. It will be the beginning of a complete history of Methodism in the West, and will illustrate the life and times of the earliest pioneers.

Rev. H. S. Spencer, a highly respectable clergyman of the Baptist denomination, committed suicide in the Insane Asylum at Utica, New York, on the 26th ult. He had been in the Asylum some months.

The Glasgow Bible Society have, it is stated, resolved on raising a fund for giving the whole Bible to the Chinese, the New Testament fund being understood to be now secured.

In Connecticut, the Governor has appointed Friday, the 17th day of April, to be observed as a day of fasting and prayer.

EDUCATION IN KENTUCKY.—A writer in the *Western School Journal* writes from Frankfort, Ky., Feb. 15:—

"We have searched the capital of Kentucky in vain for a public school. Education in this city is exclusively a private or charitable enterprise. The capital is now filled with the representatives of an enlightened and free people, and still no system for the education of youth gladdens the eye of these law-makers. A former legislature passed a law that the common schools of the State should be free, and withheld the means of making them so for two months in the year. Frankfort seems to have imbibed the same spirit, and as a municipality manifests no desire for the education of her children. Private enterprise provides the facilities of education for those able to pay for them, and the charity of the several churches hands down the means of education to the poor, if they will accept the boon."

Abstract of Proceedings in Congress.

SECOND-DAY, MARCH 20.

In the SENATE, there came a perfect shower of remonstrances from all quarters against the Nebraska iniquity. Mr. Badger explained the intent of his amendment providing against the revival of the Louisiana slave laws. Other Senators explained their views, and so the whole session was spent in talk about a bill at present beyond their jurisdiction.

In the HOUSE, Mr. Bocock, from the Naval Committee, reported a joint resolution relative to the bids for provisions, clothing and small stores for the use of the Navy. It provides that all bids may be rejected, at the option of the Department, if the persons offering are not known as manufacturers of or regular dealers in the articles. After some debate, the resolution was adopted. The first week in May was set apart for business relating to organization of Territorial Governments, (Nebraska and Kanzas.) A resolution was adopted directing a rigid inquiry into the manner in which Secretary Davis has managed the financial affairs of the War Department. An ineffectual attempt was made by Mr. Benson to reduce ocean postage to the uniform charge of two cents. Mr. Wentworth introduced a bill, which was referred to the Committee on Commerce, authorizing the President to give the requisite notice for terminating our reciprocity treaties of commerce in certain cases, (Spain of course meant.)

THIRD-DAY, MARCH 21.

In the SENATE, Mr. Fish presented the memorial of the New York Chamber of Commerce, praying for the establishment of Naval Schools for the preparation of youths as seamen. Numerous memorials denouncing the repeal of the Missouri Compromise were presented. Resolutions of the Legislature of Illinois were presented in favor of granting lands for a ship canal around Niagara Falls; also, one for restricting the duties on sugar, molasses and railroad iron. The joint resolution from the House, giving the Navy Department power to reject certain bids for supplying provisions, clothing and small stores for the use of the Navy, was referred to the Committee on Naval Affairs. The bill to increase the pay and otherwise promote the efficiency of the Army, was then taken up, when a warm debate ensued on the clause giving the appointment of a cadet to each Senator, and without taking a vote on the subject it was postponed.

In the HOUSE, a resolution was adopted authorizing the printing of 100,000 copies of the Agricultural part of the Patent Office Report for the use of the members of the House, and 10,000 for the use of the Commissioner of Patents. The Committee on Public Lands reported a bill, which was referred to the Committee of the Whole, authorizing Alabama, and other States having Public Lands therein remaining unsold and unappropriated for twenty years, to sell the same for educational purposes and internal improvements. After disposing of several unimportant bills, the Senate Nebraska and Kansas bill was taken up, and after considerable discussion, during which much feeling was manifested, the bill was finally referred to the Committee of the Whole by a vote of 110 to 95.

FOURTH-DAY, MARCH 22.

In the SENATE, on motion of Mr. Fish, the second Tuesday in April was designated for the consideration of adverse reports from the Committee on Claims. The Committee on Naval Affairs reported back to the Senate the House bill confirming the bids for furnishing provisions, clothing, naval stores, &c., to the United States Navy to manufacturers and dealers, which was debated at considerable length, and finally passed. The bill authorizing Wisconsin to select the residue of land granted to her in 1846, to aid in the improvement of Fox and Wisconsin rivers, was passed; the bill granting lands to Illinois and Indiana Central Railroad, was also passed. The bill increasing the pay of the rank and file of the army and for other purposes was passed.

The HOUSE, after the transaction of the usual opening business, resumed the consideration of the bill for the relief of settlers upon lands reserved for railroad purposes, which, after considerable debate, was passed. The bill, as passed, provides that settlers shall have the right to preëmpt lands at $1 25 per acre. The House then went into Committee of the Whole on the Indian Appropriation bill, but without taking the question the Committee rose, and the House adjourned.

FIFTH-DAY, MARCH 23.

In the SENATE, Mr. Hunter reported back the Deficiency Appropriation bill with numerous amendments. The consideration of the bill was postponed, and after a short executive session, the Senate adjourned.

In the HOUSE, the bill passed by the Senate providing for the purchase of more suitable places for the Post-Office and United States Courts in the City of Philadelphia, was taken up, and after a brief debate, the bill was referred to the Committee on the Judiciary. The bill passed by the Senate in favor of extending the warehousing system, was then taken up and discussed, but without coming to any definite action on the subject, the House went into Committee of the Whole and resumed the consideration of the Indian Appropriation bill. Mr. Milson of Virginia, then made a speech in favor of the Nebraska bill. Mr. Hunt, of Louisiana, followed in opposition to the repeal of the Missouri Compromise. The Committee then rose, and the House adjourned.

SIXTH-DAY, MARCH 24.

In the SENATE, no business of public interest was transacted, the day being devoted to the consideration of bills on the private calendar. Adjourned over until Second-day.

In the HOUSE, the Senate bill extending the warehouse system, by establishing private bonded warehouses, was amended and passed. The Senate bill for the relief of the legal representatives of John Arnold, deceased, to extend for fourteen years the patent for making cloth without spinning and weaving the raw material, was passed. The House then went into Committee of the Whole and resumed the consideration of the Indian Appropriation bill, and after a brief discussion the committee rose and reported the bill. The House then adjourned till Second-day.

European News.

We have four days later news from Europe.

The intelligence does not change materially the warlike aspect of affairs. There is a report of the capture of Kalafat by the Russians, and the massacre of the Turks therein. But as this is but report thus far, we have nothing in the way of positive war progress to add to the previous advices.

On the 17th of February a conflict took place by mistake between two columns of the Russian army. The Turkish positions are extended in an easterly direction as far as the village of Cuiperceni, which is about a mile distant from Kalafat. For several days a Turkish corps 4,000 strong, under the command of Col. Mirolai, had been posted in front of this village and in the direction of the Russian outposts. On this corps the Russians determined to make an onslaught during the night of the 16th. For this purpose two Russian columns were brought up, each from 4,000 to 5,000 strong, one by the road which leads to Kalafat from about the village of Scriberzi, and the other from the left side of it from about Poisna, to advance unexpectedly upon the Turks, to surprise, inclose them, and cut them to pieces. The Russian columns commenced their march at 3 o'clock in the morning, and by 4 o'clock reached a position from whence they were only half an hour's march from the Turkish pickets. The second column seems either to have missed the direction by mistaking the road, or to have come up long after its time. Be this as it may, the latter column, in the obscurity of a foggy night, concluded the former one to be a body of hostile Turks, and instantly opened upon them a terrific cannonade, which the others, who labored under the same mistake, returned with yet more deadly effect. Pressing toward each other, it came ere long to a close fire of small arms. This ill-omened combat lasted for an hour and a half, until, when day dawned, the combatants saw with horror the error they had committed. The loss in killed and wounded in the course of the night's encounter is reckoned, by the Russians themselves, at several hundreds.

During a ball given by the French Ambassador at Pera, a barbarous murder was perpetrated within a few doors of the spot. Mons. Perrei, a French merchant, went to the ball, leaving his wife at home sick. During his absence, three men entered the house, robbed it, and stabbed Madame Perrei fatally, and wounded the maid-servant, who screamed for assistance. On leaving, the ruffians appear to have quarreled among themselves, for the corpse of one of them was found close at hand, with a knife in his heart. The deceased robber appeared to have been an Italian.

Napoleon, on Sunday, March 5th, reviewed some battalions of Chasseurs of Vincennes who are under orders for the East. He was cordially received by the crowd, and, it was observed, seemed in particularly good spirits. The Eastern question has, on the whole, increased the popularity of the Emperor. The Duke of Saxe Coburg, Prince Albert's brother, had been Napoleon's guest and was present at the review.

California News.

The steamer Northern Light, from San Juan, arrived at New York on the 25th inst., with San Francisco dates to March 1st. She brought 382 passengers, with $615,000 on freight, and $200,000 or $300,000 in the hands of passengers.

The advices by this arrival are very favorable as regards the mines, but unfavorable in regard to the prospects of trade. There was rather more demand for merchandize from the interior, but nearly every article was in overstock. Considerable re-shipments were being made to the Atlantic ports.

The weather has not at any time since the discovery of gold been so favorable for mining as during the last month, and there probably was never comparatively so large an amount of gold dug.

A bill similar to the Maine Liquor Law has been introduced into the California Legislature.

By the news from Lower California we learn that President Walker's fillibustering arrangements are at an end. On the 14th he spiked and buried his guns and started for San Tomas with 140 men and one field piece. Five of his party severely wounded, and four sick, were left behind, who probable would have been murdered but that they were taken aboard the Columbus and brought to San Diego. It was reported that Malendrez with a force of 300 men would attack Walker on his march.

Lynch Law is popular in California in these days, as will be seen by the following paragraph:—

A man named George Taylor killed an Indian in Indian Valley, without provocation; whereupon Judge Lynch summoned a jury, and tried, convicted, sentenced and forthwith hung Taylor.

On the 17th, an old man named Nathan Pratt was murdered in Mariposa County, by three Mexicans and a Chilean, whose only purpose was robbery. When the neighbors heard of it on the 18th, they immediately turned out, and soon arrested a Mexican who confessed his participation, and gave all the details and the names of his accomplices. He was straightway taken to Pratt's cabin and hung upon the limb of a tree. The party then started to Bear Valley for the others, but found only the Chilean, whom they were about to arrest, when the whole Spanish population in the neighborhood turned out in arms, and determined that the Chilean should not be taken except by due course of law. The Spaniards were in the majority, and had their way until a messenger went over to Quartzburg and drummed up forty armed volunteers, who arrived in a couple of hours and gave the preponderance to the Lynch party, who then conveyed him to Pratt's cabin and hung him upon the same tree with his accomplice. Pratt was 50 years of age, a native of Maine, and had lived in Rhode Island.

ORIGIN OF STONE SPLITTING.—Asa Parker, deacon of the Second church of Boxford, died 1820, aged 90. Having engaged to stone a cellar for a blacksmith in Boxford, and thinking it possible to split stones with wedges, he proposed to the blacksmith to prepare some wedges and cases, and assist in making the experiment. They first tried upon a stone about the size of a half bushel measure, and succeeded; they tried a larger stone with equal success. This took place about 1783, and is supposed to be the first attempt at splitting stones. The business of splitting and hammering stones soon engaged the attention of others, and has become a useful and lucrative employment.

Some interesting experiments have recently been made at the Crystal Palace, Sydenham, England, with respect to the power required by an organ to fill the building, and a report has been presented to the Directors on the subject. As the central transept alone covers a larger area than is occupied by the cathedral at York, some idea of the vast size and power of an instrument which should be heard in all parts of the building may be formed. The Committee report that the area required for the instrument, would not be less than 5,400 feet, the depth of the organ 50 feet, and its altitude from the ground, 140 feet. The cost would not be less than £25,000, and its construction would extend over a period of three years.

SUMMARY.

By telegraphic dispatches from New Orleans, we learn that the United States arrived at that port, bringing dates from San Francisco to the 1st inst., two weeks later than previous advices. The news presents no features of importance, local topics mostly occupying public attention. Business prospects had somewhat improved, and prices for the leading articles were tending upward, although the markets generally are represented as being still very depressed. The news from the mines continues favorable. The accounts from Walkers' Sonora expedition are to the 15th of Feb. The captain had broken up his camp at Ensenada and marched southward with about 150 men and one field-piece, leaving behind him a number of sick and wounded, having abandoned all hopes of success.

The Buffalo *Republic* mentions the appearance in that city of counterfeit gold dollars, which proves that the bogus mint is in operation, and its issues are circulating. The metal of which it is made is copper. A very thin covering of gold, which conceals the baser metal, was probably put on by galvanism. The gold had been removed from the edge of this specimen, and the copper stood confessed. The thickness of it is the same as the genuine, but it is a very little too large in diameter to go into the test mold which they have in the Post-Office. The gold covering, though thin, is sufficient to resist the action of nitric acid, without scratching.

The St. Louis *Evening News* publishes a list of the principal steamboat casualties which have occurred on the Western waters during the months of January and February just passed. It shows that twenty-three steamers have been sunk, burned or blown up upon the Mississippi River and its tributaries, and two destroyed by fire on the Savannah, within the time mentioned, and have involved the loss of between one hundred and seventy-five and two hundred lives and over one million dollars worth of property.

The prospect of a peach crop in Massachusetts, the coming season, is but small, most of the buds having been injured by the excessive cold of the past winter. To judge from present indications, however, other kinds of fruit, such as apples, pears, plums and cherries will be abundant; though it is not unlikely that many apple orchards in the neighborhood of Boston will be ravaged as they were the past season by the canker worm.

During the past three days, says the St. Louis *Republican*, a large number of persons have arrived in this city from various quarters on their way to Nebraska Territory; and as but few boats were in port for Missouri River, they have been compelled to wait for boats to get ready to start. So great is the rush for passage, that although there are several boats in port, their cabins are full, even before they are advertised to leave.

A law case has just been decided in the Supreme Court, which is remarkable from the heavy amount of the verdict rendered. The Western Vermont Railroad Company was sued by Bayley, Brothers & Co., an English house, to recover the value of some five thousand tons of railroad iron. The iron did not arrive at the time stipulated, and the Company received it under protest, and afterward refused to pay. The Jury found for the plaintiffs in *ninety-four thousand six hundred and thirty-six dollars damages.*

A dispatch dated Baltimore, Wednesday, March 22, 1854, says: A fearful accident occurred yesterday on the mountain track of the Virginia Central Railroad. A car containing forty passengers broke loose and descended at a rapid rate; it finally came in collision with the engine and was smashed to pieces, but strange to say only one man was seriously injured, the others sustaining but slight bruises.

It is proposed to build a line of railway from Quebec to Lake St. John, at the head of the Saguenay River. This lake is about 600 square miles in extent, its shores abounding in the most valuable timber. It lies due north from Quebec, distance from it about 108 miles in an air-line, and about 130 by the most direct practicable railway route.

The New Jersey Legislature has passed a law chartering a company to construct a railroad from Camden to Keyport, which will be in a straight line from Philadelphia to New York. The road will pass through Mount Holly, New Egypt and Freehold, to Keyport. Another road is also chartered to run from Keyport to Tom's River, and thence to Delaware Bay and Cape May.

The amount of school money to be distributed by the State of Wisconsin this year among the several counties is $99,749 52. Milwaukee Co. takes the largest share, $9,128 88; Dane, Rock and Dodge are next in order, having respectively $6,567 12, $6,320 88, and $6,212 16. The three counties lowest in the scale are Marathon, $23 04; Polk, $51 12; Pierce, $70 56.

The Buffalo Commercial Advertiser says: "It is probable the canals will not be opened before the first of May, as the great quantity of frost remaining in the ground, in consequence of the very little snow that fell during the past season, renders it impracticable to open them before that date."

Abingdon, Va., was visited by a terrific storm of hail, rain and wind on Thursday, 16th inst. The *Democrat* states that some of the lumps of hail were as large as walnuts, destroying nearly every pane of glass in the town exposed on the north and west sides of the houses. At least 10,000 panes of glass were shivered in the town of Abingdon.

An extensive bed of porcelain clay has been discovered on the North Carolina Central Railroad, a few miles below Neuse river. While it is a serious obstacle to laying the rails, being so soft that the timbers laid upon it soon sink out of sight, it may prove to be a valuable discovery. In a cut on the same road, near Mount Moriah, a bed of magnesia has been discovered.

It is ascertained that there is more insanity in California than in any other State of this Union, in proportion to its population. This ought to be expected, from the very nature of the pursuits that lead men thither—the eager hope of sudden wealth, and the disappointments, reverses, and depressions so often experienced.

There is a proposition to coin a new description of cent. It is to be of white metal, resembling silver in appearance, with a round and slightly raised edge. It is about eight-tenths of an inch in diameter, larger than a quarter eagle, and less than a twenty-five cent piece. There is not to be any hole in the coin.

According to a Congressional report recently made, the number of passengers that arrived at the ports of the United States in 1853 was 400,777, which were divided as follows: New York, 294,818; Louisana, 43,020; Massachusetts, 25,929; Pennsylvania, 19,211; Maryland, 11,368; Other ports, 6,423—total, 400,777.

The large rhinoceros which has for some time past been exhibited at Driesbach's Menagerie, Broadway, New York, died one day last week. The animal had been eating hay all night, and at 5 o'clock in the morning laid down and expired in five minutes. This Rhinoceros was the only one in the country, and was valued at $10,000.

E. H. Kimball, of No. 49 Wall st., has just sent home from England and France, a choice lot of Merino Sheep, and the most choice Poultry he could select, for his farm in Brooklyn, for which he received the gold medal of the American Institute, awarded for the best cultivated farm in 1852.

An application has been made to the Minnesota Legislature to incorporate a railroad company, with a capital of $10,000,000, to construct a road from "Fond du Lac, Minnesota, on Lake Superior, by the way of St. Paul, in Minnesota, to a point on the southern boundary line of the State of Iowa."

There was a great flood in the Licking Valley, Indiana, on Thursday last, caused by the rising of the Licking River. Houses were carried away, whole farms submerged, fencing, produce and lumber carried off, &c. The Posey Co. (Ind.) *News* estimates the damage to $1,000,000.

The Hon. Selah R. Hobbie, the First Assistant Postmaster-General, died in the City of Washington on the 23d inst., of a pulmonary complaint, which had long affected him. Maj. H. was born at Newburgh, New York, on the 10th March, 1797, and died at the age of 57.

Eighty hens, belonging to Capt. Thos. A. Norton, of Yarmouth, Mass., have laid during the year past six hundred and thirty-seven dozen eggs. At the average price of eggs, that would be about one dollar and a quarter for each hen.

At Lewes, March 21, a boat belonging to the wrecking schr. Champion, containing four men, was upset, and Capt. Wm Hutchins, late of the steam-tug America, Capt. Charles Roe and Martin Welsh were drowned.

It seems from a statement in the Milwaukee *Sentinel*, that there are two more newspapers published in the State of Wisconsin than in Michigan. In the latter State there are 83 papers, in the former 85.

Castle Garden, New York, was leased the other day to Theodore J. Allen, Esq., for five years, at $10,000 per year. The lease just expired was $2,000 per year.

The die is cast. The Bill for the Suppression of Intemperance has finally passed both Houses of the New York State Legislature, to take effect on the first day of December.

The Prohibitory Liquor Law passed the Pennsylvania House of Representatives March 22, by a vote of Yeas 50, to Nays 44.

A company is forming at Chicago for colonizing Nebraska.

New York Market—March 27, 1854.

Ashes—Pots $5 94 a 6 00; Pearls 6 75.

Flour and Meal—Flour, 7 37 a 7 44 for Canadian and common to straight State, 7 56 for common to good Ohio and mixed to fancy Michigan and Indiana. Rye Flour 4 62 a 4 75 for fine. Corn Meal 3 50 a 3 62 for Jersey.

Grain—Wheat 1 50 a 1 70. Rye 1 00. Barley 98c. a 1 08. Oats 44 a 46c. for Jersey, 48 a 54c. for State and Western. Corn 81c. for mixed, 82 a 83c. for Southern white and yellow.

Provisions—Pork, 12 75 for prime, 15 44 for mess. Beef, 6 00 a 8 00 for country and city prime, 9 00 a 11 50 for country mess. Lard 9¼ a 9½c. Butter 11 a 14c. for Ohio, 14 a 19c. for State dairies. Cheese 10 a 12c.

Seeds—Clover 8½ a 9c. Timothy 14 50 a 21 00 per tierce.

Wool—Fleece, 38 a 40c. for common, 45 a 47c. for half and three-quarter blood, 55c. for selected extra.

MARRIED,

In Christiana, Wis., February 5th, by Eld. Z. Campbell, Mr. MARCUS D. RANDELL to Miss DEBORAH ODELL, all of Christiana.

In Christiana, February 7th, by the same, Mr. WILLIAM H. [illegible] to Miss SUSAN C. BLY, all of the above place.

In Plainfield, N. Y., on the evening of February 25th, by the Rev. Mr. Perry, of Unadilla Forks, Mr. JOSEPH C. RIDER, of Paris, Oneida Co., to Miss T. LUCINA SISSON, of the former place.

At Temperance Valley, R. I., March 20th, by Eld. C. M. Lewis, Mr. HARVEY C. BURDICK to Miss ELLEN DAVIS, all of Hopkinton.

LETTERS.

S S Griswold, Lucius Crandall, Simeon Dilley, Obed Snowberger, N V Hull, J M Allen, Joseph Stillman, H P Burdick, C M Lewis, Wm Lawton, L S Sisson, E Burdick, Z Campbell, Joshua Clarke, B F Clarke, John Whitford, E J Dole, Isaac West, C G Emerson, Rowse Babcock.

RECEIPTS.

FOR THE SABBATH RECORDER:

Wm C Burdick, Ashaway, R I	$2 00	to vol. 10	No. 52
Horace B Davis, Shiloh, N J	2 00	10	52
Ethan B Swinney "	2 00	10	52
Edgar F Stelle, New Market, N J	2 00	10	52
Edwin Fuller, Utica, Wis	2 00	11	40
Joshua Burdick, Hanover, Mich	2 00	11	40
Angeline Green, Berlin	2 00	11	40
Wm Lawton, West Winfield	2 00	10	52
Asa Greenman, Clarence	2 00	10	52
Leonard Babcock, Brookfield	5 00	8	26
Alburtus Starr, Hamilton	5 00	8	52
Gurdon Evans, Eaton	8 00	10	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Wm Lawton, West Winfield $1 00

WILLIAM M. ROGERS, Treasurer.

Board Meetings.

THE Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will hold their next quarterly meetings at the house of Isaac D. Titsworth, New Market, N. J., on Fifth-day, April 6th, commencing at 10 o'clock A. M.

GEO. B. UTTER, Sec.

Western Association—Executive Board.

THE Executive Board of the Seventh-day Baptist Western Association will hold its next session at Alfred Center, on the first Fourth-day in April.

E. R. CLARKE, Clerk.

Eastern Association—Executive Board.

A SESSION of the Executive Board of the Eastern Association will be held at Pawcatuck, R I., on the second Fourth-day in April, the 12th day of the month, at 10 o'clock A. M. S. S. GRISWOLD, Clerk.

Alfred Academy:
A First Class Male and Female Seminary.
ITS location, on the New York and Erie Railroad, two miles from the Alfred Depot, is romantic, retired, and healthy. The course of instruction is divided into ten departments, with an experienced Professor at the head of each. The edifice containing the chapel, recitation, society and library rooms, is one of the largest and finest school-structures in Western New York. The supervision of the students is parental, and well adapted to securing their highest intellectual and moral discipline.
The next term commences Wednesday, March 29th. Expenses moderate. For circulars, apply to
W. C. KENYON, A. M.,
FEB. 20, 1854. Alfred Center, Allegany Co., N. Y.

Clothing Establishment.
THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.
WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.
NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8 A. M., 12 M., and 4 P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3½ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.
Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Maunch Chunk, &c.
GEO. H. PEGRAM, Superintendent.

Bells! Bells! Bells!
FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.
Surveyors' Instruments of all descriptions, made and kept on hand.
Being in immediate connection with the principal routes in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,
For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.
THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation; and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate.
Nothing has called louder for the earnest inquiry of medical men, than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided on which the public could depend for protection from attacks upon the respiratory organs, until the introduction of the CHERRY PECTORAL. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. Of this last statement the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify it has done for them, if we can trust our own senses, when we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know—in short, if there is any reliance upon anything, then it is irrefutably proven that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known. The afflicted should know it. A remedy that cures, is priceless to them. Parents should know it, their children are priceless to them. All should know it, for health can be priced to no one. Not only should it be circulated here, but everywhere, not only in this country, but in all countries. How faithfully we have acted on this conviction, is shown in the fact that already this article has made the circle of the globe. The sun never sets on its limits. No continent is without it, and but few peoples. Although not in so general use in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both Americas—in Europe, Asia, Africa, Australia, and the far off islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations of its kind, it is an expensive composition of costly material. Still it is afforded to the public at a reasonably low price, and what is of vastly more importance to them, its quality is never suffered to decline from its original standard of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. No toil or cost is spared, in maintaining it in the best perfection which it is possible to produce. Hence the patient who procures the genuine CHERRY PECTORAL, can rely on having as good an article as has ever been had by those who testify to its cures.
By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been done already.
Prepared by J. C. AYER, Chemist, Lowell, Mass.
Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & CO., and by all Druggists, everywhere. 37-3

IMPERFECT IN ORIGINAL

Miscellaneous.

Lines.

The Louisville *Journal* says—"We defy any tasteful lover of poetry to read the following without exclaiming, How very beautiful!"

My soul thy sacred image keeps,
My midnight dreams are all of thee;
For nature then in quiet sleeps,
And silence broods o'er land and sea;
Oh, in that still, mysterious hour,
How oft from waking dreams I start,
To find thee but a fancy flower,
Thou cherished idol of my heart.
Thou hast each thought and dream of mine—
Have I in turn one thought of thine?

Forever thine my dreams will be,
Whate'er may be my fortunes here,
I ask not love—I claim from thee
One only boon, a gentle tear;
May blessed visions from above
Play brightly round thy happy heart,
And may the beams of peace and love
Ne'er from thy glowing soul depart.
Farewell! my dreams are still of thee—
Hast thou one tender thought of me?

My joys like summer birds may fly,
My hopes like summer blooms depart,
But there's one flower that cannot die,
Thy holy memory in my heart;
No dews that one flower's cup may fill,
No sunlight to its leaves be given,
But it will live and flourish still,
As deathless as a thing of heaven.
My soul greets thine, unasked, unsought—
Hast thou for me one gentle thought?

Farewell! farewell! my far-off friend!
Between us, broad, blue rivers flow,
And forests wave, and plains extend,
And mountains in the sunlight glow;
The wind that breathes upon thy brow
Is not the wind that breathes on mine,
The star-beams shining on thee now
Are not the beams on me that shine,
But memory's spell is with me yet—
Canst thou the holy past forget?

The bitter tears that thou and I
May shed whene'er by anguish bowed,
Exhaled into the noontide sky,
May meet and mingle in the cloud;
And thus, my much-loved friend, though we
Far far apart must live and move,
Our souls, when God shall set them free,
Can mingle in a world of love.
This were an ecstacy to me—
Say—would it be a joy to thee?

NEW HAVEN, CONN. VIRGINIA.

The Paris Flower Market.

Dr. Choules, in his recent interesting work, "The Narrative of the Excursion of the Vanderbilt Party, in the Steam Yacht North Star," speaks in glowing terms of the great Flower Markets in the French metropolis, and of their influence upon the masses. After a visit to the Quai Defraix, he says:

It is a pleasant thing to see the almost universal passion which exists for flowers. Go through the narrowest streets of Paris, and at the windows of the poorest houses, and up four and five stories, you will see pots of green things and gay, blooming flowers. I like to watch the faces of the country people who bring in the flowers—and they are here by hundreds; they seem to be alive to the beauties of nature; they look as though they had gained some refinement from their gazing on these faint reflections of uncreated excellence and beauty. And then I was delighted to see the feeling of content and pride with which a man in blouse, or a hard-working woman, or a poor little child, would carry off a pot of some verdant thing, to make home look a little more bright and cheerful. These flower markets are pretty things, and they are good things, too. Bad people do not love God's handiworks, and seldom do they care for plants and flowers. I wish that parents would cultivate the taste for beauty and the love of nature in their children. A good flower and a fine plant are far better presents for a child than a noisy drum, a cruel sword, and a miniature gun. Passive impressions lead to active habits, and many a fond but foolish mother has contributed her aid to make her darling boy food for bullets.

Practical Hints about Poultry.

At the present time the subject of poultry is attracting a large share of public attention. The "hen fever" prevails extensively. Public exhibitions are taking place in different places, and accounts of sales at most extravagant prices are published.

Whether the large-sized varieties of fowls, which are "all the rage" now amongst fancy breeders and dealers, are really preferable to the old-fashioned barn-yard fowls, is a subject on which there are two opinions among those who have tried both. To say nothing of the enormous prices which they occasionally command—when fools can be found to pay such prices—they weigh heavily in the market scales, or fill a large platter on the dinner table. But, on the other hand, they are great gormandizers themselves, and the chickens are generally considered difficult to raise.

But it is not our purpose to enter upon a comparison of the different varieties of fowls, so much as to throw out a few hints which may be of value to keepers of any and every variety.

In the first place, roosters should be changed as often as once in two years, if not annually; and pains should be taken, in replacing them, to procure strong, healthy, and perfect birds. The hens will lay better and hatch more chickens.

Secondly, but a small number of hens should be kept in one house, or together. We have known repeated instances in which keepers of poultry have become disgusted at their failure to lay, and have determined to kill them off. They have commenced reducing the number, which was, perhaps, forty or fifty, and, when they got down to half a dozen, were surprised to find every one of the hens laying, and the supply of eggs for the family better than the whole number furnished.

As to profit, we doubt very much whether, if all their food be bought, the eggs and chickens produced by any breed, and sold at the regular market prices, for the table, will pay the expense of keeping. But it by no means follows from this, that hens are not a source of profit on a farm. They eat much which would otherwise be entirely lost and wasted. And a small patch of buckwheat, sown at a trifling cost, and left on the ground where they can stroll over it, and feed at their pleasure, will keep them as fat as butter.

But the main and most important point to which we wish to call attention in connection with this subject, is the great value of the manure of poultry. The hen roost is the place where most farmers should go for their guano. If obtained there, it will invariably prove of good quality. There need be no fear, for those who get their guano from this source, that it will turn out to be of a spurious importation or of an inferior kind. Then, there are no heavy bills to pay for it. The bills of the hens every farmer can provide for, but the bills of the guano dealers not every one is prepared to meet. And we doubt whether even intelligent farmers who have not tried it would estimate at more than one hundredth part of its actual amount, the quantity of excellent manure which can be made, in this way, in the course of the year.

The hen-roost—duck-roost—geese-roost—and turkey-roost—should be supplied with several loads of peet, swamp muck, or loam, spread evenly over the surface of the floor, and on this there should be scattered a thin layer of sand or gravel. Rainy days, when the work can be done as well as not—and as often as practicable—this should be all shoveled over, and the manure thus mixed with the other ingredients. The compost soon becomes strong, when it can be removed, and a fresh supply of the most suitable material convenient to be obtained thrown in.

The house is thus kept sweet, and clean, and healthy, for the fowls, and if any farmer will adopt this plan, and practice it faithfully for five years, and keep an accurate account, not only of the crops raised directly from the compost made with the poultry manure, but from the manure made by feeding those crops out in their turn, he will be amazed at the result; first, in the amount of cash which he will have realized, and secondly, in the effect, in the way of permanent improvement of his farm. Try it. [N. Y. Weekly Post.

Ascent of Mount Popocatapetl.

The following is an extract of a letter published in an English paper, from the Hon. Gerard Noel, M. P., dated Mexico, Jan. 2, 1854, and describing his successful attempt to ascend Popocatapetl in the depth of winter:

"I returned yesterday from an expedition to Popocatapetl, the highest mountain in North America—17,000 feet above the level of the sea. I believe there is no record of an ascent before at this season of the year, although it has been frequently done in May and June. The first night of our ascent we slept at a hut at the line where vegetation ceases and perpetual snow commences, and at 5¼ the next morning we started for the summit, one of the guides leading. At 8 o'clock, I found myself one hundred yards ahead of the rest of the party, (consisting of four,) at 9 out of sight of the party altogether, and at 11 o'clock I reached the crater. The crater is a vast basin, three miles in circumference and 900 feet deep; in some parts perpendicular, in others great masses of projecting rock form bold and stupendous outlines, with enormous icicles hanging from every point. The volcano itself has long since ceased to show any signs of eruption. I began to feel very much numbed with the cold, and my eyes suffered a good deal from the glare of the snow. I should have been very glad of something to eat, having had nothing but a cup of coffee and a biscuit before leaving the hut; but the guide who carried the breakfast had remained (the ruffian!) with the others, who had not come up. Having examined the crater for about a quarter of an hour, I told the guide who had persevered with me, to lead the way up to the top. The fellow declared it was impossible; but not intending, as you may imagine, to give it up (having come so far) without any push, I started for the top alone. I was now only able to take three steps at a time without stopping, as my legs began to give way, and I had oppression of the head and chest. A little after 1 P. M. I reached the top, and enjoyed one of the finest views conceivable of the great valley of Mexico, and looking down on the twin volcano (I forget the Mexican name, but in English it means the White Lady, from its top resembling a woman lying in full length,) seemingly miles below me, but actually only about 2,000 feet. The cold was too intense for me to remain more than ten minutes at the top, and I commenced the descent to the crater. By this time the mountain was enveloped in clouds, and I could see nothing distinctly, so I commenced a further descent, and in a few moments came in sight of the pole of Mr. S——e (one of my *compagnons de voyage,*) and soon after of himself, lying down, black in the face, and wished to be let alone to die. A little lower down I saw Mr. C——d, rolling about like a drunken man, but still, with undoubted pluck, struggling toward the summit at the rate of about a yard in three minutes. However, after a little rest and encouragement, they both rallied, and I returned with them as far as the crater, but no human effort could get them any higher. I attribute my being able to reach the top to my wind; I never felt want of breath at any time, while the others blew like porpoises. In our descent from the crater we encountered the only real danger. At first the snow was good walking, but as we came lower, where the sun makes a sheet of ice of the surface of the snow, it became so slippery that we frequently lost our footing, and if, after a slip, you get so much impetus that you can't stop yourself, the certainty is that you arrive at the bottom in much the same condition as the man who jumped off the monument. At one time I almost gave myself up. However, no accident did happen, though it makes me creep to think of the slide I took. At 5 P. M., with my hands cut to bits, my nails wore to the quick with holding on, I reached the hut, and there got my breakfast, glad to think it was over, as hungry as fourteen hours' abstinence and battling with 17,000 feet of mountain snow and ice could make me. One of my eyes is completely 'bunged up,' the other just enables me to see to write this. My face is a mass of raw flesh and blisters; but I have the satisfaction of having perched upon a higher mountain than exists in Europe, and climbed 2,500 feet nearer heaven than Albert Smith."

Geological Facts.

In a recent outline of the Geology of the Globe, by Hitchcock, the accomplished geologist, some interesting facts are given respecting the extent and inexhaustibility of the coal regions of the globe, particularly those of the United States. In Nova Scotia and New Brunswick, the coal field covers nearly 10,000 square miles. In the south-east part of Massachusetts, and in Rhode Island, is a deposit covering nearly 500 square miles. The great Apalachian coal field, extending from New York to Alabama, is 720 miles in length, and covers nearly 100,000 square miles. The Indiana coal field, 350 miles long, embraces about 55,000 square miles. In Michigan is another, 150 miles long, wich covers 12,000 square miles. The Missouri and Iowa coal fields embrace 50,000 square miles. The grand total in the United States amounts to more than 225,000 square miles. When we think of the immense extent to which the use of steam will hereafter be increased on this continent, in consequence the use of coal, we can form no adequate conception of the future populousness and prosperity of the country. [Philadelphia Ledger.

Slavery in Cuba.

The following extract from a private letter, dated Havana, W. I., March 1, 1854, is communicated to the N. Y. *Tribune*:—

On our arrival at Guiness our first visit was to a sugar estate about three miles from the village. The sugar house is considered one of the best on the Island, and it certainly is a fine establishment, covering as much ground as Polley's distillery at Williamsburgh, N. Y. It contains a large quantity of the most improved French machinery, and two American centrifugal refiners. (I should think it cost from eighty to one hundred thousand dollars.) The estate cannot be less than three miles square, and employs about two hundred slaves. Some of these are Chinese, and some Coolies, but the greater part Africans, all of them in very poor condition and spirits—and well they may, being wrought twenty hours out of twenty-four, and poorly fed twice a day. On inquiring who all this belonged to, I was told that the former owner died in New York last year, and his widow married her own nephew. Only think of this, three miles square of as good soil as any under the sun, and two hundred men, all producing and toiling for the benefit of two such characters as these! And this is but one of the thousands of such cases.

Our next visit was to a small Sugar House further from the village, and on reaching it, being foremost, I jumped off and tied my horse; and, going to the door, I stood as if thunderstruck, until my comrades came rushing up to know if I was sick, or what was the matter. I was not sick; but what a sight! About thirty children, from six to twelve years old, perfectly naked, were busily employed carrying cane to the mill, and driving the oxen; and two old men, who were unable to walk, were sitting feeding the mill; and in the center stood a large, stout negro, with a long cowhide, driving these infants, who were more like skeletons than anything else. Indeed, the looks of their protruding white eyes and teeth, without flesh enough to cover them, I will never forget. Passing through this and entering the Boiling House, we found at work a few old men, scarcely able to crawl, their breasts actually resting on their knees, and only covered with a small blanket tied over their shoulders. The only white man in the place was the sugar boiler, and, bowing to him as politely as my temper would allow, I left the scene, hardly able to convince myself that I had not been dreaming of the regions of the damned.

The Arabs.

Bayard Taylor, in his recent lecture on the Arabs, said:—

"To know the Arabs one must know the East. The intensity of the sunshine is reproduced in the Arab eye—the simoon is a terrible symbol of those gusts of wrath which desolate the human soul. Luxury and indolence are their characteristics as well as fiery tempers, and we are at a loss to reconcile the one with the other. Our sky, bright as it is, is not to be compared with that of the East. After fifty days of desert travel I left it fascinated by the variety of its scenes. In its solitude it resembles the ocean, but it is sweet and refreshing. Providence leaves none of the desert places of the earth without some atoning quality. God has breathed upon the desert this sweet and cleansing breath. I could point out many traits of resemblance between the sailor and the Bedouin. Each are free and roving in their tastes. Among either you will rarely find a coward."

After speaking of the wandering Arabs, as the type of the race, and relating several anecdotes in connection therewith, he continued:—

"Though fierce by nature, and revengeful, the Arab is not cruel or blood thirsty. As a simple enemy, he is chivalrous and humane, but as an avenger he is terrible in the last degree. The meaner crime of stealing is rare among the Arabs, and though it is allowed among some tribes, yet detection is always followed by punishment. Their greatest frailties are cheating and lying; but they seem to look upon these as an amusement. As this propensity is one of the first to strike a stranger, many travelers go home under very erroneous impressions of the people. They lie generally through malice, carelessness, and the natural tendency to exaggerate, which is characteristic of the Arab tongue—and this latter is almost universal. It is a language of roots, and abounds in bold and brilliant images."

Mr. Bodisco's Wife.

From the Boston Transcript.

Mr. Bodisco had always mingled pleasantly with society at Washington, but the tie which connected him most nearly to America, originated in a singular instance of "love at first sight." He was one day walking with a friend towards Georgetown Heights, when he passed a boarding school for young ladies, and when attracted by a fair girl of sixteen, who stood swinging her bag, and talking with animation to some of her companions. "Who is that beautiful girl? Who is she?" eagerly asked he, but his friend could not inform him. The door opened, and in she went to her books and slate; all unconscious of the daguerreotype that glimpse had left on the heart of the grave Russian Minister. The next day, and the day following, saw him taking the same walk, which subsided to a very slow step as he approached the building, and looked earnestly at every door and window. May Day was at hand, and was to be celebrated as usual in the school, by the usual festivities, and the choice of a Queen from among the number; and this year the floral royalty happened to fall on Miss Harriet Williams, the very girl who had so instantly enthroned herself in the admiration of the foreigner.

Just before May Day, the principal was surprised to receive a note from the Russian Envoy at Washington, expressing great interest in education, and begging permission to be present at the festival of May Day, which it would give him particular pleasure, as a stranger to the customs of the country, to witness. Consent, of course, was very graciously granted, and the occasion was as charming as youth and flowers always make it. At the end of the day, Miss Harriet announced that she would not attend school any more. "What! not graduate? oh, why not? Are you going away?" But she shook her head, laughed, and kept her own counsel, and in a few weeks was the wife of the Russian Minister. She has accompanied her husband once or twice to Russia, where she was very much admired, and known as the "American Rose." Her face had regularity of feature, but was particularly distinguished for exquisite coloring. Nothing could surpass the chesnut brown of her hair, the bright grey blue of her eye, nor the hue of the lilly and the rose so delicately blended in her complexion. Although there was a great disparity of years, and a great difference in appearance and character, between herself and husband, it seems to have been a very happy union.

The Halibut Fisheries.

The Boston *Traveler* says: The Gloucester, Mass, people are prosecuting the halibut fishing on "George's Shoals," this spring, with renewed vigor. There are now about seventy-five sail of vessels engaged in the business, and in a few weeks there will be twice that number. The schooners are clipper-built, from 80 to 100 tuns burden, and carry crews numbering some twelve men each. The halibut are caught on the Shoals about 180 miles from Boston. The depth of water on the Shoals varies from three to twenty fathoms, with a heavy current running. The vessels are anchored with a good scope of cable out. Halibut are caught with a good stout cod line and hook, baited with herring. They vary in weight from 100 to 250 lbs. each. If the fishermen meet with good luck, they can obtain from 12,000 to 20,000 lbs. in 48 hours.

A few years ago most of the vessels, called smacks, had well rooms, to keep the halibut alive for the Boston market. Several built with well rooms were lost on George's, probably by having the well rooms stove in by heavy seas; and since that, this kind of craft are abandoned altogether; and the halibut are now kept on ice, in the hold, each vessel using up several hundred tuns of ice in the course of the season.

The halibut fishery is attended with more danger, hard labor and expense than any other fishing; so much so, that the business is confined to the Gloucester fishermen alone

Some of the Gloucester fishermen have prosecuted the halibut fishery all winter; but the majority do not start until February. There is great danger of anchoring a vessel on the shoals, on account of the coming up suddenly of heavy winds and storms, from which there is often no escape from foundering but by cutting away the cable and running before the gale. Then again, the hull of the vessel is often completely encased with ice, with the sails and rigging in the same condition.

Gloucester has suffered greatly by the loss of life and property in the George's Shoals fishery. There are various opinions in relation to the loss of vessels while engaged in this business. Many persons think that the vessels while riding at anchor come together in a storm, and are foundered by such accidents; while others are of the opinion that the vessels are run down by large ships crossing their paths in the night time and in thick weather.

Journeyings in Winter.

A correspondent of one of our city papers gives an animated description of the mode in which the mail is conveyed from Canada and the United States to the settlers in the Lake Superior region. After mentioning the distances traveled by the mail carriers, he says:

Such are the frozen spaces over which a score of Indian half-breeds and their dogs carry and draw the letters and papers destined for our amusement and our information. A man carries from 50 to 75 pounds, and walks 30 to 50 miles. His two dogs go before him with a sledge or sled, with a flat board bottom, and draw 250 to 300 pounds.

This load, however, is not all letters and packages. All men must eat, and an Indian in particular. He must carry a half ax or hatchet, a plenty of blankets, and something for his dogs to eat, as well as himself. What can be more desolate than such a journey? Yet many persons from here make a trip every winter on business, in company with the mail.

Sometimes they have the trail of a previous party, but the snow, which falls almost every day, soon obliterates their footsteps. Perhaps there is a line of blazed trees which they follow, but more often they are guided through the forest by the 'make of the ground,' or by the sun, if it should occasionally peep out through the mists and snow of a winter sky.

Thus they go, from the first dawn of day to the twilight of evening, over lakes and mountains, through swamps and thickets, that in summer would be impassable, but now smoothed up level with snow.

The universal evergreen trees are bending to the ground, with a load of snow on their branches that frequently obstruct the way.

This dismal procession of Indians, white men, and dogs, go in single file, a few feet apart, and for hours they travel on at the height of their speed without a word or a laugh.

It is too much of a task to clear away the snow, start a fire, heat the water, thaw the bread, and prepare a forest meal, to stop for it at noon. But at evening, when the shades of a hyperborean night begin to gather among the branches of the trees, and the northern winds howl more earnestly, the company look about for a sheltered place in some ravine where there is water, and some dry wood for a fire, and there deposit their load of blankets and provisions. They scrape away the snow with their snow shoes, down to the ground, thus making a wall of frost around them three or four feet high.

Some cut wood for the night, others break off the boughs of the pine, balsam or cedar, and lay them down for a bed. Another procures some birch bark that is dry, and some dry sticks, and some one striking fire by his flint and steel, or his matches, has a cheerful flame, with its grateful heat enlivening the place. It is also necessary to build a lodge or house of boughs overhead, to keep off the falling snow, under which they all gather and cook their supper with great glee. If a camp of Indians has been passed during the day, there will be seen some fresh venison, that will occupy the best position around the fire, suspended upon the sharp points of limber sticks, set in the ground, and leaning toward the heat. There may be, however, only some salt pork, or ham and flour, made edible by means of a short-handled frying-pan and some water.

It would astonish city people to see the quantity of such materials that disappear on such an occasion. The meal, or rather the feast, is really intended for the whole of the next twenty-four hours. When it is finished, the party begin to unpack their feet and their blankets.

The blankets being well spread, the fire made for the night, the dogs fed, and the dishes washed, the crowd, animal and mortal, Indian and white, doubles itself together in most friendly contiguity, and goes to sleep. Long before daylight the inmates of this snow-bound lodging are in motion. The sounds that issue from it are English, French, and Indian, and all grades of a language composed of a mixture of them all. The moccasins are taken down from their drying-places, the hasty morning repast, which was cooked the night before, is swallowed, the packs made up, the dogs harnessed, and all made ready for a start at the first light of day. What piteous howlings these dogs set up as they are attached to the train! The human part of the cavalcade sling their packs, and all betake themselves again to the dreary labors of the day.

Prank of a Blind Horse.

An accident of a singular character happened on Wednesday night last, (says an English paper,) at a house in the Queen's Crescent. The house in question has a partly underground kitchen, with a skylight over it, and a bank of greensward runs sloping up one side to a level with the skylight. An old horse having been turned out for the night on the common, being blind, by some means got into the garden and on to the said slope. The tempting "bite" lured the unconscious grazer to his fate, for presently the unfortunate animal fell right through the skylight head foremost into the kitchen below, carrying the whole of the skylight with him upon the table, crushing everything to atoms. The servants, who were ironing at the time, had a most narrow escape of their lives, as the poor animal kicked about in all directions, bringing down plate racks, dresser, dish covers, &c. The poor girls, almost frantic, burst out of the kitchen and ran for their lives, fancying themselves in a place not fit to mention to "ears polite!" but screaming "fire!" "thieves!" "murder!" at the top of their lungs, while the rest of the inmates locked their doors and screamed for the police out of their windows. The consternation was great, and the crash and din so fearful that no one could muster sufficient pluck to venture on the scene of action. At length a policeman appeared and led the way, his light being turned full on, and so discovered the wretched animal amongst the heap of odd matters strewn all around, per force of his heels and body. The horse had sustained great injury, and was instantly killed.

Pumps.

The last *Journal of the New York State Agricultural Society* contains the report of the Judges upon the machinery presented at their Annual Fair, at Saratoga, in September. Among the articles mentioned is that of a Pump, which (says the *New England Farmer*) we have used on our premises, and can, therefore, speak of it with personal knowledge of its value. With two persons at the handle, it threw the water ninety feet, through twenty feet of hose, with a three-eighth nozzle. A child of six or seven years of age would keep a continuous stream running with ease. Water may be thrown over any ordinary buildings with it. Below is the description and award by the Judges:

"A. W. Gay & Co., of 118 Maiden-lane, New York, exhibit a cast iron pump called 'Warner's Patent Suction, Forcing, and Anti-Freezing Pump'—price $25, and of the iron pipe 32 cents per foot. The cylinder is 4 inches in diameter; length of stroke 6 inches. At the ordinary speed of hand pumping, it throws a stream through 18 feet of hose and a ⅜ nozzle, to the distance of 80 feet. When the point of delivery is 4 feet 4 inches above the surface of the water in the well, ten strokes of the lever raise three gallons of water; or it will raise, with ease, 27 gallons per minute, at the ordinary rate of leisurely pumping. In case of emergency, with rapid action, it could be made to raise double or treble that amount. It has a movable air-chamber, carries a steady, continuous stream, is durable, and unaffected by frost. Where a farmer desires to have a pump in his well, which, besides supplying his family and stock with water, will answer for a fire engine, when connected with a hose and pipe, he cannot have a pump better suited to his purpose than this one. We recommend that a Diploma and Silver Medal be awarded for it."

Compound Interest.

Some of the natives of Africa, although they may have little pretensions to a knowledge of mathematics in general, seem to have a very clear and comprehensive idea of the principles of compound interest. This appears from the facts stated in a report of a select committe at a British port, on the customs of a tribe in the vicinity. According to this report, if one native stole a fowl from another, the owner, if he had witnesses of the facts, would suffer the matter to rest for two or three years. He would then institute an action for damages, which are measured by this curious standard: It was in the first place calculated how many eggs these fowls would probably have laid in the course of one or two years—how many of these would have been hatched, how many of these chickens would themselves have become parents, for the period of time between the commission of the robbery and the conviction of the offender. For this imaginary wrong, damages have been given to the fullest extent, and husbands and wives, and whole families sold, to requite the owner of the fowls for his loss. [Boston Journal.

INTERESTING TO SCHOOL TEACHERS.—The Justice's Court at Worcester, Mass., has had a case before it which raised the question of the authority of school teachers over pupils during recess. The case was one in which the teacher punished an unruly boy for bad conduct out of school hours. The Boston *Traveler* says:—

"In an early stage of the hearing, the Court decided the question raised, whether the authority of the master extended beyond the regular school hours, in the negative, although the printed regulations of the Worcester schools require a supervision by the teachers as well during school hours as in recess, &c. Under this decision, the counsel for the master, Hon. Henry Chapin, stated that his client would make no defense, but submit to the judgment of the Court. Justice Green, after repeating the grounds of his decision, stated that it followed there had been a technical assault, and imposed the nominal fine of $1, *without costs.*"

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THE American Sabbath Tract Society publish the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
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No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

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The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

Continued from the Recorder of Feb. 16, 1854.

The time approaches when God's salvation shall have come, and when His righteousness shall have been so revealed that nations of the sons of the stranger shall joyfully submit themselves to His will, and when those who truly lay hold on His covenant shall be many. We are assured, that when the times of the Gentiles shall expire, and Jerusalem shall cease to be trodden down by them; when earth-born power, and tyranny, and misrule, represented by the several parts of the great image and the four destructive beasts foreseen by the prophet Daniel, shall have come to an end, "the God of heaven shall set up a kingdom that shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. ii. 44.) For the prophet "saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there was given Him dominion, and glory, and a kingdom, *that all people, nations, and languages, should serve Him;* His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." "And the kingdom, and dominion, and the greatness of the kingdom, *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." (Dan. vii. 14, 27.) "Thus saith the Lord of Hosts, it shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and *strong nations* shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold *out of all languages of the nations*, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." (Zech. viii. 20, 23.)

This desire and resolution of the nations to come to Jerusalem to learn and to do the will of the Lord, in Millennial times, is repeatedly expressed in holy prophecy. "In the last days it shall come to pass, that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." (Mic. iv. 1, 3.) That this points to the coming age, is obvious from the nature and extent of the promised blessings. It is therefore subsequent to the restoration of Israel to their own land; and we have seen from Ezekiel, that the Sabbath which Israel shall then observe is God's own Sabbath; so that when the law goes forth from Zion to the nations, it will include the Sabbath law celebrated in Zion. The same prediction, in nearly the same words, is given by Isaiah, but with still greater comprehensiveness; for while, in the prophecy already quoted, it is merely said that "*people* shall flow" unto the mountain of the House of the Lord, we learn from Isaiah that "*all* nations shall flow unto it." (Is. ii. 1, 4.) This same prophet, Isaiah in another prediction, pictures forth the glories of the Millennial reign, when the Lord shall have set His hand again the second time to recover the remnant of His people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." (Is. xi. 11.) In that day the Lord "shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious." (Ver. 4—10.)

Here, then, is the bright vision of Immanuel's Millennial reign—the Great Day of the Lord—the Sabbatism that remaineth for the people of God, and for a world weary of its own vanities—when Creation shall have at length been redeemed from the bondage of corruption under which it has so long groaned. The resting place of the Lord is glorious, the earth full of the knowledge of the Lord, the curse which sin brought repealed, and even the perverted instincts of animals, early made subject to vanity, not willingly, but by reason of Him who subjected the same, are now restored to the condition in which they were created, when "God saw every thing that He had made, and behold it was very good." On that pristine goodness of the whole creation, the glory of the Edenic Sabbath's sun rose in its brightness, as it had first set in hallowed stillness; and when Paradise is now restored, and when to the root of Jesse, as to an ensign, shall the Gentiles seek, the original Sabbath shall not be unhallowed by them. None shall then be ignorant of the character and work of the Great Creator and Redeemer, for the earth shall be full of the knowledge of the Lord, and none shall be unwilling to do Him honor. All shall then know and reverence Jesus as "the image of the invisible God," and acknowledge that "*by Him* were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; *all things were created by Him and for Him;* and He is before all things, and by Him all things consist." (Col. i. 1—17.) Gentile nations, as well as the children of Israel, shall then have learned that "all things were made *by Him;* and without Him was not any thing made that was made." From this knowledge it could not but result, that the Sabbath memorial of His rest should be fully maintained. The observance of the Seventh Day, which on that account has been divinely sanctified and blessed, shall not be confined to Zion, or to the inhabitants of Jerusalem, or of Judah, or of the land of Israel.

THE MINISTER'S DINNER.

[In overhauling our pigeon-holes the other day, among papers which had been accumulating for years we found the following story, partly in manuscript, and partly in well-worn and evidently ancient print. Perhaps it has already appeared in the Recorder; but whether it has or has not, we are sure our readers will thank us for printing it now.]

The Rev. Mr. N. was a man of fine temperaments, generous feelings, and a highly refined and cultivated mind; but he was eccentric, even to the verge of oddity. He was a powerful preacher; and his doctrines being quickened and enforced by a life of spotless purity and active goodness, were thus vitalized; and his ministry was blest with abundant fruits. At the age of thirty-four, he surrendered his bachelorship to a beautiful, light-hearted girl of seventeen, a daughter of one of his richest parishioners, who accepted him, devoutly believing that to refuse the minister, would be a sin bordering, at least, on the unpardonable.

The marriage was consummated; the bride's fortune was paid over; and the husband, as husbands in the smiling light of the honey-moon are wont to do, surrendered himself to the humor of his young and beautiful wife, and accompanied her to several festive parties, which were giving by his wealthy neighbors in honor of his marriage.

The happy couple were sitting together in their parlor, one evening toward spring, the reverend gentleman studying the venerable Kempis, and his wife equally intent upon a plate of the latest fashions, when she suddenly looked up, and with an expression between hope and fear, thus addressed him:

"My dear husband, I have a request to make."

"Well, Nannie, any thing consistent."

"You do not imagine I would make an inconsistent request!" interrupted the youthful lady, with a fine expression of self-conceit curling her pouting lip—"only the least bit in the world."

"No, my love," he replied, for he had not yet entirely thrown off his gallantry; "but pray what is it?"

"Why, my dear Thomas," she returned, her voice trembling a very little, "we have been to several parties—and now"—she hesitated again—and then went on—"it is no more than right—it is no more than decent—indeed, we could hardly maintain our proper position in society, unless—unless—*we* have one."

The minister looked blank; but rallying himself, he said at length, "What kind of a party, my sweet Nan?"

"There, I am glad you have called me your sweet Nan; for I know now you cannot refuse;" and she put her bright face between him and his book; and brushing the hair from his forehead, she kissed him. That was a bad hit for the minister. He knew that if he did not capitulate, the fortress could not hold out much longer; and all he would have to do would be to surrender at discretion. As he drew her to his arms, he repeated his question—"What kind of a party, Nannie dear?"

"Why, like those we have attended. We will make the most delightful affair of it. An elegant dinner we will have, and after it music and dancing," she returned, smilingly, gaining confidence as her enthusiasm rose.

"Dancing in a minister's house!" ejaculated Mr. N."

"Why not, my love? What could be more charming?" she responded, in her most bewitching tones. "Of course you will not dance. The party shall be mine;" she added, tossing back her pretty head, so as to show its finest contour. "And you know we have been to similar parties all winter."

"True, true," he muttered, with an air of perplexity; and then he was silent for some time, as if considering the matter. "Yes, Nannie," he said at length, "you shall give a dinner party; and if the guests desire it, they shall dance."

"Thank you for a sweet love," she cried, throwing her arms round his neck, and nestling her head, with its bright flowing curls, in his bosom.

"But I have some stipulations to make," he rejoined. "You may give the party, as I said; but you must allow me to select and invite the guests, and also to place some of my own favorite dishes on the table."

"Certainly, my dear," she replied, "as in duty bound I accede to that. You know all our acquaintances as well as I do; and it is so kind, love, for you to save me the trouble of making out a list; for my poor little head will have enough to think of. But pray when shall it be?"

"Next Wednesday, dear, if you please."

"But our furniture and window draperies are very old-fashioned," she suggested, partially falling back into her first timidity.

"I should hardly think it necessary to refurnish our rooms, Nannie," he said, with a serious air. "All our furniture is excellent."

"It is, certainly, very decent; but people will call us parsimonious and ungenteel."

"O, if that is all," he answered gaily, "I will promise to spend a thousand dollars on the evening of the party—not in furniture, but in a manner that will be far more acceptable to our guests, and profitable to ourselves, and which shall exonerate us from all imputation of meanness; and you may expend in dress and viands for the table just what you please."

Thus the colloquy ended; he returned to his reading, and she fell into a renewed study of the fashion plate, in consideration of the most becoming style for her dress, which she determined to make as rich and brilliant as possible. The next day she went busily about her preparations, wondering, meanwhile, about the thousand dollars, and how her husband would expend so much money. But she had discovered something of the eccentricity of his character, and doubted not that he meant to give her an agreeable surprise; and her curiosity became so excited that she could hardly sleep during the interval.

At length the momentous day arrived. The arrangements were all completed; and Mrs. N. retired to perform the all-important business of arraying her fine person in fine attire. She lingered long at the toilet, relying on the fashionable unpunctuality of stylish people; and when the hour struck, she left her chamber, so light of heart, and joyous in the power of her own beauty, that she seemed to tread on air—or would have done, only that her satin slippers were the least bit in the world—no, not too small, by any means; but they were *new*—and certainly rather snug—or, as she would have it, just a good fit. Her husband met her in the hall. He could not help thinking of Judith, who went forth, gloriously arrayed, to conquer—as for a moment he was lost in the contemplation of her queen-like beauty.

"Our guests have all arrived," he said, at length recovering his presence of mind, as, offering his arm for her support, he threw open the door, and led her into the drawing room.

Did her eyes really comprehend the truth? or had she fallen asleep at her toilet, to conjure up that strange assembly in a dream? She put her hands to her eyes, as if to assure herself. But there they stood, in the strangest and querest groups—the maimed, the blind, the palsied, the cripple, and the old man tottering on the brink of Time. Here was a company of children from an almshouse, who regarded the fine lady with open mouths and wondering eyes; while others, with both hands in their hair, which no barber-artist had been called to dress, peeped from behind the furniture, or hid their heads in the window drapery, as if almost shocked by her dazzling presence. At first she was petrified with astonishment; and then a shade of displeasure crossed her fair countenance. But as her eyes ran over the grotesque assembly, her keen sense of the ridiculous overcame every other feeling, and she burst into a violent and uncontrollable fit of laughter.

"Nancy!" said Mr. N., rather sternly; and looking in his grave face, she suppressed her mirth, and said graciously, "Excuse me, my friends, and believe yourselves quite welcome."

"That is well done," whispered Mr. N., encouragingly. Then, turning to the company, he said, "As my wife is unacquainted with you, I will present you in due form."

Then leading her toward an emaciated creature, whose distorted limbs were unable to support his body, he said, "This gentleman, Nancy, is the Rev. Mr. Miles, who in his youth traveled far, and endured much, in the service of our common Master. A violent rheumatism, induced by severe colds contracted among the new settlements of the West, where he was employed in preaching the gospel to the poor, has reduced him to his present condition. This lady, his wife, has piously sustained him in his afflictions for many years, and by her own labor procured a maintenance for herself and him. But she is old and feeble now, as you see."

Then, turning to a group with silver locks and threadbare coats, he continued, "These are soldiers of the Revolution. They were all sons of rich men. They went out in their young strength to defend their oppressed country. They endured hardships, toils and sufferings, such as we hardly deem it possible for men to endure and live; they returned home at the close of the war, maimed in their limbs, and with broken constitutions, to find their patrimonies destroyed by fire or the chances of war, or their property otherwise filched and wrested from them. And these worthy men live in poverty and neglect in the land for the prosperity of which they sacrificed their all. These venerable ladies are wives of these patriots, and widows of others who have gone to their reward. They could tell tales that would thrill your heart and make it better. This is the celebrated and learned Dr. B——, who saved hundreds of lives during the spotted epidemic. But his great success roused the animosity of his medical brethren, who succeeded in ruining his practice, and when blindness came upon him, he was forgotten by those whom he had delivered from death. This lovely creature is his only child, and she is motherless. She leads him daily by the hand, and earns the food she sets before him. Yet her learning and accomplishments are wonderful, and she is the author of those exquisite poems which appear occasionally in the —— Magazine. These children were orphaned in infancy by the Asiatic cholera, and their sad hearts have seldom been cheered by a smile, or their palates regaled by delicious food. Now dry your eyes, love, and lead on to the dining room."

She obeyed, and notwithstanding her emotions, the thumping of coarse shoes, and rattling of sticks, crutches, and wooden legs, behind her, well nigh threw her into another indecorous laugh.

To divert her attention, she glanced over the table. There stood the dishes for which her husband had stipulated, in the shape of two monstrous, homely-looking meat pies, and two enormous platters of baked meats and vegetables, looking like mighty mountains among the delicate viands that she had prepared for the refined company she had expected. She took her place and prepared to do the table honors, but her husband, after a short thanksgiving to the bountiful God, addressed the company with, "Now, my brethren, help yourselves and one another, to whatever you deem preferable. I will wait upon the children."

A hearty and jovial meal was made, the minister setting the example; and as the hearts of the old soldiers were warmed with wine, they became garrulous, and each recounted some wonderful or thrilling adventure of the Revolutionary War; and the old ladies told their tales of privation and suffering, and interwove with them the histories of fathers, brothers, or lovers, who died for liberty.

Mrs. N. was sobbing convulsively when her husband came round, and touching her shoulder, whispered—

"My love, shall we have dancing?" That word, with its ludicrous associations, fairly threw her into hysterics, and she laughed and wept at once.

When she became quiescent, Mr. N. thus addressed the company:

"I fear, my friends, that you will think my wife a frivolous, inconsistent creature, and I must therefore apologize for her. We were married only last fall, and have attended several gay parties, which our rich neighbors gave in honor of our nuptials; and my wife thought it would be genteel to give a dinner in return. I consented on conditions, one of which was, that I should invite the guests. So long a professed minister of Him who was made so lowly in heart, I followed His word of command, 'But when thou makest a feast, call the poor, the maimed, the lame, the blind'—you all recollect the passage. Mrs. N., not knowing who her guests were, was highly delighted with the *ruse* I have provided; and I do not believe there has been so noble and honorable a company assembled this winter. My wife desired new furniture, lest we should be deemed parsimonious; I pledged myself to expend one thousand dollars in a manner more pleasing to our guests, and which should obviate any such imputation."

Then, addressing the children, he said:

"You will each be removed to-morrow to excellent places, and if you continue to be industrious, and perfectly honest in word and deed, you will become respectable members of society. To you, Dr. B——, under God, I owe my life. I did not know your locality, neither had I heard of your misfortunes, until a few days since. I can never repay the debt I owe you, but if you and your daughter will accept the next furnished house adjoining mine, I will see that you never want again. To you, patriot fathers, and these nursing mothers of our country, I present the one thousand dollars. It is just one hundred dollars to each soldier and soldier's widow. It is a mere trifle. No thanks, my friends. You, Mr. Niles, are my father in the Lord. Under your preaching I first became convinced of sin, and it was your voice that brought me the words of salvation. You will remain in my house. I have a room prepared for you, and a pious servant to attend you. It is time you were at peace, and your excellent lady relieved of her heavy burden." The crippled preacher fell prostrate on the carpet, and poured out such thanksgiving and prayer as found way to the heart of Mrs. N., who ultimately became a meek and pious woman, a fit help-mate for a devoted gospel minister.

SYRIAN MANNERS.

During our stay at Aleppo, Signor Fatallah, a wealthy neighbor, who was likewise proprietor of a silk manufactory, married his son to the daughter of an opulent fellow-townsman; preparations on a grand scale had long been going forward, and, amongst a vast concourse of friends and acquaintances invited to celebrate the nuptials, we also were included. The auspicious moment arrived and we proceeded to Fatallah's house, escorted by a band of native musicians. On arriving at the residence of the bridegroom, we were ushered into a long room in which guests were seated from the door to the upper part, according to their rank in life; the chief guests being seated at the head of the divan on either side of the master of the house, others were ranged lower and lower, the poorest guests were close to the doorway, and one or two so poor that they did not aspire to a place on the divan, but squatted themselves cross-legged on the ground. On the arrival of a fresh guest, the master of the house would rise and come forward to receive him; and if, as happened on some occasions, the guest, from mock humility, would seat himself in a position lower than what his actual rank of precedence entitled him to, an absurd scuffle would ensue, in which the master of the house would endeavor to drag the other higher up into the room, and the guest with many "Stafer Allahs," (God forbid,) and many false protestations, pretend reluctantly to yield to the distinction proffered him, and so gain honor in the sight of the assembled multitude. Such scenes brought vividly to my mind our Lord's parable about the meek being exalted; and rendered it clearly evident that this etiquette, so strictly adhered to by the natives of all Syria to this present hour, existed in the time of the Redeemer, and has been practiced from the Patriarchs downward. [Dr. Hamilton.

A LITTLE WITH GOD'S BLESSING GOES FAR.—It was a good saying of that poor woman, in the book of Martyrs, who being threatened to have but a little bread one day, and a little water on the next; replied, if you take away my meat, God, I hope, will take away my hunger; if God give but a little, he can make that little serve the turn, and then enough is as good as a feast. Well, then, is thy provision small? thy appetite shall be less. Is there but a little meal in the barrel, a little oil in the cruise? God will make it hold out. Is that little coarse, and none of the finest? Brown bread and the gospel, (said Mr. Greenham,) is good cheer, and indeed, brown bread, and the blessing of God, is a rich banquet. It is not the greatness and daintiness of the fare, nor the clothing in soft raiment, but God's good blessing that doth nourish and strengthen the body of men.

THIRTY-FIVE.

"The years of man are threescore and ten."

O, weary heart! thou'rt half way home;
We stand on life's meridian height;
As far from childhood's morning come,
As to the grave's forgetful night.
Give Youth and Hope a parting tear—
Look onward with a placid brow;
Hope promised but to bring us here,
And Reason takes the guidance now;
One backward look—the last—the last—
One silent tear, for youth is past.

Who goes with Hope and Passion back?
Who comes with me and Memory on?
O! lonely looks the downward track,
Joy's music hush'd, Hope's roses gone.
To Pleasure and her giddy troop
Farewell, without a sigh or tear;
But heart gives way, and spirits droop,
To think that Love may leave me here.
Have we no charm, when youth has flown?
Midway to death, left sad and lone.

But stay! as 't were a twilight star
That sends its thread across the wave,
I see a brightening light from far,
Steal down a path beyond the grave!
And now—bless God—its golden line
Comes o'er and lights my shadowy way,
And shows the dear hand clasped in mine;
But, list what those sweet voices say:
"The better land's in sight,
And, by its chastening light,
All love from lips midway is driven,
Save her whose clasped hand
Will bring thee on to Heaven!"

ROBBERS AMONG THE KOORDS.

The *Journal of Missions* for March narrates the following narrow escape of a Missionary of the American Board and his Nestorian attendants from a band of Koord robbers:—

The Koords seized the opportunity afforded by the withdrawl of the Turkish troops from their territory, to act out the savage ferocity of their natures. An adventure that befell Mr. Cochran, with a Nestorian Priest and two attendants, on a preaching excursion to the plain of Mergawer, in September, will be read with the deepest interest. The beginning of their labors seemed very auspicious. Three villages gladly received them; the last especially, which was wildly situated, was eager to hear the word of God. A large congregation which came together in the evening, gave a hearty assent to the truths which were spoken; and the Priest and others sat by Mr. Cochran's bedside till a late hour, talking of the worth of the soul and of the price of its redemption. The next day the scene changed. The Nestorians of the villages to which they came, had mostly gone to the Bishop's to attend a feast; the Koords were surly, and, to appearance, under the influence of intense bigotry; but as the only course for Mr. Cochran and his companions to pursue was to go forward, they put their trust in the Lord, and rode as rapidly as possible, till within an hour of the Bishop's, "when," the narrative proceeds, "on descending the bank of a stream by a steep and broken path, five armed men, with their eyelids blackened and their mouths muffled, suddenly sprung up from behind a thicket, and presented their guns to our heads. We immediately alighted from our horses, and made signs to them to take all we had. Two of the men commenced beating our Nestorian attendants with heavy walking sticks; and two came to rifle my pockets. One of them cocked his gun, and presented it to my head as a preliminary exercise. My cloak, and purse containing about six dollars, were given up, as also every thing in my pockets save my watch, which I secretly broke from the chain, and threw into the coarse weeds behind me. A few medicines, however, a note book, a pencil, and several small articles that were useless to the Koords, were returned. My watch chain and key still remained on my neck, awakening suspicions that I had a watch; and that was demanded with additional flourishes of weapons about my head. They also came to me several times, and demanded more money; but upon exposing my person to their search, they turned away, not taking any of my apparel, save my cloak. Neither were the pockets of the servants searched; nor was their apparel taken, save their loose garments. A couple of men were now placed over us and the horses; and the rest began with eagerness to rifle the loads, introducing the performances as before, by inflicting several blows on the Nestorian who had charged of them, and who alone of our number was so unfortunate as to have a dirk.

At this juncture, the robbers were heard to say that they must kill us all, to avoid exposure; an event which we considered at the time quite probable, as we knew it to be a part of their creed, that the killing of a Christian was a sure passport to paradise, and that the tribe were accustomed to kiss with reverence the hand of the murderer of a Nazarine. While the Koords were opening the loads, we had several minutes for silent prayer and for the commitment of ourselves to the hands of our merciful and ever present Saviour.

After some moments spent thus, I told my men to remain together, and in no event to allow themselves to be separated. I also advised them, in case of an attempt upon our lives, to endeavor to disarm the ruffians. Soon, however, we heard the Koords disputing among themselves respecting the disposition of us, some still advocating our murder, and others urging that we should be allowed to proceed on our way. In the mean time, as one of the men placed over us had two or three times made signs to me that he would give me my horse again, I resolved to put his sincerity to test, and asked permission to mount, which I supposed to be granted; but I had no sooner placed my foot in the stirrup than he drew his dagger, and struck it nearly against my breast. While the attention of the Koords was thus directed toward me, two of our party seized the opportunity to ascend the mountain side several feet, out of the reach of the robbers. I called to them to return, knowing that it would be impossible for them to escape, if pursued; but they replied, 'We shall be taken into the valley and killed, if we return.' My importunity proved unavailing, and they continued their flight up the mountain side.

This was very trying, as it seemed to me that any attempt to escape would greatly aggravate our condition, and lessen the chances of our final deliverance. But, to my surprise, they were allowed to continue their flight; and, after hesitating a few moments, I resolved gradually to withdraw from the spot, and in the end, if it should appear safe, to put the efficacy of the experiment to the test. I soon found myself a rod or more above them; when I turned, and scrambled up the steep acclivity, with all the speed I was capable of. My remaining attendant, the most athletic of all, immediately followed; whereupon two of the ruffians started after us, one of whom mounted my best horse; but he found it impossible to make headway up the steep ascent. The other advanced a short distance, without perceptibly gaining on us, whereupon he discharged his gun in our direction, and returned. Soon, from a high point on the mountain side, we were enabled to look down upon the men engaged in separating the plunder; while our horses, having descended to the banks of the stream below, were quietly feeding." The party, fearing if they returned to the road, they might again encounter the robbers, made their way along the mountain side as high up as the ruggedness of the summit would permit, often losing their foothold and slipping down some distance amid rolling stones and sliding earth, and sometimes brought to a stand by gorges whose almost perpendicular sides they must descend and ascend, till, about midnight, with bruised limbs and bleeding hands, and in extreme exhaustion, but with thankful hearts, they reached the house of the Bishop.

HOW DID YOU LIKE THE SERMON?

"I hoped you would not ask me that question."

"Why not?"

"Because, having so often given offense by answering it to others, I fear I shall be called one of the grumblers."

"Really, I was not aware that you were addicted to fault-finding. I supposed that you, like myself, were an admirer of our minister. You certainly give close attention to his sermons."

"That I do from principle, as well as preference and habit. To cover or avert my face, or in any way show marked dissatisfaction, while a servant of Christ is delivering his message, I regard as uncourteous and a proof of ill breeding. When I cannot look him in the face, and give him my eye and my respectful attention, I will withdraw from the congregation, and go where I can at least be civil."

"Then you admit that our pastor is a 'servant of Christ?'"

"Certainly I do, and in many respects I like him. He is a man of more than ordinary ability, and he is a close student. His sermons exhibit originality and vigor of thought, and they are well delivered."

"You might well say all that of his discourse this morning. Did he not lay it on well?"

"You have now touched the point that troubles me. Perhaps I am fastidious; but I confess I do not admire so much pugnaciousness. I know the Apostle Paul enjoined upon Timothy to 'fight the good fight of faith;' but it seems to me that we have an excess of fighting in our pulpit."

"Why, what could the man do? His text this morning—'Earnestly contend for the faith which was once delivered unto the saints'—was an injunction to give battle to error and errorists. I thought he did it with a two-edged sword."

"Yes, his weapons were sharp, and I should be glad to know that he inflicted no unnecessary wounds. But, apart from the question whether he is obliged so uniformly to select fighting texts, I would inquire if you observed particularly the cast of his leading idea? I believe that it was this, that 'fidelity to the truth requires a man to be contentious.' One object that he evidently had in view was a justification of his own practice."

"Doubtless he has heard of some complaints such as you are making."

"Very likely, for complaints on this ground are made, and there are enough in our parish to report to him all they hear. But I had not finished. The preacher seemed not to have observed that little preposition *for*—a very important word in my estimation. He treated the command in the text as if it were to contend *against* something, and not *for* the truth. Hence the drift of his discourse was essentially *anti*. And so it generally is. He seems to have before *him* antagonists which he is bound to meet and conquer. Now, I frankly say that I should like less of this. I wish him to be bold and independent, and I can bear a great deal of the positive style; but so much of the controversial cast of preaching is not to my taste, nor has it the effect to make my mind spiritual. I retire chafed and uncomfortable I do not hate error or sin the more, but am disaffected towards wrong-doers. I cannot easily maintain charitable feelings towards my fellow men, or pray fervently that they may be delivered from all evil. I once took a religious newspaper that was keenly caustic, and because I detected in myself a tendency to sympathize with its spirit, I gave it up, and subscribed for another, not so ably edited, but more Christian in its tone."

"I hope you do not think of giving up our minister, as you did the paper, for another."

"By no means. You asked me a question, and I have answered it. I get some good from his sermons, and can live, especially as I have the Bible, filled with all that is nutritious to the soul. I love the word of God, it is succulent, refreshing and invigorating."

[Watchman and Reflector.

The Sabbath Recorder.

New York, April 6, 1854.

Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

SABBATH-BREAKING PARTNERSHIPS.

[Concluded.]

Perhaps we have said enough on this subject: at least, some of our readers may think so. But if such associations are sinful, duty to God and to our guilty brethren requires the oft-repeated reproof. "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." Men do not stop sinning, usually, with one admonition; and where their worldly interest is concerned, one discourse goes but a little way toward making them see their errors.

In taking a stand against Sabbath-breaking partnerships, we are not conscious of being governed by any considerations of worldly policy. The glory of God and the purity of our Zion are the only motives, so far as we understand ourselves. Mistaken we may be in the views we entertain, but if we are, our mistake can be pointed out in a way that will readily commend itself to the understanding of the common people.

It may be useful, in this connection, to inquire what are the views of the pious of other persuasions in reference to such things. Would a conscientious observer of Sunday, one who honestly regards it as a day holy to the Lord, to be observed according to the scope and spirit of the Fourth Commandment—there are many such among First-day people—enter into a co-partnership, the condition of which should be the opening of the establishment for business on the first day of the week? Would he consent to have buying and selling and labor and noise in a place where any part of the responsibility would lie upon himself? We feel safe in saying that he would not. He feels that, wherever his responsibility in governing and managing is concerned, there must be a decent regard to the day of rest. His brethren in the church all feel it. The religious sentiment of the community in which he lives, demands it. Indeed, we believe there are churches that would bring a man to discipline, who should be guilty on this point.

Now we know that our First-day brethren greatly err in attaching any sacredness to the Sunday; nevertheless, the day is to them the same as the Sabbath is to us. They view it as sacred as we do the Sabbath. They even *call* it the Sabbath, and feel a solemn sense of responsibility with regard to the preservation of its sanctity. But there is no reason for supposing that the strictness with which they guard its sanctity originates in their erroneous doctrine that the day of the Sabbath is changed. There is nothing in this doctrine which is calculated to originate such strictness, but rather the contrary. It evidently originates in the Fourth Commandment itself—in the working of that commandment in their hearts, tying them up in a solemn sense of accountability to Him who said, "Remember the Sabbath-day, to keep it holy."

We allude to this prevailing sentiment among First-day people, because we think it ought [illegible] its counterpart among ourselves. And does it ever fail to find its counterpart among us, except in those instances where pecuniary interests are at stake? The Fourth Commandment working in the mind untrammeled by the popular false doctrine of a change of the Sabbath, *ought* to originate a strictness at least equal to that of our First-day brethren; and it is to our disgrace as Christians, and to the disgrace of the sentiments we hold, that we are in so many instances far behind them.

But our brethren say they are not responsible for the act of their partners in doing business on the Sabbath. In some instances, there are three, or more, of the firm, one only of them being a Sabbath-keeper, and the majority rules. Well, it is true, you are not required to govern the majority, nor to resist its decisions. But why did you place yourself in such a relation in the first place? By entering into partnership with two, three, or four persons, you all mutually came under obligation to serve one another. You became their servant, and they became yours; and you well understood that they were to serve you on the Sabbath, as well as on other days of the week. Your sin lay in making that bargain.

'But would not the principle insisted on lead to the repudiation of all business transactions with First-day people? If the Sabbath-keeper employs a First-day shoemaker, or tailor, to make him a pair of boots, or a coat, must he not, to be consistent, stipulate that the work shall not be done on the Sabbath?' Answer: The law of the Sabbath does not require you to interfere with another man's right to govern his own premises. Over them he has full and undisputed control. It is only within the premises over which you retain control, either in whole or in part, that your responsibility is directly concerned. If you give a man time enough to make your coat without trespassing on the Sabbath, and he, nevertheless, protracts the job beyond that time, and works upon it during the sacred hours, the responsibility is with him, not with you. The shop where he works is his own, not yours; the workmen are employed by him, and his right to regulate the manner in which work shall be done on his own premises, cannot be disputed, if we would uphold any kind of order in society. It is enough if you do not *require* him to work on the Sabbath. If you go to him on Sixth-day afternoon, and bespeak a coat to be finished the evening after Sabbath, well knowing that the job cannot be done without trespassing on sacred time, the case is altered. Then you do *require* him to serve you on the Sabbath-day, and become a party in the profanation. We think a conscientious man would not do so.

But as we do not design to say all that might be said on this important subject, we will here suspend our remarks for the present. In the mean time, we trust that our brethren who are involved in the practice complained of, as well as those who may be meditating any such thing, will pause, and consider whether they are making the glory of God the great aim of their lives. T. B. B.

MISSION IN PALESTINE.

Now that our missionaries have sailed for the "land where the patriarchs rest," and are exposed to all the perils of a long and uncomfortable voyage across the ocean, and to an uncertain reception on their arrival upon the shores of the Turkish Empire, every item of information from Palestine will be received with interest. A number of letters have been received lately from friends there, which are quite promising of the success of our undertaking. Our friends there seem much encouraged in the work, and appear quite free from every apprehension of danger from the existing causes of disturbance there. American Christians seem to be favorably received by all classes, and are able to travel as usual, even in the interior of the country, without fear of molestation. Several of the Sabbath-keeping colony have recently visited Jerusalem, Bethlehem, and Artas. At the latter place they desire to form a new settlement, having received the keys of the house built by them some time since, while in connection with Meshullam; and as the lease by which Mr. M. held the land of the valley is about expired, a new vigor seems to be inspired in the natives, who have made great demonstration of joy at the proposed return of the Americans. It is also thought quite important to reëstablish the school for Arab children which was formerly conducted with so much success. On the *plains of Sharon* much good may yet be done, as will be seen by the letter of Mrs. Minor to her son, which is deemed sufficiently interesting to publish in the *Recorder*. Great anxiety seems to be felt for the arrival of Messrs. Jones and Saunders, which was daily expected. They will find an agreeable accession to the number of Sabbath-keepers who will join to welcome them to the labors and toils of their benevolent work, there being now no less than fourteen seventh day Christians in that land, engaged in this missionary work. Mr. Dickson and family, who recently went from this country, are among the number. There will be, therefore, increased facilities for a successful introduction of the gospel to the neglected sons of Ishmael, to whom few have ever gone with the glad tidings of good news which has been so extensively proclaimed in other parts of the world. The unanimity of so many in the truth of the Holy Sabbath, will also do much to recommend the efficient assistance proposed for relieving the devout and suffering class of Israel, who are now assembled in the Holy Land, and need the mercy which through them we have received. It is hoped that the means may not be wanting to render efficient the expenditure of time and labor now consecrated to the practical demonstration of Christian doctrine which our brethren have undertaken in Palestine. T. B. S.

Mrs. Minor's Letter.

PLAINS OF SHARON, Feb. 1st, 1854.

MY BELOVED SON,—I would steal an hour from busy care to let you know something of our present state. After the heavy rains in the first part of November, we had an interval of delightful weather, and had just finished sowing our winter seed, when, on the 22d of December, it commenced raining again, and continued two weeks. Since that time it has been very mild, with occasional showers, the thermometer generally standing about 66° at noon.

We have now two other very interesting young Jews in our family, about 20 years of age, who are active, dutiful, and anxious to learn. We give them lessons in English every night. They express great satisfaction in their situation, and delight in their garden work. Miss Williams' school, in the Rabbi's house in Jaffa, thus far, succeeds very well; and the little girls, at our last visit, had surprisingly improved. As sister E. Neill has learned to speak Arabic unusually quick and well, we have spared her to assist sister W., whose great experience as a teacher, and devotion to the work, we trust, will secure permanent good to the learners. We continue to receive expressions of confidence from the Jews in Jerusalem and Jaffa.

We received a letter from Jerusalem last month, stating that the Chief Rabbi, in consideration of some Jews wishing to engage with us in agriculture, had decided that it was allowable, under existing circumstances, for Jews *to labor on the soil in this their seventh or sabbatic year!* This has removed the temporary hindrance which we had anticipated for this year, with the most conscientious persons, as one such had left our work at the commencement of the seventh year for this expressed reason.

The President of the Jews in Jaffa sends his daughters to the school, and visits us frequently in the most friendly way. The door is, assuredly, OPEN to accomplish a great reform among the Jews in Palestine, if philanthropists at home would feel their degradation and need, and provide a way for their employment. If a few benevolent persons would unite and purchase a sufficient tract of this excellent land back of Jaffa for a Jewish colony, small or large, and keep the deed secured for such use, and others would add something for cheap shelters and necessary improvements, to provide the worthy and industrious with a cottage and a garden, how soon would these unemployed sufferers be permanently aided and elevated in the scale of existence? The Rabbis assure us, that if such employment could be secured, the Jews would immediately gather here from the surrounding countries. Why are American Christians *so slow* to enter and accomplish this great work for Israel, while they are ready to sympathize with, and bountifully assist and respond to other calls from the oppressed and destitute, as in the recent case of Hungary?

We have had several very affecting applications for the loan of small sums—in some cases where the borrower must go to prison, and where families were subjected to the greatest distress. The Arabs in our vicinity are very friendly to us, and many come a distance for medicine, and we are often surprised to see how easily they are cured by simple remedies. At such times they overwhelm us with benedictions, and bring little presents of fruits and flowers in return.

Since the war with Russia, the wild tribes in the interior have been very troublesome, pilfering from the gardens and villages wherever they find access. In such cases they frequently have skirmishes with the owners, and get wounded on both sides. We have *never* heard of their breaking into houses, or approaching where there are "Frank" fire-arms, and they never take life except in revenge for a murdered relative.

I have the pleasure of informing you, that on the 20th of December (1853) we were made glad by the arrival of Bro. Walter Dickson and family from Massachusetts, as emigrants to this land, with means to sustain themselves, and with the design of co-operating with us, in setting an example of industry to the Jews, and in employing and aiding them in agriculture, so far as means may be obtained for this purpose. We rejoice to find them eminently qualified for their arduous work. Bro. D. and son have already proved themselves to be ingenious practical mechanics and farmers in the work they have commenced. He immediately leased the other half of the same barrah (garden) with us and the house belonging to it. As the house is small, and out of repair, they remain with us until he can build an addition, and put it in order. By his care we received the force pump in good order, which was sent by our benevolent *friend* in Philadelphia.

On the 5th of January, Mr. S. W. Jones, agent for "the American Society for Ameliorating the Condition of the Jews," arrived, having spent two weeks previous in Beirout. He has come, I believe, on a mission of inquiry, in what manner agriculture may be most beneficially introduced among the Jews, and we were most happy in welcoming such a friend to Israel. The Chief Rabbi immediately called on these friends, and expressed great satisfaction at their coming, desiring them to remain near Jaffa, and promising his co-operation.

Mr. Jones kindly united at once with Mr. Dickson and son in the difficult task of putting the pump into our well, which, notwithstanding the great circumference of its unwalled sides, and its depth of 75 feet, they satisfactorily accomplished. The neighboring Arab farmers, several of the first citizens of Jaffa, and our consul, had been watching the experiment, and it was a moment of no small interest and anxiety, after several days of hazardous work in joining and bracing one slight timber after another, to secure the pipe and piston rod, and the staples for each, when the handle was at length applied, and the water came murmuring up the dizzy length, and ran out in a fine stream amid the cries of "*fe moo-yah! fe moo-yah!*" (there is water! there is water!) and "*ti-ebe! kateer tiebe!*" (good! very good!) from Abdallah and the laboring Jews. It is a fine pump and works well, but rather heavy from the weight of the water in so long a pipe, and we may be obliged to attach horse power to obtain sufficient water for our planting. It has many visitors, who wonder at American inventions and skill.

Our wheat looks very fine. It is over a foot high, has from six to eight sprouts from each grain, and of the richest green. Also all our winter vegetables are doing well. We send a basket of green peas, sweet potatoes, and beets, to our Consul at Beirout by to-day's steamer. Also, we have still a good supply of excellent oranges in our garden.

Bro. Dickson's eldest daughter has already an interesting class of Arab children—their poor parents being greatly pleased, and anxious that they may share in our sympathy. Some of their Sheiks say, "We are all donkeys compared with Americans," and express anxiety that our improvements may be introduced more among their people.

We have many calls from the sick and destitute, and much time and patient love is requisite to wisely divide the little we can spare to the most afflicted. We have had some very bad wounds to dress, and, although in some instances where we feared mortification must take place, on account of fractured bones, yet, thus far, every case has been recovered. Also, of the many who have received medicine, we know of but one that died, and he was a very aged Jew, who had suffered nearly a year with a slow fever in the city.

Our needles and scissors are often put in sudden requisition to piece an old garment, or make a new one for some desperate case, so that we have constant excitement and employment. Our greatest grief is, that our means are so nearly expended, that we know not how long we shall be able to continue our present labors. This we must humbly submit to that kind Providence, that through so many trials has thus far sustained us, and also to the dear benevolent friends at home, who have sympathized with our humble work. Our prospects of usefulness were never before so great, and the thought of finally disappointing the hopes of the suffering poor of Israel, who wait for the enlargement of this effort, is painful in the extreme.

I am happy to add, that the general health of our family continues very good, and we greatly prefer the healthfulness and temperature of this climate to that of the United States. The houses here have no chimnies, and having sold our stoves in our necessity last year in Jerusalem, we have *needed* a little fire morning and evening in our open rooms, especially in rainy weather; but thus far we have taken no colds without it.

But the steamer will soon leave, and I must close. Don't forget to remember us with grateful Christian affection to all the friends and donors of this cause, and particularly entreat the prayers of all the friends of Israel for its success, and that the hour of their restoration and redemption may soon come.

From your devoted mother, C. S. MINOR.

REVIVAL IN ADAMS CENTER.

To the Editors of the Sabbath Recorder:—

For some time past there has been a very encouraging state of religious feeling in and about Adams Center, Jefferson Co., N. Y.; and the Baptist churches in the vicinity have received considerable accessions.

There is also in the church known as the Independent Seventh-day Baptist Church, in that village, a very pleasant state of religious feeling generally prevalent. We have recently passed a number of days with those brethren, and think we have seldom if ever witnessed a more harmonious effort made for the promotion of the spiritual interests of such as attended the meetings, which continued each day and evening for nearly three weeks, after which they were only in the evening. At these religious gatherings, Christians of all the neighboring societies have manifested a union of heart and effort seldom seen in a religious revival. Baptists, Presbyterians, and Methodists, seemed to be of one heart and of one soul. In the seasons devoted to prayer and conference, all denominational distinctions seemed to be forgotten, and they appeared to recognize only the common brotherhood of the Christian faith. We learned that there were from forty to fifty persons, chiefly of the young, who came forward for prayer. We are not able to state definitely the number of hopeful conversions; but as far as we could judge, from twenty to thirty had, when we left, expressed a hope that they had passed from death unto life. Many of the members who had been in a lukewarm state of mind seemed to be revived, and confessed their heart-wanderings, and their resolutions to better adorn the doctrine of God their Saviour. W. B. M.

THE PROHIBITORY LIQUOR LAW.

When we placed on our fourth page an abstract of the Prohibitory Liquor Bill passed by both branches of the Legislature of New York, we hoped also to be able to announce that the Governor had signed it, and made it a law of the land. But we were disappointed; the Governor voted it. Nor is this all; when the bill came back to the Senate, and the question was presented, "Shall the bill pass, notwithstanding the objections of the Governor?" the vote stood, ayes 14, noes 13. So the bill is lost for the present, two thirds of the Senators present not voting in favor of it. The veto message of the Governor is a very long document, for which we have not room. The following abstract of it is from a letter to the N. Y. *Tribune*:—

The following are briefly some of the positions the Governor takes:—He thinks the provisions of the bill are calculated to injure the temperance cause, and be detrimental to the welfare of the commonwealth. He deems it unconstitutional and oppressive, and thinks that the people, when fully advised of its provisions, will view it with alarm. After quoting the section which authorizes searches, he quotes the eleventh section of the bill of rights, which declares the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures. He argues this point at much length, and concludes by saying that this clause deprives our citizens of the protection guaranteed by that section of the bill of rights. He declares the section of the bill directing the forfeiture and destruction of liquors unconstitutional. In regard to searching for and seizing liquors, malicious persons may take advantage of this law to get possession of property with fraudulent designs. By the section which directs the forfeiture and destruction of property, the door is opened to gross frauds and malicious proceedings. The two weeks notice would be insufficient to non-residents. It would not be, in the language of the constitution, "due process of law." He argues this point also at some length. He contends that this law reverses the order of every other known proceeding, as the person charged with an offense stands guilty until he proves his innocence. He points to other provisions, which he says are opposed to all well-settled principles of common law, dangerous to the liberties of our citizens, and repugnant to the religious and moral sentiments of this community. Our Constitution says, "No person shall be compelled, in any criminal case, to be a witness against himself;" but this act, if the facts should be of the character to criminate the party under examination, compels him to answer or be imprisoned. If he answers untruly, it is made perjury; if he admits the offense, he is arrested, and his premises searched. This unprecedented proceeding might be used for the worst of purposes, probably to obtain testimony in civil and criminal suits not growing out of this law, and in the ordinary transactions of life. Proceedings so tyrannical would tend to strife, bitterness, and resistance of the laws.

ENGLISH PURITAN SIRNAMES.—The following names are given in "Lower's English Sirnames" as specimens of the names of the old Puritans in England about the year 1658. The names are taken from a jury list in Sussex County. They would cause a smile in our day:—

"Faint-not Hewett, Accepted Trevor, God-Reward Smart, Redeemed Compton, Make-Peace Heaton, Stand-fast-on-high Stinger, Earth Adams, Called Lower, Meek Brewer, Be-courteous Cole, Repentance Avis, Search-the-Scriptures Moreton, Kill-sin Pimple, Return Spelman, Be-faithful Joiner, Fly debate Roberts, Fight-the-good-fight-of-faith White, More-fruit Fowler, Hope-for Bending, Graceful Harding, Weep-not Billing, Seek-wisdom Wood, Elected Mitchell, The-peace-of-God Knight."

In the last century, there resided in Rhode Island a man whose parents had bestowed upon him the brief name of "Through-much-Tribulation-we-enter-into-the-Kingdom-of-Heaven *Clapp*." For short, he was called "Tribby."

TOLERATION.—"All religions are tolerated here," says an English Baptist Missionary, writing from Ningpo, China, "if you will behave yourselves well, and not interfere with government affairs. The imperial family has adopted the maxim to leave every man to believe what he pleases, and to practice what he likes, if he will be a good subject. This toleration consolidates the emperor's power over the different nations which live under his sceptre."

☞ In the United States also, theoretically and constitutionally, all religions are tolerated. But it is a just occasion for regret and alarm, that in practice orthodoxy only is tolerated on some points. Take that of the Sabbath, for instance. In nearly every State of the Union, there are laws to enforce the observance of Sunday. The consequence is, that those who conscientiously keep the seventh day—the Sabbath of the Fourth Commandment—are liable to fines and imprisonment for working on Sunday—a thing not only unscriptural, but unconstitutional and intolerant. In this respect, at least, our country might profitably take a lesson from China.

EVANGELICAL RELIGION IN TURKEY.—A correspondent of the London *Christian Times* states that in more than fifty towns and villages in the Turkish Empire, there are Protestant assemblies for Divine worship on every Sunday. The largest of these congregations is that at Aintab, about three days' journey north-east from Aleppo, where there are more than 700 Protestants, and the smallest may perhaps not number more than three or four souls. But yet, in all these different places, the Word of God has entered, and some souls are found who, we may hope, are spiritual worshipers. And besides these, who have openly avowed themselves as Protestants, risking all the consequences, there are known to be thousands among the Armenians, in the capital and throughout the interior of Turkey, who are really Protestant in sentiment, though not yet sufficiently moved by religious truth to impel them to take an open stand for the Gospel before the world. Twenty-five years ago, not a single Protestant could be found among all the natives of this land, and Protestantism was either wholly unknown, or, where known at all, it was considered as synonymous with infidelity and Atheism.

CONVERSION OF JEWS.—The following interesting intelligence relative to the Jews is gathered from the April number of the *Journal of Missions*:—

"Three individuals have been confirmed at Jerusalem by missionaries of the London Jews' Society, one of whom had been a papist. A German Jew, who confessed the Messiah with eyes filled with tears of joy, attributes his conversion to the influence of a Jew now settled in trade in Tarsus, a man full of zeal and love, and persuading all who come within his reach, to repent and believe. In Alexandria a Jew has been baptized, who was obliged to flee from Hungary, his native country, and became convinced of the truth through the labors of missionaries in Jerusalem. An inquirer of long standing has come to the knowledge of the truth in Constantinople. Two men, one forty-nine years of age, the other nineteen, have sealed the profession of their faith in Christ in Bucharest. Two baptisms have taken place in the vicinity of Dantzic. Much inquiry prevails among the Jews of Amsterdam, and a very interesting case of conversion has occurred."

INTERESTING DISCOVERY.—*Evangelical Christendom* says that a precious discovery for the history of the Reformed Churches of France has latety been made by M. Eugene Hagg of Paris in the public library of Geneva. It is the manuscript history of French Protestants in the various places whither they fled for refuge, a work composed about a century ago by Pastor Antoine Court. As is well known, Court was one of the men whose faith and zeal principally contributed to sustain Protestantism in France, during the reign of Louis XV., when its legal existence was interdicted, and the chiefs of the Reformed Churches were either banished or dead. Court published, in 1760, a History of the Camisards, but he had no time to bring to light his great work, L'Histoire du Refuge. In 1784, after the death of Court de Gobelin, son of Antoine Court, the unedited manuscript of this work was lost, and from that time no trace of it could be found. It is therefore a most unexpected circumstance, that it has at length been discovered among other papers deposited in the library of Geneva.

GREEK AND MAHOMEDAN CHURCHES.—The following parallel of the Greek and Mahomedan Churches, drawn by an Englishman, in placing the Mosque in a new and credible light, serves to teach us that charity for the Moslem which we have never yet known:—

"We doubt whether there is any British traveler or resident who is not conscious of the superiority, architectural, moral and spiritual, of the Mosque over the Greek Church—no obtrusive priesthood is there—no noise—no obvious superstition. The structure is beautiful; the courts spacious, cool, simple, and silent. There is the reservoir in the midst, for ablution; and within there may be some venerated copy of the Koran, some valuable lamps, and traces of decorations on the wall, but in the utmost possible remoteness from image worship; the houseless poor may sleep on matting of the Mosque, the aged may retire here for quiet, and even children may play in the marble courts. It is the home of the spirit, where every one may come to steep himself in spiritual influences, without hindrance, or intervention, and where a sweeter incense of charity is forever floating round than ever rose from the gold and silver censor of the Greek worship."

THE CENTRAL ASSOCIATION.—Arrangements have been entered into between the Executive Board of the Central Association, and Eld. L. M. Cottrell, for missionary labor, to be performed principally within the bounds of the Churches of Preston, Otselic, 2d Verona, and Newport, to commence, if Providence permit, about the middle of April, or as soon as Bro. Cottrell can come. Preston will be the first church visited.

EPHRAIM MAXSON, Chairman.

NEW ANTI-SLAVERY PAPER.—William Goodell, a veteran and indefatigable anti-slavery writer, has issued a specimen number of a paper called *The American Jubilee*, which he proposes to publish monthly or semi-monthly, according to the encouragement afforded. The terms per annum, or for twelve numbers, are: Single copies 50 cents; five copies to one address $2; eight copies $3; thirty copies $10. Address Wm. Goodell, 48 Beekman-st., New York. The "new banner" which Mr. Goodell unfurls has on it the following inscriptions:—

No more compromises with slavery.

No more recognition of past compromises, whether imaginary or real.

No more constructions of the Constitution on the assumption of compromises.

No more delay in repealing all acts of the government that favor or recognize slavery.

No more rendition of fugitive slaves.

No more slave-hunting among freemen.

No more recognition of slave property.

No more voting for candidates acceptable to slave holders.

No more admissions that the Constitution, or that any adminstration under it, can, at the same time, tolerate *slavery* and protect *freedom*.

No more attempts to maintain American *liberty* without suppressing American *slavery*.

No more admissions that there can be slavery *in the nation* that is not *national slavery*.

No more pleas that the *American government* and the *American people* are not responsible for *American slavery*, and bound to suppress it.

A NEW PLATFORM.—We find in the *National Era*, an article signed with the initials of John G. Whittier, proposing the following as a basis for northern political action hereafter:—

"The present is the time for action. Let the movement begin at Washington at this very session. Let those who are willing to stand on the question of Slavery where the fathers of the Republic stood, unite, irrespective of party names, to form a League of Freedom—the nucleus of a mighty organization throughout the country, having for its watchwords:

"No slave Territory.

"No more slave States.

"The General Government relieved from all responsibility for Slavery.

"No interference by the General Government with Slavery in the slave States.

"No interference with the right of jury trial, the writ of habeas corpus, and other guarantees of life, liberty, and the pursuit of happiness, in the free States.

"Slavery left to itself in the States which cherish it, without any extraneous aid or comfort, to reconcile itself as it best may to the progress of civilization and Christianity, and to the liberal spirit of the age."

THE JEWS OF NEW YORK.—Jews and Christians seem to be on good terms in New York, whatever may be said of their relation in other countries. A Jewish educational institute was recently opened in this city, on which occasion Dr. Raphall addressed a large congregation. In the evening of the same day, a dinner was had at the Chinese Buildings, at which 350 gentlemen were present, including some of the most distinguished Gentiles of the city, such as Judges Oakley and Campbell, Collector Redfield, Rev. Dr. Osgood, and others. Dr. Osgood made the leading speech of the evening.

THREATENED DUEL.—There was great excitement at Washington throughout last week, growing out of a difficulty between two members of Congress—Cutting of New York, and Breckenridge of Virginia—which threatened to end in a duel. Offensive expressions were used in debate by both parties, and we believe a challenge was given and accepted in consequence. But the intervention of friends, and the general manifestation of aversion to such a mode of settling difficulties, led to explanations, and finally to the withdrawal of the offensive expressions.

THE CRYSTAL PALACE.—A movement is on foot to relieve the Crystal Palace Association from the pecuniary embarrassments which now press upon it, and so open a way for the continuance of the Exhibition. The plan is to call upon hotel keepers, railroad and steamboat proprietors, and other men in New York whose business would be most favorably affected by the exhibition becoming permanent, to subscribe for tickets. Last week about $35,000 worth of tickets were disposed of in this way to four hotel keepers, three private individuals, and one railroad company.

ENCOURAGING.—A letter from Bro. Charles Card, of Troupsburg, Steuben Co., N. Y., says:—"I have reason to thank God and take courage. There are some seven or eight in Troupsburg and the adjoining town of Brookfield, Pa., who have embraced the true Sabbath, which has caused considerable inquiry. This change has taken place without any particular effort on the part of Sabbatarians. I can truly say, What has God wrought! If you have tracts for gratuitous distribution, please send me some."

THE GOSPEL BANNER is the name of a paper recently started by Baptists at St. Louis, Mo., mainly, we should think, to promote the "revision" movement. It is edited and printed in a creditable manner; but it would be more to our liking if it had less to say in denunciation of those who differ from it in regard to revision.

THE NEW YORK RECORDER, one of the organs of the Baptist denomination, made its appearance last week in an enlarged quarto form, and in a new and improved dress. The paper is edited by Rev. S. S. Cutting, in a manner deserving of praise and success.

☞ Eld. CHRISTOPHER CHESTER requests his correspondents to address him hereafter at Ashaway, R. I.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, MARCH 27.

The Senate proceeded to the consideration of the Deficiency Bill. Most of the amendments of the Finance Committee were adopted. A short debate sprung up on the amendment making an appropriation for the purchase of a site of a new Custom-House at San Francisco, but without coming to a vote on the subject, its further consideration was postponed. The Indian Appropriation bill was then received from the House, and referred to the Finance Committee. A communication was received from the Secretary of the Treasury, transmitting a statement of the expenses for transporting the mails, &c., to the Pacific during the last three years.

The House of Representatives took up the Indian Appropriation bill, which was finally passed. The bill establishing railroad and telegraphic communication between the Atlantic and Pacific Oceans, was made the special order for the 3d Tuesday in May. The bill establishing four additional Land Offices in Minnesota was passed. The House then went into Committee of the Whole, and took up the Civil and Diplomatic bill. Mr. Cutting, of New York, got the floor, and replied to the remarks of Mr. Breckenridge, of Kentucky. A long and exciting altercation took place between these two gentlemen, and when they concluded, the Committee rose and the House adjourned.

THIRD-DAY, MARCH 28.

In the Senate, Mr. Brodhead, from the Select Committee appointed last session to investigate the Mexican frauds, made a very voluminous report, which, after debate, was ordered to be printed. The consideration of the Deficiency bill was then resumed. The amendment making an additional appropriation for the Custom-House at San Francisco was withdrawn. Several amendments were offered and debated.

In the House, Mr. Stanton, of Kentucky, introduced a bill authorizing the recovery of the assets of bankrupts which have been concealed or not specified in the schedule returned by them, which was referred to the Judiciary Committee. An appropriation of $5,000 was made to defray the expenses of codifying and revising the revenue laws. The consideration of the Civil and Diplomatic bill was then resumed. Mr. Yates, of Illinois, having the floor, made a lengthy and able speech against the Nebraska bill. The amendment providing for the construction of six first-class steam frigates, was then taken up, and after a spirited debate on the subject, the House adjourned.

FOURTH-DAY, MARCH 29.

In the Senate, numerous memorials against the repeal of the Missouri Compromise were presented. The printing of 35,000 extra copies of the Agricultural part of the Patent Office Report was ordered. The Deficiency bill was then taken up. The question pending was on the amendment requiring invalid pensioners to renew every two years the evidence of the disability for which they were allowed pensions, and providing that no person holding any civil salaried office under the United States should be paid any pension. After considerable debate, the part declaring office-holders should not draw pensions was stricken out, and the amendment was adopted. After the transaction of some unimportant business the Senate adjourned.

In the House, the bill from the Senate for the relief of settlers and occupants of land at Council Bluffs, Iowa, was passed. The Committee on Public Lands made an adverse report to the bill granting lands to the several States for the support of indigent insane. The Committee on Naval Affairs reported a bill providing for apprentices in the United States Naval and Revenue service, and in the Commercial Marine, which was reported to the Committee of the Whole. Mr. Barksdale of Mississippi, and Mr. Norton of Illinois, then addressed the Committee on the Nebraska question.

FIFTH-DAY, MARCH 30.

In the Senate, Mr. Badger, of North Carolina, presented a memorial signed by a large number of citizens of that State against the Nebraska bill. A memorial to grant a township of land to each college in the country was presented; also asking for the right of religious worship abroad; also, from the owners of steamboats on the Hudson River, asking that steamers not carrying passengers be exempt from the requirements of the law of 1850. The consideration of the Deficiency bill was then resumed. Several amendments were proposed and discussed.

In the House, after the transaction of some unimportant business, the consideration of the bill making an appropriation for the construction of six additional steam-frigates was resumed. Mr. Keitt, of South Carolina, addressed the Committee for one hour in favor of the speedy passage of the Nebraska bill. Mr. Benton, of Missouri, followed, and made a strong speech against any increase in the Navy.

SIXTH-DAY, MARCH 31.

The Senate met at the usual hour, and after some conversation, suspended the private calendar, and took up the Deficiency bill. The amendment appropriating $250,000 for a new site for a Custom-House at San Francisco, and $200,000 for rebuilding the Custom-House at Portland, Me., was agreed to. It was then moved to amend the amendment by appropriating for the completion of the Marine Hospitals at the following places: Cleveland, $25,000; St. Louis, $10,000; Chicago, $10,000; Paducah, $5,000; Louisville, $12,000; Evansville, $3,000; San Francisco, $44,000; and for a new Hospital at Burlington, Iowa, $15,000. The amendment was agreed to. The amendment making appropriations for the completion of the Custom-Houses at St. Louis, Mobile, Cincinnati, Louisville, Bangor, Bath, Wilmington, Del., and Providence, was also passed. The bill was reported to the Senate, and all the amendments made in Committee of the Whole were concurred in, except the one which struck out the appropriation for the payment of invalid privateer pensions, and the bill then passed. After a short executive session, the Senate adjourned till Second-day.

In the House, the bill extending the contract for carrying the mails between Mobile and Montgomery, Ala., was referred to the Committee on Post Offices and Post Roads. Mr. Preston, of Kentucky, then rose and stated that the recent difficulties between Mr. Cutting and Mr. Breckenridge had been amicably settled. The consideration of the bill for the construction of six first class steam frigates was resumed, and, after a brief discussion, the bill passed by a vote of 113 to 43. The House then adjourned to Second-day.

European News.

By the steamers Franklin and Canada, we have European advices to March 18th.

The report that the Russians had taken Kalafat turns out to be entirely unfounded. Indeed, they have not even attacked that place, but apparently have changed their plan of operations, and have withdrawn most of their forces further down the Danube.

The first division of the British fleet intended to operate in the Baltic, sailed from Portsmouth under Sir Charles Napier on the 11th March. The Queen visited the squadron in her yacht, and escorted the ships to sea. The remaining division was to sail in a few days, under Admiral Chads. The whole fleet, when united in the Baltic, will consist of 44 vessels, with 2,200 guns, 22,000 men, and 16,000 aggregate horse power of steam force.

The auxiliary French and English armies will not reach Turkey and be ready to act much before April.

Austria adheres to her declaration of neutrality, but while she approves the course of the Western Powers, states that her future course will be decided by regard for her own interests. Prussia also refuses to join the league against the Czar.

In England we hear of the sudden death by apoplexy of Sergeant Talfourd, the distinguished author and jurist, which took place on the 12th of March, while delivering a charge to the Grand Jury at Stafford. On entering the Court in the morning, he appeared in his usual health, and it was not known that he had complained of any symptoms of illness before taking his seat on the bench. He had taken a morning walk at six o'clock, and nothing unusual was observed in his manner, until some time after the commencement of his charge, when his head fell on one side, and it at once became evident that he had been attacked by apoplexy. He was carried out of Court by his friends, and removed to the Judge's lodgings, where he was attended by eminent medical men, but the moment he was placed upon the bed, he breathed his last, with scarce a groan.

Attempt to Catch a Fugitive.

Ten years ago a black man was sent to the Prison at Auburn, from Wayne County, for the crime of burglary. The term for which he was sentenced expired Sunday, March 25. It seems that the individual who kept the jail in Wayne County at the time of the negro's trial and conviction, having cause to suspect that the criminal was a fugitive from Slavery, took the trouble to look into the matter—and the result was, a fellow was discovered in one of the southern States who, having lost a slave, was willing to undertake the job of ascertaining whether the negro confined in Auburn was his property. Accordingly, he came on to this State, visited the man who formerly kept the jail in Wayne County, and the two together went to the State Prison, obtained the permission of its keepers to take a general survey of the premises, and to converse with at least one of the inmates; of course, the individual of whom they were in pursuit was found; they sounded him, and ascertained from his own lips that he *was* a slave; and that he belonged to the *identical individual* who had come all the way from the land of chivalry to visit him—to "visit him in prison." Next a warrant was sworn out, and the services of a United States Marshal called in requisition; but lo! it was ascertained that the warrant was a civil process, and could not be executed on Sunday. But the Wayne County ex-jailor recollected there were indictments pending against the criminal in Wayne County, upon which he had never been tried. Forthwith, he proceeded to that county and obtained from the District Attorney a bench warrant, but when he returned to Auburn he found he was not an officer of any kind, and consequently had no authority to serve the document he had been to so much trouble to procure. The District Attorney of Wayne County was again visited, and another warrant obtained; this was directed to the Sheriff of Cayuga County; but it seems there were doubts of its validity, and no attempt was made to serve it. The negro came out of prison on Sunday morning, was joined by a couple of his sable brethren, and walked off without molestation, leaving his pursuers to enjoy the consciousness that all their efforts had been without profit. [N. Y. Tribune.

Another Lottery Swindle.—A huge placard, printed in red and black ink, has been sent over the country, purporting to come from the "New York Mutual Gold-Pen Manufacturing Association;" which offers for one dollar a gold pen, and one chance in 150,000 for sundry prizes of lots, houses, ponies, pianos, furniture, watches, hats, penknives, and perfumed *sachets*, rated in all at $50,000. Look, now, at the trick. The whole scheme is conditioned upon the sale of 150,000 shares at one dollar each. Suppose the gold pens to cost *fifty cents* each—in fact, they cost the manufacturers about twenty-five cents—here will be $75,000; to which add the prizes at the estimate of the hand-bill, and the whole outlay is $125,000, leaving $25,000 clear profit to the managers. But, in reality, the prizes are not worth half so much; they consist of old stock, or of lots of trash bought cheap at wholesale. The net gain of the managers, if the scheme is successful, can not be less than $50,000. The whole number of prizes is 50,000. This gives to every buyer, besides his gold pen, one chance in three of a prize. Yes; but of these 50,000, 45,000 are perfumed *sachets*, rated at twenty cents each, and 4000 are penknives at twenty-five cents each. Deducting these 49,000, how many chances has the buyer for a piano, a gold watch, a span of Canadian ponies, or a house in Brooklyn or in Williamsburgh? Like the Perham gift enterprise, this is a great gambling scheme, concocted in the face of our laws against lotteries, and we call upon the authorities to put it down. [Independent.

Ocean Penny Postage—a good Omen.—A letter from Elihu Burritt to the N. Y. *Tribune*, says that the cardinal principle of the great postal reform, which has been agitated on both sides of the Atlantic for several years, has just been fully adopted and established by our Government, in a direction involving almost the longest ocean mail route on the globe. "An arrangement has just been concluded with a sailing packet company for conveying letters between New York and Australia for *two cents* per letter. Here is the principle established by actual and important precedent. Here is the first step to a universal ocean penny postage, a step that goes to the whole length of the uniform penny transit rate at once, and not by installments. Then it takes the longest distance to which it can be applied on the globe, as the first precedent and example. This is capital. Then it establishes another principle of vital importance to the full working of the proposed reform—that nothing more than the usual rate shall be charged for the United States inland service on letters transmitted across the sea in any direction. Thus the whole postage on a single pre-paid letter, from any distance within 3,000 miles in the United States, to Australia, is to be only *five cents*; or *three* for our inland service, and *two* for the ocean transit. This is all ever proposed in the project of an ocean penny postage, so far as applied to any one direction.

Fanaticism in the Turkish War.—One of the most serious aspects of the conflict between Russia and Turkey is, that the Russians, from the Emperor down, are said to be impelled by religious fanaticism. In recent reports from St. Petersburg, we read as follows:

"The Emperor is described by those who have an opportunity of observing his movements, as being in a state of religious exultation, regarding himself as the chosen instrument, under God, to drive the Moslem from Europe, and only regretting that he should have allowed so many years to pass by without fulfilling his destiny. The populace of St. Petersburg have worked themselves up to the highest pitch of fanaticism, cheering the Emperor whenever he appears in public, with the wildest enthusiasm, and denouncing as traitors all who dare speak of peace."

A Returned Collector.—Mr. Ely, Collector of the town of Stockbridge, Madison County, disappeared mysteriously, several months since, taking with him $1,800 of the public money. All sorts of conjectures were raised in regard to his disappearance. Many supposed he had been robbed and murdered, and a "clairvoyant" declared that his body had been buried under a heap of stones and thrown into a lime kiln. But nothing of the kind had happened; for, after having made the tour of Europe, he returned a few days since, and paid in $1,400 out of the $1,800 which he carried off. He says that, on closing his collections, he found $150 missing. This so excited him that he thought of committing suicide. But he did a wiser thing. He is excused on the plea of temporary insanity. [Albany Eve. Journal.

Emancipation.—Mr. Christy, an agent of the Colonization Society, who resides, we believe, in Ohio, has been offered a group of slaves, in one of the Southern States, valued at $15,000. The owner cannot emancipate them where he lives, and must remove them to some other State to effect his purpose. In view of the uncertainties attending the execution of wills, in reference to slave property, and the liability of his slaves being scattered after his death, he thus closes his appeal to Mr. Christy:—"I abhor the thought of their being sold after I die. My reason for wishing to emancipate now is, I don't wish the devil to get my soul, and the lawyers my money. Pity me, for Jesus' sake, and give me good counsel. Your brother in Christ." Mr. C. has accepted the offer.

Carson Leagues.—Mr. Carson is trying to organize a "League" in New York, with a view to the enforcement of the Liquor Law, if it is ever passed. If we understand the plan, it is to obtain notes from the friends of temperance, liable to be assessed in the ratio of fifty cents on a note of a thousand dollars, of sufficient size and number, in any given place, to defray the expense of prosecuting any violator of laws enacted for the suppression of intemperance. He wishes to secure notes enough to raise by assessment at least $25,000.

SUMMARY.

One day last week, twenty-five members of the Journeyman Tailors' Union in New York were arrested and held to bail, to answer a charge of conspiracy to injure certain other journeymen not members of the Union. The complaint sets forth, that a Committee, or certain members of the Union, demanded the discharge of these men from the shop in which they were employed, and, not satisfied with this, followed them from place to place with the intent and the effect of preventing them from obtaining work; that in consequence of being thus deprived of work, their families were on the verge of want; whereupon they went before the District Attorney and made complaint.

A dispatch dated Boston, Tuesday, March 28, 1854, says: The death of Jonathan Harrington, the last survivor of the battle of Lexington, who expired on Sunday, was announced in the House of Representatives today, and a committee appointed to honor his obsequies, which will take place on Thursday. The Governor has ordered out several military companies, and the Masonic brotherhood will also attend the funeral. The people of Lexington are making extensive preparations for the ceremony. Mr. Harrington was born in Lexington, and died there, at the age of 96 years.

A dispatch dated Ogdensburg, Wednesday, March 29, 1854, says: The dwelling-house of Mr. Cooper Tyler at North Lawrence was destroyed by fire at about 9 o'clock last night, together with all its contents. Seven small children, the oldest being only nine years of age, were burned to death in the house. Their parents had, after seeing the children safely in bed, gone to a neighbor's house to pass the evening. The fire broke out soon after they left their house, but they unfortunately returned too late to save any of the children or any portion of the furniture.

Mr. Joseph Otis, formerly of New York, who recently died at Norwich, Conn., among other bequests, left the following sums to institutions in New York: Union Theological Seminary, $5,000; American Board of Foreign Missions, $3,250; Home Missionary Society, $3,250; American Tract Society, $3,250; American Seamen's Society, $2,500; American Bible Society, $2,000; Female Assistance Society, $1,250. Total for New York, $20,500.

About 6 o'clock, on the night of March 31, an accident occurred on the Hudson River Railroad, causing the death of two men, and injuring two others. It appears that the 5 o'clock express train from Albany, when near Tivoli, came in contact with an immense rock, which had slidden from its place at the top of the embankment, and completely obstructed the track. The train was of the usual length, consisting of five passenger cars, none of which were injured; the locomotive, tender, mail and baggage cars, were badly broken, and almost destroyed.

The last anniversary of the birth-day of Washington was observed in Constantinople for the first time, with imposing ceremonies. In the harbor were several Turkish, English, French, Dutch and Austrian vessels of war; also, the U. S. ship Levant. In the morning each ship displayed the American ensign at the masthead. At noon the Levant fired a salute of twenty-one guns, which was immediately followed by a similar salute from all the other ships of war in port. In the afternoon Capt. Turner of the Levant, had a party on board his ship.

A dispatch dated Philadelphia, Wednesday, March 29, 1854, says: Three boys—Edward Cullen of Liverpool, Thomas Veil of New York, and Thomas McCoy of Mount Carbon—were drowned yesterday in the Delaware, above Richmond. They were employed as team-drivers on the canal. They were in a yawl, in tow of the steamer Henlopen. The yawl was upset, and all were drowned before assistance could reach them.

The steamship Florida brought to this City on Tuesday, March 28, between thirty and forty bushels of green peas, and six champagne baskets of strawberries. They were raised at Savannah and Florida. The season is said to have been favorable for fruit at the South, and the next steamer from Savannah will doubtless bring large quantities of peas, strawberries, &c.

Dr. Hamel, of St. Petersburg, member of the Royal Academy, and Councillor of State in the Russian Empire, is now in this country. He comes, it is said, by order of Emperor Nicholas, to visit our literary, scientific, and philanthropic institutions. The letters which he brings set him forth as a gentleman of very high repute in the literary circles of the old world.

The House of Representatives of Pennsylvania has unanimously stricken from a bill before that body to modify the Public School System of that State, two sections allowing a portion of the public school fund to be divided among sectarian schools. The sections referred to were taken from the public school law of that State, which has been in operation for many years.

According to the *Sentinel*, published at Selma, Alabama, during a period of four months, from October last to February, that State lost by emigration on an average 500 persons a day, or a total of 75,000; and the property carried out of the State is estimated at $78,670,000. So much for the peculiar institution.

Ichabod Washburn, of Worcester, Mass., who has built a free church at his own expense, has also given $10,000 to the Worcester Mechanics' Association, to erect a Society building, on condition that another $10,000 should be raised. Immediately, $11,390 were subscribed, and the work is going on.

It is announced in the Boston *Commonwealth*, that the owners of real estate who have hitherto rented it to liquor dealers in Boston, are now requiring them to vacate, in order that they may rent to other parties entering into special agreements not to allow intoxicating liquors to be sold or drunk on the premises.

When a minority of the Illinois Legislature passed resolutions endorsing the Nebraska bill, Gov. Reynolds, Speaker of the House, voted for them. Since that time, however, he has become satisfied of his error, and at a meeting held at Belleville, Ill., recently, made public confession.

A portion of the town of Florence, Alabama, was visited by a fearful tornado on the morning of the 10th March, which blew down the Florence bridge, a magnificent structure crossing the Tennessee River, and built at a cost of $165,000. Nearly every house at the landing was destroyed.

John Wood, while in a state of intoxication, was burned to a crisp, in his own house, in the neighborhood of Mercer, Pa., on the night of March 20th. He went home drunk, drove his family from the house, after which it took fire and he was consumed.

Alfred Hovey, Esq., died at Syracuse, on the 24th of March, in the 76th year of his age. Mr. Hovey was one of the original Erie Canal contractors, and a man of indomitable energy. He assisted in making the canal through the Cayuga Marshes, in building the aqueduct at Rochester, and in blasting through the mountain ridge at Lockport.

The Crystal Palace Association are in legal difficulties, an injunction having been granted to compel the foreclosure of the affairs of the concern for the benefit of its creditors. The borrowing of money is alleged in the prayer of the petitioners for this process to have been without the authority of the charter.

The Government has presented to the owners of the ship Antarctic (which took off a portion of the passengers on the San Francisco) the sum of $25,000 as a token of gratitude for the services rendered. It was a voluntary gift, as the owners of the ship made no charge whatever.

Mr. John M. Daniel has resigned his post as diplomatic representative of the United States at Turin, owing to the commotion caused there by his notorious letter on "Counts stinking of garlic," and "diplomats with titles as empty as their heads."

A gentleman and two ladies—to one of whom he was engaged to be married—were journeying in a one-horse wagon near Watertown, Wis., a few nights since, when the horse walked off the road into a mill race, and the two ladies were drowned.

A dispatch dated Boston, Wednesday, March 29, 1854, says: The house of William Flanders, in Londonderry, N. H., was burned on Tuesday afternoon last, and his three young children perished in the flames.

A letter from Havana to the owners of the Black Warrior, states that the cargo was released, as well as the vessel, upon the payment of the $6,000 fine.

The steamer Black Warrior arrived at this port last week, after her protracted detention at Havana by the Spanish authorities.

A dispatch dated Chicago, Saturday, April 1, 1854, says: A boat containing three dead men was found on the Lake shore, eight miles west of Michigan City. They are supposed to have been fishermen from Milwaukee, and died from exposure.

David Richards has recovered $1500 damages of the town of Belchertown, for injuries sustained by Mrs. Richards in consequence of a defective highway.

Extensive and important discoveries have been made among the ruins at Nineveh. Among them is a palace surpassing in beauty all those previously brought to light.

The Hon. Ker Boyce, recently deceased, has bequeathed $30,000 to the College of Charleston, and $20,000 to the Charleston Orphan House.

The village of Poughkeepsie has at length become a city. The first charter election will be held on the 4th of April.

The Buffalo *Republic* learns that a few days since a house in the town of Northbush, in Erie County, was entirely destroyed by fire, and two children burned to death.

The Syracuse *Journal* of March 27th says: "Sleighing is tip top in our streets, and the snow is still coming."

In the year 1800, there were 413 Quaker meeting-houses in England. There are now but 317.

At Tahuta, Miss., some boys tied a pack of fire-crackers to a dog's tail, which ended in the burning of $200,000 worth of cotton.

The Toronto *Examiner* says 45,478 persons have passed over the Great Western Railway since Jan. 1, without accident to any person.

MARRIED.

In Genesee, N. Y., Feb. 2, 1854, by Eld. P. S. Crandall, Mr. Charles Thare to Miss Betsy Lackey, all of Genesee.

March 30th, by Eld. N. V. Hull, Mr. Benjamin M. Vincent to Miss Sarah A. Ferrin, both of Almond.

DIED.

In Leonardsville, N. Y., March 27th, Henry Billings, Esq., in the 65th year of his age.

In Berlin, Rensselaer Co., N. Y., March 3d, of nervous debility, Alma Adella, daughter of Thomas and Helen M. Vars, aged two years, five months, and fourteen days. L. C. R.

In Berlin, Rensselaer Co., N. Y., March 20th, Burton Green, son of John and Tobitha Green, in the twenty-third year of his age. Brother Green was a member of the Seventh-day Baptist Church in Berlin, and from the time of his conversion to Christ until his death, embracing a period of about seven years, he manifested great steadfastness of faith. In this early and lamented death, the church militant has been deprived of one who was constant in his attendance upon the appointments for public religious worship, and ready in the performance of Christian duty. He was remarkable among all classes for an earnest and practical piety. For several years he was a teacher and superintendent in the Sabbath School. Among the many who shared his acquaintance, not one was ever known to become his enemy. His gentle demeanor won for him many and constant friends, beyond the pale of the church, who loved him in life, and mourning, followed him to his grave. But the virtues so apparent in health and active life were still more conspicuous in his sickness and death. The disease which finally wore out the suffering victim, was an affection of the spine about the vertebrae of the neck. His confinement extended more than ten months, characterized by almost constant and often excruciating pain. But during the whole time, no sigh, or groan, or word of murmur or complaint, escaped his lips; a holy fortitude and Christian patience shone conspicuously among his heavenly graces. In the immediate prospect of death, he said to his friends, "Weep not for me, but weep for yourselves." Let this be said as a memorial of him, "He taught us how to live; and, oh! too high the price of knowledge, taught us how to die." L. C. R.

At his residence in Oregon Territory, Jan. 10, 1854, of consumption, Mr. Thomas L. Coon, late of Wisconsin, in the 33d year of his age. Mr. Coon was a member of the Milton Church, with which he united while living in Wisconsin. In 1850 he crossed the Plains to California, but having poor health, he soon left that country for Oregon, where his health greatly improved, and for several months he appeared to enjoy good health; but the seeds of disease were latent, undoubtedly, during the flush of health; and in the summer of 1852, just previous to the arrival of his family from Wisconsin, he again relepsed in confirmed consumption. He bore his sickness with great composure, and Christian fortitude. During his residence in Oregon, his piety and integrity of character won the entire confidence of all who knew him, and the whole community, and especially those of his own denomination, feel that their loss is irreparable.

In Westerly, R. I., of pneumonia, March 24th, Daniel Saunders, aged 39 years. Bro. Saunders possessed those natural qualities of mind, to which were added those adornments of piety, which fitted him, even while young, for a valuable counsellor in the church, and a worthy member of society. He spent nearly twenty years in the communion of the 1st Seventh-day Baptist Church of Hopkinton, with which he connected himself at the time of his conversion. His distressing sickness was alleviated by those divine consolations which make

——"the dying bed
Feel soft as downy pillows are." A. B. B.

In Alfred, N. Y., March 24th, Mrs. Betsy Nye, wife of Mr. Benjamin B. Nye, aged fifty-seven years, six months, and twenty-six days. Sister Nye had suffered for a long time from a pulmonary difficulty. For some weeks before her death, her sufferings were very great; which, however, she bore with patience and Christian resignation. She not only welcomed death as an end of her earthly sufferings, but as the gate to endless joys. At the time of her death she was a member of the 1st Seventh-day Baptist Church of Alfred. N. V. H.

In Genesee, N. Y., Feb. 2, 1854, widow Fanny Gibbs, in the 83d year of her age. She had a good hope of eternal life.

In Westerly, R. I., on the 9th of March, Harriet L., only daughter of Elijah and Fally Ann Champlin, aged 22 months.

LETTERS.

Wm B Maxson, Ephraim Maxson, Christopher Chester, N Truman, N V Hull, (yes,) Charles Card, L Crandall, James Pierce, B F Randolph, B Church, Joshua Clarke, A B Burdick (havn't them,) John Webster, Paul Crandall, Joshua Hill, Charles Potter, Lyman Pratt, H Whipple, Datus E Lewis, H W Babcock, J B Davis, T R Green, D Coon, C C Stetson, S Cookman.

RECEIPTS.

FOR THE SABBATH RECORDER:

James Stetson, Jewett City, Ct	$10 00	to vol. 11	No. 20
John Webster, Mystic Bridge, Ct	2 00	11	52
Mrs T H Spencer, Suffield, Ct	2 00	11	26
Wm H Stillman, Quonocontaug,	3 00	11	52
M S Kenyon, Hopkinton, R I	2 00	10	52
Robbins Ayars, Shiloh, N J	1 00	11	14
J B Davis "	2 00	11	52
Silas Sha, Coudersport, Pa	6 00	10	52
Hamilton Hull, Dakota, Wis	2 00	10	42
Jerry F Brown, Berlin, Wis	3 00	11	52
John Larkin "	3 00	10	13
James Pierce, Milton, Wis	3 00	11	26
B F Randolph, Teotsa, Wis	2 00	10	52
Joshua Hill, Montra, O	2 00	9	52
Ezekiel Davis, Muchinippee, O	2 00	11	13
Wm C Kenyon, Alfred Center	4 00	10	52
R A Thomas "	2 00	11	39
Nancy G Satterlee "	2 00	11	20
Charles Card, Troupsburg	1 00	11	26
Lyman Pratt, Clarence	2 00	11	52
Alva G Green, Smithville	2 00	10	52
Isaac Wright, Adams Center	2 00	10	52
Wm Webster, Bellpoint, O	2 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

Bethuel Church, Talmadge, Mich	$1 00
Isaac H. Dunn, New Market, N J	75

FOR SEVENTH-DAY BAPTIST MEMORIAL:

J B Davis	$1 00	T P Lanphear	$1 00
Ellis A Davis	1 00	C B Cottrell	1 00
T R Green	1 00	Nathan Babcock	1 00

WILLIAM M. ROGERS, Treasurer.

New York Market—April 3, 1854.

Ashes—Pots $5 94 a 6 00, Pearls 6 62 a 6 68.

Flour and Meal—Flour, 7 00 a 7 12 for common to straight State, 7 62 a 7 87 for mixed to good Michigan and Ohio. Rye Flour 4 50 for fine. Corn Meal 3 37.

Grain—Wheat, 2 00 for good white Genesee. Rye 98c. a 1 00. Barley 1 01. Oats 46 a 48c. for Jersey, 50 a 55c. for State and Western. Corn 79 a 80c. for Jersey yellow.

Provisions—Pork, 12 44 for prime, 14 87 for mess. Beef, 6 50 a 8 00 for prime, 7 50 a 12 00 for country mess. Lard 9 a 9½c. Butter 12 a 15c. for Ohio; 15 a 20c. for State dairies. Cheese 10 a 12c.

Hops—30 a 35c. for crop of 1853, 25 a 30c. for crop of 1854.

Seeds—Clover 8 a 8½c. Timothy 15 00 a 22 00 per tierce.

Tallow—12c. for Butchers' Association.

Wool—37 a 45c. for fleece, 38c. for pulled.

Western Association—Executive Board.

THE Executive Board of the Seventh-day Baptist Western Association will hold its next session at Alfred Center, on the first Fourth-day in April.

E. R. Clarke, Clerk.

Eastern Association—Executive Board.

A SESSION of the Executive Board of the Eastern Association will be held at Pawcatuck, R. I., on the second Fourth-day in April, the 12th day of the month, at 10 o'clock A. M. S. S. Griswold, Clerk.

Alfred Academy:

A First Class Male and Female Seminary.

ITS location, on the New York and Erie Railroad, two miles from the Alfred Depot, is romantic, retired, and healthy. The course of instruction is divided into ten departments, with an experienced Professor at the head of each. The edifice containing the chapel, recitation, society and library rooms, is one of the largest and finest school-structures in Western New York. The supervision of the students is parental, and well adapted to securing their highest intellectual and moral discipline.

The next term commences Wednesday, March 29th. Expenses moderate. For circulars, apply to

W. C. KENYON, A. M.,

Feb 20, 1854. Alfred Center, Allegany Co., N. Y.

Central Railroad Company of New Jersey.

NEW YORK, Somerville, and Easton—Winter Arrangements—On and after Oct. 3, 1853, Passenger Trains will leave as follows—from Pier No. 2 North River, New York—8 A. M., 12 M., and 4 P. M.; New York, for Somerville (way) at 5 P. M. Leave Phillipsburg, opposite Easton, at 6½ and 9½ A. M., 3½ P. M. Leave Somerville (way) at 6.50 A. M. This line connects with trains by the N. J. Railroad Company, foot of Courtlandt-st.

Stages connect with trains from New York as follows: from Plainfield for Baskenridge, &c.; from Somerville, for Peapack, &c; from White House for Flemington, &c.; from Easton for Belvidere, Wilkesbarre, Bethlehem, Allentown, Maunch Chunk, &c.

GEO. H. PEGRAM, Superintendent.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM *(a Silver Medal)* of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Chimes of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate.

Nothing has called louder for the earnest inquiry of medical men, than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for protection from attacks upon the respiratory organs, until the introduction of the Cherry Pectoral. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. Of this last statement the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify it has done for them, if we can trust our own senses, when we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know—in short, if there is any reliance upon anything, then it is irrefutably proven that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known. The afflicted should know it. A remedy that cures, is priceless to them. Parents should know it, their children are priceless to them. All should know it, for health can be priced to no one. Not only should it be circulated here, but everywhere, not only in this country, but in all countries. How faithfully we have acted on this conviction, is shown in the fact that already this article has made the circle of the globe. The sun never sets on its limits. No continent is without it, and but few peoples. Although not in so general use in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both Americas—in Europe, Asia, Africa, Australia, and the far off islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations of its kind, it is an expensive composition of costly material. Still it is afforded to the public at a reasonably low price, and what is of vastly more importance to them, its quality is never suffered to decline from its original standard of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. No toil or cost is spared, in maintaining it in the best perfection which it is possible to produce. Hence the patient who procures the genuine Cherry Pectoral, can rely on having as good an article as has ever been had by those who testify to its cures.

By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been done already.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. Sands; retail by Rushton, Clark & Co., and by all Druggists, everywhere. 37-3

Miscellaneous.

From the Boston Recorder.

"Love not too Well."

O when I gaze upon his brow,
And look into his beaming eye,
Or, bending o'er, as I do now,
When sleep has laid his laughter by;
And listen for his breathing deep
To tell me that it is but sleep;
A something whispers to my soul,
With power beyond my weak control,
Love not too well!

O, never let the fault be mine,
The brightest form of earthly mould
My loving heart can e'er enfold,
To worship as a thing divine.
Yet who the magic line has found,
That deep—*a mother's love*—to sound?
Or who shall claim the power to know
When such affection's changeless flow
Loves but too well?

Is it the mother, to whose eye
No smile is passed unheeded by;
Whose ear can catch the faintest tone
Of that sweet voice so all her own;
Who loves, with trembling glance, to trace
The lights and shadows of that face,
Whose every pleasure, every pain,
Is mirrored in her own again?
Go ask that mother; can she say,
Though love holds such unbounded sway,
She loves too well?

Full oft the loving heart is found
Unable its own depths to sound;
Till it, like frailest earthly things,
Falls with the prop to which it clings,
And finds, alas! but all too late,
The secret of its bitter fate;
A voice, in that dark hour of woe,
Whispers the soul in breathings low,
Love not too well!

That thrilling voice—O, is it not
Oft heard from love's most sacred spot?—
Some [illegible] coffin's closing lid,
Where [illegible], too fair for earth lie hid;
Some [illegible] hillock, short and wide,
Where withered flowers lie side by side;
Some marble column's chiseled lines,
Where mourning cypress darkly twines,
Breathing in solemn, saddened tone,
O'er cherished forms forever gone—
Love not too well!

O, Thou, to whose unerring eye
Each human heart doth open lie,
Whose sympathizing love can cheer,
Whose smile dispels each rising fear,
Whose strength but makes our weakness known,
Leave us, O leave us not alone.
Show us Thyself—then shall we be
So drawn with love supreme to thee,
Those earthly forms, however dear,
Shall [illegible] no cause to bid us fear
They're loved too well!

J. P. B.

Suppression of Intemperance.

The following are the provisions of the Act for the Suppression of Intemperance, passed by the Legislature of New York:—

1. That any person, either as principal or agent, who in any manner whatever, except as afterward provided, keeps intoxicating liquor to sell, shall be guilty of a misdemeanor, and shall forfeit all his liquor, and in addition be punished, for the first offense, by a fine of $25; for the second by a fine of $50; for the third and every subsequent offense by a fine of not less than $500, and by imprisonment for not less than thirty days. Every legalized seller of liquor who shall be convicted of selling illegally, shall be punished by a fine of $100, forfeit his liquor, and be forever disqualified from selling in the State. The defendant, if convicted, to pay, besides cost, fees and expenses, the complainant's counsel fee, as fixed by the court—not less than five nor more than ten dollars. In default of such payment he is to be imprisoned until paid, not exceeding a day for each dollar unpaid.

2. Every elector of good moral character who is not the keeper of a boarding house or any public house whatever, or a place of amusement or entertainment or pedlar, may sell intoxicating liquors and alcohol for mechanical, chemical, or medicinal purposes, and wine for sacramental use; provided he shall, within one year previous, have filed in the office of the Clerk of the County in which such liquor is to be sold, on undertaking executed by himself and two good and sufficient sureties, to be approved by the County Judge of the said County, or in the City of New York, by one of the Judges of the Court of Common Pleas, and acknowledged before said Judge, that he will not violate any provision of this act, and will pay all fines, damages and costs which may be imposed upon or recovered against him in any action, civil or criminal, to be commenced under any of the provisions of this act; and provided further, that he shall also have filed with his undertaking or declaration, on oath or affirmation, taken before said Judge, setting forth the town or ward, and particularly designating and describing the premises and place in which he intends to sell such liquor, and declaring that he is an elector of such town or ward, and does not use intoxicating liquor as a beverage, and is not, and during the time he shall sell such liquor, will not be a pedlar, nor the keeper of nor interested in any inn, tavern, [illegible] house, victualing house, grocery or fruit store, bar-room, confectionery, or other place of public entertainment, nor the keeper of nor interested in any theater, museum, or other place of public amusement, or the captain, commander, agent, clerk or servant of, or on any vessel, boat, or water craft of any kind whatever, and will not violate any of the provisions of this act; and provided further, that he shall, within one year previous, have filed a copy of such undertaking and declaration, certified by the county clerk, in the office of the clerk of the town or city in which such liquor is to be sold. No such undertaking shall be approved by any such Judge, unless the applicant shall be a person of good moral character, and such sureties shall be householders within such county, and shall severally justify in the sum of five hundred dollars each, over and above all debts, demands, liabilities, or legal exemptions, and shall also make oath or affirmation that they have not become possessed of any property for the purpose of enabling them to justify as such sureties, and that they are not and will not become directly or indirectly engaged or interested in the manufacture or sale of intoxicating liquor during the continuance of their suretyship.

3. Those allowed to sell by the preceding section, may sell for the purposes specified, in the following cases only (but not to be used on the premises:) To inhabitants of the place, of the age of 21, of good character for sobriety, and believing that it is not to be used as a beverage, or to be given away; or to persons allowed to sell.

4. Courts of Special Sessions shall have power to hear and determine charges of offenses against any of the provisions, except the 35th and 36th sections, and to punish as provided in first section. This section also points out the manner of proceeding.

5. It is made the duty of Supervisors, Superintendents and Overseers of the Poor, and the right of every person, to prosecute a complaint against offenders. In case persons other than the officers named shall fail to make out a prima facia case, the Court shall render judgment against such persons for costs and issue execution thereon in the same manner as in civil actions before Justices of the Peace.

6. One or more such offenses may be charged against the same person, and they shall be tried at the same time, and each offense shall be punished as upon separate convictions, but they shall be considered as all of the same degree.

7. A certificate under the hand of any magistrate stating the offense charged and the conviction and judgment thereon, shall be evidence in any court of the facts therein stated; but shall not be read as evidence in any other county, unless containing a certificate of City and County Clerk that such magistrate was duly qualified at the time of conviction.

8. Every warrant issued for the arrest of persons charged with an offense (except against those allowed to sell) shall be on the oath of two or more credible persons, and though the officer shall not find the person charged, he shall search for, seize and store the liquor.

9. Whenever, on the oath or affirmation of two or more credible persons, a complaint shall be made to a magistrate that there is reason to believe intoxicating liquor is kept for sale in any place whatever, a warrant must be issued to search the premises, if in them there is a store, if not, before the warrant can issue there must be proof that within a month liquor has been sold there.

10. It shall be the duty of a sheriff, under-sheriff, constable, or other officer, to arrest any person whom they shall see actually engaged in an offense, and seize upon all liquors exposed for sale, together with the vessels containing them.

11. These officers shall also search every suspected place, and on finding liquor illegally kept, seize and prosecute the keeper.

12. Notice shall be given the owner of the seizure of the liquor.

13. Liquors seized, if not reclaimed and innocence proved, after two weeks' notice, shall be forfeited.

14. The claimant of the liquor seized may have his claim tried by a Jury if he prefers it.

15. The claimant may, within ten days, make an appeal to the County Judge.

16. The decision of the County Judge shall be final.

17. Forfeited liquor shall, when forty-five days shall have elapsed after judgment has been affirmed, be destroyed.

18. No proceeding under the act to be rendered void by reason of technical errors.

19. On complaint and oath of suspicion that a third person is cognizant of any violation of the act, the third person may be summoned to appear as a witness. If the witness refuse to appear he subjects himself to a fine of $10, and in default of payment to imprisonment as provided in the first section.

20. It shall be the duty of every policeman, when he shall see a man intoxicated in any street or public place, to take him in custody, and when sober take him forthwith before a magistrate.

21. When a person shall appear or be brought before a magistrate, under the two preceding sections, he shall be put under oath and examined to ascertain whether any offense has been committed against the provisions of this act. If he refuse to answer, he shall be committed until he consents. If it be found an offense has been committed, a warrant shall be issued to bring up the offender.

22. Fines shall be paid to the overseer of the poor of the town for the support of the poor; when such expense is paid by county, to the county treasurer.

23. Malicious complaints to be punished by paying costs and a counsel fee to defendant of not less than five nor more than ten dollars.

24. No person convicted under this act to be a competent juror, and if a juror, on examination, is shown to be engaged in the illegal sale of liquor, he is thereby disqualified.

25. No action to be maintained to recover value of liquor sold, taken or detained, unless shown that such liquor was sold not according to this act, or was kept for lawful purposes.

26. A married woman can recover the money paid by a husband or child (and vice versa) for liquor illegally sold.

27. All securities and evidences for debt given in whole or in part for liquor illegally sold to be void.

28. Any person selling illegally to be held liable for all damages accruing therefrom.

29. Any person may maintain an action against any other person who shall sell liquor contrary to this law to the husband, wife, parent, child, guardian, ward, apprentice or servant of the plaintiff, and it shall not be necessary to prove any special damage. All damages awarded a minor shall be the property of such minor, and be applied to his support and education. A married woman may maintain such action in her own name, with or without the consent of her husband.

30. Specifies the manner of proceeding in civil actions.

31. Makes sureties liable to the recovery of judgments.

32. Upon trial of any complaint or civil action, proof of sale of liquor shall be sufficient to sustain an averment of unlawful sale. It shall not be necessary to prove a payment.

33. Forbids any person or Corporation, under a penalty of $50, carrying liquor through or in the State, unless under five gallons, and no person or Corporation shall deliver any liquor to any other person or Corporation, unless marked "intoxicating liquor."

34. Persons convicted may be sentenced to a penitentiary at hard labor, instead of to the common jail.

35. Any public officer neglecting or refusing duty to be fined not over $500, or imprisoned not over one year, or both fined and imprisoned, and by forfeiture of office, except those of judicial officers.

36. Every person who shall wilfully and corruptly swear under the provisions of this act, shall, upon conviction, be adjudged guilty of perjury.

37. Existing laws relative to misdemeanors shall apply to offenses under this act, except when inconsistent.

38. Provides the following fees:

To any magistrate performing the following services:

For every warrant or summons of any kind, twenty-five cents.

For the trial of any claim, one dollar.

For a certificate of conviction, 25 cents.

For taking and certifying complaint to another magistrate, fifty cents.

To any sheriff, or other officer performing the following services:

For serving an order of County Judge, or summons for witnesses, for each person served, twenty-five cents.

For executing any warrant of search, or making any search without process, one dollar.

For conveying liquor seized to place of storage, fifty cents, besides expenses of labor, cartage and storage.

For executing warrant for destruction of forfeited liquor, besides actual expenses, one dollar.

For conveying certified complaint to any magistrate, or notice of appeal, undertaking and minutes to County Judge, fifty cents.

For every mile traveled more than one in performing any of the above services, six cents.

To the person other than the complainant smmoned to witness the destruction of forfeited liquor, for witnessing such destruction, and joining with the officer in making proof thereof, one dollar.

To any supervisor or superintendent of the poor, or overseer of the poor, two dollars for each day in which he is actually engaged in attending to any complaint or prosecution.

Upon judgment of affirmance, upon any appeal by any claimant of liquors seized under this act, the cost of the complainant shall be the same as upon appeals from jugments in civil actions rendered by justices of the peace.

39. Provides that cider may be sold in quantities of not less than twenty-eight gallons, but not to be drank on the premises. Offenses against this section punished same as those in first section.

40. It shall be the duty of the presiding Judge of every Court of Oyer and Terminer, and of every Court of Sessions specially to charge every Grand Jury to inquire into all violation of or offenses under this act.

41. No licenses to sell intoxicating liquor shall hereafter be granted to extend beyond the time when this act shall take effect.

42. All acts and parts of acts, inconsistent with this act, are hereby repealed. But no suit or indictment had before this act takes effect, shall in any manner be effected thereby.

43. This act shall take effect on the first day of December next, except section forty-one, which shall take effect immediately.

A Bit of Romance.

Under the hymenial head in one of our exchanges we find the following:—

Married, in the village of Conneaut, Ohio, Feb. 11, by J. Q. Farmer, Esq., Mr. Elias Jones to Mrs Delia Swap. There is a little history connected with the above, says the Conneaut *Reporter*, which may not be uninteresting to the reader. About the close of the last war with Great Britain the parties became acquainted with each other, and in April, 1822, were married in the County of Genesee, N. Y., against the consent and wishes of relatives on both sides. A few weeks prior to the birth of their second son, Bradford, now of this place, Mr. J. left his family for the purpose of purchasing a piece of land, and during his absence his wife was persuaded by her relatives to desert her home and husband and reside with them. Mr. J., on learning the fact, and being threatened with violence if he attempted to claim his family, left the country and went to sea. On his return, several years subsequent, he ascertained that Mrs J. had again married, and removed to the West. In palliation of this transaction, it should be stated that the wife supposed her former husband dead, and did receive tidings of his supposed loss at sea. Mr. Jones immediately returned to his vocation on the sea, and from that period until a few weeks since, lost all trace of his wife and his two sons. After a space of twenty-five years he chanced, by a mere circumstance, to learn the residence of his two sons, and wended his steps to this place, where, to his gratification, he learned that their mother was still living and a widow, having lost her second husband after rearing ten children, and then residing in Mercer, Pa. In company with his son Mr. Jones immediately started for the residence of the partner of his youth, who at once recognized and welcomed him to her home; though she could not have been more surprised had he risen from the grave to confront her. The trials of the past were recounted, the love of youth renewed, and after a brief courtship they were again plighted, and the finale is recorded at the head of this article.

Lamartine's Mother.

It was the fate of the father of Lamartine, the great living French poet and orator, to be mixed up with the first French revolution. During that stormy period he, with a great number of his compatriots, were immurred in prison at Maçon. He was not there long before his wife, with her child, took lodgings opposite the window of the cell which enclosed the republican. She soon drew his attention to herself and his child, which, though he could not speak to her for fear of the sentinel, reconciled him in some measure to his captivity, and lessened the burden of his woes. "My mother," says Lamartine, "carried me every day in her arms to the garret window, showed me to my father, gave me nourishment before him, made me stretch out my little hands towards the bars of his prison, then, pressing my forehead to her breast, she almost devoured me with kisses in the sight of the prisoner, and seemed thus to waft him mentally all the caresses which she lavished on me."

At last she hit on the happy expedient of conveying him letters in the following manner: She procured a bow and some arrows, and tying a letter to a thread, she shot the arrow, to which was attached the other end of the thread, into the window of the prisoner's cell. In this way she sent him pens, ink, and paper. He then, by the same ingenious expedient, sent love-letters to her. Thus the separated husband and wife were enabled to correspond, to cheer each other's hopes, and sustain each other in their misfortunes. This was all done at night-time, when the scrutinizing eyes of the sentinels remained in happy ignorance of the medium of communication. Success having inspired courage, the lady, with the assistance of the arrow and thread, afterwards conveyed a file to the captive, with which he filed silently through one of the bars of his prison, and then restored it to its place. On the next evening, when there was no moonlight, a stout cord was fastened to the thread, and transmitted to the prisoner. The rope was firmly fastened on the one end to a beam in the garret of the lady, and the other end to the bars of the cell; then, summoning up all his courage, the prisoner glided along the rope, above the heads of the sentinels; he crossed the street, and found himself in the arms of his wife and beside the cradle of his child. Such an adventure required the hero's courage, and the philosopher's caution, and none but those who were personally interested in it can ever imagine the feelings which must have agitated their hearts! From time to time, when the night was dark, the knotted cord would glide from window to window, and the prisoner would pass from knot to knot, and enjoy delightful hours of converse with her whom he loved best on earth.

Brain and Thought.

Richmond mentions the case of a woman whose brain was exposed in consequence of the removal of a considerable portion of its bony covering by disease. He says he repeatedly made pressure on the brain, and each time suspended all feeling and all intellect, which were instantly restored when the pressure was withdrawn. The same writer also relates another case, that of a man who had been trepanned, and who perceived his intellectual faculties failing, and his existence drawing to a close, every time the effused blood collected upon the brain so as to produce pressure. Professor Chapman, of Philadelphia, mentions in his lectures that he saw an individual with his skull perforated and the brain exposed, who was accustomed to submit himself to the same experiment of pressure as the above, and who was exhibited by the late Professor Westar to his class. His intellect and moral faculties disappeared on the application of pressure to the brain; they were held under the thumb, as it were, and restored at pleasure to their full activity by discontinuing the pressure. But the most extraordinary case of this kind within my knowledge, and one peculiarly interesting to the physiologist and metaphysician, is related by Sir Astley Cooper in his surgical lectures. A man, by the name of Jones, received an injury of his head while on board a vessel in the Mediterranean, which rendered him insensible. The vessel, soon after this, made Gibraltar, where Jones was placed in the hospital, and remained several months in the same insensible state. He was then carried on board the Dolphin frigate to Deptford, and from thence was sent to St. Thomas' Hospital, London. He lay constantly on his back, and breathed with difficulty. His pulse was regular, and each time it beat he moved his fingers. When hungry or thirsty, he moved his lips and tongue. Mr. Clyne, the surgeon, found a portion of the skull depressed, trepanned him, and removed the depressed portion. Immediately after this operation the motion of the fingers ceased, and at four o'clock in the afternoon (the operation having been performed at one) he sat up in bed; sensation and volition returned, and in four days he got out of bed and conversed. The last thing he remembered was the circumstances of taking a prize in the Mediterranean. From the moment of the accident, *thirteen months and a few days*, oblivion had come over him, and all recollection ceased. He had, for more than one year, drunk of the cup of Lethe, and lived wholly unconscious of existence; yet, on removing a small portion of bone which pressed upon the brain, he was restored to the full possession of the powers of his mind and body. [Dr. Brigham.

Guano.

The best way to apply guano to any crop, is to sow it broad-cast, after breaking all the lumps, without any mixture, and plow it in, at the rate of 200 to 500 lbs. per acre. Each 100 lbs. will cost about $3 on the land, and add five to ten bushels of grain to the product. If you cannot plow in it, mix it well with the soil by harrowing. If you plow a deep furrow for your row of corn and sow the guano in the bottom and cover it five or six inches by another furrow, it will do well. Take care that you never let it come in contact with seed or plant.

When corn is growing, you may plow in guano by the side of the rows. You may sow it upon growing wheat, and harrow it in to good advantage. You may sow it upon grass, and gain two dollars worth of hay for every one spent. Both on wheat and grass, and in all cases when used as a top dressing, mix half a bushel of plaster with each cwt., or make a compost with swamp marsh, charcoal, fine clay or loam. Use 200 pounds of Peruvian Guano to the acre, and you will find it equivalent to a fair dressing of stable manure.

Never mix lime or ashes with guano—never wet it before using—keep it dry, and it never loses strength. It produces the best effect upon poor sandy land, but is good for any dry soil in need of manuring.

It is very valuable for garden vegetables, giving them great size and good flavor and producing no weeds. It is excellent for any lady's flower garden, but she must use it as sparingly as our old aunt used to be of her tea, when she made it for hired men, and us boys; and if they are careful never to make it any stronger it will not kill their plants. A pinch the size of the same good old lady's pinch of Scotch snuff, dissolved in a tumbler of water and used on a potted plant, will make it start into life like a May shower. Guano is sold in bags of 130 to 150 lbs. each. [Tribune.

Introduction of Domestic Animals into America.

The following account of the introduction of domestic animals into this country, has been condensed from the census report. It furnishes a key to the origin of our native cattle:

The first animals brought to America from Europe, were imported by Columbus in his second voyage, in 1493. He left Spain as admiral of seventeen ships, bringing a collection of European trees, plants, and seeds of various kinds, a number of horses, a bull, and several cows.

The first horses brought into any part of the territory at present embraced in the United States, were landed in Florida by Cabeca de Vaca, in 1527, forty-two in number, all of which perished or were otherwise killed. The next importation was also brought to Florida, by De Soto, in 1639, which consisted of horses and swine, among which were thirteen sows; the progeny of the latter soon increasing to several hundred.

The Portuguese took cattle and swine to Newfoundland and Nova Scotia in the year 1553. Thirty years after, they had multiplied so abundantly, that Sir Richard Gilbert attempted to land there to obtain supplies of cattle and hogs for his crew, but was wrecked.

Swine and other domestic animals were brought over to Acadia by M. L'Escarhot, a French lawyer, in 1604, the year that country was settled. In 1608, the French extended their settlement into Canada, and soon introduced various animals.

Domestic Recipes.

To Clean Paint.—Smear a piece of flannel in common whiting, mixed to the consistency of common paste, in warm water. Rub the surface to be cleaned quite briskly, and wash off with pure cold water. Grease spots will in this way be almost instantly removed, as well as other filth, and the paint will retain its brilliancy and beauty unimpaired.

To make Bread without Yeast.—Dissolve a table spoonful of saleratus in half a tea cup of warm water, (pound it well first) rub it well through 3 lbs. flour, then mix it well with butter-milk, till quite soft, place in pans, let it bake, rather slow, about an hour and a half—a small slice of butter improves it.

VARIETY.

The daily newspapers in London are furnished at prices from twenty to twenty-six shillings a quarter, the *Chronicle and Daily News* being the lowest. We notice that parties in London advertise to mail the daily papers the same day of their publication for $5 to $6 50 per quarter. Papers one day old, are mailed at $4 62 a quarter. Many persons in England take second-hand newspapers, as the difference of a day in the age of the paper makes a difference of $7 50 a year in the price at which they are furnished by newsmen.

We know a blacksmith in this city (says a Cleveland paper) who clears ten dollars a day on an average, while one of his neighbors is starving on a profession. A very mischievous thing is pride. We know a lady who a dozen years ago could not endure the thought of her sons working at a trade. One of the young gents, is now officiating in the capacity of a quartermaster-general for a strolling music grinder, while the other is the foreman of an institution for blacking boots.

The Mayor of Marseilles has published a notice in the public journals to the effect that a large quantity of salted beef has just arrived in that port from America. The quality he states, is excellent, and the price to the consumer not more than 40 centimes (about 8 cents) the pound. All that is required, says the Mayor, is to steep it for 10 or 12 hours in water. The notice recommends the population to avail themselves of the opportunity thus offered of procuring wholesome meat for a reasonable rate.

Seth Wilmarth, proprietor of the Union Works, South Boston, has lately closed a contract with the New York and Erie Railroad Company for the building of forty locomotives of the largest class. The first of these machines is completed and is designated as "No. 166," and it is believed is the heaviest and largest locomotive ever built in New England. It weighs 32 tons, with four 5-feet drivers, 18-inch cylinder, 20-inch stroke.

One of the largest diamonds known has lately been deposited in the Bank of England, by a London house, to whom it was consigned from Rio Janeiro. It is valued at $250,000, and is said to be without a flaw. A poor negro slave might have been the owner, had he possessed the *right* to his own flesh and blood. The "chattel," on finding it, presented it to his master and received—his freedom as a reward.

England possesses more marine steam power in her royal navy than all the steam fleets of the world could furnish. A few years since England possessed only some 14,000 horse power; but on the 1st of January, 1854, the British navy included no less than 202 steam vessels of all classes; whilst the nominal steam power of machinery in those ships represented more than that of 55,300 horses, with a reserve of 2800 horse power available for other royal ships.

A great suit has been decided recently in the Court of Appeals of Kentucky. Four or five years a case has been pending between Cook and Grant, of Mason County, the former having poisoned a dog belonging to the latter. The ablest counsel in that part of the State was engaged, and the decisions of the various courts would fill a respectable octavo. By this last judgment Grant gets $49 and costs.

A new process of gilding or silvering lace and embroidery has been invented. The specimens are beautiful, rich, retaining all the delicacy of the thread. It will be a new means of ornamenting and embellishing dresses of ladies, vestments of Catholic priests, theatrical costumes, &c., and it will afford an opportunity for the diplomatic corps to enrich their fantastic disguise at a very cheap rate.

Experiments have proved that porous sand and other stones, when steeped for about 8 hours in hot coal-tar (160 Reaumur) acquire a greater degree of hardness and become impermeable to water. Bricks require only 4 hours, and the coal-tar a temperature of 90 degrees Reaumur to become hard as rock. The latter would answer best for sidewalks.

The largest church in Europe is at St. Petersburg. It was begun in 1771, and in twenty years two thousand men had not finished the walls. It is of polished marble both outside and in; the pillars are of one piece, fifty feet high, the base and capitals of solid silver; but the greatest curiosity of all is a wooden box, constructed to cover it from the weather.

A correspondent of the *Boston Journal* writes: "By simply wetting a silk handkerchief, and placing it over the face, a person can go through a dense smoke without inconvenience. I saw the statement about twenty years ago, and shortly after tried it, saving thousand of dollars by knowing where the fire was."

In Germany, when a train of cars stops at a way station the conductor not only proclaims the name of the place but also the length of time which the train will wait. This would be very convenient in this country, but in many cases the cars don't wait long enough to admit of giving such intimation after pronouncing a very long word.

One of the latest achievements in in manufactures from India rubber, is that of a Boston dentist, Dr. J. A. Cummings, who professes to have succeeded in producing entire sets of teeth, plate and dentals, of rubber, vulcanized to the hardness of ivory, and retaining the exactest possible adaptation to the mouth.

The Chicago *Tribune* says Douglas has three hundred substantial reasons for his bill to legalize slavery in Nebraska, in the shape of three hundred "fat negro slaves," which he owns upon his plantation down in Mississippi.

American Sabbath Tract Society's Publications

THE American Sabbath Tract Society publishe the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st. New York.

Seventh-day Baptist Publishing Soc.'s Publications

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 *per Annum, in Advance.*

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 *a Year*, 25 *Cents a Number.*

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

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The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

Continued from the Recorder of April 6, 1854.

It is indeed a blessed truth, revealed unto us by holy men of God, who spake as they were moved by the Holy Ghost, that when creation shall be thus renewed, when its righteousness and bliss shall be restored, and when its Maker shall again behold His handywork once more "very good," the Sabbath of the Lord, commemorative of its completion, shall be regularly observed by all the nations of the earth. Explicit assurance is given of this by the same prophet, Isaiah, in a subsequent prediction—in which, in rapture, he returns to portray the character and privileges of Millennial times. In the very close of the prophecies he uttered in the Spirit, remonstrating again with Israel, the Lord sets forth their iniquities, and the iniquities of their fathers, while yet it is declared that He will not utterly destroy them, but that He should hereafter have a seed out of Jacob to serve Him, and out of Judah an inheritor of His mountains, and that His land shall yet be blessed for the enjoyment of those who shall have sought Him. (Is. lxv. 1—10.) Continuing His denunciations of wrath against the rebellious, God declares that such shall leave their names for a curse, and that He shall "call His servants by another name; that he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes." (Ver. 11—16.) The former troubles shall have been forgotten, when the sin of former times shall have ceased. The time of general righteousness, and therefore of abiding peace and blessedness, shall then have come. This period is pictured forth in most attractive colors; "for," exclaims Jehovah, "for, behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Ver. 17—25.)

This, then, is another interesting and important representation of the period for which patriarchs, and prophets, and apostles, and saints of every age, have looked and longed; and which continues to be held forth to faith and hope, that we may be encouraged, and cheered, and strengthened in the good work of the Lord, during our pilgrimage, by the vision of coming purity and bliss. Renewed in every aspect, spiritual, moral, and physical, the world shall truly reflect the glory of its Lord. The thorn and the thistle shall cease to annoy, giving place to the spontaneous growth of the pine and the myrtle. The pristine harmony of creation, it is here again predicted, shall be restored in the earth. The instincts of animals, perverted so early on account of the sin of rebel man, to whose dominion, in his innocence, they had at first been absolutely committed, are now to be restored, and the creatures themselves to be replaced in their original subjection, and to enjoy their original security—the most carnivorous feeding on the growth of the earth, and the most ferocious yielding docilely to the gambols of the playful child; on the serpent alone, dust-eating shall continue to intimate the curse inflicted, in consequence of its being made instrumental in involving the human race in sin. As the days of a tree, (and trees there are, within and without the boundaries of Immanuel's land, remarkable for age,) shall be the lengthened life of the blessed of the Lord—to such shall likewise be accorded nearer converse and communion with their God—sorrow and sighing shall give place to universal joy and gladness—and Jerusalem, the city of the Great King, and the city of men's most hallowed associations and solemnities, shall be, to all, a rejoicing, and to all, shall her people be a joy.

Sad, and dark, and dreary, have been many of the scenes through which the church and the world have passed, in the bygone ages of rebellion and apostacy; but, in the age that is to come, iniquity, as ashamed, shall hide her head, and righteousness everywhere prevail; and he who blesseth himself in the earth, shall bless himself in the God of truth alone. Old things shall, indeed, have passed away; the glory of the new heavens and of the new earth shall wholly eclipse that of the heavens and the earth which are now—polluted as these have again become, even as were those which perished at the flood, and therefore reserved unto fire against the day of judgment and perdition of ungodly men. In view of that solemn fact and time, and expressly referring thereto, the Apostle Peter exclaims, "Nevertheless, we, according to His promise, *look for* new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. iii. 5—13.) The promise of God by Isaiah, already quoted—and by Isaiah alone has this "promise" of the Lord been expressly recorded—gladdened the hearts of apostles and apostolic men, as it will cheer our hearts also, if we be of kindred spirit. As the heavens and the earth which were before the flood perished, so also, the apostle informs us, the heavens and the earth which are now, are destined to destruction likewise, not again by water, but by fire. But the apostolic consolation is, that we are divinely taught to look for "*new* heavens and a new earth, wherein dwelleth righteousness;" and from the prophet through whom the promise is recorded, we learn that this will be when he creates Jerusalem a rejoicing and her people a joy; when creation's curse shall be removed, and peace and blessedness shall prevail in the earth.

All glorious and blissful as is the scene so recorded by Isaiah, and quoted above, it is not a scene exclusively spiritual, nor of a nature pertaining to the condition of disembodied spirits, nor even of the state of resurrection saints. Not by those in the heavens above, but by those upon the earth, are the promised privileges to be enjoyed. It is the "Jerusalem" which has so long been left of her people, and been trodden under foot of her enemies, which is to be made "a rejoicing;" and it is *her* people that are to be then a joy. It is Israel in the flesh that shall build and plant, and enjoy the fruit of their labors. And although the days and months of infancy shall not be reckoned then as now, and although the days of God's elect shall be as the days of a tree, still "the child *shall die*" even if an hundred years old; and still, though changed in their instincts, the wolf and the lion, as well as the lamb and the bullock, shall not only be preserved and retain their place in the earth with men, but they all shall partake of the food they fed upon when first they came from their Maker's hand.

Adopting the same strain, and in continuation of the same theme, the prophet, in the ensuing and concluding chapter of his book, again remonstrates with those in Israel who rebel against the Lord; while, again, also, he comforts those who "tremble at His word." To the latter, the prophet says in the name of the Lord, "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but *He shall appear*, to your joy, and they shall be ashamed." (Is. lxvi. 4, 5.) A promise follows of the restoration of Israel to their own land, and of comfort to Jerusalem, when "the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire, and by His sword, will the Lord plead with all flesh; and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." (Ver. 5—17.) As here the prophet says "the Lord will come with fire," and that He will "render His anger with fury;" so Paul also testifies, that "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1, 7, 8.) He comes taking vengeance; for as the days of Noah were, so shall also the coming of the Son of Man be. He will, however, gather out of His kingdom all things that offend, when the world shall receive times of refreshing from the presence of the Lord.

Having vindicated His righteousness against the workers of iniquity, Jehovah, by the prophet, exclaims in continuation from the verses previously quoted, "It shall come, that I will gather all nations and tongues; and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Zubal and Javan, to the isles afar off, that have not heard my fame, nor seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord." (Is. lxvi. 18—21.) Measures are thus provided for making known the glory of the Lord unto distant nations, and for bringing back His people to the Land of Promise, and to God's "holy mountain." Assurance of blessing being thus renewed, both to Israel and to the Gentiles, the place formerly assigned to the Levites also is retained for them, as already we have seen from the statements in the concluding prophecies of Ezekiel.

In this connection it is, that, in the last words of his book, Isaiah exclaims, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." (Ver. 22—24.) The name and place of Israel and the Levites, the Lord is thus pledged to continue, so long as the new heavens and the new earth remain, while the world's inhabitants, of every clime, come up to worship the Lord, manifested in His glory, "from one new moon to another, and from one Sabbath to another." This is the blessed termination of past and present rebellion—the rectification of sin's disorders. Bright is the picture; and pleasing it is, even in anticipation, to behold a world renewed materially, intellectually, morally, and spiritually; redeemed from sin and from Satan's usurpation, and visibly ruled and reigned over in righteousness by the Son of God as the Son of man. And the earth now once more purged from pollution, and highly privileged, again shall God receive aright the homage of His creatures, at all times, but especially manifested at the periods of New Moon and in the holy Sabbath; and graciously does He promise to accept the sincere services then to be presented upon both.

In reference to the New Moons, we may remark, that, among other purposes of God in the creation of the sun and moon, it is stated that both were to be "for signs and for seasons." (Gen. i. 18; Ps. civ. 19.) And in Israel's law He appointed at New Moon the service of trumpet-blowing, together with the offering of special sacrifices. (Numb. x. 10; xxviii. 11; Ps. lxxxi. 3.) It is not consistent with our present purpose to enter upon a consideration of the signification of such rites; but we notice that that season, as well as the Sabbath, was used by His people, as we learn from their Scripture history, for worship and religious instruction, in other places besides the temple. (2 Kings iv. 23.) Having, however, equally with the Sabbath, been perverted from its rightful place and use by Israel's hypocritical services, equally when this was the case, were its services also rejected. But the faithful observance of these seasons in the divinely appointed manner, has as truly been required of them. And we have already seen, from the prophecies of Ezekiel, that in those Millennial times of which we here speak, the New Moon shall indeed continue to hold its sacred place together with the Sabbath of the Lord, in Israel's appointed solemn services. (Ezek. xlvi. 1, 3, 6; xiv. 17.) And we farther learn from the statement of Isaiah now before us, that so far from this observance of the New Moon being confined to the house of Israel in the blissful times of the coming age, that then shall "all flesh" come to worship before the Lord, "from one New Moon to another."

[To be continued.]

DEATH OF A GOOD MAN.

Rev. Thomas Stratten, of Hull, England, was recently called to his reward. The medical men were not apprehensive of fatal results until the latter part of the week; and he himself was not early aware of his nearness to eternity; but he was ready, as one who was watching for the "coming of his Lord;" and on first learning the fatal nature of his illness, observed, "Blessed hope of the Gospel! I have nothing to do now but to fall into the eternal arms of Love that are underneath me."

On its being said to him, "This is Sabbath morning," he replied, "I shall ask no more questions now about time; it is eternity I have to do with! Happy Sabbath, that shall never end!" He expressed his own feelings also in that verse:

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Thou art my strength and righteousness,
My Jesus and my all.

About the time that his beloved flock were uniting in the hymn of praise in the sanctuary, and but a few hours before his departure, he said:

"Part of the host have crossed the flood,
And part are crossing now"—

repeating the last line again and again.

In the closing hours of his life he was unable to speak, but was conscious to the end, and as texts of Scripture were repeated, gently raised his hands.

A few minutes before his death, one of his children said to him, "Jesus is with you, father?" He gently pressed the hand which was in his; and then, his breathing becoming gradually more feeble and at longer intervals, without a sigh or struggle, his soul departed, as a child that falls asleep in the arms of a kind and tender parent.

RELIGION AND POLITICS.

The celebrated Robert Hall, in his admirable article entitled "Christianity consistent with a love of Freedom," uttered the following opinions, which are especially pertinent to the present state of affairs among us:—

"Though Christianity does not assume any immediate direction in the affairs of government, it inculcates those duties and recommends that spirit which will ever prompt us to cherish the principles of freedom. It teaches us to check every selfish passion, to consider ourselves as parts of a great community, and to abound in all the fruits of an active benevolence. The particular operation of this principle will be regulated by circumstances as they arise, but our obligation to cultivate it is clear. If we are bound to protect a neighbor or even an enemy from violence, to give him raiment when he is naked, or food when he is hungry, much more ought we [ministers] to do our part toward the preservation of a free government, the only basis on which the enjoyment of these blessings can securely rest. He who breaks the fetters of slavery and delivers a nation from thraldom, forms, in my opinion, the noblest comment on the great law of love, whilst he distributes the greatest blessing which man can receive from man; but next to that is the merit of him who, in times like the present, watches over the edifice of public liberty, repairs its foundations, and strengthens its cement when he beholds it hastening to decay."

The pious Jonathan Edwards describes a Christian as being like "such a little flower as we see in the spring of the year, low and humble on the ground; opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around its fragrance; standing peacefully and lowly in the midst of other flowers." The world may think nothing of the little flower—they may not even notice it; but nevertheless it will be diffusing around a sweet fragrance upon all who dwell within its lowly sphere.

For the Sabbath Recorder.

GREEN PASTURES AND STILL WATERS.

"He maketh me to lie down in green pastures; he leadeth me beside the still waters."

Where the softly flowing waters
  Murmur on the silent air,
There my Saviour gently leads me,
  To His pastures green and fair.

There no dark, unholy passion,
  Can disturb my peaceful breast;
By His hand sustained and guided,
  'Neath his wings my soul can rest.

When my heart is sad and weary,
  Then His cheering voice I hear:
"Fainting soul, renew thy courage—
  I am with thee—never fear."

When my roving feet have wandered
  From the strait and narrow way;
When hope's radiant wings are drooping—
  Clouded faith's clear beaming ray;

Then he pleads, in accents tender,
  "Weary spirit, come to me;
Though thy sins may be as scarlet,
  By my blood thou canst be free."

When the dark, tempestuous ocean,
  Of life's sorrow, care, and fear,
Rolls around me in its fury,
  Then my Saviour 's ever near.

'Tis His hand supports and guides me;
  'Tis his voice dispels my gloom;
And when this life's cares are ended,
  He will lead me to the tomb.

Shiloh, 1854. Sarah.

INFANT ASYLUMS OF PARIS.

Communicated to The Independent by a French lady.

Of the many institutions of charity with which Paris abounds, one of the latest is an establishment at which poor women, who are obliged to go out to work, may leave their infants to be taken care of during the day. It is not a Foundling Hospital, but a place of safe-keeping for the children of poor but honest mothers. It is called the *Creche*, which signifies literally *a manger*, and is taken from the nativity of Christ. The name is explained by a passage of Scripture inscribed on the walls: "They wrapped him in swaddling clothes, and laid him in a manger." Humane and benevolent ladies of the city have long felt the want of such an institution, which should relieve the burden of the overtasked workwoman, but without taking away her child, or discharging her from all maternal duties, or robbing the domestic circle of that soft influence which is exerted by the presence of infancy. More than fifteen years' experience have shown the importance and utility of this work in Paris, where it has extended with great rapidity, and where its happy influence has been proved by the diminution of mortality among children, as well as by the moral improvement of mothers.

The organization of these *Creches*—which thus bear the name of the first cradle of our Saviour—has been, as it should be, the work of woman. A contribution of a small sum gives to each member the title and privilege of an inspectress. At an annual meeting are chosen the ladies of the committee, to whom are made the reports of the secretary and treasurer, and of the physicians who visit the houses daily, and whose medical advice is offered gratuitously. The only services which are paid are those of the nurses, who are appointed to each establishment to the number of four or five for thirty children. These women are responsible for any infringement of the rules, and are subject to the censure of the lady inspectresses, and of the physicians, who record their opinions upon the temperature of the hall, the cleanliness of the children, and the attendance and care of the nurses, in a register, which is open to the inspection of every visitor.

Placed always as nearly as possible in the center of a district of the working population, this infant asylum presents the most pleasing and attractive spectacle, and often appears as a refreshing oasis in the midst of the miserable dwellings which surround it. On every side of a large hall—the windows of which give free entrance to the air and the sun—are ranged little cradles, with curtains white as snow. Cages full of singing-birds are suspended from the walls, which enliven the place with their joyous notes, and sometimes musical-boxes are kept playing; for it was soon found that infants, taken from the songs and prattle of their mothers, pined and grew sickly under the influence of silence and repose.

Each cradle is designated by a number, to which is attached the name of the member whose annual contribution has provided for its endowment and support. Sometimes only the initials are given, but more often the name of a beloved child, whose mother, full of happiness, has felt her heart overflow in this work of love and charity; or, alas! who may have been led to this act of pity by her grief for one that is lost, and who writes the name of her dead child over the cradle of the poor. Thus ladies of the richest families, drawn by opposite motives, meet in this common charity. Here the happy mother, after having attended to the duties of love in her own nursery, comes to watch with a vigilant eye over the care given to the offspring of poverty and want; while the black vail and mourning robe tell that the broken-hearted mother finds, in this care for others' children, a balm to soothe her sorrow for her own.

The *Cheche* is not a mere gift of alms to the poor. It is a help to the hard-working woman; but it does not take from her all responsibility for the care of her child; and the trifling tax of two cents a day is paid in every case, except those of most extreme poverty.

From six o'clock in the morning the doors are open, and the mother enters with her little one in her arms, and after a last kiss and caress, goes to her work, leaving it in the care of the nurses. The child is immediately unburdened of the poor garment which often scarcely covers it, and put in a bath, and dressed in the clothing of the institution, which is furnished in abundance by free gifts. The baby is then laid softly in a cradle, or left to roll and creep, and take his infantile sport on a large matting which is spread across the whole length of the apartment.

The sunniest time of the day is at *the return of the mothers*. At noon they are free from labor for an hour, and hasten to discharge the sweet offices of maternity. Saved from all fear of accident, or of long hours of crying and pain, to the little being left behind, they have worked with new courage, and now, in this hour of rest, they experience the full bliss of being mothers. The infants, lying in their nests, hear the steps and voices of the mothers approaching, and raise their little heads like so many young birds. It is beautiful to see the mother go to her child, take it up in her arms, and talk to it in that sweet language which a mother only can use. With what true instinct does the infant recognize the maternal voice! Its eye lights up with intelligence, its little arms are extended, and it offers its lips to be kissed, even before seeking the mother's breast.

In such a work of charity there is a real poetry; and it naturally assumes the most graceful forms. Thus, in all prosperous families of Paris, the contributionto the *Creche* is an annual gift which is never forgotten; but by common consent it is placed under the patronage of the children. It is their name that is inscribed over the cradle of the poor, and it is their little purse which furnishes the greatest part of the funds necessary for its support. The piece of gold, given by an indulgent grandfather on New Year's day, is no longer spent on a useless toy, but is laid aside *for a cradle*. The little girl, seated at her mother's side, strives with new zeal to become initiated into the mysteries of sewing—for her great ambition is to complete, *herself alone*, a little wardrobe for the babies. A visit to the *Creche* is a reward for long days of study.

How many times have we seen joyous bands of children enter, with an eager, yet timid and respectful air, bringing each a tribute of needle-work, or some playthings! With what curious interest did they approach *their* cradle—gazing at the child sleeping in it, and for whose well-being they have been able to do something!

And it is not a small thing that this work of charity thus engages the sympathy of children. There are but few scenes of poverty and suffering on which they can look with impunity. For the pauperism of large cities is so mixed up with vice, that no wise parent would dare to take a child to look upon all that wretchedness. Let this new work, which is now commencing in this country, be *their* charity. Let this be the first tie which shall unite them to suffering humanity. Let it be their first school of self-denial, and of devotion to the relief of others.

DR. DUFF AND HIS BIBLE.

Dr. Duff, as is well known, was the first missionary ever sent to heathen lands by the Church of Scotland in its organized capacity. Up to the time of his sailing for his foreign field, all things seemed to have been propitious. The winds and the waves, however, were permitted to test his resolution and to try his faith. The following incident, from which he educed lessons of practical instruction, will be found interesting:

No sooner had he embarked, than that gracious God who has "the times and the seasons" engraven in the roll of Providence, caused the day of visitation and of trial to arise. Seldom has there been a voyage, from first to last, so fraught with disaster and discipline; within the "floating home" of the deep, a fiery furnace from the combustion of evil tongues and wicked hearts; without, unusual vicissitudes of tempest and of danger. These, however, were but the beginnings of trouble—the first wavings of the rod of chastisement, to prepare for the crushing stroke. On Saturday night, the 13th of February, the vessel violently struck on the rocks of an uninhabited barren strand, about thirty miles north of Cape Town. With the utmost difficulty, the passengers and crew escaped with their lives. The noble vessel soon went to pieces, and almost every thing on board perished. The losses of the missionary were such as could not easily be recovered. Besides the loss of personal property, from a collection of books, in every department of knowledge, amounting to upwards of eight hundred distinct works, only a few odd volumes were picked up on the beach; most of them so shattered, or reduced to a state of pulp, as to be of little or no value. But what was felt most, as being to him irreparable, was the entire loss of all his journals, notes, memorandums, essays, &c.—the fruits, such as they were, of the reflection and research of many years, when he possessed special opportunities which he could never expect again to realize. "But they are gone," was his own written declaration at the time, "they are gone; and blessed be God I can say 'gone' without a murmur. So perish all earthly things; the treasure that is laid up in heaven alone is unassailable. God has been to me a God full of mercy; and not the least of his mercies do I find in the cheerful resignation with which he now enables me to feel and to say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'"

The only article which was recovered in a wholly undamaged state, was a quarto copy of Bagster's Comprehensive Bible and Psalm Book; which, as the parting memorial of a few dear friends, had been carefully wrapped up in leather, and thus escaped uninjured by the waters of the briny deep. Ah! the lesson and the schooling of a mysterious Providence seemed now complete, and its designs and intentions perfectly developed. He who had thought that he had "sifted" his heart "as wheat," and could find no engrossing idol lurking there, now discovered, that he had been, to a degree never previously imagined, a wholesale idolater of books and written papers! It seemed as if the heavens had suddenly opened, and a voice from the Holy One had sounded with resistless emphasis in his ears, "Fool that you are, to have centered so unduly your cares, and anxieties, and affections, on books and papers! So intense and devoted was the homage of your heart towards these, in the eyes of the heart-searching God, that, as there seemed no other method of weaning you from them, your Heavenly Fathers, to save you from the doom of an idolater, has, in mercy to your soul, removed the idols—sinking them all to the bottom of the deep, or scattering them in useless fragments on this desolate shore, all, all, save one, and that is the ever-blessed Book of Life. Here is the Bible for you; grasp it as the richest treasure of infinite wisdom and infinite love—a treasure which, in the balance of Heaven, would outweigh all the books and papers in the universe. Go, and prayerfully consult that unerring chart, that infallible directory; humbly trust to it, and to your God; and never, never will you have reason to regret that you have been violently severed from your idols, as thereby you become more firmly linked by the golden chain of grace to the throne Eternal." Assuredly, had Jehovah himself, in terms such as these, addressed the poor trembling, convicted idolater, in accents of thunder, when standing apart on that dreary African strand, the gracious design of Providence could not have been more distincily interpreted, nor the precious lesson more ineffaceably engraven on the inner table of the soul.

AN IMPRESSIVE LESSON.

"Be sure your sin will find you out," was the admonition of the Hebrew lawgiver to two of the tribes of Israel, who he had reason to fear might be tempted to deal unfairly with their brethren. The admonition conveys a truth which, with but rare exceptions, has held good in all ages, and among all people. Recently it has been most impressively enforced in the infamous career and tragical death of Dr. George A. Gardiner. This individual is represented as a man of good appearance and education, and from the vast scheme of fraud which he conceived and carried through with perfect success, it is evident that he possessed talents which, rightfully applied, might have earned for him an honorable position among men. But he chose a career of guilt, and he has received his reward. By an ingenious and elaborate series of forgeries and frauds, he obtained from the Mexican commission nearly half a million of dollars, and left this country for Europe, without a suspicion resting upon him. After paying his counsel and other claims, he was able to leave some $200,000 subject to his order, in Washington and New York. His success seemed complete, and his security beyond a doubt. But while he was abroad, a new clerk happened to enter into the service of the Mexican commissioners—a man who had lived fifteen years in Mexico. It also happened to fall to the duty of this clerk to file away the various papers belonging to the commission, and among them the Gardiner documents. It happened, too, that the clerk's attention was at once arrested by the palpable evidence of fraud, in the vouchers of Dr. Gardiner. A thorough examination satisfied him that the whole claim was a gross fraud. His suspicions were communicated to government, and measures were taken to investigate the affair. An injunction was laid upon a considerable portion of the money Gardiner had left in bank. He returned, was indicted, and took his trial; but he was so ably defended, and his plot had been so carefully laid, that the jury were staggered, and could not agree. On a second trial, he was convicted, and sentenced to ten years imprisonment. The next stage in the drama was his suicide—a terrible confession of the justice of his sentence, and an awful blow to the friends who had stood by him through the prosecution. The wretched man died with a lie in his mouth, as the physicians who made a chemical analysis of the contents of the stomach, testified to finding strichnine and brucine in quantities more than sufficient to destroy life. Pieces of paper were also found in the stomach, which had been used as inclosures for the poison, and were much worn from being carried long in the pocket.

The admonition which this event carries with it, was well expressed by Judge Crawford, pronouncing sentence upon the criminal: "The unexampled ingenuity of the net-work spread out on this trial, and the fact that it has been exposed at the last stage, ought not to fail of a beneficial effect in convincing all men, that if they will trample on laws human and divine, they shall suffer for it."

[N. E. Farmer.

THE SAILOR'S HOME.

After the recent heavy storm on the coast of Massachusetts, a sailor's chest, which had been swept from some wrecked vessel, was cast on shore, and opened by those who found it. A narrator says:—

"But we found a precious treasure in the sailor's chest. No diamond of Brazil—no gem of the western coast. So precious, yea, the price of it was above rubies. It was the word of God. We were glad to see it. The sight of it sent a tide of pleasant thoughts through our hearts. If we knew not where the tempest had sent the body, we could not but hope this precious Bible had sent the spirit to a heavenly home. No name yet met our eyes. But these beautiful lines, cut out of some book or periodical, were pasted on the fly leaf:

'A parent's blessing on her son,
  Goes with this holy thing;
The love that would retain the one,
  Must to the other cling.
Remember, 'tis no common toy,
  A mother's gift!—remember, boy.'

"In company with the Bible we found a daguerreotype of a lady—beyond question the mother of that son; the giver of that precious book. As we gazed on the placid features, we could not but think those beautiful lines were placed there by her whose image was now before us. Her own fond and pious heart had made this gift, and sought an expression of maternal love in these lines. A pious mother's blessing with such a gift!"

Genius without judgment, or judgment without genius, only makes half a character; it is the combination of genius to create, with the judgment to control, that forms the truly great man. Charles XII. was a specimen of genius without judgment.

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Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

BAPTISM—ITS DESIGN.

The ordinance of Baptism, as it stands connected with the Christian dispensation, is a figure of death and the resurrection. The hope of Christianity is a hope of a glorious resurrection and a blissful immortality beyond the grave.

The apostle Paul, in arguing the question of the resurrection, in 1 Cor. xvi, manifestly gives this view of the doctrine. He says: "Else what shall they do, who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" No interpretation of this passage seems so clear and satisfactory as the one which makes baptism a figure of death and the resurrection. By the inquiry the apostle raises, he shows the inconsistency of the docrine which declares that "there is no resurrection of the dead." Why is baptism given as a figure of the resurrection, if there is to be none. Baptism would be destitute of its significance, if robbed of its application to the resurrection. Such is the sense given of it in the argument from which we have made the quotation.

The same view is taken of baptism by the apostle in Romans vi. 3-6. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Wherefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection.*" The doctrines of death, burial, and resurrection, are so clearly brought out in connection with the doctrine of baptism, that we can not fail to see that they are inseparably blended. We are buried by baptism. We rise from that burial to newness of life in Christ. The apostle, as if fearful that the idea might not be appreciated, adds the familiar fact of planting seed for the production of plants. So in baptism, we are planted, we are buried; from that planting and burial springs up the spiritual life in Christ. No figure or act could be more expressive of death and resurrection than this.

In writing to the Collossians, an Apostle uses similar language. "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." Col. ii. 12.

The Apostle Peter also, in 1 Peter iii. 21, 22, presents the same thought in the language, "The like figure whereunto *even* baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God."

All these passages we have now quoted teach the same thing—that baptism is a figure of death, burial, and resurrection. The apostles would not have so blended their subjects, if there did not exist a necessary and fit connection between them.

The Saviour himself, unquestionably, refers to this connection between baptism and death and resurrection when he says, (Luke xii, 50.) "But I have a baptism to be baptized with; and how am I straitened till it be accomplished." He was looking forward to the great crisis in his mission, when he should be overwhelmed, baptized, immersed, in his sufferings and in death.

In addition to these scripture proofs, the form of baptism is very suggestive of the doctrine of burial and resurrection. The disciple is buried in the liquid grave by baptism. This act fitly represents his deadness to the world, and burial or separation from it. He rises from this baptism or burial, not to the world, but into the church, a separated, baptized disciple of Christ; or, as an Apostle expresses it, in newness of life. This is the institution which the Saviour has chosen to mark the separation of his church from the world. The believer is baptized out of the sinful world into the church of God. He is also buried out of or from the world in death, and rises in the resurrection to immortality and eternal life in the church in heaven. Nothing can be more expressive of the Christian's faith and hope in the promise of eternal life, than his ready submission to "burial by baptism," and his walking thereafter "in newness of life" in the church on earth. Considered in this light, the ordinance of baptism is robed with glory and beauty that it could not otherwise have. It is peculiarly expressive and significant.

It was undoubtedly for this purpose that Jesus Christ chose and appointed it as the initiatory service in his church. There is no other visible door into the church; and this is a complete and sufficient one. All other forms added to this, in initiating members into the church, take just so much from the ordinance of baptism, and leave it stripped in part of its impressive character. We have no account in the Gospel of any other service in receiving members into the church. The addition of other services between baptism and church membership, seems much like the adroit slipping in by the Romish church of purgatory between death and the kingdom of heaven. They are all inventions framed by the skillful hand of man to complete what Jesus Christ made perfect. As there is "no work, nor device, nor knowledge, nor wisdom, in the grave," before the resurrection to everlasting life, so in baptism, which is a figure of death and resurrection, there are no services necessary after its burial in water before rising to life and a place in the church of Christ on earth.

One practical lesson to be learned from this view of the ordinance of baptism is, that each baptized believer should regard himself as belonging to the church of God, and bound by his initiation into it, to keep himself pure and free from sin; and that he is no longer at liberty to live in sin, since by his burial he has signified his deadness to it, and his newness of life in Christ. J. B.

COMMUNION AT THE LORD'S TABLE.

Some few weeks since, I noticed an article in the *Sabbath Recorder*, headed *Communion*, over the signature of S. S. Griswold. Referring to his early education and subsequent reflections upon this subject, he says, he has found it difficult to reconcile his mind to what is termed *restricted communion*. His conformity with the usage of the denomination with which he is connected has subjected his conscience to a severe trial. I was almost persuaded that the article was intended rather as a 'feeler' than otherwise. But on reading a subsequent article by the same writer, published in the *Recorder* of March 30th, I came to the conclusion that he has serious scruples in regard to his present practice. The subject is sufficiently important to have given to it serious and candid attention. It has, as every thing else has, a *right* and a *wrong* side.

The writer states that the Passover, in the Jewish national church, was enjoined upon all the members of the family of Israel, as a memorial of their deliverance from Egyptian bondage; and he seems to think it is analogous to the institution of the Lord's Supper, as a memorial of a spiritual deliverance which Christ was to accomplish for them in the world. I think brother G. has mistaken the event to be commemorated by the Passover. I know not as it is any where said in the Scriptures, that the Passover was designed to commemorate the deliverance from Egyptian bondage, nor the passage of the Israelites through the Red Sea, as some suppose; but to commemorate the immunity of the children of Israel, on whose houses the blood of the lamb was found when the angel passed them, and destroyed the first-born of the Egyptians—the angel of death passing over them. The term *passover* was called by the Latins and Greeks, *pascha* not from the Greek *pascho, to suffer*, but from the Hebrew word *pesach, a passing over, a sparing, immunity from suffering*; and it is so stated in Exodus 12: 26, 27—"And it shall come to pass, when your children shall say unto you, What mean you by this service? that ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." In like manner it is represented by the apostle to the Hebrews, (ch. 11: 28,) "By faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them." And in a similar sense it is expressed by the apostle, (1 Cor. 5: 7,) "For even Christ our Passover is sacrificed for us." So that "the sprinkling of the blood of Jesus" obtains an exemption from the punishment of sin for such as truly believe in him, while this punishment falls upon all who believe not. Neither does it appear that the Lord's Supper was designed to commemorate our deliverance from the bondage of sin, but the death of Christ, through which this deliverance is obtained. Thus the main feature of the analogy between the two institutions is, at best, but hypothetical; and is by no means a proper ground on which to determine who are the proper subjects of the communion of the Lord's Supper.

Neither is there any analogy between the members of the Jewish commonwealth and the members of Christ's mystical body. The congregation of Israel may be called a *church* in the sense intended by Stephen, Acts 7: 38. The *ecclesia*, here rendered *church*, signified nothing more than the *congregation*, and should have been so translated into English. It is in vain that we seek for an analogous relationship between the enslaved Israelites in Egypt, and the members of the gospel church. They were not a religious people, and had no religious ordinances nor institutions given to them; for circumcision was but a national rite, and had no other prospective bearing than an inheritance in the land of Judea. And why does our brother call eating the Jewish Passover *a communion?* What communion was there in eating this feast? And he says the Passover was given to the Jewish church irrespective of its sectarian divisions. How a people who had no religion, or at most no religious theory, could have sectarian divisions among them, is difficult to tell. And to conclude from such a gratuitous assumption, that the Lord's Supper was given to the Christian church, irrespective of its sectarian divisions, is in my opinion illogical and unreasonable.

The Lord's Supper was detached and independent of all previous Jewish institutions. It was instituted by Christ as a memorial of his sufferings, and given only to his disciples. And our brother says it was given to them irrespective of their sectarian divisions. He thus assumes that there were sectarian divisions among the twelve apostles as early as the institution of this ordinance. Now, by what record does it appear that this was the case? Upon what doctrines or duties of religion did they differ? If he knows of none, why does he assume that they existed? Such reasoning from inference and analogy, when explaining and enforcing the institutions of the Christian religion, has already wrought immense injury to the cause and interests of religion in the Christian church. One would think that we, as a denomination, had seen and felt quite enough of this mischievous work. No one can doubt that there was a unity among the disciples at the time of the institution of the Lord's Supper, unless the case of Judas was an exception; and, so far as we are informed, this unity continued a considerable time after the ascension of Christ; so that we cannot infer from the institution any thing by which we can determine who are the proper recipients of this Supper, when the condition of the church is so widely different, as it now is.

From 1 Cor. 10: 16, and 11: 24, 25, Bro. Griswold infers that the Lord's Supper is no test of fellowship, except that of Christians with their Saviour; and no communion, except that of the blood and body of Christ. If, indeed, he thus views the design and use of this ordinance, it is difficult to imagine how his conscience could be so severely tried in conformity to what he calls *restricted communion*. For the view he takes of it, restricts it to its narrowest possible limits. I have supposed that those who acknowledge no intercommunion with others in this ordinance, could hardly have cause of grief on account of a *restricted communion;* especially when the celebration of the ordinance is extended to all the members of the church, and to all the churches in the connection. If there is no test of fraternal fellowship in partaking of the Supper with others, then there is no test of disfellowship in refusing communion with them, and no just reason for complaint of a want of charity to others, when a body of Christians think it proper to restrict the communion to the limits within which their church discipline is acknowledged.

That the bread and wine used in the eucharist are the communion of the body and blood of Christ, I do most heartily admit, and also that we should eat these emblems of his body and blood in memory of him; and further, that it is the duty of every communicant to examine himself in anticipation of the Supper. But does it follow that we are to be indifferent as to the moral and spiritual condition of those with whom we receive these emblems? Certainly not. Bro. G. would assuredly examine his brother, were he to ask for baptism, or membership in the church, and satisfy himself that he was a genuine disciple of Christ, before he would administer the ordinance to him, or admit him into the church. And if he should have to labor with a delinquent brother, he would certainly think it his duty to examine him in relation to his penitence and intentions for the future, before he would restore him to his fellowship, and bid him God speed. If, then, in these things, we feel bound to examine others, how can we exonerate ourselves from this duty when called upon to administer the Lord's Supper, of which to eat and drink unworthily exposes the delinquent to his own certain condemnation. More anon. W. B. M.

EGYPTIAN ANTIQUITIES.

Few of the readers of the *Recorder* are aware of the existence of such rare and curious relics of antiquity as are embraced in the collection of Dr. Henry Abbott, now on exhibition at No. 659 Broadway, New York. Here is the statue of Pharoah, king of Egypt, which was undoubtedly made by sculptors who were familiar with the facts, if not eye-witnesses of the destruction in the Red Sea of the hosts of the king. Here may be seen the **HELMET** of **SHISHAK**, king of Egypt, which was worn nine hundred and seventy-one years before Christ, by the individual who took Jerusalem from Rehoboam, (see 2 Chronicles xii,) and carried away the treasures of the temple. This helmet was taken from one of the tombs of the ancient kings by Dr. Abbott, and has the name of Shishak on the frontlet. Here may be seen bricks, made with and without straw, which, being entombed with the bodies of men of Pharaoh's time, may be the identical bricks made by the children of Israel during their hard bondage in Egypt. Here may be seen also the gold necklace and ear-rings of Menes, the first Pharoah of Egypt, and the earliest king in history; also the gold signet of Cheops, the builder of the great Pyramid, two thousand three hundred and fifty-two years before Christ. Here are ladies' thread and needles, pins and scissors, combs and tablets, pens of reed and papyrus, glass ornaments similar to the fancy paper weights of modern times, and quite as curious. There are eleven hundred and nine lots of specimens in this collection, and they are the most valuable and authentic specimens to be found in the world.

Every student of the Bible ought to examine these relics of Old Testament times. They will serve to strengthen the confidence he may have in the history of the nation of Israel, and their transactions with Egypt. Dr. Abbott was in Cairo, Egypt, for twenty years, during which time he exercised the function of physician to some of the first men in Egypt, as well as to the Pasha himself. It was by this that he was able to bring away so large and valuable a collection of the ancient treasures of that famous country. This most remarkable museum is about to close, and the question begins to excite the attention of some of our citizens, whether there should not be an effort made to secure the collection permanently to this city. Peter Cooper has generously offered a room in his Institute when completed, for its perpetual free exhibition, and subscriptions are on foot to secure the means of purchasing the entire collection at the estimated value, (sixty thousand dollars,) and make it, as it ought to be, one of the attractions of our city. Then the land of Egypt would be seen by the traveler in the old world, but the treasures of Egypt could only be seen in the metropolis of the new world. *There* would be the land, but *here* the implement, of those who

> "Walked about—how strange the story—
> In Thebes' streets three thousand years ago."

T. B. S.

LETTERS FROM CHINA.

On Fourth-day of last week, (just in time for the Board Meeting on Fifth-day,) we received, via Marseilles, a letter from Bro. Solomon Carpenter, dated Shanghae, Jan. 19, 1854. Three days later we received, via San Francisco, a letter from Bro. Nathan Wardner, bearing the same date. At that time our brethren with their families were in usual health, and prosecuting their missionary work so far as the unsettled state of the country would permit. They had just learned, (from a report of the Anniversaries published in the *Sabbath Recorder*,) that a letter of credit for £300 had been sent them; concerning which they felt considerable anxiety, inasmuch as it had not come to hand, and would be of little use to them if received. But their anxiety was entirely unnecessary. The letter expires by its own limitation in one year from its date, and it cost nothing except the trouble of giving security to the banker that the money will be paid if the letter is used; so that whether it comes to hand or not is a matter of small importance. Besides, soon after sending the letter it was deemed best, in view of the unsettled state of the country, to send also a box of dollars, which they must have received by the bark Storm a few weeks after writing to us. Another box of dollars will be sent them in a few days by a ship sailing to Shanghae direct. From the letter of Bro. Carpenter we copy several paragraphs of general interest. Concerning his own labors, he says:—

"For the last three months and a half I have found but little opportunity for preaching, and begin to read the designs of Providence in impressing upon my mind, about a year ago, the necessity of going out daily into the highways and hedges to compel them to come in. Here on the foreign ground there is too much bustle of business to allow of much opportunity to reason with them about anything not pertaining to this life. And if we wander but little into the surrounding country, we are liable at any time to be shot at by the imperial troops. While thus debarred from preaching, I have found enough to do in the line of learning the mandarin dialect. This is the only spoken language which is generally understood, especially among scholars, and in many provinces among the common people. Before I got Tong out of the city, I hired a teacher who is a native of Nankin for about a month. Now Tong is assisting me to acquire it."

In relation to the progress of the revolution, Mr. Carpenter says:—

"Shanghae is still a battle-field. Here are two belligerent parties, neither of which seem disposed to give up the struggle. It is pretty generally believed at present, that the insurgents here have acted independently of Tae Ping Waung. Their doctrine and practice are different. These are idol worshipers and opium smokers. Their numbers for a few weeks have been diminishing. Several hundreds, tired of the business, have made good their escape. About the first of this month they put to death, it is said, one hundred and eighty-nine of their own men, for a treacherous attempt to deliver up the city. Sometimes, upon the approach of the imperial troops, they leave the city wall, their citadel, and sally out to meet their foe on an even footing. In this way they have lost not a few. Last Sixth-day they had a severe contest of this sort. The imperialists did the best execution with their bows and arrows. They can shoot nearer the mark in this way than with guns, which they touch off with a torch, with averted heads. The imperial troops make their attacks more by night than by day, showing that in more senses than one they love darkness better than light. Now while I am writing their guns are constantly saluting our ears, many of them at a distance of less than half a mile. But finding they had but little prospect of being able to force their way into the city, their main reliance now seems to be the starvation system. They are endeavoring to cut off supplies from entering the city from any quarter, thus trying to starve to death the insurgents, together with all the people who are so unfortunate as to be shut up within the city walls.

Only foreigners are allowed ingress and egress, and this not without some difficulty and some partiality. On account of certain acts of our Vice Consul at the time of the taking of the city, we Americans find it more difficult to gain access to the city than other foreigners. But I have succeeded in getting access on three occasions since I last wrote. The last time was last First-day, the 15th inst., when I made it the object of my visit to call upon several families of our acquaintance, and also see what was the general state of suffering in the city. I found there were still provisions in the market places, but many of the poor, whose business had been suspended for four months, had not the means to buy their necessary food, and had no other prospect before them, as they said, but to starve to death. And after selling off their effects at a trifling price, as a last resort, little preferable to death, of which it is the usual precursor, not a few of those who, in ordinary times, were well able to take care of themselves, had already taken the humiliating position of beggars. None of our friends of the Chung family, however, had yet been reduced to that extremity. But they were prepared to receive with heart-felt thankfulness the little aid tendered them. Ne-May appeared much more care-worn than when I saw her before. Her father in-law, Mr. Lo, the old gentleman who used to be so prejudiced against foreigners that we hardly expected he would ever welcome us to his house, was very glad to see me. His son, the husband of Ne-May, went with me to the house of Nya, a daughter of Ana, the blind grandmother of whom you have known something. Ana was glad to hear my voice and to press my hand, and heartily did she wish through me to salute Kea nyang nyang. Commending her to the protection of our heavenly Father, I went to another part of the city, and called a moment to see another daughter of Ana, widow Chung, the mother of my former teacher Chung. She appeared to be rather more destitute than either of the other families. Rev. Mr. Pearcy was with me in all these visits, and others which I have not here named. Our house had received no further injury since I had last seen it. Five balls had entered, and one struck the house and did not enter. All that entered, except one, came in at the windows—two of them two-pounders, and one an eighteen-pounder. This passed through the Venetian window, musqueto netting, two doors, a lath and plaster partition, dividing a stud, and passed obliquely into the outside wall of the house, which was fourteen inches thick and well built, making a hole quite through, and, having expended its force, like other kings, it settled down upon a throne of rubbish, enveloped by a dense cloud of dust, all the desolation of its own creating, quite contented at having made a noise in the world.

We have no very recent or reliable news from the north. The latest intelligence is that there is some dissension in the cabinet, that the young Emperor Ya Fong had retired to some place, and that one of his uncles was aspiring to be Emperor. There is no opportunity yet for us safely to undertake a trip to Chung Keang or Nankin. Rev. J. J. Roberts, who considers himself the religious teacher elect of the rising Emperor, and is anxious to make his way to head-quarters, is obliged for the present to remain in Shanghae. His annual report he makes to the missionaries in China, and to England, Germany, and the United States. Probably you will have a copy. But before you advance funds, I suppose you will like to know more about his religious views than you can gather from the report itself. The country may be open to us very soon, or it may not be for months or years. We must wait and see."

COPARTNERSHIPS.

To the Editors of the Sabbath Recorder:—

"What is the nature of a copartnership?" is a question which appears in your editorial of March 9th, on the subject of "Sabbath-breaking Partnerships." Now I do not presume to be able to answer the question perfectly, but as I think we differ somewhat in in our opinions, I will give you my reasons for differing, as I think we do, on the subject.

You say, "There is no reason why two or more persons should enter into partnership, except the mutual services which they render each other." Now, admitting this to be a fact, though I much doubt it, does the nature of the copartnership lead to those sinful results of which you complain? You say that when a Sunday-keeper proposes a partnership with an observer of the Sabbath, this is the inducement which he holds out: "I will serve you, says he, on the Sabbath day, a very profitable day for business, thereby augmenting your gains much above what they would be if you were in business by yourself, and shut up the establishment on that day. The Sabbath-keeper agrees to the proposal, and by that very agreement says, I consent that you shall work for me on the Sabbath." Now I would ask if this is a fair representation of the case In the first place, we are not informed what was to be the compensation of the Sunday-keeper, but we must presume it was to be something in every particular fully equal, for no man of common sense would ever enter into a partnership on any other conditions than a perfect equality. This being the case, there is no service rendered, and no reward expected; each one works for himself, and not for the other. This conclusion will render the reply of the Sabbath-keeper very improper—"I consent that you shall work for me on the Sabbath day"—as he does not work for him, but for himself. In the second place, the assertion of the Sunday-keeper, that the Sabbath day is a very profitable one for business, as a general thing, is not correct. In villages, and some certain places, it may be so, but in manufacturing establishments, and with wholesale dealers, it is not the case.

I think the nature of a copartnership may be somewhat illustrated in this way: Two young men, brought up together at the same trade, wish to establish themselves in a business which requires two thousand dollars at least to commence with; but they have not the money to purchase, nor can they borrow it. At length they hear of a place that can be purchased for that amount, and they can each raise one thousand dollars; and as the place will accommodate both about as well as one, a partnership is formed, business commenced and continued; and at the end of the week or month, as the case may be, they receive an equal share of the income, without any extra charges for services, none having been performed and none expected. Each one has done his part, and no more, and I think no one has a right to complain. A difficulty may arise, not uncommon among mechanics; the young men, though brought up together, observe different days of the week as the Sabbath, one the seventh, the other the first. Now, suppose they wish to extend their business, and hire help; how shall it be managed to give no occasion for any one to complain of either of the partners for hiring or employing help on the Sabbath day? On this point people may differ, but my own opinion would be, that it would be proper and best for either of the partners to hire the first person they met with that would answer their purpose, without asking a question about the Sabbath, whether they kept the seventh or the first day of the week, or no day at all. But it would be expected, that if the seventh-day keeper employed a man, he would work with him on the first day of the week, and so of the Sunday-keeper, thus preserving the equality of their business. I can see no reason for complaint in such a case.

Again, two merchants own a vessel in partnerships. They both wish to send her to sea, but cannot be agreed on a voyage. At length one of them says, Well, if we cannot agree, she must lie in the harbor. No, says the other, she shall not lie in the harbor; she must go to sea; and if you wish to send her, you can pay me the customary charter, and send her where you please; if not, I shall take her on the same condition, and send her where I please; and you cannot help yourself. Such is the law of maritime copartnerships, and if there were three or four of the partners, it would be the same. If it were not so, two or three rich partners might take ruinous advantage of a poorer one, by compelling him to sell his share to them for half price.

I was once witness to a circumstance, in the early part of my life, which I think has a bearing on the "nature" of the case, and is not a supposition, but a reality. Two men owned a gristmill in partnerships; one kept the seventh day as Sabbath, the other the first, so that neither had any concern in the mill on his Sabbath. Thus for years the business moved on peaceably and satisfactorily, neither of the partners supposing himself guilty of any evil. At length one of those busy-bodies, who are ever inquisitive in other people's business, discovered, I believe for the first time, that the partners were guilty of transgressing God's law by keeping their mill running seven days instead of six; or, that the mill did not rest. From this small beginning quite a fire was kindled, until the matter was finally brought before the church, and the accused appeared to answer to the charge, and declared himself innocent of any crime, as he had neither labored in the mill himself, nor employed any other person to do so, on the Sabbath; and that he had received nothing from the income of the mill that belonged to any other person. The complainant replied, that the mill had been run on the Sabbath, which they had no right to do. The accused responded, that the mill was neither a man-servant, nor a maid-servant, nor an ox, nor an ass, that required rest, and that the fourth commandment required no other duty but rest, consequently he had no objection to his neighbor using his cart, his plough, or his harrow, on the Sabbath, provided he took them away before the day commenced; and, furthermore, that if he could so construct a mill or machine that it would run from Sixth-day evening to First-day morning without any attendance from any one, and do good business, he should have no hesitation in doing it, with a conscience void of offense to God or man. Here the defense rested, and the church, after mature consideration, dismissed the complaint; and I have no doubt that the decision would have been confirmed by the highest tribunals known to man.

I have another case in mind, though not with a direct bearing on the nature of a copartnership, but only the result. Two men among my nearest neighbors (when I was a half-grown boy,) owned a boat and seine in partnership, used for catching fish. As in the other case, one kept the seventh day and the other the first. When they went in the boat together, they made an equal division of the fish, if they caught any; but when one did not go, he drew a certain part of the fish for his share. It happened once, that the first-day keeper took the boat and went fishing on the seventh day, and, as it happened, caught a fine school of fish; and in the evening, after the Sabbath was over and past, he took the share of his Sabbatarian partner, dressed and cleaned them nicely, and carried them home to him, thinking to give him no trouble; but he would not receive them, because they were caught on the Sabbath day. "But what difference can it make to you, as you have had no trouble with it, and knew nothing about it, till you saw the fish come home to you?" "True," says he, "but I cannot think it would be right for me to eat them; but you may keep them and give me as many more, caught on some other day of the week, if you should have them." "No," says the other, "I hardly think I shall take the trouble to bring you any more, if you refuse these which I have taken so much pains to bring you." "You can do as you please," was the reply, "but I cannot think it is right for me to eat them." So the man shouldered the fish and departed, no doubt much pleased with his partner's decision.

Would it not be better to pursue the same course in the present case? People will differ about the meaning of words, and the requirements of the law. Then mark those who walk disorderly and sinfully, and bring them before the church, the only tribunal to settle difficulties among brethren of the same church, where they may safely risk their character, if not their interests, and thus end the controversy about "Denominational Sins," and "Sabbath-breaking Partnerships." J. S.

MONUMENT TO ELD. COCHRAN.

The Seventh-day Baptist Church in Plainfield, N. J., have resolved to erect a suitable Tombstone or Monument at the grave of their late Pastor, Eld. J. H. Cochran. Having learned that others have expressed a wish to aid in the thing, they now offer to any of his friends, or the churches he has served, the opportunity to contribute as they may wish. The style and price of the stone or monument will be according to the free generosity of those contributing. All persons interested in the plan will please address the Committee at their earliest convenience.

J. BAILEY,
J. D. TITSWORTH,
WM. DUNN,
R. M. TITSWORTH, } Com.

PLAINFIELD, N. J., April 4.

☞ Eld CHARLES M. LEWIS having removed to another part of the 1st Hopkinton Church, requests his correspondents, after this, to address him at Potter's Hill, R. I.

☞ Eld. A. A. F. RANDOLPH's post-office address is Sagerstown, (not Cussewago,) Crawford Co., Pa.

The *Evening Post* has a letter from Boston to the effect that a large sum has been subscribed in State-st for a silver service, to be presented to General Houston for his seasonable and effective defense of the New England clergy in the United States Senate, when assailed by Senator Douglas. An address has also been prepared, setting forth the obligations of the subscribers to him for his manly defense of the cause of freedom and the right of petition when it was assailed, and asking him to accept the service as a testimonial of the gratitude of the subscribers.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, APRIL 3.

In the SENATE, remonstrances from Indiana and Massachusetts against the introduction of Slavery into any territory from which it is excluded by the Missouri Compromise, were presented. Mr. Cass presented another petition that freedom be secured to American citizens in foreign countries, and gave notice that he would, three weeks hence, speak on the subject.

In the HOUSE OF REPRESENTATIVES, the Committee on Post-Offices reported a bill, which was passed, regulating the pay of Deputy-Postmasters. A resolution was adopted requesting the President to transmit to the House copies of the correspondence, not now communicated, of the United States Legation at Constantinople and the United States Consulate at Smyrna with Capt. Ingraham and with the Government of Austria and with this Government, together with the instructions from this Government touching the seizure and rescue of Martin Kostza, and the terms and conditions on which he was liberated. A resolution was adopted, calling on the President for copies of the correspondence relative to the refusal of the authorities of Cuba in 1852 to permit the United States steamer Crescent City to land the mail and passengers. Mr. Campbell of Ohio asked leave to introduce a resolution requesting the President to cause negotiations to be opened with the Government of Great Britain, with the view of ascertaining upon what conditions that Government will consent to the annexation of the Canadas to the United States of America; the House refused to suspend the rules. Mr. Florence of Pa. asked leave to offer a resolution requesting the President to promote Capt. Ingraham to the rank of Captain in the Navy, and that the Secretary of the Navy appoint him to the command of one of the six steam frigates authorized to be constructed by the bill recently passed. Pending the consideration of the resolution, the House adjourned.

THIRD-DAY, APRIL 4.

In the SENATE, a large number of remonstrances against the Nebraska bill were presented. After the presentation of a few petitions, the Senate went into executive session. The doors were temporarily opened to receive a message from the House announcing the passage of the Six Steam Frigates bill. The Senate immediately took it up and passed it. The bill from the House relating to the pay of Deputy-Postmasters was passed.

In the HOUSE, the bill to reduce and graduate the price of public lands was further postponed. The Committee on Public Lands reported back the bill to equalize grants of lands to the several States for certain public purposes. Without coming to any action on the subject, the House went into Committee of the Whole, and resumed the consideration of the Civil and Diplomatic Appropriation bill. Mr. Clingman of North Carolina, and Mr. Wright of Pennsylvania, addressed the Committee in favor of the Nebraska bill as passed by the Senate. Mr. Matteson of New York followed in an able speech in opposition to the bill.

FOURTH-DAY, APRIL 5.

In the SENATE, a bill supplementary to the act confirming private land claims in Missouri, was reported, and the same was taken up and passed. A bill was introduced to authorize the recovery of assets of bankrupts when the same have been concealed, or not specified in the schedule filed by them—referred to Committee on Finance. The Senate then proceeded to the consideration of executive business, and at 3¼ o'clock adjourned.

In the HOUSE, the Committee on Post-Offices and Post-Roads reported back to the House the bill introduced by Mr. Churchwell, providing for the transportation of a mail between New Orleans and San Francisco. A resolution was adopted requesting the President to furnish copies of the correspondence between the United States Charge d'Affaires at Vienna and the State Department relative to the arrest of the Rev. Mr. Richmond; and also the correspondence relative to the rejection of the American Chargé to Trieste. The House then resumed the consideration of the General Appropriation bill. Four speeches were made upon the Nebraska bill. Messrs. Chandler of Pennsylvania, Nichols of Ohio, and Washburn of Illinois, spoke in opposition to the bill, and Mr. Smith of Tennessee, in favor of it.

FIFTH-DAY, APRIL 6.

In the SENATE, a large number of memorials relating to various subjects were presented. The bill granting a pension to the widow of Brig. Gen. Leavenworth was taken up and passed. The bill extending the Collection District of Milwaukee, Wisconsin, was also passed. A communication was received from the State Department covering certain correspondence relative to the imprisonment of Martin Kozsta.

In the HOUSE, a communication was received from the President, transmitting a mass of documents concerning the late seizure and detention of the steamship Black Warrior by the authorities at Havana, which were appropriately referred. The Deficiency bill, as amended by the Senate, was reported from the Committee of Ways and Means. The consideration of the General Appropriation bill was then resumed. Mr. Preston of Kentucky having the floor, spoke in favor of the Nebraska bill, but was for striking out Mr. Clayton's amendment. Mr. Gerritt Smith of New York followed, and made a powerful speech against the bill.

SIXTH-DAY, APRIL 7.

In the SENATE, no business of public interest was transacted, the day being devoted to the consideration of bills on the private calendar. After the passage of thirty-six Senate and twelve House bills, the Senate adjourned till Second-day.

In the HOUSE, the Committee on the Judiciary reported a bill relating to the felonious burning of the steamboat Martha Washington on the Lower Mississippi, which was referred to the Committee of the Whole. A message was received from the President, stating that he had signed the bill authorizing the construction of six first-class steam frigates. The House then went into Committee on the General Appropriation bill. Mr. Caruthers of Missouri having the floor, addressed the Committee in favor of the Nebraska bill; Mr. Washburn of Maine followed, and spoke in opposition to the bill. The Committee then rose, and the House adjourned till Second-day.

European News.

By the arrival at New York of the steamer Europa, we are put in possession of European dates to March 25th.

From the seat of war in the East there is nothing new. There is evidently a continued inclination on the part of the Russians to remain upon the defensive, and a continued want of activity on the part of the Turks. Two steamers, one British and one French, have been sent to destroy certain obstructions to navigation placed by the Russians at the mouth of the Danube. This may very likely be the beginning of hostilities on the part of the allies against Russia. The fleet under Sir Charles Napier had arrived all safe at Wingo Bay, and long ere this has assembled at Kiel, prior to moving north to the scene of its future operations. It is supposed it will first occupy the isle of Aland before proceeding to bombard Cronstadt.

Advices from Constantinople state that the tripartite treaty between the Porte and England and France was signed on the 12th ult.

According to advices from St. Petersburg, the Russian Government proposes publishing various documents on the Eastern question. Among the documents destined for publication are some letters written by Prince Albert.

As to the Greek insurrection, we cannot get correct information. Letters from Athens state that it is spreading, and that bands of Greeks are incessantly crossing the frontiers from the Kingdom; but according to news from Corfu it is already suppressed.

California News.

Two weeks later news from California was received in New York on the 9th inst.

The country is reported to have been healthy, but the rainy season had been unusually severe.

Messrs. Wells, Fargo & Co. had forwarded from Sacramento, for shipment to the Atlantic States, nine hundred pounds of gold dust.

The accounts from Walker's Fillibuster Expedition were extremely discouraging. They were quartered at San Vincent, and the force was daily dwindling away. Several more had returned to San Francisco.

Col. Fremont had been overtaken in the mountains, going the central route to San Francisco. Several of his party had died of cold and hunger.

The intelligence from the mines is highly favorable. The late abundant rains have enabled the miners to resume their labors, and with encouraging results.

The steamers leaving San Francisco on 16th March had over $2,000,000 in treasure.

There will probably be 20 per cent. more land in cultivation in the State this year than there was last. The crop of wheat will be much larger—almost double; that of barley much less, and that of potatoes much less. A very large number of fruit trees and grape vines are being set out.

The Indians have caused the usual amount of trouble, and perhaps a few more than the usual number have been killed by the whites. About the end of last month four were killed and others seriously wounded in Yolo County, and about the same time nine were killed and five wounded on Clover Creek, at the head of the Sacramento. The standing offense is stealing cattle. At Cottonwood more trouble is anticipated. The red men are said to be supplied with about fifty United States yagers and plenty of amunition, and have about thirty American horses. They had made a widely concerted plan to attack the whites about the end of March. On McCloud River some thefts and other offenses were punished by a foray of 40 miners, who killed 22 Indians.

Rum-Selling in Illinois.

On the morning of the 28th ult., Thornton Alexander was killed by Rum at the place of his residence, Winchester, Indiana, leaving a widow and five young children, in abject poverty and heart-rending agony. He was a man of more than ordinary ability, of generous impulses and flattering prospects in life, until the web of the destroyer was woven about his heart. A little before he breathed his last, he said to the weeping circle around his bedside, "I am dying; whisky has done it. May those who have sold me the poison, die as painful a death as mine." So he died, leaving his destitute family in anguish unutterable.

At 4 o'clock that same afternoon, a procession of forty or fifty of the nobler Women of Winchester, with the agonized widow at their head, appeared in the streets of that town. They proceeded in marching order to the rum grocery of David Aker, handed him a pledge that he would sell no more liquor there, and demanded his signature. He demurred; but they were resolute, and at length he put down his name, opened his doors, and told them to take out his remaining stock of liquor and destroy it. Four barrels of Whisky and six or eight kegs of what are called Brandy, Gin, Wine, &c., (all drugged, adulterated Whisky, of course,) were then rolled out and emptied into the street. The estimated value of the liquor ($110) was then made up to him by subscription, and the Temperance pioneers moved on.

The next halt was at Wm. Page's (another groggery) where they met with a stouter resistance. Page refused to sign, and shut his door in their faces. They chopped it down, knocked in his window, rolled the barrels into the street and poured out the liquor. They then marched to James Ennis's, who signed the pledge; thence to Edward Retter's, who did likewise; thence to Way & Kizer's, who also signed; thence to H. P. Kizer's drug-store, where they met with equal success; then to Binager's, who utterly refused to stop selling. His daughter, however, who was one of the most active of the pioneers, pushed into the house, brought out a keg of liquor, and stove in the head. The procession next visited Wilson's grocery; he took the pledge; thence Craig's drug-store, with equal success; and then adjourned to meet at half-past two next day, to destroy the brewery—the only place in town where they had not established the principle of Prohibition. Binager gave in his adhesion during the evening, leaving Page 'alone in his glory' as a would-be rum-seller if he only had any to sell.

A *post mortem* examination of Alexander's body was made by the doctors that evening. They reported him "murdered by whisky"—the coats of his stomach having been entirely eaten up by it. Mrs. Alexander thereupon instituted proceedings against Page and Binager, for causing the death of her husband. So the case stood at the date of our last advices. [N. Y. Tribune.

MILWAUKEE AND MISSISSIPPI RAILROAD.—The following extracts from a letter of Edward H. Brodhead, Engineer and Superintendent of the Milwaukee and Mississippi Railroad, will be interesting and gratifying to our Wisconsin readers:—

I send you the following statement of the business of the M. and M. road for the three first months of the present year, and also the amount of the same three months in last year:

	1854.		1853.
January	$23,224 29	January	$10,801 25
February	26,192 38	February	8,930 86
March	20,698 61	March	8,143 35
Total	$70,115 23	Total	$27,875 46

The above exhibits an increase of over 150 per cent., and that too, when only eighteen miles have been added to the length of the Road.

I have thought if proper to say, that the Road will be in operation to Madison about the first of June, and that the gross receipts for the year 1854 are estimated at $400,000; and allowing 40 per cent. of the same for the expenses of operating the Road, leaves on account of dividends, on a capital of about $2,000,000, $240,000, equal to 12 per cent.

It is hardly necessary to add, that, if this result is attained, (of which I have not the least doubt, if the crops are a fair average,) on a Road, of which 80 miles is in operation for half the year, and 96 for the remaining half, for the first year's business, that it should be in the highest degree satisfactory. Besides that, it should settle beyond a doubt that the stock of the M. and M. Road will be a 10 per stock under all circumstances and at all times.

HEART-RENDING TRAGEDY.—A correspondent of *The Cleveland Plaindealer*, writing from Wanpacca County, Wisconsin, tells the following tragical tale:—

"A farmer sold a yoke of oxen to an individual in the neighborhood, and received his pay in paper money. The man who purchased the oxen, being in a hurry to start off, requested the farmer to assist in yoking them up. He accordingly went to the yard with the man for that purpose, leaving the money lying on the table. On his return to the house, he found his little child had taken the money from the table, and was in the act of kindling the fire in the stove with it. From the impulse of the moment, he hit the child a slap on the side of the head, so hard as to knock it over, and in the fall it struck its head against the stove with such force as to break its skull.

"The mother, who was in the act of washing a small child in a tub of water, in an adjoining room, on hearing the fracas, dropped the child and ran to the room whence the noise proceeded, and was so much terrified at what she there beheld, that she forgot the little child in the tub for a time, and upon her return to the room found the little one drowned! The husband, after a few moments reviewing the scene before him, seeing two of his own children dead, without further reflection, took down his gun and blew his own brains out!"

ATTEMPT TO MURDER.—A paper published at Vernon, Oneida Co, N. Y., says that Mr. Paul Guiger, a worthy citizen of that town, while on his way from Syracuse to Manlius, in Onondaga County, observed a man coming out of the woods which skirted the road at a little distance behind him, swinging carelessly a pocket handkerchief, which seemed to contain some weight in the end. As Mr. G. had some money with him, (he having received some $400 from the Bank of Vernon a day or two before,) he was suspicious of the fellow's movements. He therefore took his knife out of his pocket, and finding it in order, kept it in his hand. The fellow walked quite fast, still swinging his handkerchief, and as he gained upon him, Mr. G. stepped aside and let him pass. Immediately after the fellow slackened his pace, so much so that, with very slow walking, Mr. G. found he was gaining upon him. He therefore was in the act of passing him again, when the fellow, with a sudden jerk of the handkerchief, struck at Mr. G., hitting him up on the back side of the neck, evidently aiming at his head. Mr. G., immediately upon feeling the blow, fetched his hand containing the knife around suddenly, and struck the fellow on the back of the neck, inflicting a frightful wound, killing him instantly. Mr. G. hurried on to the next house, informing the inhabitants of what he had done, and giving himself up to the authorities. They found upon the person of the fellow two revolvers, and a slung-shot in the handkerchief. A coroner's inquest was held, and the circumstances corroborating the statement of Mr. G., he was honorably acquitted.

FRANCE AND HAYTI.—A dispatch dated Philadelphia, Thursday, April 6, 1854, says: The captain of the bark Charles E. Lee, arrived here to-day from Port-au-Prince, Hayti, states that on the 5th March a French frigate (brig) and a steamer anchored off the harbor, and the Admiral, Duquesne, demanded an audience of the Emperor, which was refused. A letter was then delivered, threatening that if certain demands were not complied with in 48 hours, the French would resort to the most severe measures. The Haytien Minister of War had a conference with the foreign Consuls, who were told that if the French Admiral resorted to the measures threatened in the letter, he would not be responsible for the consequences; the demands were too exorbitant. The Emperor gave his final answer on the night of the 9th, that rather than submit, the Haytien Government would cease to exist. The declaration had a good effect, for the next morning the French frigate hoisted the Haytien flag and saluted it. During the critical period, the Emperor acted with prudence and determination, and visited the forts and fleet, which were put in order for action.

THE WEST FIFTY YEARS AGO.—A correspondent of the *Brantford* (C. W.) *Herald*, in speaking of the progress of the age, and the benefits of railroads, says:—

"In the year 1807 it was advertised in Detroit that a vessel would leave that port for Buffalo. Spring opened and navigation was resumed. But lo! in this solitary craft there was but one passenger—and on reaching Buffalo there were but two shanty taverns. He asked for a stage to go on to Canandaigua. He was told there was but one stage a week, and that was just gone. This was a common wagon. What mighty changes has time effected by the instrumentality of inventive genius in modes of travel."

LETTER FROM A MEMBER OF THE REBEL ARMY AT NANKING.—"Two or three months ago," writes Dr. Legge, on the 26th November, 1853, "a shoemaker here (Hong-Kong) showed me a letter from a relative, who is in the ranks of the rebel army at Nanking. It was obviously the production of an unlettered man, but an enthusiast. 'I have joined,' writes he, 'this army, because God has raised up our true Lord to drive out the Tartars, and *deliver China from idolatry*. Our army is a holy army, and we are sure of success. Every morning, and every evening, and at our meals, we pray to God. Formerly I was an idolater, and worthy of death, as you are now. Worship God; go to some of the foreigners at Canton, and get a copy of God's Holy Book. That will teach you what to believe, and what to do.' Surely," observes Dr. Legge, "a movement in which such letters are going about through all China, must be regarded by us with intense solicitude."

☞ The following is a specimen of advertisements which are quite common in New Orleans papers, from one of which it is taken:

ONE HUNDRED DOLLARS REWARD.—Ran away last evening, about 4 o'clock, Sarah Marshall, a light mulatto girl about 20 years of age, with *blue eyes and black hair, and might pass for white if not closely inspected.* She is of medium size and well-dressed, wearing some jewelry. Captains of ships, steamboats, &c., are cautioned against harboring her. The above reward will be paid to any person returning her to No. 133 Barofine-st., or lodging her in any of the city jails.

THOS. J. FRISBY.

SUMMARY.

The Trustees of The People's College held a business meeting at Albany on Wednesday, April 5th. In the evening a public meeting was held at the City Hall, which was addressed by H. Greeley in exposition of the characteristics of the proposed College; by J. B. Miller of Oneida Co., in a methodical statement of the motive and process of a true Education according to the laws of Nature and Science; and by Gurdon Evans of Madison Co. in farther explanation of the true principles of Educational Reform, showing that the want of our age is a system reformed and expounded to correspond with the recent and rapid expansion of the sphere of human knowledge—a system which shall render the worker in wood, in iron, or whatever other material, thoroughly acquainted with its nature and properties, and so qualified to use it to the best advantage.

The Rochester *Democrat* says: A man lives in this city who has resided here forty years, without ever once riding upon a railroad car, or steamboat, although he is a business man and merchant. He has never in his life smoked or chewed tobacco, drank any spirituous liquor, or been sick a day. There are some other remarkable facts in this person's history, which we omit until another occasion—satisfied that what we have said will tax ordinary credulity to the full extent.

A memorial has passed the Wisconsin Legislature, asking Congress for the passage of the Homestead Bill; also for the passage of a bill making a general grant of land to the State for Railroads—the State to have full control over the distribution and regulation of the whole matter. To this memorial a proviso was added, by a vote of 70 to 2, in the House, "that the lands granted shall be kept constantly in market, and open to actual settlers, at $1 25 per acre, no person to be allowed to enter more than 160 acres of said lands."

During the year 1853, sixty monuments were erected in Mount Auburn. The number of interments for the year reached to five hundred and seventy-eight. Since the opening of the cemetery, six thousand one hundred and fifty-eight interments have been made. One hundred and twenty lots were inclosed with iron fences and hedges last year. The sum received for the sale of lots in 1853 was $25,569 63.

The deepest hole for mining purposes yet dug in California is in Trinity County. It is 700 feet deep, and the bed-rock has not been reached. Gold has been found all the way down, even in the boulders, which had to be cut through in the course. The work was commenced in 1841, and has been aided by subscriptions and other aid from the miners of the vicinity.

A valuable horse, belonging to Eleazer C. Woodward, in Bethany, Genesee Co., was cut to pieces by a scythe on the night of the 29th ult. Circumstances tending to show that the act was committed by a man named Fosdick, he was arrested and held to bail, whereupon he committed suicide by hanging himself to the limb of a tree.

The *Evening Post* contains a letter from Boston, which states that Mr. Edward Everett, during his late visit to that city, claimed, in a note addressed to Mr. Fletcher Webster, the authorship of the Hulsemann Letter. Mr. Everett, it is said, wrote it at Mr. Webster's request, who was indisposed at the time.

A great many bills on different banks are in circulation, altered from ones to fives, and also from ones to tens. The alterations are very ingeniously done, and unless the figures and the words "*ten dollars*" are very carefully scrutinized, they will deceive even those who are considered pretty good judges.

The New York Horticultural Society's exhibition will be open at Barnum's Museum, on Monday, May 1, and will close on Saturday, the 6th. The prizes will consist of silver cups, silver and bronze medals, diplomas, and money, the value of the highest premium not exceeding twenty dollars.

The number of lives which were lost during the year past by accidents on Massachusetts railroads was sixty-four; of which fifteen were upon the Providence and Worcester, ten upon the Western, nine upon the Boston and Worcester, eight upon the Fitchburg, and seven upon the Old Colony.

The last census discloses the astonishing fact, that nearly seven millions, or about one fourth of the people of the United States have emigrated and are living in different States from those in which they were born.

A fugitive slave who had "footed it" all the way from Charleston, S. C., to New Bedford, was "expressed" thence to Boston by Col. Hatch on Monday, and then took the "underground" for Canada.

Mrs. Judith Town, of Marshall, Oneida County, died a few days since, aged 107 years! Her eldest daughter is living, aged 86.

A slave woman in New Orleans had by her own industry accumulated $550, which she placed in the hands of a free colored woman for safe-keeping. The free woman refused to give it up when called for, and was accordingly arrested for breach of trust, at the instigation of the master of the colored woman.

The Kalamazoo (Mich.) *Telegraph* says the Ladies are going to turn out and improve and adorn the Park in that beautiful village. The Board of Trustees of Kalamazoo have voted to apply all moneys received from licensed shows in the village, to the improvement of the Park.

There is a great demand for mechanics at Alton, Ill. The Alton *Telegraph* says: "It seems almost impossible to obtain them in sufficient numbers to do the work which is waiting to be done." Joureymen carpenters are receiving $2, and brick-layers and plasterers $2 50 per day.

A new counterfeit has made its appearance at Chicago. It is a five on the Exchange Bank of Lockport, struck on the old Unadilla plate, altered to fit this bank. The genuine bill has *three* female figures in the center, the counterfeit has but *one*.

According to the report made to the Assembly, the entire income of Trinity Church corporation, from ground-rents, pew-rents, and interest on loans, is $80,967, out of which $35,569 has to be paid for interest on indebtedness.

Gerrit Smith announces that Dr. Beaumont of Ohio has manumitted a family of slaves which he owned, and which lived in Washington. Mr. S. had the pleasure of presenting them with the deed of manumission.

The number of miles of Railway in Massachusetts is estimated at 1600. Cost of these roads, $55,348,652. Receipts for 1853, $7,994,033; expenses, $4,332,756. Net income, $3,661,277.

There were four hundred and thirty-five vessels at the port of New York last week, Tuesday, as follows: 27 steamers, 73 ships, 46 barks, 75 brigs, and 214 schooners.

The bill loaning the credit of Massachusetts to the amount of two millions, for the Hoosac Tunnel enterprise, has passed both branches of the legislature.

A terrific explosion took place in a still-house at Allentown, Pa., on the 3d inst., resulting in the death of three men employed in the establishment—two Irishmen and a German.

The Washington Monument Association offers a reward of $500 for the detection of the parties who destroyed the block of marble presented by the Pope of Rome.

The ship Frigate Bird, arrived from Manilla, reports having been fired into by a Chinese piratical junk off Pulo Toly, and being chased for ten hours, but escaped.

The village of Dansville, N. Y., was visited with fire on the 31st of March, which destroyed nearly half of its business places, and caused the loss of about $100,000.

Victor M. Rice, of Erie County, has been chosen Superintendent of Public Instruction in the State of New York.

The salary of the Governor of Massachusetts has been increased from $2500 to $3500.

MARRIED.

At Shiloh, N. J., March 10, by Eld. W. B. Gillett, Mr. WM. WEST, of Shiloh, to Miss MARIAH R. CORDERY, of Roadstown, N. J.

In Plainfield, N. Y., March 22, 1854, by Enos W. Peck, Esq., Mr. BENJAMIN L. LANPHERE to Mrs. ANGELINE MOSHIER, all of Plainfield.

DIED.

In Cussewago, Crawford Co., Pa., Feb. 3, 1854, Mrs. ELIZABETH LEWIS, wife of Mr. Eber Lewis, in the 67th year of her age. Mrs. Lewis was born in Ireland, of respectable family, and came to this country when in her seventeenth year. Some few years after, she became converted to God, and united with the Baptist church. She remained a member of that church about twenty years, and until the constitution of the Seventh-day Baptist Church in Hayfield, in 1829, when she became one of its members at its organization, (having long been convinced of the duty of keeping the Sabbath.) In that church she remained a worthy member until the formation of the Seventh-day Baptist Church in Cussewago, within the past year, when she became connected with it. Mrs. Lewis possessed a good mind and strong faith, and was much given to hospitality. Their house has long been the minister's home, as many of our old missionaries to the West can testify. She had been much afflicted for some years past. Her last sickness, of some months duration, was a painful one. But she bore it with Christian patience, and died in strong hope of a glorious immortality beyond the grave. A. A. F. R.

In Cussewago, Crawford Co., Pa., Feb. 25, 1854, of consumption, OLIVE, daughter of Dr. Hiram Boyd, in the 22d year of her age. During a revival in this place seven years ago, the family embraced the Sabbath. Olive and her father and mother were baptized and united with the Seventh-day Baptist Church in Hayfield. Bitter indeed has been her affliction for some few years past. Yet she gave good evidence of being a child of God. During her last sickness, of some ten months duration, she manifested complete resignation to His will. She has doubtless gone where "the wicked cease from troubling, and the weary are at rest." A. A. F. R.

At Shiloh, N. J., March 16, FIRMAN RANDOLPH, son of Matthew S. Randolph, of inflammation of the lungs, aged 10 years.

March 20, of scarlet fever, near Shiloh, N. J., LEONARD S., son of George B. Davis, aged 5 years.

In Fulton, Rock Co., Wis, March 22, 1854, WELCOME D., son of Arnold and Tacy Collins, in the twenty-fifth year of his age, after an illness of twenty months.

In Plainfield, N. J., on Saturday, April 1st, of consumption, [illegible] HARRIOT, in the 52d year of his age.

LETTERS.

H P Burdick, David Clawson, E W Peck, C M Lewis, W B Maxson, N Owen, R T Stillman, E Harris, Nathan M Burdick, J F Hubbard, C King, W B Gillett, C Maxson, B G Stillman, A Barnhart, J B Wells.

RECEIPTS.

FOR THE SABBATH RECORDER:

Wm A Weeden, Jamestown, R I	$2 00	to vol. 10	No. 52
N M Burdick, Woodville, R I	2 00	11	42
Benj Burdick, Mystic Bridge, Ct	2 00	10	52
Erastus Harris, Vernon, Vt	2 00	10	52
H J Mulford, Bridgeton, N J	2 00	11	52
Jesse Barrett, Shiloh, N J	2 00	10	52
Bennet & Nichols, Marlboro, N J	1 00	10	45
Jeremy Davis "	10 00	10	52
Nathaniel Owen, Hector, Pa	1 00	—	—
C King, Pattonsville, Pa	2 00	10	52
Noah Hallock, Ulysses, Pa	2 00	10	52
Roswell Richmond, DeRuyter	2 00	10	30
Elias Rogers "	2 00	10	52
Benj H Burdick "	87	10	52
J F Hubbard, Little Genesee	2 00	10	52
Henry Rogers "	2 00	11	42
Benj Edwards, Leonardsville	2 00	10	52
Weeden Witter, Almond	2 00	11	42
Gould Trowbridge, Adams Center	8 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

A A F Randolph, Sagerstown, Pa	$2 00
Philip Collins, New Bedford	25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Eliza Potter	$1 00	Paul Burch	$1 00
J F Hubbard	1 00	Peleg Saunders	1 00
Abigail Barnhart	1 00		

For Membership—Isaac S Dunn, Plainfield, N J $5 00

WILLIAM M. ROGERS, Treasurer.

New York Market—April 10, 1854.

Ashes—Pots $5 94 a 6 00; Pearls 6 62 a 6 68.

Flour and Meal—Flour, 7 00 a 7 25 for ordinary to good straight State, 7 62 a 7 87 for Ohio, Michigan, and Indiana, 8 75 a 9 50 for extra brands Genesee. Rye Flour 4 50. Corn Meal 3 25 a 3 37 for Jersey.

Grain—Wheat, 1 65 for red Western, 2 12 for white Genesee. Rye 94c. Barley 97c a 1 05. Oats, 46 a 48c. for Jersey, 48 a 54c. for State and Western. Corn, 75c. for mixed Western, 75 a 78c. for round yellow. Black-eyed Peas 2 44 a 2 50. White Beans 1 37 a 1 68.

Provisions—Pork, 11 87 a 12 25 for prime, 14 25 a 14 50 for mess. Beef, 6 50 a 8 00 for country and city prime, 9 50 a 12 00 for country mess. Lard 8¾ a 9¼c. Butter 10½ a 13c. for Ohio, 15 a 17c. for State dairies, 21 a 24c for Orange County.

Hay—62 a 75c. per 100 lbs.

Lumber—15 50 a 16 00.

Potatoes—3 25 a 3 44 for Mercers, 3 56 a 3 62 for Carters, per bbl.

Seeds—Clover 8 a 8½c. for new. Timothy 15 00 a 18 00 for mowed, 19 00 a 22 00 for reaped. Flaxseed 1 65 a 1 67.

Tallow—12c. for Butcher's Association.

Wool—40 a 45c. for native, 54 a 57c. for American Saxony Fleece.

To Carpenters.

FIFTEEN or twenty good journeymen House Carpenters can find steady employment with the undersigned, if application is made soon.

First-class workmen will be paid sixteen to seventeen and one half cents per hour. Board is two dollars seventy-five cents per week. C. MAXSON & CO.

WESTERLY, R. I., April 3d, 1854.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A.M., 12 M., and 4 and 6 P.M.

Leave Plainfield for New York at 7 and 8.30 A.M., 12.50 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare.

GEO. H. PEGRAM, Superintendent.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM *(a Silver Medal)* of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate.

Nothing has called louder for the earnest inquiry of medical men, than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for protection from attacks upon the respiratory organs; until the introduction of the CHERRY PECTORAL. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. Of this last statement the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify it has done for them, if we can trust our own senses, when we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know—in short, if there is any reliance upon anything, then it is irrefutably proven that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known. The afflicted should know it. A remedy that cures, is priceless to them. Parents should know it, their children are priceless to them. All should know it, for health can be priced to no one. Not only should it be circulated here, but everywhere, not only in this country, but in all countries. How faithfully we have acted on this conviction, is shown in the fact that already this article has made the circle of the globe. The sun never sets on its limits. No continent is without it, and but few peoples. Although not in so general use in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both Americas—in Europe, Asia, Africa, Australia, and the far off islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations of its kind, it is an expensive composition of costly material. Still it is afforded to the public at a reasonably low price, and what is of vastly more importance to them, its quality is never suffered to decline from its original standard of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. No toil or cost is spared, in maintaining it in the best perfection which it is possible to produce. Hence the patient who procures the genuine CHERRY PECTORAL, can rely on having as good an article as has ever been had by those who testify to its cures.

By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been done already.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere. 37-3

Miscellaneous.

Make your Mark.

In the quarry should you toil,
Make your mark;
Do you delve upon the soil?
Make your mark;
In whatever path you go,
In whatever place you stand,
Moving swift or moving slow,
With a firm and honest hand,
Make your mark.

Should opponents hedge your way,
Make your mark;
Work by night or work by day,
Make your mark;
Struggle manfully and well,
Let no obstacles oppose,
None right shielded ever fell
By the weapons of his foes—
Make your mark.

What though born a peasant's son,
Make your mark;
Good by poor men can be done—
Make your mark;
Peasants' garbs may warm the cold;
Peasants' words may calm a fear;
Better far than hoarding gold
Is the drying of a tear.
Make your mark.

Life is fleeting as a shade,
Make your mark;
Marks of *some* kind *must* be made,
Make your mark;
Make it while the arm is strong,
In the golden hours of youth;
Never, never make it wrong;
Make it with the stamp of truth—
Make your mark.

The Old Clothes Dodge.

The city journals teem with exposures of the manifold devices by which knaves prey upon and defraud the unwary; but we think the following, which came under our notice a few days ago, a "leetle" ahead of all precedent:—

The Old Clothes Dodge is confined exclusively to West-st., where, at almost any hour in the day. it may be seen in operation after this fashion: A dirty, green-looking fellow, wanders up and down the street, with a bundle of black wearing apparel, tied up in a cotton handkerchief, under his arm. His appearance would lead the superficial observer to suppose he had just landed from an emigrant ship, entirely ignorant of the ways and manners of the people he had so recently come among. He looks with an air of confiding ignorance into the face of every passer-by, until his eye catches one whom he deems suitable for his operations—usually some countryman. Assuming an air of earnest inquiry, he acaosts the gull with—

"Hey, boss, can you tell a stranger where the pawnbroker's shop is?"

Of course Verdant "don't know."

With a look of despair, Artful exclaims, "My God, what *shall* I do? My poor wife and children are starving; have n't had any victuals for two days. If I could only get to my brother in Ohio, we should be all right; but I have no money. What shall I do? I was just going to the pawnbrokers's with my best Sunday suit." [Here he exhibits his bundle, from which peers the very black and very shining suit.] "It cost me six pounds in the old country, just before I came away, but we've had a long passage, and I am forced to sell it to get food for my family."

This is said in the most lachrymose tone, and with a look of almost irresistible sincerity. Then, brightening up, he exclaims, hopefully—

"Perhaps, boss, you'd buy 'em?"

Verdant doesn't want 'em, but is touched with the pitiful story, and inquires the price. Artful is too prudent to name one, but leaves it to the other's generosity. After some hesitation and further coaxing he ventures to ask, "Would five dollars buy 'em?"

Artful (ignorant of the currency)—"How many suvrens is that?"

An explanation is given, and Artful intimates that the pawnbroker "would give more for them than that."

A chaffer takes place, and the highest offer of Verdant is eventually accepted; the money and clothes change hands, the cotton handkerchief being thrown in with the latter. Verdant is too bashful to closely examine his purchase in the street, and Artful, with many expressions of gratitude and invocations of blessings on his dupe, leaves to "provide for his starving family."

Soon he reappears with another bundle; the same scene is gone through; and thus he lives. The clothes are very old and threadbare, but steamed, renovated, and gummed to look like new cloth. At the first touch of rain the dye washes out, and the cloth, rotten from age and acid, drops to pieces.

Such is the "old clothes dodge." [Tribune.

Effect of Shoemaking.

"This is the effect of shoemaking," said a young mechanic to us the other day, shaking a well-filled purse in our face. It was not said boastingly, but with an honest pride. We wish to refer our readers to a few particulars in the history of this young man. He is the fourth son of an industrious mechanic, who has known the height of affluence and the depths of poverty. His eldest is reared for the ministry, and is, we believe, a talented and useful member of society. A second was a mechanic, a hard-working fellow. The third has acquired an excellent education, after much labor and hard work, through his own means. The youngest son, him to whom we introduce the reader, was brought up in the conviction that labor was derogatory to respectability—that wealth was the highest good that could be enjoyed by mortals. He was early sent to school, then to the academy, preparatory to a course of professional studies. Meanwhile, his old father was toiling and starving to attain the distinctions which are attendant upon wealth, merely for the sake of his children; but still willing to forego all the pleasures and emoluments of the world, if his sons could be useful and lauded in the community.

The young man entered upon his studies, convinced that he was the son of a rich man, comparatively, and consequently he was entitled to a "full swing" in all the frolics and sprees that come off. Books, and duty itself, were mere subservients to fun. So when his six months were completed, he came home to his disappointed parents a wild, reckless, indolent boy, instead of the sedate, fixed and ambitious young man. He loitered about home some time, but his father's constitution was broken, his sales low, and his returns nothing. Starvation was before the family. Many and fruitless were the applications which the young man made at the trading establishments in the city for occupation. There were more clerks than there were merchants, and more traders than buyers. Worn out with fatigue and the stings of conscience for his former misspent time, with his spirit humbled, and nerved to undergo any privation rather than return without employment to his father's house, the shop from every mechanic of the blacksmith's to the jeweller's was besieged; but it was a time of general depression in business—every man looked out for his own good. So, without blame, conscious that he had done his best to obtain an occupation, the young man went home. The well-spread table, the carpeted floor, and the refinement which was visible in the household, but seemed to aggravate the misery of its tenants.

One day the young man was in the shop of a shoemaker who had amassed by his industry a respectable fortune, while he had built up a reputation which can never die from the memory of the community in which he lived. "Why don't you go to work?" asked the old man. "I can't get anything to do," was the response. "Come and learn my trade," said the old man. It was a bargain. The pampered son of fortune became the apprentice of honest father —— His good habits endeared him sensibly to the generous shoemaker, and the progress which he made in his new avocation surprised every one who had been formerly acquainted with his idle habits. The old man died; during his illness he carried on the business of the shop, and received for his service some old tools which had been the property of his employer. He commenced business for himself, but soon went to a flourishing village and entered a large establishment as a journeyman. His love for study and refinement increased. The best society was thrown open before him. The confidence of his employer was unbounded in his integrity, his shop-mates were pleased with his native talent and his address—he became the sun of their little circle; and when he left his employer, in the hope of obtaining a more lucrative situation, his loss was severely lamented. We were recently conversing with this young gentleman upon the false pride which had ruined so many boys. Said he: "If I had obtained a clerkship when I sought it, I should have been an outcast in society, and a beggar. This is the effect of shoemaking, of industry, and enterprise—a good reputation, a clear conscience, and a happy life."

[Natchez Free Trader.

A Raft of Monkies.

A singular and most touching drama was lately observed by the crew of a French sloop-of-war, recently returned from the seas of India. A dozen monkeys had been put on board and tied on deck, where they had delighted the old tars from morning till night with their frolics and gambols. Some, however, discontented with the short space allotted to them, broke their chains, invaded the captain's cabin, jumped over chairs and tables, spilt the ink on official documents, and behaved in such an inconsiderate manner that their death was resolved upon and the warrant signed on the spot. The order to throw these poor innocent victims overboard was received with general sadness on the forward deck. The old sailors, after a long consultation, came to the conclusion that a raft might be built, upon which the poor creatures might at least find one chance of salvation. All hands were soon at work and the raft completed, a small mast made fast to it, a sail hoisted to the direction of the current; a good supply of biscuits and crackers, and a cask of water, were put on board, and the twelve unfortunate outlaws were abandoned to their unhappy fate. We have been told, and willingly believe, that the old sailors were moved even to tears, and, waving their hats, remained on deck, watching with anxious solicitude the frail embarkation until it was out of sight and disappeared toward the land, where they hoped it might go on shore on some neighboring coast. [Boston Transcript.

Tomato Culture.

Very few gardeners understand the proper mode of cultivating this delicious and wholesome vegetable. Let the seed be sown in a box in the middle of winter—let the plants grow in your bed-room, for it is wholesome—they will suck in the carbonic acid which is generated by the stove and your breathing, while they will drive off oxygen, the life-giving principle for man and all animals. Remove them in the spring, when danger from frost is over, and set them at a regular distance of four feet apart. When they are two feet high, put stakes to them, fresh cut young shoots from the woods, with boughs on which you can train the branching vines of the tomato. Trim the lower branches, and keep the vines from the grounds, either by trellis-work or by strings interlinking, or by placing the branches on the boughs of the shoots. After the plants have been in the ground about three weeks, hoe up the ground around, destroy every weed and manure the roots. By this means you will secure a supply of rich tomatoes constantly.

Indian Narcotics.

Bayard Taylor recently delivered an interesting lecture in New York on the Arabians, in the course of which he had occasion to mention the habit of using a certain narcotic drug, which prevails among this people, and described its effects in some experiments he had made upon himself. His description was as follows:—

While in Arabia, I had one very remarkable experience. There is a drug in the East, whose effect is like opium, which is prepared from the Indian hemp. It was much used by the Saracen warriors, when about to enter a battle, as a stimulus. It produces on the imagination a double consciousness; one part of the mind seems to study while the other part looks on. From motives of curiosity, I was persuaded to try the effects of it on my own system. I was in Damascus at the time. Soon after taking the drug, the effects began to appear. I saw the furniture in the room, talked with the company, and yet I seemed to be near the pyramid of Cheops, whose blocks of stone appeared to me like huge squares of Virginia tobacco. The scene changed, and I was on the desert in a boat made of the mother of pearl. The sand seemed to be grains of lustrous gold, through which my boat ran as easily as on the waves of the sea; the air seemed filled with harmonies of the sweetest music; the atmosphere was filled with light, with odors and music. Before me there seemed to be a constant series of arcades and rainbows, through which for fifteen years I seemed to glide. The finer senses were developed, and all gratification was single harmonious sensation. Hence we can easily conceive the origin of the Arabian Nights. My companion, a huge Kentuckian, tried the drug with an amusing effect. After looking at me awhile, he suddenly started up with the exclamation, "I'm a locomotive," and began to cut off his words like the puff of an engine, and to work his arms like the moving of the wheels. At last he seized the jug for a drink, but set it down with a yell, "How can I take water into my boiler, when I'm letting off steam?"

Wintering Stock.

Much of the profits of rearing cattle depends upon the manner of keeping them through the winler. If they are suffered to lose flesh during the cold season, and turned out to pasture "spring poor," it takes a long time to regain what they have lost. With the best quality of early cut and well made English hay, with regular and judicious feeding, and comfortable quarters, a stock of cattle, from the oldest to the youngest, may be made to thrive all winter, to gain size and flesh; and with a small allowance of meal, potatoes, turnips, or other roots, they would do still better.

Our horses, cattle and sheep were originally constituted to subsist the year round on green and succulent food.

By domestication, they have been gradually introduced from a warm to the cold climate of the north, where, as with us, they have to be fed on dry forage for six months or more, every year. This, in some degree, is placing them in an unnatural condition, and it seems to us, it is a strong argument in favor of a more extensive root culture among us, for feeding purposes.

Most farmers have more or less coarse fodder, such as poor hay, corn-fodder, straw, &c. And many commence feeding their cattle exclusively on these the first part of the winter, or till it is used up, and seem to think it is a "good riddance of bad rubbish." Cattle and sheep, doubtless, like a change of food as well as man, and when kept in good condition, they seem to relish a foddering of meadow hay, corn-fodder. or straw, occasionally; but if fed entirely on such fodder the first half of the winter, they lose flesh, and will be apt to come out in the spring in poor condition, in spite of English hay.

Corn-fodder is as nutritious as common stock hay, when fed in connection with it, but to compel cattle to live on such fare for weeks together, is, as some one has said, "absolutely cruel, as it makes their teeth sore when fed for a length of time." A better way is, to give cattle one foddering a day of corn butts, and that at the last feeding at night, and if they have a pretty stout allowance given them, they will eat it nearly clean before morning—at least, what they reject will hardly pay for passing through the straw-cutter. Cattle, to do well, must have drink as well as food; and a free use of card and brush add to their good looks. [Granite Farmer.

Electric Weaving Machine.

The *Commerce Sericole*, a French paper, gives an account of a remarkable invention by which it is proposed to utilize the electric current in the process of weaving. It remarks, that the Jaquard loom, although an admirable invention, is not without certain difficulties and defects. Thus, for each passage of the shuttle there must be a piece of cardboard of certain breadth, pierced with holes arranged so as to correspond with the design; and when we bear in mind that for certain as many as 40,000 of these pieces of cardboard have to be used, and that 1,500 are required in ordinary cases for a design of the simplest coloring, and calculating that they cost about 15 francs, ($2 80) per hundred, it will easily be seen that these cards must be the cause of great expense as well as inconvenience. There are other objections, also, of more or less importance.

In the electric machine, the treadle of the weaver lifts the threads, and conducts the extremity of each, by means of copper wire, with a current of electricity, either positive or negative, at will, and the result is, that without noise, some of the threads remain suspended and others descend, according as the current is directed. To direct the electricity, a series of points is arranged in a line, like the teeth of a comb; each point communicating with an electro-magnet. The weaver will only have to pass underneath these points the design traced in varnish on a cylinder, or on a metallic leaf, with the battery. The current will pass only where the varnish is wanting; and it will be the corresponding threads only which will remain suspended, and which by that means will reproduce the design as it came from the hands of the artist. It is estimated that this new mode will ensure a saving in the most complicated designs of nearly three-fourths of the expense, and in others of at least one-half.

Corn Cobs.—If farmers and planters would shell all the corn they sell, and reserve the cobs and have them ground into meal, they would find a great resource in them for the feeding of their cattle. Cob-meal, we think, may be set down at about one-third as nutritious as meal made from the grains of corn. If cob-meal be cooked in the way recommended for stalks, and mixed with cut straw, it will make strong, nutritious food. Then why should the corn-grower sell his corn on the cob? Why should he pay freight on the cobs for which he gets nothing, when he could use them to such an advantage in the feeding of his cattle? These are questions worthy of consideration, and we trust they will be so considered. Half a peck of cob-meal and half a bushel of hay or fodder, fed out three times a day to a cow in milk, will make her give a good mess of milk, and keep her in a good condition, provided she has good accommodations to protect her from the weather. Sheds or stables are indispensable to the keeping of cattle. The saving in food during a single winter and spring would more than pay for the building of two sheds.

A Valuable Table.—The following table will be found very valuable to many of our readers:

A box 24 inches by 16 inches square, and 28 inches deep, will contain a barrel.

A box 14 inches by 16 inches square, and 14 inches deep, will contain half a barrel.

A box 26 inches by 15-2 inches square, and 8 inches deep, will contain one bushel.

A box 12 inches by 11-2 inches square, and 8 inches deep, will contain half a bushel.

A box 8 inches by 8 4 inches square, and 8 inches deep, will contain one peck.

A box 8 inches by 8 inches square, and 4-2 inches deep, will contain one gallon.

A box 7 inches by 8 inches square, and 4-8 inches deep, will contain a half gallon.

A box 4 inches by 4 inches square, and 4-1 inches deep, will contain one quart.

Rural Districts and Cottages of England.—Dr. Choules, in his journal of the Vanderbilt party, after a ride from Bristol to Cheltenham, says:—

"The county of Gloucestershire is renowned for its scenery, and nowhere can the traveler find so much manufacturing interest united with more perfect rural beauty than he meets with in the rail car between Bristol and Gloucester. The factory and its operatives are planted on the edges of hills, under the wings of woods, amid honeysuckles, laburnums, gilliflowers, and jessamines; all around are running brooks, and singing-birds, and busy bees. And what roads and lanes of beauty! And then the exquisite mingling up of gorse, and bloom, and heath, and fern! Talk of cottages! come and see the laboring-man's cottage on these hill-sides! There are flowers all round his door, ivy trailing to the gable-ridges, fruit-trees right and left, and one side of the house is pretty sure to have a pear tree trained all over it. No man understands the thousand beauties of Great Britain who does not wander through her inland counties, and tramp through the unnumbered old roads *that lead to nowhere*."

Boston Schools.—An abstract of the annual report of the School Committee, in the *Puritan Recorder*, states that the city of Boston appropriated $330,000 for the support of public schools the past year. It has invested in school houses $1,500,000. The average number of pupils is about 22,500. The yearly cost of educating each child, therefore, is about fifteen dollars. The Latin school for boys averages about two hundred pupils; the English High Schools about the same number. The latter is designed to give such an education in moral and intellectual philosophy, logic, chemistry, the higher branches of mathematics, and the French and Spanish languages, as will fit the pupil for commercial and mercantile pursuits, or to act as a master mechanic, or civil engineer. The Normal School, averaging one hundred and seventy-five pupils, is designed to raise up teachers for the Grammar and Primary Schools. The Grammar Schools are twenty in number, and contain about ten thousand pupils. The Primary Schools number one hundred and ninety-five, averaging fifty pupils each. The number of teachers is as follows: Masters, 31; Sub-masters, 11; Ushers, 17; Female Assistants, 150; total, 209.

Size of London.—London extends over an area of 78,029 acres, or 122 square miles, and the number of its inhabitants, rapidly increasing, was two millions three hundred and sixty-two thousands, two hundred and thirty-six, (2,362,236) on the day of the last census. A conception of this vast mass of people may be formed by the fact, that, if the metropolis was surrounded by a wall, having a north gate, a south gate, an east gate, and a west gate, and each of the four gates was of sufficient width to allow a column of persons to pass out freely four abreast, and a peremptory necessity required the immediate evacuation of the city, it could not be accomplished under four and twenty hours, by the expiration of which time the head of each of the four columns would have advanced a no less distance than seventy-five miles from their respective gates, all the people being in close file, four deep.

Profitable Farming.—A correspondent of the St. Louis *Republican*, writing a running sketch of his travels in Illinois, gives the following description of an Illinois farm:—

"The cars are now passing an immense corn-field, of *fifteen hundred acres*, within one inclosure. Think of that! It is owned by Mr. John Alexander, of Sangamon county, who has 3000 acres of prairie here, in one body, 1800 of which is in corn. His business is stock-feeding. To raise his crops and feed them out, he employs about thirty men and thirty heads of horses per year. His sales of stock, the past year, amounted to over $30,000. Eight years since, he had about $500 in his pocket, and bought some of this land. Now it is paid for, and he is worth his thousands. Here is a specimen of Illinois farming."

The End of a Statesman's Career.—A French paper states that Lord Brougham has placed the following inscription over the entrance door of his chateau at Cannes:—

Inveni portum; spes et fortuna, valete;
Sat me lusistis; ludite nunc alios.

That is, "I have reached my haven; hope and fortune, farewell; ye have sported with me enough; now find other dupes." Lord Brougham's French neighbors construe this as "an announcement of his intention to retire from public life, and to pass the remainder of his days among them in the genial climate of the Var." However that may be, the adoption of such a motto, at the end of the career of such a brilliant statesman, is a very instructive fact. He stands forth, like Solomon at the end of life, writing "vanity of vanities" on all.

First Use of Gas.—In the year 1792, Mr. Murdoch made use of gas in his house and office at Reduth, Cornwall, England, where he then resided. The mines at which he worked being distant some miles from his house, he was in the constant habit of filling a bladder with coal gas, in the neck of which he fixed a metallic tube, with a small orifice, through which the gas issued; this being ignited, served as a lantern to light his way for the considerable distance he had nightly to travel. This mode of illumination being generally unknown, it was thought by common people that magical art alone could produce such an effect, and the discoverer actually run some risk of personal inconvenience from the prejudice of his narrow-minded neighbors.

What Epidemics Cost.—During the sitting of the Government Commission, held at Newcastle-on-Tyne, to inquire into the causes of the fearful ravages of cholera in that town, Mr. J. B. Hume, the Chief Commissioner, from evidence that had been laid before him, made a calculation that the epidemic has cost the town £380 for medicine and burials alone, and would cost it £50 a week for eight years to support the widows and destitute—nearly £30,000. In addition to this sum, he said, some thousands of pounds had been collected and distributed by the vicar. There are also 200 benefit societies in the town, and taking the average loss at £500 each, made £10,000 more.

Fidelity, good humor, and complacency of temper, outlive all the charms of a fine face, and make the decays of it invisible.

VARIETY.

Professor Gluckmann's invention to establish communications between the brakemen of trains by means of electricity, has been lately tried with the express train from Euston square to Birmingham, and the results have been highly satisfactory. The apparatus consists of two batteries, each one secured within a box and placed at the opposite ends of the train, connected by a wire which passes under the cars and is joined to bells which can be set ringing whenever the attention of the brakemen or conductors is required. The great merit of this invention lies in its simplicity and rapidity of action.

The *Royal Sledge* of the Russian Czar, which has been put in requisition by the abundant snow in Europe, is drawn by two gray horses, across whose backs are thrown leopard-skins; in the net work over the harness are suspended small circular bells, mounted with feathers, besides larger bells, which produce three different notes. The body of the sledge is painted with a dark ground, cross-barred with gold, and the inside is lined with red-velvet.

Horatio King, Esq., who has been appointed Assistant Postmaster General, in the place of Mr. Hobbie, deceased, is a native of Maine, a scholar, and a good writer. He is a printer by trade, and was at one time the editor of *The Jeffersonian*, published in Portland. During the administration of Mr. Fillmore, he was placed in the bureau of the Post-Office Department which had to do with international postal concerns.

According to the computation of the accountant of the British and Foreign Bible Society, the sum now actually received on the Chinese Million-Testament Fund will suffice for not fewer than 928,858 copies. It appears that this prompt expression of special sympathy has been given without detriment to the more general interests of that great institution. The Jubilee Fund already amounts to the large sum of £54,206.

The Washington Star says the House Committee on Post-Offices has agreed to report a bill increasing the compensation of Postmasters ten per cent. on the commissions now received—the Postmaster General being given discretionary power for increasing compensation at distributing and separating offices.

Channing says, an humble spire pointing heavenward from an obscure church, speaks of man's nature, man's dignity, man's destiny, more eloquently than all the columns and arches of Greece and Rome, the mausoleums of Asia, or the pyramids of Egypt.

Never spare the seed when you sow clover. Four quarts is not enough to the acre; put on not less than six, and be not frightened if you scatter a peck! The great superiority of thickly sown clover fields over others for feed and manure, is too manifest to need demonstration.

The number of persons in England and Wales, in 1851, aged 70 years and upwards, was 503,305; aged 75 and upwards, 107,041; aged 85 and upwards, 33,201; upwards of 90, there were 7,726; above 95, there were 1,545; and 215 were upwards of 100.

A gentleman and his family, consisting of fifteen white persons and sixty slaves, lately emigrated from Crawford county, Georgia, to Texas. At the last accounts, himself and eleven of his family, and twenty of his slaves, had died from the cholera.

The total gold and silver coinage by the United States, from the establishment of the mint in 1792, down to the 31st October, 1853, a period of sixty years, amounts to $370,008,192 50, says Mr. Guthrie in his last treasury report. Of this, $283,790,565 60 are gold, and $86,217,626 90 silver.

It is certain that the idea prevails among the Russian soldiers, that they are on their way to the Holy Land, to rescue it from the hands of Infidels, in which flattering terms are comprised not only the Mussulmans, but the English and French.

Lord Holland told of a man remarkable for absence of mind, who, dining once on a shabby repast with a friend, fancied himself in his own house, and began to apologize for the wretchedness of the dinner.

The amount paid by the city of Boston for laying out new and widening and extending old streets in the city of Boston since 1822, (32 years,) has been over $2,100,000—being an average net cost to the city of $62,000 per annum.

Constantinople has been besieged twenty-four times—eighteen times without success. The place is one of the easiest to defend in the world, and Nicholas would find it hard work to get inside of its walls after he had reached their outside.

Some one says, "There are exceptions to every rule but the rule of three; that is never changed. As your income is to your expenditures, so will the amount of your debts be to your cash on hand, and consequent ability to meet them."

A parishioner inquired of his pastor the meaning of this line of Scripture: "He was *clothed* with *curses* as with a *garment*." "It signifies," replied the divine, "that the individual had got a *habit* of swearing."

No less than 300 of the Latter Day Saints have just taken their departure from the town and neighborhood of Merthyr, South Wales, for the Salt Lake, under the direction of a leader known in Merthyr as "Will Phylip."

The Cherokee marriage ceremony is very expressive—men and women joining hands over running water, indicating that their lives are to flow on in one stream.

We ought not to isolate ourselves, for we cannot remain in a state of isolation. Social intercourse makes us the more able to bear with ourselves and others.

The Harpers are to rebuild on the old site. Their present intention is to put up three buildings, standing separate, which shall be as near fire-proof as possible.

The *Commercial Advertiser*, in noticing the death of Joseph Otis, Esq., a retired merchant of this city, says that he had taken that paper for fifty-seven years.

Last year there were conveyed between the United States and Europe, by the British and American mail-steamers, 4,600,000 letters, 1,380,000 newspapers.

Judge Richardson once said that "everything was foreknown, *except 'what would be the verdict of a petit jury.'*"

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishe the following tracts, which are for sale at its De pository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 2[illegible] pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
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No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

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Published Weekly,

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

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One copy	$ 25
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☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

Continued from the Recorder of April 13, 1854.

But our present inquiry is especially with regard to the continuance and universal observance of the weekly Sabbath in that blessed period. And in respect to it also, explicitly, does the prophet declare, that it shall then not only have place, but that even altogether apart from its more ordinary and local sanctification by the Gentiles in the several places of their birth and of their dwelling, "from one *Sabbath* to another" shall men regularly, from every land, come to worship before the Lord in the city of Israel's solemnities. This is to be no partial observance, nor is it even to be limited to those inhabiting the lands lying least remote, or to those otherwise placed in especially favorable circumstances. The prediction, on the contrary, is, that this recurring and delightful homage shall there be rendered to the Lord our Maker, "from one Sabbath to another," even by "all flesh." The Sabbath thus includes in its holy embrace of love and truth, the children of men of every clime. By all shall Jesus be then acknowledged the Creator, through their remembering the Sabbath day to keep it holy, because that on it God rested from all His work.

And here it should scarcely be necessary again to remark, that the only weekly Sabbath any where spoken of in Scripture is the Seventh Day. Obviously, indeed, the New Moons and Sabbaths foretold by the prophet as to be henceforth observed to the glory of God, are the same New Moons and Sabbaths of which he had also intimated the rejection when perverted as they were by Israel, saying, "Your New Moons and Sabbaths I cannot away with." (Is. i. 13.) And the Sabbath, so named, as to be hereafter hallowed, is manifestly the same Sabbath which the priests, the sons of Zadok, who are to teach the people of Israel the difference between the holy and the profane, shall teach them to hallow." (Ezek. xliv. 24.) Nor is it to be questioned, that this is the identical day of which, as we have already seen, Isaiah elsewhere declares, "Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it;" and the same which he commends the sons of the stranger that join themselves to the Lord for keeping; (Is. lvi. 2, 6;) and for which he promises blessing, also, to him who calls the Sabbath a delight, and turns away his foot from doing his own pleasure on God's holy day. (Is. lviii. 13.) And finally, it is the same Sabbath as that upon which, as contradistinguished from "the six working days," the eastern gate of the temple is to be opened for worship. (Ezek. xlvi. 1, 3, 12.)

It is therefore submitted as a truth proved, that the divine promises in reference to the times of refreshing and restitution, now approaching, are, that the seventh day of the week, God's holy day, shall be then universally observed. Thus the memorial of God's original work of creation and His resting from it—a memorial instituted before sin had produced upon man its baleful influence of estrangement from his God, yet mercifully continued subsequently, notwithstanding of his sad fall—this memorial is thus represented by the prophet as still to be maintained through and beyond the wreck of a present evil world, and as holding its place so long as that new earth which God hath sworn to create shall endure. In that most glorious day, when true obedience shall be given to all divinely approved ordinances—obedience such as never has been given since man's first transgression—the Sabbath of the Lord shall thus hold conspicuous and honorable place. The innocence and bliss of Eden's garden, as we have formerly seen, rendered not unnecessary nor unsuitable such a memorial of the great Creator, who had made all things very good; nor will the increased spirituality of those of the Millennial age render them incapable of deriving pleasure and profit from the sanctification of the Sabbath. If the Sabbath could be prized and be profitable to men in Paradise as a testimony for God, so also in Paradise restored will its value for the same end be duly esteemed. To all the nations of the earth, the fact even of a new creation, we thus learn, will not invalidate the primeval claim of the appointed memorial of the Creator's dignity in the earlier manifestation made of His power and wisdom and goodness. Yes, in that blessed time when the triumphs of the cross shall be fully reflected in the brightness of the Redeemer's crown, and when the work of redemption shall be everywhere accepted, there will still be seen a glory of its Lord in the original work of creation—each having its own appropriate and appointed symbol. Admired of all them that believe, the Son of Man in His glory, the Lord of hosts, seated on the throne of His father David, reigning in Mount Zion, and in Jerusalem, and before His ancients gloriously, while all the Kings of the earth shall confessedly hold their sovereign title from Him, reverently shall "all flesh," from one Sabbath to another, bear testimony of their faith in the power and godhead of Jesus as the Great Creator.

And, surely, if it be so, that in those days of acknowledged purity, the Sabbath shall be observed as before—that the very day sanctified and blessed of God ere sin entered into the world shall again be observed by all—that as much shall the power and wisdom and goodness of God be appreciated, and His authority be respected in men's remembering the Sabbath day to keep it holy, as in obeying any other of the commands of the Decalogue—is it imaginable that a disregard of that day now is compatible with the love and reverence which we owe to the Father, or that such disregard is in any degree honoring to the Son? Can it be supposed, that in the day prophetically foreshown to be preëminent for the prevalence of righteousness in the earth, and in which all glory shall be ascribed to the Redeemer, when indeed Christ shall see of the travail of His soul and be satisfied, and when the value of His salvation and the importance of His resurrection shall be better known and prized than in the present day of the church's declared apostacy—that when God, by His prophets, makes such acknowledgment of the fidelity of that coming age, and so complains of our degeneracy—can it be supposed that the fact of the then universal observance of the only Scripturally appointed Sabbath reflects no light in this respect upon the present duty of the church? Shall any who truly know and love the Lord willingly and without shadow of authority continue to desecrate the only day that God has sanctified and blessed; preferring for it of their own accord another which God expressly includes among the six working days; and this without a fear, even, that they may be depriving themselves of a blessing which it is the purpose and desire of the Holy One, through His Sabbath, to continue to bestow? [To be continued.

SIGNS OF THE TIMES—NO. 1.

As the times in which we live seem fraught with very great and important events, and a crisis is at hand, [illegible] not amiss to look at the chart of changes in the[illegible] compare it with the prophetic [illegible] be: if we can learn our position, [illegible] world's position, in the great prophetic chart. The apostle Peter, when he testified to the transfiguration and glory of Christ, said, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." 2 Pet. 1: 19. I cannot pursue the whole scope of prophecy, but I wish to call attention to some portions of it in connection with the present time.

In Daniel and in Revelations we have given us several orders of events, all terminating alike, viz. in the establishment of God's everlasting kingdom. In the great image, Daniel (2d chapter) sees four universal kingdoms in their consecutive order, and the fifth is the kingdom of God. In chapter 7th the four kingdoms are represented by four beasts. When the first of the four universal kingdoms or monarchies (Babylon) had passed away, Daniel had another vision (8th chapter) of the three remaining universal monarchies, in the ram, the he-goat, and the little horn that "waxed exceeding great." These are great outlines, consecutive in their order, and filled up with a consecutive order of events, found principally in the 11th and 12th chapters of Daniel.

Passing over about 500 years B. C., we will commence with the 20th verse of chap. 11th. "Then shall stand up in his estate a raiser of taxes, the glory of the kingdom; but within few days he shall be destroyed, neither in anger nor in battle." Augustus Cæsar (formerly Octavius) was brought up and adopted by Julius Cæsar, to become his successor; hence, "in his estate." He was elected Augustus and Emperor B. C. 31. Previous to this, Mark Antony and Lepidus associated with him to avenge the death of Julius Cæsar. "A raiser of taxes (enrollment) the glory of the kingdom." "And it came to pass in those days, that there went forth a decree from Cæsar Augustus, that all the world should be taxed," (enrolled.) Luke 2: 1. Augustus means "the glory of the kingdom;" he died peaceably in bed, a few years after the commencement of the raising of taxes.

Verses 21, 22—"And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom, but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea also the prince of the covenant." Tiberius, although adopted by Augustus, fearing the envy of Caius, refused the honor, but succeeded to the empire without opposition (peaceably) after the death of Augustus, which honor he affected to decline, and thus by dissimulation professed to yield to the repeated solicitations of the servile Senate. "A vile person." Josephus says, "This Tiberius had brought a vast number of miseries on the best families of the Romans, since he was easily inflamed with passion in all cases, and his anger was irrevocable until he had executed it, although he had taken hatred against men without reason." Seneca says of him, "Tiberius was never intoxicated but once in his life, for he continued in a state of perpetual intoxication, from the time he first gave himself to drinking to the last moment of his life." His reign was one of tyranny and hypocrisy, and his life one of infamous debauchery and beastly intemperance. He became so exceedingly base and vile as to be held in utter contempt, and A. D. 26, disgraced in every degree of infamy, he retired or banished himself from Rome to the Isle of Caprae, in the bay of Naples, where he remained until March A. D. 37, if possible growing worse and worse. Attempting to return to Rome, he stopped at a country house near Misenum, where Macro the pretorian prefect caused him to be suffocated with pillows. The best families of Rome, and many too who flattered him to accept the crown, were overflown from before him and broken, or put to violent death. "Yea also the Prince of the Covenant," the Lord and Saviour Jesus Christ, who was crucified under his reign.

Verses 23, 24—"And after the league made with him, he shall work deceitfully, for he shall come up and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them the prey and spoil and riches." This league, contrary to the command of God when He brought them into the land of Canaan, (Deut. 7: 2, 16, 19; Judg. 2: 1—5; 1 Kings 3: 1—11,) Judas Maccabeus made with the Romans B. C. 161. This league was different from the treaties they had at various times made with other nations and tribes for temporary purposes, inasmuch as it was of a permanent character, and designed to protect them from all their enemies, under all circumstances. Bacchides, the Grecian general, had long been warring against the Jews, but upon the promulgation of this league, B. C. 159, he was made to desist, and return to his own land, and never after this did the Grecians return to Judea. (See 1 Mac. 8: 9, and Josephus B. 12.) It was obtained at the instigation of Judas Maccabeus, by Eupolenius the son of John, and by Jason the son of Eleazer, when Judas Maccabeus was high priest, and Simon his brother was commander of the army, B. C. 161, but was received, accepted, and went into effect, B. C. 158. 'The decree of the Senate (of Rome) concerning a league of assistance and friendship with the nation of the Jews: It shall not be lawful for any that are subject to the Romans to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn or ships or money; and if any attack be made upon the Jews, the Romans shall assist them as far as they are able; and again, if any attack shall be made upon the Romans, the Jews shall assist them; and if the Jews have a mind to add to or take anything from this league of assistance, that shall be done with the common consent of the Romans; and whatsoever addition shall thus be made, it shall be of force.'

"He shall work deceitfully." How? "For he shall come up and become strong with a small people." Rome (the people) entered into possession of the fattest countries without war. Egypt, Bythinia, Cyrenia, and Lybia, were bequeathed to the Romans by will, which afterwards assumed the pretext for reducing them to Roman provinces. Many countries were particularly benefited, favored and rewarded, under the protection of the Romans, thus sharing the spoil, prey and riches, and being secured from all the inconveniences and misfortunes of war with their neighbors. By referring to this league, the angel leaves the chain of events which he was making known to Daniel, and goes back to the beginning of the Roman power, so as to bring in the connection of that power with Daniel's people, the Jews; and here also he gives the length of the imperial dynasty, 360 years. "And he shall forecast his devices against the strong holds even for a time." A time is a year, as Dan. 7: 25—360 prophetic days, a day for a year. The empire of Rome remained united as one during this time, and kept all the "strong holds" of the earth in subjection; but this state of things should not continue forever—a change must come at the time appointed.

J. C.

DIVISION AMONG THE JEWS.

A few weeks since, the Board of Deputies held its annual meeting. This Board is an institution of about one hundred and fifty years standing. It possesses no religious functions or authority, but is concerned solely for the liberties and secular rights of the Jewish community. Its members are delegated, in stated proportions, by all the synagogues of the United Kingdom. Some ten years ago, in London, a small body of Jews separated from their co religionists, on the ground that the traditions of the fathers are not binding, and that the Bible (that is, the Old Testament,) and the Bible alone, is the religion of Israelites. The seceders constituted a new Synagogue, known by the name of the Margaret Street Synagogue. They are a highly respectable body, and their Reader, the Rev. W. Bresslau, is known to us as a gentleman of ability and character. A *Cherem*, or act of excommunication, was shortly directed against them by Chief Rabbi Herschell, cutting them off from the communion and privileges of the orthodox Jew.

Of the sixty or seventy deputies who assembled at the annual meeting of the Board, it appears that four gentlemen, Messrs. Jonassohn, Elkin, Ellis, and Davis, chosen by four orthodox Provincial Synagogues, Sunderland, Portsmouth, Chatham, and Norwich—were members of the heterodox congregation of Margaret Street. A formal objection was at once raised to their taking their seats. In anticipation of the proceedings of the day, the opinion of Sir F. Thesiger and Mr. Badeley had been obtained, whether the Board was entitled to examine into the personal sentiments of men, admitted to be duly elected by recognized constituencies. The opinion was in the affirmative. Counsel held, that though the Board has no religious functions, it is a body of religionists, charged with the interests of Jews, *as such*. If, therefore, the Board is of opinion that a man has ceased to be a Jew, it may reject him, however constitutionally chosen. A division was consequently taken on the question that the four deputies be rejected. Thirty voted for, thirty against their admission. The casting vote was given by Sir Moses Montefiore, and by that vote they were excluded.

It would exceed the limits of this article to describe the intense party excitement which this result has evoked. The Rothschilds voted with the minority. Alderman Salomons, who also did so, in a published address says, "What I presume I must call the religious element in the Board [Sir Moses Montefiore's party] is evidently quite prepared to carry the seed of discord, hitherto confined to the metropolis, into the bosom of every congregation in the kingdom; to maintain its false position; and both within and without the community, take all the consequences of this struggle." The Board of Management of the New Synagogue, Great St. Helen's, London, have expressed "their sense of the enlightened views and public spirit" displayed in the letter of Alderman Salomons. The *Hebrew Observer*, a weekly journal, says, "We say it with deep grief, the struggle is renewed, and we apprehend that it will be carried on more fiercely than ever."

These expectations are being fully realized. The minority have resolved that no lesser remedy will suffice for the crisis, than to insist on the repeal of the *Cherem* lying upon the body of the seceders. They say that it is not enough to press the admission into the board of the rejected deputies, but that their ecclesiastical excommunication must be nullified. A crowded assembly was addressed at Manchester on the 29th ult., by Mr. T. Theodore, who, in a lecture of great learning and ability, is said to have satisfied men of all parties that "the Members of the Margaret Street Synagogue are not legally under any sentence of excommunication."

The entire party of movement and of progress are committed to this course, which involves the principle that the reception of the Talmud, or oral tradition, as of equal obligation with the Word of God, is not binding upon Israelites. If the *Cherem* is taken off from the Margaret Street Synagogue, it will amount to an admission that nothing is binding upon Israel but the Scriptures. Should this be so, our readers will believe with us, that the time to favor Zion is not distant. The impartial prayerful use of the Old Testament, as the only rule of faith and practice, must lead men to seek for the Messiah—to seek till they find. [London Christian Times.

A schism, similar to the one described in the above article, has existed for some years among the Jews on the continent of Europe and in the East. The seceders are called Karaites, or Jews who keep by the text of the word of God and reject traditions. They abound most in the Crimea, and hence some erroneously give that country the honor of originating the name. Their prayer-book is a beautiful compilation, being taken almost entirely from the Scriptures, with some hymns; and they do not omit any book of the Bible in the Scriptures, as some have asserted. The other Jews hate this sect more than they do the Gentiles. [London Record.

CONSOLATION FOR THE LONELY.

There is a land where beauty cannot fade,
Nor sorrow dim the eye;
Where true love shall not droop nor be dismayed,
And none shall ever die!
Where is that land—oh, where?
For I would hasten there.
Tell me—I fain would go;
For I am wearied with a heavy woe!
The beautiful have left me all alone,
The true, the tender from my path have gone!
Oh! guide me with that hand,
If thou dost know that land;
For I am burdened with oppressive care,
And I am weak and fearful with despair.
Where is it? Tell me where!

Friend, thou must trust in Him who trod before
The desolate path of life;
Must bear in meekness, as He meekly bore,
Sorrow, and pain, and strife!
Think how the Son of God
These thorny paths hath trod;
Think how He longed to go,
Yet tarried out, for thee, the appointed woe;
Think of His weariness in places dim,
Where no man comforted or cared for Him!
Think of the blood-like sweat
With which His brow was wet—
Yet how He prayed, unaided and alone,
In that great agony, "Thy will be done!"
Friend, do not thou despair;
Christ, from his heaven of heavens will hear thy prayer.

A SERMON ON OLD AGE.

A Sermon on Old Age, by Theodore Parker of Boston, has been printed. From a notice of it by the New York *Tribune* we copy the following:—

His text is a jewel in itself, though not to be found in the inspired canon. Pity it is that he was obliged to go to the apocrypha for a frontispiece to his sermon. "As the clear light is upon the holy candle-stick, so is the beauty of the face in ripe age." The subject is opened as follows:

I have often been asked to preach a Sermon of Old Age, and hitherto have declined, on the ground that I could not speak exactly from internal experience, but only from outward observation; and I hope to be able at some future time to speak on the theme; certainly, if I live, I may correct this present infirmity. To-day I will try, only asking all old persons to forgive the imperfections of this discourse; for they know what I only see. But as I was born into the arms of a father then two and fifty years old, who lived to add yet another quarter of a century thereunto; and as my cradle was rocked by a grandmother who had more than four-score years at my birth, and nearly a hundred when she ceased to be mortal; and as my first Christian ministry was attending upon old age, I think I know something about the character of men and women whom time makes venerable.

The analogies of old age with the universal processes of nature, are set forth in the subjoined passage:

There is a period when the apple-tree blossoms with its fellows of the wood and field. How fair a time it is! All nature is woosome and winning; the material world celebrates its vegetable loves; and the flower-bells, touched by the winds of spring, usher in the universal marriage of Nature. Beast, bird, insect, reptile, fish, plant, lichen, with their prophetic colors spread, all float forward on the tide of new life. Then comes the summer. Many a blossom falls fruitless to the ground, littering the earth with beauty, never to be of use. Thick leaves hide the process of creation which first blushed public in the flowers, and now unseen goes on. For so life's most deep and fruitful hours are hid in mystery. Apples are growing on every tree; all summer long they grow, and in early autumn. At length the fruit is fully formed; the leaves begin to fall, letting the sun approach more near. The apple hangs there yet—not to grow, only to ripen. Weeks long it clings to the tree; it gains nothing in size and weight. Externally, there is increase of beauty. Having finished the form from within, Nature brings out the added grace of color. It is not a tricky fashion painted on, but an expression which of itself comes out—a fragrance and a loveliness of the apple's innermost. Within, at the same time, the component elements are changing. The apple grows mild and pleasant. It softens, sweetens; in one word, it mellows. Some night, the vital forces of the tree get drowsy, and the autumn, with gentle breath, just shakes the bough; the expectant fruit lets go its hold, full grown, full ripe, full colored too, and with plump and happy sound the apple falls into the autumn's lap; and the spring's marriage promise is complete.

Such is the natural process which each fruit goes through—blooming, growing, ripening.

The same divine law is appropriate for every kind of animal, from the lowest reptile up to imperial man. It is very beautiful. The parts of the process are perfect; the whole is complete. Birth is human blossom; youth, manhood, they are summer growth; old age is ripeness. The hands let go the mortal bough; that is natural death. It is a dear, good God who orders all for the apple tree and for mankind.

The attachment of old age to the Past, is illustrated by a parable:

An old Poem of the North tells of a brave boy, who in his earlier days found his mother's cottage too narrow, mourned at tending the goats on the mountain side, and felt his heart swell in him, like a brook from the melting of the snow, when he saw a ship shoot like an arrow into the bay. He ran from his mother and the goats. The Viking took him on board. The wind swelled the sails. He saw the hill top sink in the blue deep, and was riotously glad. He took his father's sword in hand, and swore to conquer him houses and land by the sea. He also is a Viking. He has been all over the Mediterranean coast, and conquered him houses and lands by the sea; now, in his old age, his palace in Byzantium is a weariness to him, and he longs for the little cottage of his mother. He dreams of the goats; all day the kids bleat for him. He enters a little bark; he sails for the Scandinavian coast, and goes to the very cottage too narrow for his childhood, and eats again the barken bread of Sweden, and drinks its bitter beer; bares his forehead to the storm; sits on the rocks, and there he dies. "Bury me not, I pray thee, in Egypt," said old Jacob, "but I will lie with my fathers; bury me in their burying-place."

Then the scholar becomes an antiquary; he likes not young men unless he knew their grandfathers before. The young woman looks in the newspaper for the marriages, the old man for the deaths. The young man's eye looks forward; the world is "all before him, where to choose." It is a hard world; he does not know it; he works little, and hopes much. The middle-aged man looks around at the present; he has found out that it is a hard world; he hopes less and works more. The old man looks back on the fields he has trod; "this is the tree I planted; this is my footstep," and he loves his old house, his old carriage, cat, dog, staff, and friend. In lands where the vine grows, I have seen an old man sit all day long, a sunny autumn day, before his cottage door, in a great arm-chair, his old dog couched at his feet, in the genial sun. The autumn wind played with the old man's venerable hairs; above him on the wall, purpling in the sunlight, hung the full clusters of the grape, ripening and maturing yet more. The two were just alike; the wind stirred the vine leaves, and they fell; stirred the old man's hair, and it whitened yet more. Both were waiting for the spirit in them to be fully ripe. The young man looks forward; the old man looks back. How long the shadows lie in the setting sun; the steeple a mile long reaching across the plain, as the sun stretches out the hills in grotesque dimensions. So are the events of life in the old man's consciousness.

After his favorite custom, Mr. Parker draws upon his fancy for a portrait to illustrate the principles which he wishes to enforce. We copy his sketch of a fair old age in the person of a universal "Aunt:"

What a beautiful thing is the old age which crowns a noble life, of rich or poor! How fair are the latter days of many a woman—wife, mother, sister, aunt, friend—whom you and I have known! How proud were the last years of Washington; the old age of Franklin! How beautiful is his late autumn is Alexander Von Humboldt! The momentum of manliness bears on the venerable man beyond his four and eightieth year. There you see the value of time. It takes much to make a great [illegible] as to make a great estate. No amount of [illegible] that God ever gives man could enable one to achieve at forty what Von Humboldt has only done at more than eighty. It was so with Socrates, Plato, Aristotle, Leibnitz, every great man who has awed the world by the action of a mighty intellect, with corresponding culture.

These are men of high talent, station, genius perhaps. But the old age of a Quaker tailor in Philadelphia and New York was not a whit less fair. The philanthrophy of Isaac Hopper blessed the land; in his manhood it enriched the world; in his old age it beautified his own life, giving an added glory to his soul.

How many farmers, mechanics, traders, servants, how many mothers, wives, and aunts, have you and I known, whose last days were a handsome finish to a handsome life; the Christian ornament on the tall column of time! Their old age was the slow setting of the sun, which left

"The smile of his departure spread
O'er the warm colored heaven and ruddy mountain head."

Miss Kindly is aunt to everybody, and has been so long that none remember to the contrary. The little children love her; she helped their grandmothers to bridal ornaments three-score years ago. Nay, this boy's grandfather found the way to college lay through her pocket. Generations not her own rise up and call her blessed. To this man's father her patient toil gave the first start in life. That great fortune—when it was a seed, she carried it in her hand. That wide river of reputation ran out of the cup her bounty filled. Now she is old; very old. The little children, who cling about her, with open mouth and great round eyes, wonder that anybody should ever be so old; or that Aunt Kindly ever had a mother to kiss her mouth. To them she is coëval with the sun, and, like that, an institution of the country. At Christmas they think she is the wife of Saint Nicholas himself, such an advent is there of blessings from her hand. She has helped lay a Messiah in many a poor man's crib.

Her hands are thin; her voice feeble; her back is bent; she walks with a staff—the best limb of the three. She wears a cap of antique pattern, yet of her own nice make. She has great round spectacles, and holds her book away off the other side of the candle when she reads. For more than sixty years she has been a special providence to the family. How she used to go forth—the very charity of God—to soothe, and heal, and bless! How industrious are her hands! how thoughtful and witty that fertile mind! Her heart has gathered power to love in all the eighty-six years of her toilsome life. When the birth-angel came to a related house, she was there to be the mother's mother; ay, mother also to the new-born baby's soul. And when the wings of death flapped in the street, and shook a neighbor's door, she smoothed down the pillow for the fainting head; she soothed and cheered the spirit of the waiting man, opening the curtains of heaven, that he might look through and see the welcoming face of the dear Infinite Mother; nay, she put the wings of her own strong, experienced piety under him, and sought to bear him up.

Now these things are passed by. No, they are not passed by; they are remembered in the memory of the dear God, and every good deed she has done is treasured in her own heart. The bulb shuts up the summer in its breast, which in winter will come out a fragrant hyacinth. Stratum after stratum her good works are laid up, imperishable, in the geology of her character.

It is near noon, now. She is alone. She has been thoughtful all day, talking inwardly so herself. The family notice it, and say nothing. In her chamber, from a private drawer, the takes a little casket, and from thence a book, gilt-edged and clasped; but the clasp is worn, the gilding is old, the binding faded by long use. Her hands tremble as she opens it. First she reads her own name, on the fly leaf; only her Christian name, "Agnes," and the date. Sixty-eight years ago this day it was written there, in a clear, youthful, clerkly hand—with a little tremble in it, as if the heart beat over-quick. It is very well worn, the dear old Bible. It opens of its own accord at the fourteenth chapter of St. John. There is a little folded piece of paper there; it touches the first verse and the twenty-seventh. She sees neither; she reads both out of her soul: "Let not your heart be troubled; ye believe *in* God; believe also in me." "Peace I leave with you. My peace give I unto you. Not as the world giveth give I unto you." She opens the paper. There is a little brown dust in it; perhaps the remnant of a flower. She takes the precious relic in her hand, made cold by emotion. She drops a tear on it, and the dust is transfigured before her eyes; it is a red rose of the spring, not quite half blown, dewy fresh. She is old no longer. It is not Aunt Kindly now; it is sweet Agnes, as the maiden of eighteen was eight-and-sixty years ago, one day in May, when all nature was woosome and winning, and every flower-bell rung in the marriage of the year. Her lover had just put that red rose of the spring into her hand, and the good God another in her cheek, not quite half-blown, dewy fresh. The young man's arm is round her; her brown curls fall on his shoulder; she feels his breath on her face, his cheek on hers; their lips join, and, like two morning dew-drops in that rose, their two loves rushes into one. But the youth must wander to a far land. They will think of each other as they look at the North Star. She bids him take her Bible. He saw the North Star hang over the turrets of many a foreign town. His soul went to God—there is as straight a road from India as from any other spot—and his Bible came back to her—the Divine love in it, without the human lover, the leaf, turned down at the blessed words at St. John, first and twenty-seventh of the fourteenth chapter. She put the rose there to note the spot; what marks the thought holds now the symbol of their youthful love. Now to-day her soul is with him, her maiden soul with his angel soul; and one day the two, like two dew-drops, will rush into one immortal wedlock, and the old age of earth shall become eternal youth in the Kingdom of Heaven.

LETTER OF OLIVER CROMWELL.

H. Stevens, American agent, recently purchased for £36 an interesting autograph letter of Oliver Cromwell, addressed "For my esteemed friend Mr. Cotton, pastor to the church at Boston, in New England, theise. October 2, 1651." This letter was written shortly after the battle of Worcester. Cromwell alludes to the difficulties he had experienced in treating with the Scottish party, "whoe were," he says, "I verily thinke, godly, but through weaknesse, and the subtiltye of Sathan, inuolued in interests against the Lord and his people. With what tendernesse we haue proceeded with such, and that in synceritye, our papers (which I suppose you haue seen) will in part manifest, and I giue you some comfortable assurance off. The Lord hath maruelously appeared euen against them, and now againe, when all the power was deuolued into the Scottish Kinge and the malignant partie, they inuadeinge England, and the Lord rayned upon them such snares as the enclosed will shew, only the narratiue is short in this, that of theire whole armie, when the narratiue was framed not five of their whole armie were returned. * * What is the Lord a doeing? What prophesies are now fulfilinge? Whoe is a God like ours?" The letter concludes with many expressions of Christian sympathy.

The Sabbath Recorder.

New York, April 20, 1854.

Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.)
T. E. BABCOCK (T. E. B.)
J. M. ALLEN (J. M. A.)
WM. B. MAXSON (W. B. M.)
N. V. HULL (N. V. H.)
A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

TO DESTITUTE CHURCHES.

Do not ask any one to become your pastor, till you can look upon the ministerial office as Christ's institution for promoting the growth of his mystical body. Pastors and teachers are enumerated with other gifts that our Lord bestowed upon the Church when he ascended on high. Eph. 4 : 11. He intended that his people should appreciate them, set a high value upon them, and diligently avail themselves of them. Yet some are so accustomed to speak disrespectfully of the ministry, that they not only suffer the evil consequences to themselves, but do much to bring the office into contempt with others. This grieves the Spirit. In slighting the gifts of Christ, we slight Christ himself. Moreover, nothing tends more to break a godly minister's heart, and to paralyze his exertions, than the semi-infidel language of those church members who are forever speaking of the ministry as if it were but a common trade or profession. Ministers can put up with this language from the world—from avowed infidels they expect it; but when it springs up among their own brethren, and is rung in their ears time after time, it crushes their spirits.

2. Do not choose a pastor, till you can find one whom you consider competent to instruct you. If you intend not to heed his instructions, do not insult him so much as to ask for them. If you know every thing already, why employ a teacher? There seems to be a set of persons in almost every church, who are always active enough in *calling* a pastor, but have not the least idea of abiding by his instructions when they get him. It is not for themselves that they want a pastor, but (it may be) for the women and children. Ministers, however, suppose it a part of their duty to instruct their hearers in the doctrine of truth; and though they do not claim to be regarded as infallible in their teachings, they do expect a respectful attention to what they say, as well as a disposition on the part of their hearers to compare every thing with the word of God.

3. Do not call a pastor, till you are prepared to hold up his hands. We allude, now, not so much to that temporal support which it is absolutely necessary for him to have, that he may prosecute his work efficiently, as to a readiness to coöperate with him in his efforts to forward the cause of Christ. In particular, let him not have to complain of your want of interest in the prayer meeting. There is the place where the pastor is brought to feel whether he stands alone, or has good efficient brethren to work with him. It is the prayer meeting which shows whether the brethren feel their individual, personal responsibility in the work, as fellow-laborers with the pastor, or whether the pastor has to carry the church on his back. O how the minister grieves, when, going to the place for prayer, he finds himself almost alone! And what greater cause of grief still, when he discovers such an indifference to these meetings, that they cannot be sustained without his personal presence, and always have to be omitted when Providence calls him away from home! Such things are most distressing. They make him feel that he does but labor in the fire.

We allude, too, not only to the prayer meeting, but to every other method in which your personal efforts may be employed, in conjunction with his, for the advancement of the cause of religion. Let him see that he is not a hireling, employed merely to relieve you from responsibility, but that he is a *leader* in the work of doing good, and that his people are willing *followers*.

4. Do not call one, till you can look upon religion as the great and leading business of your lives. If religion is twelve, and the world thirteen, in your estimation, you are not in a fit state to appreciate the labors of a self-denying, godly minister. If you had one, you would only laugh at his solicitude for you, while your hearts would grow harder under his reproof. But most likely, in such a state of mind, God would give you just about such a minister as you are prepared to receive, namely, a worldly-minded man like yourselves, who would be captivated by the love of gain, and fail to fulfill the high trust committed to him. Such a pastor would be a curse rather than a blessing.

5. Finally, before choosing a pastor, humble yourselves before God with prayers and fasting.
T. B. B.

PARENTAL DUTIES AND RESPONSIBILITIES. (Continued.

In further continuing this subject, I beg to be permitted to ask a few questions, which, though they may appear to be impertinent, yet I trust the spirit that dictates them is none other than one that seeks their welfare. The first, however, I desire to ask *you*, which is, Do you exercise an earnest care concerning their *habits* and *principles?* If you do not, you are failing in one of the most important duties of your calling.

First, then, do you know *how* and *where* your children spend the Sabbath? Do you take them to the house of God, and to the Sabbath School, or are they at play, running the streets, hunting, fishing, sporting, or otherwise desecrating Jehovah's holy day?

Second—Are they profane? Be not offended; though you may not dream of it, perhaps they are profane! Please look into it and see.

Third—Are they in the habit of using spirituous liquors? Notwithstanding the efforts of the age, thousands of the young are forming habits which will bring with them all the miseries, shame and ruin of the drunkard! Perhaps *your* sons are forming these habits!

Fourth—Are they forming the *filthy* (!) habit of tobacco-chewing, or the more ruinous habit of tobacco-smoking? Do not excuse yourselves from the exercise of vigilance in this thing because you also are guilty in this respect.

Fifth—Do they gamble—even for pastime?

Sixth—Where do they spend their evenings—in the streets, or in some secret conclave? Remember, that our State's prison and penitentiary candidates are our "street boys" and girls.

Seventh—Do they read vile and debauching books and papers?

Eighth—What company do they keep?

Think on these things.
N. V. H.

COMMUNION AT THE LORD'S TABLE.

In a former article on the subject of Communion, I stated that the Lord's Supper is an institution independent of all previous Jewish institutions. It was in its origin, and has been ever since, considered as exclusively a gospel institution—as a memorial of the crucifixion of the Lord Jesus Christ. And from the injunctions, "Take, eat," and, "Drink ye all of it," I understand it to be the duty of all the true disciples of Christ to commemorate his death, by eating and drinking of the bread and wine of the Lord's Supper. There seems to be a special sacredness attached to this Christian rite, and therefore special guards should be placed around it, in order to protect it from desecration. What the understanding of the earliest disciples after the resurrection was, in regard to the Christian character of those with whom they associated in this ordinance, we are not informed; but from the circumstances of their condition, as the professors of a new system of religion, despised and "every where spoken against," it is scarcely supposable that they were intruded upon in their solemn seasons of *prayer and breaking bread*, by heartless formalists. "They were all of one accord, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Such is the inspired record of these primitive disciples. With them, there could be no occasion for the inquiry as to who were the proper subjects of the ordinance, or with whom it would be proper to eat the Lord's Supper. There were no sectarian divisions among them, and none but the spiritual disciples would make the sacrifices which they made, and would voluntarily subject themselves to the reproaches which fell upon them for the sake of Christ. The idea of *restricted* and *free* communion was not then originated. The communion was like the salvation of the gospel—*free* for all who would believe it; and its blessings and privileges were restricted to them. Were this the condition of the church at the present time, there would be no occasion for a change in the rule or custom in regard to the communion.

But this happy state of the church did not continue long. Divisions and heresies soon disturbed her tranquillity. Men who were ambitious of preëminence, who, like Jannes and Jamres, who withstood Moses, withstood the apostles. Men of corrupt minds, reprobate concerning the faith, grievous wolves, not sparing the flock, entered in among them. Also, among themselves men arose, speaking perverse things, to draw away disciples after them. The mystery of iniquity began its discordant work while the inspired apostles were still on earth. After their departure, errors and divisions were still more rapidly and successfully promulgated; of which the early history of the church gives ample proof. As these heretical leaders increased the number of their followers, they formed different and differing churches, which adhered to the errors of their respective leaders. But they did not hold religious intercourse together, neither were they recognized by the apostolic church, so far as to admit them to their communion. For proof of this, see 2 John v. 7, 10, 11, and 3 John v. 9, 10. It is well known, that the churches which adhered to the church of Rome departed widely from the purity of the primitive church, not only in spirituality, but in their unscriptural superstitions; insomuch that the truly pious could hold no connection with that corrupt church. When the Roman Emperor, in the fourth century, espoused her cause, and sustained her by his authority, her influence became more widespread and corrupting, until Europe and Asia were filled with her abominations. *The Reformation*, as it is called, under Luther, Calvin, and others, was undertaken, evidently, for the purpose of forming a more scriptural organization, and of giving to the people a purer Christianity than was professed and practiced by the Papists. Though these reformers cast off many of the prominent errors and superstitions of that degraded church, they still retained others. But nothing like what is termed *free communion* appears to have been entertained by any order of Christians whatever, until the subversion of the papal power in England, in the reign of Henry the Eighth, in the early part of the sixteenth century, when he became the head of the English church, changed more in name than in nature. But spiritual Christianity could hold no communion with this church, which retained many of the errors and superstitions of the papists. The Reformation extended to Scotland, but the Scots could not unite with the Church of England, on account of its corruptions and worldly character. Neither could the Baptists residing in the kingdom. While the laws of England permitted such as could not conform to their church establishment to enjoy their own sentiments in quietude, they were forbidden by law to meet publicly for worship by the Conventicle Act. By the law of England, no person could hold an office in the civil, military, or navy departments, without giving evidence of having received the communion in the English church. This was a free communion; but it was all on one side. The members of that church acknowledged no other ecclesiastical organization as *the church*. But the various sects of Christians in the kingdom could not conscientiously meet at the communion table in the English church, so that none but the mere formalists of these sects could degrade themselves so far as to conform to their communion for the sake of office.

In the early history of the Baptists, when they were few, poor, despised, and persecuted, no other body of Christians offered them communion. And it is comparatively a late thing that Pedobaptists were willing to put themselves so far on a par with them as to own them as brethren at the communion table. When Mr. Wesley branched off from the Church of England, and preached a more spiritual religion, he brought off with him and promulgated many of the unscriptual practices of the Church of England; among which were episcopacy, aspersion, infant baptism, first-day keeping, receiving the elements of the eucharist kneeling, &c. These were all corruptions and innovations of the Romanists, retained by the English church, and sown broadcast by Mr. Wesley and his fellow laborers. Among other things, he propagated what is called *free communion*. Many of the other Pedobaptist sects in this country have adopted the same practice; and some of the Baptists, inconsistently, I think, have wheeled into the ranks of those who practice upon this principle. But none of these have been without restrictions on this point. So far as I have been able to learn, it is required in all such churches as are considered evangelical, that the recipients should be, in their understanding of the word, baptized, be members of some evangelical church in good standing, and in all cases hold to the doctrine of the Deity of the Son of God, and they refuse such as are Unitarian in their sentiments, so that those who hold to *unrestricted communion* are found principally, if not altogether, among Universalists and Unitarians. But I admit that neither the universality nor the antiquity of a practice or doctrine is sufficient ground for its retention. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.

I have been thus particular in tracing the history of the church, to see how far the religious sentiments or practice of the various sects of Christian tended towards *free communion*, and we find the first inkling this way was in the unreciprocated practice of the semi-reformed English church.

I propose, in a future article, to go back to our starting point, and ascertain what the inspired apostles have said upon this subject, that will be a safe guide for us in this matter.
W. B. M.

BOARD MEETINGS.

Abstract of Proceedings at the Meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, held at New Market, N. J., April 6, 1854.

The Missionary Society.

1. After the usual introductory exercises, approval of the minutes, &c., the Corresponding Secretary read a letter from Julius M. Todd, missionary in Wisconsin, dated Jan. 1, 1854; also two letters from Solomon Carpenter, dated Shanghae, China, Nov. 27, 1853, and Jan. 19, 1854.

2. The Treasurer presented his quarterly report, showing that at the last meeting of Board there was in hand $2,445 15; since which he had received for general purposes $84 02, and for Palestine Mission and outfit $847 01; paid out, for printing Annual Report $44, remittance to O. P. Hull $80, for Palestine Mission and outfit $1802 70; balance in Treasury $1449 48.

3. The Treasurer was instructed, in all cases of making payment for missionary services, &c., to obtain and place on file the receipts of the persons to whom the money is paid.

4. Voted, that $50 be sent to Bro. J. M. Todd, to complete the appropriation in his favor for the year 1853.

5. Voted, that eight hundred dollars be sent to Solomon Carpenter and Nathan Wardner by the first convenient opportunity.

6. The Corresponding Secretary was instructed to write to our missionaries in China, and express the Board's unqualified approbation of their course in taking children to educate, as set forth in Bro. Carpenter's letter of Nov. 27, 1853.

7. The Committee on Outfit for the Palestine Mission reported progress, and asked farther time to complete their duties and make a full report.

8. The Committee in relation to the resignation by T. B. Brown of the office of Corresponding Secretary, presented a report, recapitulating the services of Bro. Brown, and expressing the Board's regret that circumstances forbid his continuing them, and their hope that his future life may be as pleasant as his official career has been useful.

9. Thomas B. Stillman presented a paper, signed by himself, Lucius Crandall, and Alfred B. Burdick, having reference to the letter of T. B. Brown and Geo. B. Utter, presented at the last meeting of the Board; the paper was, in compliance with its closing request, ordered on record.

10. Adjourned to meet at Plainfield, N. J., on First-day, July 9, 1854.

The Tract Society.

1. The Corresponding Secretary read his quarterly report, showing that since the last meeting of the Board new editions of nearly all of the Society's Tracts had been printed, and that some half a dozen parcels had been furnished to brethren in different places for gratuitous distribution; that the services of C. A. Osgood as colporteur could not be obtained; that Bro. L. M. Cottrell had served the Society to some extent as colporteur, but being unable to do so any longer, he recommended the appointment of Bro. H. C. Babcock for a couple of months; that Bro. Lucius Crandall had been engaged in the service of the Society for several weeks, but no report had been received from him; that a letter had been received from Bro. John Maxson, proposing to denote to the Society certain volumes of the "Sabbath Discussion," together with receipts for volumes left in the hands of agents, &c.

2. The Treasurer presented his report, showing that he had received $60 03, paid out $197 20, and had a balance in hand of $262 95.

3. James Bailey, T. B. Stillman, and Geo. B. Utter, were appointed a Committee to consider and report upon the question of merging this Society in the Publishing Society, as suggested in a resolution at the last Anniversary.

4. The same Committee was charged with the duty of arranging accounts between the Tract and Publishing Societies growing out of L. Crandall's agency.

5. Lucius Crandall being called upon for his report, stated that it was not yet ready.

6. Voted, that H. C. Babcock be employed as a colporteur in Western New York and Northern Pennsylvania for the term of two months.

7. The donation of Bro. John Maxson was accepted; and the Corresponding Secretary was instructed to collect the books.

8. Bro. H. H. Baker stated that he was about to bring out a small work on the subject of the Sabbath, which he desired to place in the hands of every Protestant minister in the United States. He requested the Board to appoint a Committee to confer with him on the subject, which request was granted.

9. Thomas B. Brown stated that, owing to his contemplated removal from the vicinity, it would be out of his power to serve the Society any longer as Recording Secretary, and he therefore tendered his resignation. The resignation was accepted, and E. P. Larkin appointed to fill the vacancy.

10. Adjourned to meet at Plainfield, N. J., July 9, 1854.

The Publishing Society.

1. The minutes of last meeting were read and approved.

2. The Treasurer's Report was presented and ordered on file.

3. The Corresponding Secretary presented his report of correspondence with Elds. Wm. B. Maxson, A. B. Burdick, and N. V. Hull, from which it appears that those brethren have consented to act as Corresponding Editors of the *Sabbath Recorder*; also, with Eld. W. B. Gillett in relation to the volume of Sermons. Accepted and ordered file.

4. The General Agent presented his report of the quarterly doings of the Society, representing the prospects of the Society as encouraging, &c.

5. The Committee on Music Book for Sabbath Schools reported in favor of the publication of the work of Eld. L. Crandall.

6. The General Agent was directed to proceed with the publication of the same.

7. Voted, that Bro. Randolph Dunham be paid in money instead of memberships a balance due him of $7 31 for advances made to the Committee from whom the Publishing Society purchased the *Sabbath Recorder*.

8. Voted, that Isaac S. Dunn be received a member of the Society upon the amount subscribed by Asa Dunn and the New Market Church.

9. Geo. B. Utter was re-appointed General Agent for the next financial year.

10. On motion, Geo. B. Utter and Thos. B. Brown were re-appointed Editors of the *Sabbath Recorder*.

11. Adjourned to meet in Plainfield, N. J., July 9, 1854.

LITERARY FESTIVAL.

To the Editors of the Sabbath Recorder:—

We had the pleasure of attending, March 16th, the closing exercises of the Winter Term of the "Janesville Wesleyan Seminary," conducted by Prof. A. C. SPICER and Lady; and the highly interesting and gratifying character of the exercises, induces us to present this testimonial to the readers of the *Recorder*, of the ability, skill, faithfulness and industry of Mr. and Mrs. Spicer, as educators.

The examination of classes occurred during the day at the Seminary, and the orations, essays, colloquies, and music, were presented in the evening at the Baptist Church. The prompt and ready answers and recitations of the students, was creditable to themselves, and showed the tact and perseverance of their teachers. We have witnessed examinations in Mr. Spicer's school before this, and we always observe this characteristic—an effort to secure absolute thoroughness of scholarship, and to enlist inquiry, investigation, energy, and independence of thought and action, from every student; and the result this time, as before, indicated that the effort was not without its reward; and the students seemed inspired with the zeal and enthusiasm of their teachers.

At an early hour in the evening, that spacious church was crowded to its utmost capacity, by an interesting audience, eager to enjoy the "intellectual feast;" while, probably, as many more, who went to participate in the pleasures, were unable to get within the house. The marked attention and quietness of the audience, throughout the entire exercises, though occupying more than four hours, showed how happily the exercises were adapted to the occasion; and the necessity frequently to suppress the applause of the multitude, indicated the interest elicited by the orations, music, and colloquies. The diction of the speakers was generally spirited and easy, and often really eloquent, and the orations seemed to possess a clearness and pointedness of thought which we have rarely ever witnessed before on such occasions. The orations on Political Corruption, Responsibilities of the Young Men of America, Youths of the Present Age, Integrity, Slavery, Improvements of the Age, and the Valedictory, each attracted much attention, and some of these have since been the subject of many encomiums.

The essays were generally excellent, and evinced much taste and care in preparation, and were mostly well read. Though the solid, substantial, and real of life, seemed to be the aim of each speaker and reader, yet we were occasionally favored with sparkles of genius, and a sprinkling of wit and humor, which afforded a pleasing variety. The colloquies presented an interesting attraction; and these, as did the orations and essays, indicated that the spirit, wants, and necessities of the present age, and of the future, had not been altogether neglected by the teachers, and were understood and appreciated by the students. They strongly plead the necessity of universal reform; the promulgation of first principles and sound morals, and their application in political, social, and religious life, true love to country, God, and right, and the equality and brotherhood of the race.

But one of the chief attractions of the exhibition was the original music, sweetly discoursed by the students, accompanied by a Seraphine, and appropriately adapted to the occasion. "Freedom's Beauty," and "Up to Action," particularly attracted our attention, and we think they may justly be ranked among the *best* of musical productions. But all were good, decidedly excellent; and the excellent words were so enunciated by the choir, as to be understood by the audience, and their performance frequently excited considerable sensation throughout the assembly. In short, the exhibition was one of the best we ever attended; and we take pleasure in adding, that it was universally admired, and is now said by many who have witnessed similar exercises at the East, and in the West, to be the *best* they ever attended.

We attended the exhibition of Mr. and Mrs. Spicer's school one year ago, which was also most excellent, and did great credit to the teachers and scholars; and we have noticed one feature in the entertainments they present to the public—an interesting characteristic—which we have never elsewhere seen, East or West. Every thing presented was original—*Poetry* and *Music*, as well as colloquies, orations, and essays—as you may see by the accompanying programme of the exercises. This never fails, under their management, to add much to the interest of such exhibitions.

Mr. Spicer and Lady deserve much credit for their perseverance and untiring labors in behalf of education, since the commencement of their labors in the West. Though surrounded by all the embarrassments incident to a new country, to which has been added for the past year a strong sectarian prejudice, yet they have earned a wide reputation, have secured the respect and esteem universally of students, and of a large number of patrons and friends, and are now denominated as among the *best* teachers of the country. May success crown all their future efforts.

SPECTATOR.

The Programme.

PRAYER.

1. Music—Welcome—words and music by teachers.
2. Our Country, Charles Fowler.
3. Spring, Miss L. Hill.
   Gleaning Thoughts, Miss C. A. Wood.
4. Eloquence of the Bar and Pulpit, L. E. Hurlburt.
5. Colloquy—Fugitive Scene.
6. War in Europe, C. D. Martin,
7. Make home happy, Miss E. Dano.
   Early Attachments, Miss E. A. Culver.
8. Responsibilities of the young men of America, W. S. Alexander.
9. Music—Up to action—Words by W. G. Hamilton—Music by A. C. Bond.
10. Seeming and being, Miss L. E. Stebbins.
    Life is passing, Miss L. A. Gillman.
11. Intemperance, O. Wright.
12. Colloquy—Fruits of the Spirit.
13. Trust not to Appearances, Miss E. S. Dano.
    Mother, Home, and Heaven, Miss M. E. Bently.
14. Youths of the present age, E. M. Hamilton.
15. Wealth and Fortune no ground for Envy, Miss B. Pound.
    Law of Love and Kindness, Miss C. G. Hill.
16. Music—Forbear that unkind word—Words by W. G. Hamilton—Music by A. C. Bond.
17. Integrity, E. J. Bond.
18. Speak boldly for the Right, Miss C. E. Curtis.
    O! I would be a Poetess, Miss R. A. St. John.
19. Colloquy—Cheap School Teachers—Part 1st.
20. Slavery, W. G. Hamilton.
21. Music—Freedom's Beauty—Words by W. G. Hamilton—Music by E. J. Bond.
22. Forgetfulness craved, Miss S. A. Hamilton.
    No! I must remember still, Miss H. Dunn.
23. Improvements of the Age, F. Clarke.
24. Colloquy—Scene 2d.
25. Importance of Education, Miss M. A. Hammond.
    Astronomy, Miss E. Babcock.
26. Colloquy—Indian Girl.
27. Political Corruption, T. E. Page.
28. Farewell, Miss R. B. Foote.
29. Valedictory, A. C. Bond.
30. Music—Farewell—Words by W. G. Hamilton—Music by A. C. Bond.

BENEDICTION.

Leang Afa, the first Chinese convert, is still actively engaged in the service of his Master. He is, says one who recently heard him, very earnest and happy when addressing his countrymen on the subject of the great salvation.

POSTAGE IN CONGRESS.—From our abstract of proceedings in Congress, it will be seen that a proposition is up to reduce the rates of sea postage, to increase the rates of inland postage, and to require postage always in advance. The reduction of sea postage is undoubtedly just and politic; for no good reason can be given why a letter to England should be charged 24 cents, while one may go the same distance inland for 3 cents, or to California for 6 cents. The plan of advance payments is also, undoubtedly, a good one; it will save the Department from carrying a great many letters for nothing, and will simplify the accounts of postmasters. But the proposition to increase inland postage from 3 to 5 cents, will not meet with general approbation, and ought not to be entertained. The reason given for it is, that the present rates do not meet the expenses of the department. Perhaps they do not, while members of Congress are allowed to send tuns of matter in the mails free. But let the plan first be tried of making every thing carried in the mails pay its passage; then, and not till then, will it be time, if the department falls in debt, to talk about an increase of the rates. It will be hard work to make the people think they ought to pay more postage, while Congressmen and other public functionaries are allowed to send their letters, pamphlets, books, &c., for nothing.

LITERARY COMPENSATION.—Mr. Carey, in a recent pamphlet, in reference to the *International* Copy-right Treaty, which has been slumbering in the Senate of the United States for months past, has shown very satisfactorily, that *literary labor*, at least in numerous instances, is duly rewarded by publishers in this country. We are happy to find that disposition increasing among the publishing fraternity, and are gratified to add, that within a few days a tender of *three thousand dollars* was made to our friend Dr. W. M. Fahnestock, of Bordentown, N. J., by one of the first publishing houses in Philadelphia, to write a work on *Physiology* for them.

"THE PRESBYTERIAN HOUSE."—Such is the proposed name of an edifice in Philadelphia, nearly opposite the United States Mint. It was purchased a few weeks ago, by several liberal-minded gentlemen, who made a tender of the contract to the Presbyterian General Assembly, with a view of having the house used for the Assembly's publication, missionary, and educational operations, and for meetings of Boards, Committees, &c. The lot is 44 by 200 feet, and cost $40,000. The plan is to raise a fund to pay for the house and lot, and then present it all complete to the Assembly. One gentleman subscribed $1,500, and several others $1,000 each.

BEQUESTS.—The Baltimore *Sun* says that the late Jacob Albert of Baltimore left by his will various charitable bequests. Among them are the following: To the Protestant Orphan Asylum, on Franklin-square, $10,000; to the Female Orphan Asylum of St. Paul's Church, $10,000; to the male orphans of the same, $10,000. With regard to the portion of his estate devised to his children, it is understood to be divided as follows: $70,000 to each of the three sons, and $50,000 to each of two daughters—making a total, with the charities above specified, of $340,000. Mr. A.'s wealth, it is said, far exceeds this. In addition to his five children, Mr. A. also leaves a wife.

DISMISSING PASTORS.—The Boston correspondent of the *Independent* says that a few weeks since, a mutual council met to dismiss the Rev. F. A. Fiske, pastor of an Orthodox church, but refused to act, on the ground that the people were perfectly united in Mr. Fiske, and that there was no apparent cause for his leaving. "On learning that he had requested a dismission on the ground of incompetent salary, ($500,) the council advised the parish to call a meeting, raise the salary, and keep their minister. Upon this the council adjourned. The church and society have subsequently had a meeting, and voted that, much as they are attached to their minister and wish him to stay, they can not raise his salary. Next time he will be dismissed, for the council were satisfied that he could not live on his present income. It is a large parish, has fine farms and wealthy manufacturing establishments, and this is the principal society. The church itself numbers from two to three hundred members."

METHODIST "PLAN."—The Methodists have adopted the plan of monthly prayer meetings for missions, with collectors for each district, &c. The *Missionary Advocate* says:—

"If any further evidence of the wisdom and efficiency of the plan for 'support of missions' was necessary, we see it in the returns just made to the Baltimore and Philadelphia Annual Conferences. Last year, Baltimore Conference contributed $24,550; this year she contributes over $29,000, being an advance of twenty per cent. this year over last year. Philadelphia Conference contributed last year $14,492, this year $18,371, being an advance of 25 per cent. over last year's contribution."

THE CRYSTAL PALACE ASSOCIATION has been relieved from the legal embarrassments under which it labored, has obtained from the Legislature an extension of its charter, and is to become a permanent exhibition. It was temporarily closed on the evening of the 15th inst., to re-open with a popular re-inauguration and appropriate ceremonies on the 4th of May next.

LINCKLAEN CHURCH.—At a church meeting held in Lincklaen, N. Y., Oct. 7th, 1853, it was *Resolved*, That nonresident members communicate in writing or otherwise at least once in each year, or they will be considered as gone out from the church, and will lose their membership. By order and in behalf of the church.
SCHUYLER OLIN, Clerk.
LINCKLAEN, March 6, 1854.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, APRIL 10.

In the SENATE, Mr. Seward presented a large number of remonstrances against the Nebraska bill; also petitions in favor of Hansen's proposed line of steamships between Brooklyn and Europe; also petitions in favor of the Homestead bill; also petitions in favor of religious freedom to American citizens in Europe; and others in favor of a reduction of ocean postage. Mr. Fish offered a resolution, which was adopted, calling for the correspondence relative to the imprisonment at Bremen of Conrad Schmidt, a naturalized citizen of the United States, and also Dana and other American citizens at Baden. The Committee on Roads and Canals reported adversely on the proposition to give the Ohio Falls Company $300,000 to aid in constructing a marine railway around the Ohio Falls. The bill providing for the construction of a railroad to the Pacific, was then taken up and discussed.

In the HOUSE OF REPRESENTATIVES, Mr. Dean of New York moved a suspension of the rules, which was agreed to, in order to offer a resolution declaring it to be the duty and the interest of the Government of the United States to observe and maintain a strict neutrality between all European belligerents, and that in the event of a war the rights of our citizens and the security of our commerce demands the maintenance of the principles heretofore assented to and strenuously contended for by the Government, but not hitherto admitted or established by the laws of nations, that free ships make free goods, except as to articles clearly known as contraband of war, and that the neutral flag protects from unreasonable search all ships bearing it; also, that neutral property on board the vessels of belligerents is not subject to seizure or confiscation; and calling for any correspondence to establish the foregoing principles as international law, and to protect our neutral commerce in the event of war. The resolution was referred to the Committee on Foreign Affairs. The House then went into Committee of the Whole, and resumed the consideration of the General Appropriation bill. Mr. McDonald of Maine and Mr. Faulkner of Virginia addressed the Committee in favor of the Nebraska bill.

THIRD-DAY, APRIL 11.

In the SENATE, numerous reports and memorials were presented and appropriately referred. Mr. Mason introduced a bill authorizing the Baltimore and Ohio Railroad to extend their road to the Potomac River, at or near Washington City. The bill giving credit, for a limited time, on the duties levied on railroad iron, was then taken up. Mr. Douglas moved a substitute, suspending the duties on railroad iron from the passage of the bill until the first day of July, 1857. After a long debate on the subject, the further consideration of the bill was postponed.

In the HOUSE, a message was received from the President, transmitting additional documents relative to the Crescent City affair. A resolution was adopted calling on the Secretary of the Interior to communicate to the House such information concerning frauds in the Pension Office as were mentioned in his annual report, and also any other similar frauds since discovered, with the nature and extent thereof. Mr. Bennett's Land bill, granting lands equally to the States, to aid in the construction of Railroads and the support of Public Schools, was then taken up, and on motion its further consideration was postponed for two weeks. The House then went into Committee of the Whole on the General Appropriation bill. Mr. Cullom of Tennessee having the floor, addressed the Committee in opposition to the passage of the Nebraska bill.

FOURTH-DAY, APRIL 12.

In the SENATE, a letter was received from Hon. Truman Smith of Connecticut, resigning his seat as a member of that body from the 24th of May next. Petitions were presented praying that steps may be taken to colonize and civilize the Indians at Puget's Sound, Washington Territory. A memorial from the merchants of Baltimore and others was presented, praying for the repeal of all duties on diamonds and other precious stones.

In the HOUSE, after the reading of the Journal, the credentials of Judge Lancaster, Delegate from Washington Territory, were presented. The consideration of the bill empowering the Postmaster-General to contract for the transportation of the mails between New Orleans and San Francisco, according to time, was then resumed, and after a short discussion, the bill was tabled by a vote of 89 to 59. The House then went into Committee on the bill reducing and graduating the price of public lands according to the time they have been in market. The bill was discussed for one hour, when the Committee rose, and the House adjourned.

FIFTH-DAY, APRIL 13.

In the SENATE, the House bill establishing a new Land District in the Lower Peninsula of Michigan was taken up and passed. A resolution was adopted, directing inquiry, by the Committee on Public Lands, as to the expediency of granting land to aid in the construction of a railroad from Iron Bay, in Michigan, to Little Bay de Lequette. The Committee on Patents reported favorably upon the bill extending Hussey's patent for a reaper. Adjourned until Second-day.

In the HOUSE, the Committee on Post-Offices and Post-Roads reported a bill modifying the rates of postage, and after a short discussion the further consideration of the bill was postponed for four weeks. [The bill proposes to charge five cents on single letters for any distance under three thousand miles, and over that distance ten cents, postage in all cases to be prepaid with postage stamps. It also proposes the same rate when it goes wholly or in part by sea as when it goes by land, namely, five cents for not exceeding three thousand miles, except in cases where we have postal treaties with foreign countries. As to newspapers and periodicals, the bill proposes to repeal so much of the former law as makes a reduction of fifty per cent. on the prepayment of postage.] The Committee on the Judiciary reported a bill modifying the Judicial system of the United States. The House then went into Committee of the Whole, and considered the bill to Graduate the Price of Public Lands. The amendments were debated, and several of a verbal character were adopted, when the Committee rose and reported the bill to the House. [The bill provides for the sale of lands which have been in the market for ten years at $1 an acre; fifteen years, seventy-five cents; twenty years, fifty cents; twenty-five years, twenty-five cents; thirty years or more, twelve and a half cents.]

SIXTH-DAY, APRIL 14.

In the HOUSE, the bill to reduce and graduate the price of the Public Lands was passby a vote of 83 to 64. A message was received from the President, transmitting a letter from Capt. Ingraham, dated Smyrna, July 3, 1853, to the Secretary of the Navy, relative the release of Martin Koszta. The House then went into Committee of the Whole on the Senate's amendments to the West Point Academy bill, and after a brief discussion the Committee rose and the House adjourned until Second-day.

European News.

By the steamers Hermann, America, and Arctic, we have European dates to April 5th, ten days later than before received.

War has at length been declared. The Royal Message was read March 23d in both Houses of Parliament; by Lord Aberdeen in the Lords, and by Lord J. Russell in the Commons. It describes the measures about to be taken as "active steps to oppose the encroachments of Russia upon Turkey."

Simultaneously with the English declaration, Louis Napoleon has communicated a similar message to his Senate and *Corps Législatif.*

The declaration of war against Russia could no longer be delayed, after Captain Blackwood, the bearer of the Anglo-French *ultimatissimum* to the Czar, had returned, with the answer that Russia would give to that paper no answer at all.

On the 12th a treaty of triple-alliance was signed between France, England and Turkey, but notwithstanding the personal application of the Sultan to the Grand Mufti, the latter supported by the *corps* of the Ulemas, refused to issue his *fetva* sanctioning the stipulation about the changes in the situation of the Christians in Turkey, as being in contradiction with the precepts of the Koran.

War having now been declared, both by Great Britain and France, the preparations for hostilities were being hastened by the British Government. It has been finally decided to send the entire English cavalry force destined for the East through France, embarking it on the Mediterranean at Marseilles. No other portion of the British contingent force proceeds by that route. Eighty transports were to be attached to the British land force in the East, divided into three squadrons, each of which is to be under a senior naval officer.

Lord Bloomfield, the British Minister at Berlin, telegraphed to Sir Charles Napier the declaration of war, with instructions to commence hostilities.

The Russians were making stern preparations for hostilities in the Baltic. It was supposed that the first collision would occur at Vesel Islands. All the lighthouses and buoys are removed, and formidable fleets of gunboats are collected in shallow waters at the principal points. Masses of rock are dragged along the ice to intricate parts of the Channel, to block it when the ice shall melt. All the houses in Cronstadt not capable of defense are pulled down. New batteries were erecting everywhere, and 200 additional gun-boats had been ordered forthwith.

A telegraphic dispatch dated Ibralia, March 23, at noon, declares that 18,000 Russians had crossed the Danube near Gedschid. The Turks retreated before them. About 30,000 would have crossed by nightfall.

Another dispatch from Vienna, of the 28th March, affirms positively that 35,000 Russians passed the Danube on the 23d, without meeting with any resistance. General Lüders was supporting these movements from Galatz.

The Russians had suffered a defeat at the hands of the Turks on the 15th March, when Gen. Gorchakoff wished to depart from the Island opposite Tourtoukai. His troops had already occupied the bridge which had been built, when some Turks fired upon it and destroyed it. The bridge was carried away by the current with all those upon it. The loss of the Russians was 2,000 men. The Turks suffered no loss.

The French Minister of Commerce had informed the various Chambers of Commerce throughout France, that letters of marque will not be granted to American vessels, and that the Federal Government had declared to the French Minister that acts so contrary to the rights of nations would not be tolerated in the Union.

The Greek insurrection was reviving, but the Turks hold the fortress, and have 8,000 troops in Epirus. They have as yet had only one or two unimportant recontres with the insurgents.

The Declaration of War.

It is with deep regret that Her Majesty announces the failure of her anxious and protracted endeavors to preserve for her people and for Europe the blessings of peace.

The unprovoked aggression of the Emperor of Russia against the Sublime Porte has been persisted in with such disregard of consequences, that after the rejection by the Emperor of Russia of terms which the Emperor of Austria, the Emperor of the French, and the King of Prussia, as well as Her Majesty, considered just and equitable, Her Majesty is compelled by a sense of what is due to the honor of her Crown, to the interests of her people, and to the independence of the States of Europe, to come forward in defense of an ally whose territory is invaded, and whose dignity and independence are assailed.

Her Majesty, in justification of the course she is about to pursue, refers to the transactions in which Her Majesty has been engaged.

The Emperor of Russia had some cause of complaint against the Sultan with reference to the settlement, which His Highness had sanctioned, of the conflicting claims of the Greek and Latin Churches to a portion of the Holy Places of Jerusalem and its neighborhood. To the complaint of the Emperor of Russia on this head justice was done, and Her Majesty's Embassador at Constantinople had the satisfaction of promoting an arrangement to which no exception was taken by the Russian Government.

But, while the Russian Government repeatedly assured the Government of Her Majesty that the mission of Prince Menchikoff to Constantinople was exclusively directed to the settlement of the question of the Holy Places at Jerusalem, Prince Menchikoff himself pressed upon the Porte other demands of a far more serious and important character, the nature of which he in the first instance endeavored, as far as possible, to conceal from Her Majesty's Embassador. And these demands, thus studiously concealed, affected, not the privileges of the Greek Church at Jerusalem, but the position of many millions of Turkish subjects in their relations to their sovereign the Sultan.

These demands were rejected by the spontaneous decision of the Sublime Porte.

Two assurances had been given to Her Majesty—one, that the mission of Prince Menchikoff only regarded the Holy Places; the other, that his mission would be of a conciliatory character.

In both respects Her Majesty's just expectations were disappointed.

Demands were made which, in the opinion of the Sultan, extended to the substitution of the Emperor of Russia's authority for his own over a large portion of his subjects, and those demands were enforced by a threat; and when Her Majesty learned that, on announcing the termination of his mission, Prince Menchikoff declared that the refusal of his demands would impose upon the Imperial Government the necessity of seeking a guarantee by its own power, Her Majesty thought proper that her fleet should leave Malta, and, in coöperation with that of His Majesty the Emperor of the French, take up its station in the neighborhood of the Dardanelles.

So long as the negotiation bore an amicable character, Her Majesty refrained from any demonstration of force. But when, in addition to the assemblage of large military forces on the frontier of Turkey, the Embassador of Russia intimated that serious consequences would ensue from the refusal of the Sultan to comply with unwarrantable demands, Her Majesty deemed it right, in conjunction with the Emperor of the French, to give an unquestionable proof of her determination to support the sovereign rights of the Sultan.

The Russian Government has maintained that the determination of the Emperor to occupy the Principalities was taken in consequence of the advance of the fleets of England and France. But the menace of invasion of the Turkish territory was conveyed in Count Nesselrode's Note to Redshid Pasha of the 19th (31st) of May, and restated in his dispatch to Baron Brunow of the 20th of May (1st of June,) which announced the determination of the Emperor of Russia to order his troops to occupy the Principalities, if the Porte did not within a week comply with the demands of Russia.

The dispatch to Her Majesty's Embassador at Constantinople, authorizing him in certain specified contingencies to send for the British fleet, was dated the 31st of May, and the order sent direct from England to Her Majesty's Admiral to proceed to the neighborhood of the Dardanelles was dated the 2d of June.

The determination to occupy the Principalities was, therefore, taken before the orders for the advance of the combined squadrons were given.

The Sultan's Minister was informed that unless he signed within a week, and without the change of a word, the Note proposed to the Porte by Prince Menchikoff on the eve of his departure from Constantinople, the Principalities of Moldavia and Wallachia would be occupied by Russian troops. The Sultan could not accede to so insulting a demand; but, when the actual occupation of the Principalities took place, the Sultan did not, as he might have done in the exercise of his undoubted right, declare war, but addressed a protest to his allies.

Her Majesty, in conjunction with the sovereigns of Austria, France and Prussia, has made various attempts to meet any just demands of the Emperor of Russia without affecting the dignity and independence of the Sultan; and had it been the sole object of Russia to obtain security for the enjoyment by the Christian subjects of the Porte of their privileges and immunities, she would have found it in the offers that have been made by the Sultan. But, as that security was not offered in the shape of a special and separate stipulation with Russia, it was rejected. Twice has this offer been made by the Sultan, and recommended by the Four Powers—once by a note originally prepared at Vienna, and subsequently modified by the Porte—once by the proposal of bases of negotiation agreed upon at Constantinople on the 31st of December, and approved at Vienna on the 13th of January, as offering to the two parties the means of arriving at an understanding in a becoming and honorable manner.

It is thus manifest, that a right for Russia to interfere in the ordinary relations of Turkish subjects to their sovereign, and not the happiness of Christian communities in Turkey, was the object sought for by the Russian Government; to such a demand the Sultan would not submit, and His Highness, in self-defense, declared war upon Russia; but Her Majesty, nevertheless, in conjunction with her allies, has not ceased her endeavors to restore peace between the contending parties.

The time has, however, now arrived when, the advice and remonstrances of the Four Powers having proved wholly ineffectual, and the military preparations of Russia becoming daily more extended, it is but too obvious that the Emperor of Russia has entered upon a course of policy which, if unchecked, must lead to the destruction of the Ottoman empire.

In this conjuncture Her Majesty feels called upon, by regard for an ally, the integrity and independence of whose empire have been recognized as essential to the peace of Europe—by the sympathies of her people with right against wrong—by a desire to avert from her dominions most injurious consequences, and to save Europe from the preponderance of a power which has violated the faith of treaties, and defies the opinion of the civilized world—to take up arms, in conjunction with the Emperor of the French, for the defense of the Sultan.

Her Majesty is persuaded that in so acting she will have the cordial support of her people; and that the pretext of zeal for the Christian religion will be used in vain to cover an aggression undertaken in disregard of its holy precepts, and of its pure and beneficent spirit.

Her Majesty humbly trusts that her efforts may be successful, and that, by the blessing of Providence, peace may be reëstablished on safe and solid foundations.

WESTMINSTER, March 28, 1854.

The Fourth Congregational Church in this City have made their pastor, the Rev. Henry O. Schermerhorn, a substantial present of $500, as a token of their regard for his exertions and eminently successful labors among them.

FUGITIVES FROM SLAVERY.—The Toronto *Freeman* of April 1st says: The arrivals by the Underground Road, during the past week, have been quite numerous. Virginia and Maryland seem to be less attractive than the ice mountains of Canada, to many in those States, judging from the extraordinary efforts they make to get away, and the preference they express for their present condition. It must be exceedingly trying to the good masters—for they are all good in their own estimation—to have to endure the loss of such "fat and sleek" servants. Those we have seen and conversed with are intelligent, for their opportunities, and if they improve those within their reach, as they seem anxious to do, they will be valuable accessions to our emigrant population. We have, among the late arrivals, three promising persons named Mercer, Gillman and Clayton, and a clever family named Meredith—all, we believe, from the nursery of Presidents, and all making industrious efforts. The past week other arrivals of fugitives took place.

The Detroit *Democrat*, under the head of "Still they come," adds: Eight good healthy appearing "chattels" arrived on the other side of Jordan, (i. e. Canada,) by the U. G. R. R. Line. Great credit is due to the engineers and conductors on the route, for bringing them safe through without stoppage. They are from Kentucky, and are worth about $10,000.

THE LEGISLATURE OF NEW YORK had not completed its business when the time expired, last week, for which it can constitutionally take pay. It held on, however, and will probably adjourn in the course of the present week. Thomas Kirkpatrick, the State Prison Inspector, has made a Report to the Legislature on the present financial condition of the State Prisons, which indicates a frightful load of debt now hanging over the Prisons, that the State will of course be compelled ultimately to shoulder. The Governor having vetoed the bill authorizing a commission to inquire into the management of our State Prisons, both Houses passed the bill over the veto by a two-thirds vote. The Brooklyn Consolidation bill was passed. By this bill Williamsburgh and Bushwick become integral portions of the City of Brooklyn.

SUMMARY.

A dispatch dated Washington, Friday, April 14, 1854, says: The news from Havana is very important, and of a belligerent character. The Captain-General's organ contained an abusive article on the President's Message, and charged Consul Robertson with falsehood. Mr. Robertson addressed a note to the Captain-General, inquiring if the article was authorized or sanctioned, but no notice whatever was taken of this note. Mr. Robertson then laid the Government paper and note before Commodore Newton, on board the frigate Columbia, who refused to offer the accustomed salute to the Spanish flag. Mr. Robertson would have left the Island, had not the Commodore pursued this course.

The United States Court, through Judge Nelson, have rendered a decision, establishing the validity of Blake's patent for fire and weather proof paint. The validity of the paint being thus established in a Court at law, the patentee will not again be compelled to try it before a Jury, but can bring his suit in a Court of Equity, which (after the patent has been established as above) will grant an immediate injunction against any party who is making, selling or using the fire proof paint in violation of his patent, and appoint a Master in Chancery, before whom the damages already sustained by the patentee will be assessed.

Great anxiety is felt for the safety of the steamship City of Glasgow, which sailed from Glasgow for New York several weeks ago with a large list of passengers. The *Washington Star* says that the fears entertained for her safety will probably induce the Secretary of the Treasury to order two revenue cutters to go in search of her, "as soon as there may be information received which may serve to direct, in some measure, to the right quarter in which to cruise to that end."

There has been $275,000 subscribed to the stock of the Oswego and Troy Railroad. The Troy *Whig* says: "Gerrit Smith subscribed $50,000, and will lend his powerful influence to the enterprise. Oswego City and County will subscribe $500,000, and it is now pretty well ascertained, that along the route between Oswego and the west bank of the Hudson, a *bona fide* cash subscription of not less than $1,500,000 will be obtained, exclusive of the right of way.

A dispatch dated Washington, Saturday, April 8, 1854, says: One of the largest Ecclesiastical Councils (consisting of about 150 Ministers and Delegates) is now in session in this city to install the Rev. Alex. Duncanson as pastor of the First Congregational Church. They are about to go up in a body to call upon the President by invitation.

Mr. Oliver H. Lee, the former Superintendent of the Hudson River Railroad, has been appointed Vice-President in place of Mr. Nelson J. Beach, who, in addition to his former duties of Superintendent of Construction, has been appointed Purchasing Agent of materials and supplies.

Antioch College, Ohio, had 250 students when it had been but five months in operation, and had already rejected 1,000 applicants for want of accommodations. Its friends are now raising a fund of $100,000 to endow it; $25,000 of it has already been subscribed by the Unitarians of this City.

Died, at Philadelphia, on Friday morning, April 7, Col. Christopher G. Perry, eldest son of the late Commodore O. H. Perry, in the 43d year of his age. Col. P. left Newport, R. I., about two weeks before, for the purpose of visiting the South for the benefit of his health, but he was unable to proceed farther than Philadelphia.

It is stated that the whole number of Jews in England is only 30,000, of whom 20,000 are located in London. Russia contains $10\frac{1}{4}$ millions, Constantinople 80,000, and India 17,000. It is also stated that, out of the 20,000 in London, 2000 are baptized Christians.

The Executive Committee of the National Industrial Congress have issued a call for the holding of the Ninth Session of the Congress, which meets at Trenton, N. J., on the first Wednesday in June next.

A destructive conflagration occurred at Jacksonville, Florida, on Wednesday afternoon, April 5th. Seventy buildings were destroyed, including twenty-three stores.

A dispatch dated Boston, Saturday, April 15, 1854, says: The reported failure of the Cochituate Bank to-day led to a great run upon it. Specie and current bills were paid out up to 1 o'clock, when the officers declined making further payments. The securities are considered good, and it is thought that billholders will be paid in full. The suspension of the bank is attributed to the failure of one of its officers, who is largely interested in iron manufacturing. He is said to owe the bank $100,000.

The slave-hunters appear to be particularly busy in Wisconsin. At the last accounts they were in pursuit of a female, about 24 years of age, nearly white, and beautiful, who has been residing for some time in Kenosha. But the matter some how got out, and when the kidnappers arrived in that city, the bird had flown, having taken the express train for Canada several hours previous to their arrival.

Rev. T. J. Sawyer, (Universalist,) we see stated in a journal of his denomination, has been settled as Pastor of the Orchard-st. congregation, originally built up by him, at a salary of $2,500 per annum, to which the Society added a free gift in hand of $1,200. We believe his salary when originally settled over this Society was $500, and then he had to take his chance of being able to collect it.

Since the Nebraska scheme was introduced, Maine, Vermont, Massachusetts, and Rhode Island, have spoken through their legislatures, and New Hampshire, Rhode Island, and Connecticut, through the ballot-box. New England is on the record UNANIMOUS. Six "settlers" for the new territory.

Mount Vernon, O., was visited by another hurricane on the evening of the 9th, which unroofed the Court House at that place, and did considerable other damage in the vicinity of that town. The damage to the Court House is stated at $1,500 or $2,000.

The Central New-York Railroad has closed all the dram shops at their Station-Houses the whole length of the road.

New York Market—April 17, 1854.

Ashes—Pots $5 81, Pearls 6 00 a 6 12.

Flour and Meal—Flour, 7 50 for Canadian, 7 50 a 8 50 for State, Michigan, and Ohio. Rye Flour 4 75 for fine. Corn Meal 3 75 for Jersey.

Grain—No sales, the advance in consequence of foreign news being too great for buyers. Rye 1 02 a 1 05. Barley 1 02 a 1 10. Barley Malt 1 22. Oats 47 a 48c. for Jersey, 49 a 54c. for State and Western. Corn 82 a 85c.

Provisions—Pork, 12 75 for prime, 14 50 for mess. Beef, 7 00 a 8 00 for country and city prime, 9 50 a 12 00 for country mess. Lard 10½c. Butter, 11 a 14c. for Ohio, 15 a 20c. for State. Cheese 10 a 12c.

Hay—50 a 60c. per 100 lbs. for common to good. Straw 44 a 50c. per 100 lbs.

Lumber—15 50 a 16 00 for Eastern Spruce and Pine.

Potatoes—3 25 a 3 37 per bbl. for Mercers, 3 50 a 3 62 for Carters.

Seeds—Clover 8 a 8½c. for new. Timothy 15 00 a 18 00 for mowed, 19 00 a 22 00 for reaped. Flaxseed 1 65.

Tallow—12 a 12½c. for Butchers' Association.

MARRIED,

In Albion, Dane Co., Wis., on the 9th of March, by Eld. Z. Campbell, WILLIAM H. CLARKE to Miss ELIZABETH I. EGGLESTON, all of Albion.

At Albion, Wis., April 2d, by Samuel C. Head, Esq., Mr. THOMAS PIERCE, of Lima, Wis, to Miss EMILY MUNROE, of Fulton, Wis.

In Farmington, Fulton Co., Ill., April 2d, by Rev. W. H. Vandoren, Mr. SPAULDING MAXSON, of Lewistown, Fulton Co., to Miss RACHEL ELLIS, of Trivolia, Peoria Co.

In Greenmanville, Ct., April 2d, by Eld. S. S. Griswold, WILLIAM A. CROSSMAN, of Norwalk, Ct., to PHEBE E. HARRISON, of Groton, Ct.

In DeRuyter, N. Y., April 8, by Rev. J. R. Irish, Mr. LESTER T. ROGERS, of Waterford, Ct., to Miss S. MELISSA COON, of the former place.

In Alfred, N. Y., April 8th, by Eld. H. P. Burdick, Mr. NATHAN G. HADSELL, of Almond, to Miss AURILLA E. LEWIS, of Alfred.

In Leonardsville, N. Y., April 11th, by Eld. W. B. Maxson, Mr. LEROY MAXSON to Miss ELIZABETH COON, all of West Edmeston.

DIED,

In Amity, N. Y., April 11, after a short season of illness, HANNAH ROGERS, relict of Jesse Rogers, in the eighty-fifth year of her age. Sister Rogers had been for many years a "mother in Israel." No words the writer could utter can deepen the impression upon the minds of those who knew her, that she was a *true* believer in Jesus of Nazareth. When death came, he found her in perfect readiness for his work, believing that death was only the door to life! She had been for many years, and was at the time of her death, a member of the Seventh-day Baptist Church of Amity. "Blessed are the dead that die in the Lord!" N. V. H.

In Lincklaen, Chenango Co., N. Y., April 10, 1854, HENRY OLIN, aged 71 years. Brother Olin made a profession of religion in early life, has been a member of the Seventh-day Baptist Church thirty or forty years, and through life, as well as in his last illness, evinced to those around a firm reliance upon the God of Israel, and felt that for him to live was Christ, but to die would be infinite gain. The relatives have suffered an irreparable loss.

In Scott, N. Y., April 10, 1854, PELEG S. CLARKE, after a few weeks of illness, which he seemed to bear with Christian patience and resignation. He has left a widow and a large number of children to mourn their loss.

In Adams, Jefferson Co., N. Y., April 1, 1854, sister MARY GREENE, wife of Bro. Joseph J. Greene, formerly of Berlin, Rensselaer Co., N. Y., in the 69th year of her age. Sister Greene experienced a change of heart about forty-nine years since, in Berlin, under the labors of Eld. Wm. Satterlee. About nineteen years since she moved to this place, and united with the Seventh-day Baptist Church, of which she continued a member until her death. Her sufferings, which were protracted and painful, she bore with the most exemplary resignation; nor feared to "walk through the valley of the shadow of death;" her God was with her; she feared no evil. Worn with disease, and cheered by faith, she sleeps in hope. J. S.

LETTERS.

Daniel Babc[illegible], Schuyler Olin, S S Griswold, Lucius Crandall, Z Campbell, Wm B Maxson, Jason B Wells, N V Hull, Ransom Coon, Jeremy Davis, Ransom Loveland (W P's money rec'd, and paper sent,) Horace Champlin, Joel A Dunn, C D Langworthy, Dennis Saunders, J M Wood, A D Graham, H P Burdick, Lauren H Babcock, James Hubbard.

RECEIPTS.

FOR THE SABBATH RECORDER:

Benj F Chester, Hopkinton, R I	$2 00	to vol. 10	No. 52
L Sisson, Rockville, R I	1 00	11	18
R Loveland, Lewistown, Ill	2 00	11	52
John P Simpkins, Trivolia, Ill	1 50	10	52
Sewell S Maxson, Cuba, Ill	1 50	10	52
D Saunders, Farmington, Ill	50	11	52
Jesse Saunders, Albion, Wis	3 25	11	52
Samuel C Head "	2 00	11	43
Elkanah Babcock, Utica, Wis	10 00	7	52
Alonzo A Coon	2 00	11	13
Josiah Taylor, Unadilla Forks	1 00	10	52
Edward Emerson, Alfred	2 00	10	52
I W Green, Independence	2 00	11	52
J C Green "	2 00	11	52
Wm B Green "	2 00	11	43
Elias Frink, Sackett's Harbor	2 00	10	52
Horace M Babcock, Watson	2 00	10	26
A S Crandall "	75	10	52
W A Babcock, Oriskany	6 00	10	52
Martin Wilcox, New London	2 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

Thomas E Babcock, Independence	$3 50
A D Graham, South Bloomfield, O	25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Harriett Taylor	$1 00	R Loveland	$1 00
Maxson Stillman	1 00	Peleg Saunders	1 00
R A Thomas	1 00	I W & J C Green	2 00

WILLIAM M. ROGERS, Treasurer.

To Carpenters.

FIFTEEN or twenty good journeymen House Carpenters can find steady employment with the undersigned, if application is made soon.

First-class workmen will be paid sixteen to seventeen and one half cents per hour. Board is two dollars seventy-five cents per week. C. MAXSON & CO.

WESTERLY, R. I., April 3d, 1854.

Eastern Association.

THE Eastern Association will hold its Eighteenth Anniversary with the Church in Greenmanville, Ct., commencing on the Fifth-day preceding the fourth Sabbath in May, (the 25th,) at 10 o'clock A. M. Introductory Sermon by Eld Joel Greene, of Rockville, R. I.; alternate, Walter B. Gillett, of Shiloh, N. J.

S. S. GRISWOLD, Secretary.

☞ The Executive Committee will hold its annual session at the same place on the morning of the Anniversary, at 9 o'clock A. M. By a vote of the Committee, at its semi-annual meeting, the churches of the Association were requested to forward to the Treasurer, A. M. Babcock, of Westerly, R. I., on or before the session of the Association, their respective contributions for defraying the expenses of missionary labor performed during the year now ending. S. S. G., Clerk.

☞ Delegates coming by way of New York, will take the Stonington line of steamers, Battery Place, Pier No. 2 North River, at 5 o'clock P. M., on Fourth-day. Be sure and procure tickets for Mystic Bridge, instead of Stonington, as thereby you will save fifty cents each. On arriving at Stonington, at about 2 o'clock the next morning, stage coaches will bring you to Greenmanville—distance, about five miles. Delegates will request the drivers of the coaches to leave them at my house. In behalf of the Church at Greenmanville, a general attendance is requested.

S. S. GRISWOLD.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A M, 12 M., and 4 and 6 P.M.

Leave Plainfield for New York at 7 and 8.30 A.M., 12.50 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare.

GEO. H. PEGRAM, Superintendent.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate.

Nothing has called louder for the earnest inquiry of medical men, than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for protection from attacks upon the respiratory organs, until the introduction of the CHERRY PECTORAL. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. Of this last statement the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify it has done for them, if we can trust our own senses, when we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know—in short, if there is any reliance upon anything, then it is irrefutably proven that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known. The afflicted should know it. A remedy that cures, is priceless to them. Parents should know it, their children are priceless to them. All should know it, for health can be priced to no one. Not only should it be circulated here, but everywhere, not only in this country, but in all countries. How faithfully we have acted on this conviction, is shown in the fact that already this article has made the circle of the globe. The sun never sets on its limits. No continent is without it, and but few peoples. Although not in so general use in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both Americas—in Europe, Asia, Africa, Australia, and the far off islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations [illegible] its kind, it is an [illegible] composition of costly material. Still it is [illegible] to the public at a reasonably low price, [illegible] is of vastly more importance to them, its [illegible] never suffered to decline from its original [illegible] of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. No toil or cost is spared, in maintaining it in the best perfection which it is possible to produce. Hence the patient who procures the genuine CHERRY PECTORAL, can rely on having as good an article as has ever been had by those who testify to its cures.

By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been done already.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere. 37-3

Miscellaneous.

Mankind.

Let us speak of a man as we find him,
And censure alone what we see;
And should a man blame, let's remind him
That from faults we are none of us free.
If the veil from the heart could be torn,
And the mind could be read on the brow,
There are many we'd pass by with scorn,
Whom we're loading with high honors now.

Let us speak of a man as we find him,
And heed not what others may say,
If he's frail, then a kind word would bind him
When harsh words would turn him away;
For the heart must be barren, indeed,
Where no seed of repentance can bloom;
Then pause, ere you censure with speed;
On a smile or a frown hangs his doom.

A Matrimonial Adventure.

A correspondent of the Congregationalist gives a narrative of a recent and singular adventure, in a letter from Iowa. He says:—

A young man connected with one of the evangelical congregations there, but not a member of the church, had engaged to marry a young lady belonging to a respectable Catholic family in the place. She, as was natural, when the appointed time for their union was near, intimated her wish that the ceremony might be performed by his Right Reverence, the "Bishop of Dubuque." Her lover expressed his willingness that it should be so, provided nothing should be required of him in connection with the marriage service, to which he could not conscientiously assent. He subsequently visited the Bishop, and asked to be made acquainted with the form of marriage used in the Catholic church, giving at the same time his reason for the request. The Bishop read to him the service appointed for the "sacrament" of matrimony; the young man finding nothing in it to which he could make serious objection, consented that the ceremony should be performed by the Bishop, and in the Catholic church. The day for the marriage having arrived, the bridegroom and bride, with the groomsman and bridesmaid, and their numerous friends, repaired to the church. The ceremony commenced; but had not proceeded far, when a manuscript was handed to the groom with the request that he would sign it. The expectation doubtless was, that he would sign without reading it. But he was not to be so caught. He read the paper, and found it to be a solemn obligation to train up his children, in case any should be given him, in the faith and order of the Catholic church, whereupon he *refused* to set his name to it. The Bishop informed him, that unless he should do so, the marriage could not take place. He then turned to his bride, and asked her if they "should henceforth be two?" She said "No!" He asked her if she would go to Galena, (some fifteen miles below,) and be married? She said "Yes." He then turned to the spectators present, and told them he regretted to disappoint them, but was compelled to do so, and immediately left the house, took a carriage and started for Galena. Having reached there, they applied to a Catholic priest for his services, and found that the Bishop had headed them off by a telegraphic dispatch, directing the priest at Galena not to marry them. The young man then asked the lady if she would be married by a Justice of the Peace? She answered in the affirmative, and straightway to a Justice's office they went, and the knot was tied—just as her brother rode up in hot haste to prevent, if he could, such a consummation. The Bishop was openly and loudly cursed in the streets, even by persons belonging to the Romish communion, for his course.

Anecdotes of the Fox.

The fox is of all animals the most cunning. In the nobler quality of sagacity, he is perhaps inferior to his relative, the dog, or to the elephant; but both of these must yield the palm to him in that peculiar trait which we call cunning. This is not always a bad quality, for it is frequently employed to defeat evil intentions, and oftener still for mere amusement; but it is seldom that cunning may be ranked with the virtues. We say of a man who resorts to all manner of tricks to secure his objects, that he is wily, or that he is "as cunning as a fox."

The fox is one of the most abundant of the four-footed animals. He is found in nearly every part of the globe, and wears coats of different colors in different localities. Sometimes he appears in a suit of glossy black; again he is found in a red coat, a yellow jacket, or a grey mantle; while in far northern regions, he dons a robe of white, as if he were the most innocent creature in the world.

He is not easily tamed, and hence there are not half so many entertaining stories told about him, as there are about more domestic animals. He loves his freedom too well, and is too fond of committing depredations among the poultry, to be content to be petted in the house. Nor would he be a very agreeable companion, although it must be allowed that he is not an ill-looking fellow with his soft, grey or reddish coat, his bright eye, and his bushy tail.

He is very rapacious, constantly seeking what he may devour, and seldom disdaining anything in the shape of fish, flesh, or fowl, which he can lay his paws on. He is fond of rabbits—epicure that he is!—and displays his cunning in the manner in which he takes them prisoners. Instead of entering the hole which leads to their burrowing-place, he saves himself the trouble of digging his way along, by scenting the track of the rabbit above the ground till he reaches the spot where it hides, when he digs down, and falls upon his victim suddenly.

The fox is very fond of grapes, and in the fables of Æsop there is a familiar story of one who came one day to a vine hanging full of delicious looking fruit. The fox made great exertions to reach them, but finding it impossible, he consoled himself by saying that they were miserable, sour things, and not worth having. It has become, from this fable, quite a proverb, when a thing is beyond our reach, to say, "the grapes are sour."

There is another story, of equal truth, told of this animal. One day a fox, who was distinguished among his fellows by the size of his "brush," (a name given by hunters to his bushy tail,) was so unfortunate as to fall into a trap, from which he contrived to escape, with a sad loss, however—the loss of his tail! The cunning rascal, while he was deploring his misfortune, conceived of a plan to make it turn out to his credit. He was an influential fox, and he resolved to try what eloquence could do among his fellows. So, after some days of concealment, he made his appearance among his tribe, and reported that he had been abroad, where, he said, the fashion was to wear no tails, and he earnestly counseled his brethren to adopt the same fashion as he had already done! But the cunning of one was not a match for the cunning of many, who loudly protested that they did not believe that their brother would do so, if he had not first lost his tail in a trap!

A naturalist relates that a fox lost one of his fore feet in a trap, and made his escape. Some two years afterward, he was unearthed by some dogs, but instead of running, as is usual with the hunted fox, he waited until each dog came up to him, and then jumped suddenly over them. When he was taken, after repeating this ruse several times, it was discovered that he had but three feet, and could not run well.

The same writer tells an anecdote of another fox who wanted very much to secure a hare for his breakfast. He says that he saw him stealing along the edge of a plantation, and looking very cautiously over the low wall at some hares which were feeding there. He was too cunning to give them chase, for he knew that they would escape him in flight; so he resolved to try stratagem. He stretched himself out at full length, close to a gap in the wall, which one or more of the hares might pass on leaving the field. His anxiety for a meal prompted him now and then to rise and have a peep over the fence; but most of the time he laid motionless, not even stirring when two or three hares left the field at another gap not many feet removed. At length two approached his place of ambush, and the fox crouched lower, and his ears quivered. As they passed the gap he sprang up like a flash of lightning, and seizing one of them, killed it immediately. He was making off boldly with his breakfast, when a rifle-ball suddenly put a stop to his course.

In a fox-chase which took place in Ireland, Reynard was hard pushed, and made for a high wall, over which he sprang, and crouched beneath it; and while the hounds which took the leap after him, dashed forward in full cry, he quietly leaped back again and made his escape.

In another Irish chase, the fox was so hotly pursued, that he sprang to the roof of a cabin, and mounting the stone chimney, looked calmly down upon the hounds. One of these, however, made after him, so resolutely, that Reynard had to plunge down the chimney to escape his clutches. He descended into the lap of an old woman, who thought the visitant came from quite an ill-famed quarter, and shrieking with affright, rushed into one corner of the hut, while the fox retreated to another. When the hunters came up and entered the cabin, they found the fox grinning at the woman, and they took him alive.

In the picture gallery of the New York Crystal Palace, there is a very amusing picture, called upon the catalogue, "The Fox and the Crow." It tells its own story, and serves to illustrate our theme. A fox is lying on his back apparently dead, his feet sticking up stiffly into the air, while two crows are approaching him. One of them is almost near enough to peck him; and we almost expect while looking at the cunning creature, to see him spring up and catch the unwary bird in his jaws. A good name for this picture would be "The Fox playing Possum."

[The Schoolfellow.

Facts and Suggestions for Farmers.

From a report of the sayings and doings at a meeting of the Farmer's Club of the American Institute, on the 11th inst., we clip the following paragraphs:—

The French plant tomatoes with cucumber vines, which they think prevent the ravages of insects.

Mr. Meigs read a paper which stated the annual valuation of manure in England at $300,000,000, and upon this depends the whole country; for without manure the English farmers could not produce their immense crops.

Prof. Mapes gave the following formula for making grafting wax, an article required by every farmer at this season of the year: Take Canada balsam one pound, clean beeswax one pound, and boil together and knead into a putty consistency, or keep in a kettle, to be warmed as wanted for use, and put on with a brush. It is very convenient when spread thin upon cloth or paper, to be cut in strips for use, and its great advantage over any other meterial is that it will adhere to a wet surface.

Mr. Pell said that Indian corn yields a larger amount of farinaceous food to the acre than any other grain. It is the most certain crop ever planted. He plows in 50 loads of barnyard manure to the acre in November, and afterward subsoils, and in spring plows again, and plants in May. When the corn is five inches high, use the cultivator, but never hill up. He poisons crows and other troublesome animals. If he intends to sow oats in the spring he pulls up the stalks after picking the ear. He proved that topping corn reduced the weight of corn from 58 to 52 lbs. per bushel, and the crop in greater proportion. He has made 100 bushels of shelled corn per acre. He contends for feeding corn land with specific manures. He finds it advantageous always to sell his crop in the fall. His corn cost 30 cents a bushel to produce it. He thinks there is a great loss in going over a large space of ground—better make the same number of bushels usually made, upon one third of the space. He recommends sowing corn broadcast for fodder.

Prof. Mapes said he had a word to say upon making starch of Indian corn. Starch being insoluble in water, is easily separated from the gluten and precipitated. There is an immense starch manufactory at Oswego. The process is so perfect that the starch is rendered perfectly pure, and all that the corn contains is separated. The yield is near thirty pounds per bushel. In regard to the value of starch as a nutriment, Prof. M. thought we took already too much nutritious food, and that all grain is better used without separating its parts. Starch will not make as much fat as corn meal, though it is much used for food, and saves flour. It is also used in calico printing, not only as starch, but, by a chemical process, to make a sort of gum much required.

Mr. Greeley thought the increase of consumption of starch as food is very large, and that it is not beneficial—that however it may tickle the palate, a corn meal pudding is far better. He thinks that nine-tenths of the corn starch manufactured is used as food, and that, therefore, the business is more ornamental than useful.

One Cause of Insanity.

Indulgence in reading works of fiction is assigned by the intelligent physician of the Mount Hope Institution as one of the causes of insanity. He says:—

"Another fertile source of this species of derangement, has appeared to be an undue indulgence in the perusal of the *numerous works of fiction* with which the press is so prolific of late years, and which are sown broadcast over the land, with the effect of vitiating the taste and corrupting the morals of the young. Persons cannot too cautiously guard their young daughters against this pernicious practice. We have had several cases of moral insanity, for which no other cause can be assigned than excessive novel-reading. And nothing is more likely to induce this disease than the education which fosters sentiment instead of cherishing real feeling—such as results from the performance of active benevolence and the sacred duties of ordinary life, and of moral obligation—which wakens and strengthens the imagination without warming the heart; and, to borrow the language of an eloquent divine, places the individual 'upon a romantic theatre—not upon the dust of mortal life.'"

Twelve Golden Rules of Health.

A work on Homeopathy, recently issued, gives the following "Twelve Golden Rules" of health, embodying a code of hygiene which, though familiar in these days of instruction in the natural laws, can scarcely be repeated too often.

Rule I. Rise early, and make it a point to retire at ten o'clock; seven hours sleep should suffice; although less may do in some cases, and in others more may be required.

Rule II. Wash your whole body from head to foot, in cold water, every morning, winter and summer, immediately after leaving the bed; and rub yourself well with a flesh brush or coarse towel, immediately after washing.

Rule III. Never sleep in a warm room, or in a room that has not been properly ventilated in the day time.

Rule IV. Never sit or sleep in a draught of air; this rule is almost universally violated, but a draught of air is generally hurtful, more in one case than in another, and more especially when persons are over-heated or covered with perspiration.

Rule V. Dress according to the season; but be careful not to leave off your winter clothes before the warm weather has fairly set in. This rule should be particularly observed by persons who are subject to sore throat, bronchitis, chronic cough, and such like weaknesses.

Rule VI. Avoid all kinds of heavy and indigestible food, such as rich pastry, fat, heavy, farinaceous diet, warm bread, spices, mustard, pepper, &c.

Rule VII. Avoid all stimulating drinks, brandy, beer, wine, and content yourself with cold water, milk, light and unspiced chocolate, weak black tea, and syrups made of currants, raspberries, strawberries, or other kinds of wholesome and unmedicinal fruit. Never use tobacco in any shape, except for medicinal purposes.

Rule VIII. Never keep on wet or damp clothes, stockings, &c., and never sleep on damp sheets.

Rule IX. Do not expose yourself to keen, sharp winds, and avoid the raw and damp evening air.

Rule X. Live as nearly as possible in the same temperature; keep your room moderately warm, and make it a point never to sit near the fire.

Rule XI. Eat your meals at regular hours; eat slowly; chew every mouthful well, and do not swallow it until it is properly mixed up with saliva. If possible, take about an hour for each meal, and never eat so much as to leave the table with a sense of repletion and oppression; do not forget to clean your teeth with a soft tooth brush after eating, and never indulge in the abominable habit of picking them.

Rule XII. Avoid every kind of food or drink which naturally disagrees with you; take a little exercise in the open air every day, but not in any kind of weather; select particularly fine, bracing or balmy weather for a walk or ride; exposure to rainy, windy, raw or damp weather never does any body any good.

These twelve rules are golden rules, the observance of which can never be impressed with too much care upon the attention of those who are anxious to preserve their health, and to remain free from the many unpleasant feelings which are apt to trouble those who neglect the proper dietetic and hygiene precautions.

Remedy for the Potato-Rot.

Mr. A. Hogeboom writes to the N. Y. *Tribune* as follows:—

Permit me to state an experiment which I made for three successive years, obtaining each year corresponding results. It was simply this: Two square boxes, four feet each way, and two deep, were filled with very rich dirt, the dirt first being well mixed up, and then the boxes filled from it. The boxes were placed in a very warm situation; the one raised a few inches from the ground, and the other elevated two or three feet on upright sticks, which were kept well coated with tar during the season, and which had the effect of keeping the bugs from the box. Around the sides of the box was a sort of lattice work, to prevent the vines from dropping over the sides. Against the side of the other box was raised a bank, nearly level with the top of the box.

In each of these boxes were planted each year four hills of potatoes—the white pink-eyes. Four large potatoes were halved, each box receiving the half of each potato. During the season the potatoes in these boxes were kept well watered, receiving equal quantities of the fluid. The result was invariably this: The vines in the box from which the bugs have been excluded remained green till the frost came, exhibiting no symptoms of the blight. The potatoes, when dug, were large and perfectly sound, and so remained till the next summer. In the other box, where the vines were sometimes covered with the potatoe insects and bugs, the tops were dead by the first of August. When the potatoes were dug, those in the latter box were nearly all rotten, and not half the size of those in the other box. Will you explain this phenomena on any other principle than that of the insect theory?

To the farmer, I would say, procure those kinds of potatoes which have the greatest celebrity for resisting the ravages of the bugs. Don't plant in very rich or warm places. Plant early, and dig before the wet weather sets in, in the fall. And by all means keep the potatoes dry and warm, after they are taken out of the ground.

Speed on Railways.

Dr. Lardner adopts some ingenious arguments, or rather illustrations, to render familiar the extraordinary velocity with which our express trains move. The Great Western Express to Exeter, travels at the rate of 43 miles an hour, including stoppages, or 51 miles an hour without including stoppages. To attain this rate, a speed of sixty miles an hour is adopted midway between some of the stations; and in certain experimental trips 70 miles an hour have been reached. A speed of 70 miles an hour is about equivalent to 35 yards per second, 35 yards between two beats of a common clock; all objects near the eye of a passenger traveling at this rate will pass by the eye in the thirty-fifth part of a second; and if 35 stakes were erected at the side of the road, a yard asunder, they would not be distinguishable from one another; if painted red, they would appear collectively as a continuous flash of red color. If two trains with this speed passed each other, the relative velocity would be 70 yards per second; and if one of the trains were 70 yards long, it would flash by in a single second. Supposing the locomotive which draws such a train to have driving-wheels seven feet in diameter, these wheels will revolve five times in a second; the piston moves along the cylinder ten times in a second; the valve moves and the steam escapes ten times in a second—but as there are two cylinders, which act alternately, there are really twenty puffs or escapes of steam in a second. The locomotive can be heard to "cough" when moving slowly, the cough being occasioned by the abrupt emission of waste steam up the chimney; but twenty coughs per second cannot be separated by the ear, their individuality becoming lost. Such a locomotive speed is equal to nearly one-fourth of that of a cannon-ball; and the momentum of a whole train, moving at such a speed, would be nearly equivalent to the aggregate force of a number of cannon-balls, equal to one-fourth the weight of the train. That "smash" should follow a "collision" is no subject for marvel, if a train moving at such speed—or anything like such speed—should meet with any obstacle to its progress.

[Dodd's Curiosities of Industry.

Give Me Drink.

Mr. McLeod, an English writer, puts the following language in the mouths of those who visit the rumseller's den:—

There's my money—give me drink! There's my clothing and my food—give me drink! There's the clothing, food, and fire of my wife and children—give me drink! There's the education of the family and the peace of the house—give me drink! There's the rent I have robbed from my landlord, fees I have robbed from the schoolmaster, and innumerable articles I have robbed from the shopkeeper—give me drink! Pour me out drink, for more I will yet pay for it! There's my health of body and peace of mind—there's my character as a man and my profession as a Christian—I give up all—give me drink! More yet I have to give! There's my heavenly inheritance and the eternal friendship of the redeemed—there, there, is all hope of salvation! I give up my Saviour! I give up my God! I resign all! All that is great, good and glorious in the universe, I resign forever, that I may be—DRUNK!

Railroads in Russia.

In all this monster empire, while the rest of Europe has been spinning its myriads of iron cobwebs from wall to wall, and from tower to tower, one line has been laid down, (I do not speak of Poland,) and that one line which was all but necessary, and which actually runs along one of the few lines of Russian intercourse for which a capital road had already been laid down. The undertaking was either a job, or a mere effort of vanity; probably both. But it will not be imitated. Railroads are not encouraged in Russia; they are considered as connected in some way with the revolutionary tendencies of the age, and are accordingly disfavored. As regards the transit of soldiery—the only point, of course, upon which it is worth the while of Russian authority to consider them—the matter has been pondered, and the Emperor finds that he can move his armies (their appurtenances taken into account) as advantageously without rails as with them. As to private enterprise here, that is entirely out of the question. Without pausing to ask whether you can expect railway progress in a country which leaves one of its most splendid and important ports undrained and unlighted, or where the nation's very almanac is left a laughing-stock to Europe, we shall find that a more practical, if not a more real, obstacle opposes itself to the establishment of railways, were they ever so much desired. *There is no capital.* The sinews of railway war are wanting. The money could not be found. In saying this, I am simply recording the answer made by tradesmen, by merchants, by proprietors, by natives, as well as foreigners, and even (in whispers) by daring officials, when questioned concerning the stagnation of all national and popular enterprise—"We have no money as a nation." I have received this answer a hundred times. Many Russians are rich, but Russia is poor. With this answer, of course, ceases my share in the question, as it appears to meet the inquiry which would occur to an Englishman on first considering the position of Odessa.

The Artificial Propagation of Salmon.

As several reports have been circulated in the newspapers, to the effect that the attempt to propagate salmon by artificial means in Ireland and elsewhere had extensively failed, we think it right to state that we have obtained some information from the very best sources, which convinces us that these reports are wholly unfounded. On the contrary, we are glad to say the success attending the first attempt at propagation on an extensive scale in the country has surpassed our most sanguine expectations. It is reported from Perth, where about 350,000 ova are nearly hatched, that everything has progressed most satisfactorily; the whole of the ova, with a trifling exception, seem in a lively state. The only difficulty appears to be, that of providing sufficient ponds for such a multitude of fishes when they are able to swim, as the feeding ponds already provided will not contain one-tenth of them; and such is the number that there appears no other way, after having hatched and protected them for twenty weeks, but that of committing them to the river to take their chance. At Galway about 260,000 ova are in a similar prosperous condition. Propagation on a smaller scale has also been carried into effect on the rivers Tweed, Louchard, the Foyle, Bush Mills, the Blackwater, the Moy, the Dee, near Chester, and other places. By the use of spring water the spawn has been entirely protected from injury by frost, during the past severe winter; and of 2,500 eggs which were sent from Galway to Basle, a distance of nearly 1,000 miles, M. Lex states that a considerable portion are good, and in a state likely to live.

[Manchester (Eng.) Guardian.

GENIUS, TALENT, CLEVERNESS.—Genius rushes like a whirlwind; talent marches like a cavalcade of heavy men and horses; cleverness skims like a swallow in a summer evening, with a sharp, shrill note, and a sudden turning. The man of genius dwells with men and with nature; the man of talent in his study; but the clever man dances here, there, and everywhere, like a butterfly in a hurricane striking everything and enjoying nothing, but too light to be dashed to pieces. The man of talent will attack theories; the clever man assails the individual, and slanders private character. But the man of genius despises both; he heeds none, he fears none, he lives in himself, shrouded in the consciousness of his own strength, he interferes with none, and walks forth an example; "eagles fly alone, they are sheep that herd together." It is true, that should a poisonous worm cross his path, he may tread it under his foot; should a cur snarl at him, he may chastise it; but he will not, cannot attack the privacy of another. Clever men write *verses*, men of talent write *prose*, but the man of genius writes *poety*.

[Lectures on Poetry.

HOW TO PROSPER.—"All difficulties are overcome by diligence and assiduity."

Be not afraid to work with your own hands, and diligently, too. "A cat in gloves catches no mice." "He who remains in the mill, grinds—not he who goes and comes."

Treat every one with respect and civility. "Good manners ensure success."

Never anticipate wealth from any other source than labor. He who waits for dead men's shoes may have to go a long time barefoot.

Be frugal. "That which will not make a pot will make a pot lid."

SLAVERY CONTRASTS.—A few days ago, the Methodist Episcopal Conference held a farewell missionary meeting in Richmond, Va., preparatory to the departure for China of the Rev. Dr. Belton of Ala., the Rev. Dr. Lambeth of Miss., and the Rev. Dr. Kelly.

On the other hand, Mrs. Margaret Douglass, a southern lady, is now in Pailadelphia, having just been released from the jail of Norfolk, Va., where she has been imprisoned one month for the crime of teaching free colored children their Sunday school lessons, which she did at the request of many of the most respectable members of Christ's Church in Norfolk.

VARIETY.

Men with unassuming wives never fail. It is the husbands of such women as Mrs. Dash and Lady Brilliant who find themselves face to face with the Sheriff, and certain mysterious documents, adorned with red tape and wafers, big enough for target exercise.

The number of Blind Persons in Japan is said to be enormous. In Jeddo, the capital, alone, 36,000 is the computation. There are more blind people in America than in Europe. In Egypt, there is one blind person to every hundred. In Great Britain there are twenty-five thousand.

An opinion was given in the Supreme Court at Boston, on Monday, in a case involving the sum of seventeen dollars, which was decided against the bringer of the suit. Judge Metcalf said it had been before the Court for four years!

One Jarius W. Baker, a lawyer and trader in McDonald county, (Mo.,) has been committed to prison on a charge of high treason, for having organized a body of armed men to resist a process of the United States for trespass on the public lands.

By an application for a summons made at the Lambeth Police Court, London, it became known that a blacksmith named Turner, lately purchased a wife, in the person of a Mrs. Huntley, for "a pot of beer and a threepenny pie!"

Whiskey drinking never conducted wealth into a man's pocket, happiness to his family, or respectability to his character—therefore, whiskey is a non-conductor, and it is best to let it alone.

Man is but a little thing in the midst of the objects of nature; yet, by the moral quality radiating from his countenance, he may abolish all considerations of magnitude, and, in his manners, equal the majesty of the world.

The legal gentlemen of Covington, Ohio, are on a strike. They recently met in solemn conclave, and agreed to demand five dollars for counsel, fifty dollars for divorce, and one hundred dollars for ejectment.

The mere apprehension of war has cost England already £25,000,000, at least. War, for twelve months, will cost as much more; in all, £50,000,000, a sum equal to one whole year's expenditure.

To enjoy to-day, stop worrying about to-morrow. Next week will be just as capable of taking care of itself as this one. And why shouldn't it? It will have seven days more experience.

The small-pox is raging among the Chippewa Indians on the south shore of Lake Superior, and the head waters of the Chippewa rivers. It is very fatal.

Four hundred Danes arrived at St. Louis, a few days since, on their way to the Salt Lake country. They were accompanied by a Mormon elder.

Nobody, they say, is a hero to his valet. Of course; for a man must be a hero to understand a hero. The valet, I dare say, has great respect for a person of his own stamp.

Dr. Franklin says that 'time is money.' This may account for the fact that persons, when in most need of money, *ask for time.*

The man who couldn't "trust his feelings" is supposed to do business strictly on the cash principle.

Nothing elevates us so much as the presence of a spirit similar, yet superior to our own.

American Sabbath Tract Society's Publications

THE American Sabbath Tract Society publishe the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
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No. 8—The Sabbath Controversy: The True Issue 4 pp.
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No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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Published Weekly.

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The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

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The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

Continued from the Recorder of April 20, 1854.

In this connection, it becomes us in a proper spirit to ponder the account, and contemplate the dread scene of divine retribution which the prophet presents along with his prediction of the universal observance of the Sabbath in Millennial times. The testimony of God is, "And they shall go forth, and look upon the carcases of the men *that have transgressed against me;* for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." (Is. lxvi. 24.) How dreadful must be the sight! How fearful even to anticipate! It is not merely the certainty of future punishment of those who have so transgressed against the Lord, but the certainty that under the direful torment of the doom awaiting them, *they shall be seen* of all flesh. For it is not merely spiritual suffering that is here foretold; it is not the suffering of disembodied spirits in reflection on what in the flesh they did, or on what through sin they have lost. Their agony is not merely that of remorse for what they have rejected and what they have despised of the mercy of God in the day of His grace. In addition to all this, there is here set before us material torment. The transgressors have their bodies. Their bodies, indeed, only are mentioned—for the word in the original usually signifies the dead body. The circumstances under which it is here used imply, however, that it is not the insensible, but the reanimated body, that is meant. Otherwise, neither the undying worm nor the unquenchable fire could terrify or appal. It appears to be the very scene to which our Lord refers, when exhorting to a denial of the flesh; for, using the very words of the prophet, he says of those who miss the kingdom of God, and are "cast into hell-fire," that there "their worm dieth not, and the fire is not quenched." (Mark ix. 47, 48.) It is the strongest expression used in Scripture descriptive of future punishment—of the punishment of soul and body reunited, as united they were when they transgressed against the Lord. We cannot indeed conceive of material bodies indestructible by fire, but neither can we conceive of the nature of the resurrection body of the redeemed. But the word of the Lord is true. Hath He said, and shall He not bring it to pass? He who made man as now he is, can also in the world to come fit the wicked for that which they are doomed to endure.

In the endurance of apportioned misery, these transgressors are not in a place of concealment, but exposed to view, and actually seen of men. Regularly, as from one New Moon to another, and from one Sabbath to another, all flesh come to worship before the Lord, "they shall go forth *and look* upon the carcases of the men that have transgressed." Sweltering in the fire of divine wrath, and exposed to the gnawing of a worm that dieth not, "they shall be an abhorring unto all flesh." They are made a beacon to warn men of their danger, should they transgress against the Lord. And so effective is the means to the end designed, that they are the universal abhorrence.

We do not, however, understand the statement as intimating the punishment of all the wicked as here implied. All are indeed *transgressors;* but looking at the connection, we are disposed to regard "the men who have transgressed" as those who have been preëminetly wicked; those who have not only accounted themselves unworthy of eternal life, but who have gloried in infidelity, and declared themselves the open adversaries of the living God. The scene described is Millennial, and takes place while the Lord is reigning visibly in His glory; and the transgressors referred to may be such as "make war with the Lamb, but the Lamb shall overcome them." In reference to the same period, when Michael shall stand up in behalf of Daniel's people, we read in the Book of that prophet, that "*many* of them that sleep in the dust of the earth *shall awake,* some to everlasting life, and *some to shame and everlasting contempt.*" (Dan. xii. 1, 2.) The resurrection here predicted, although of both the righteous and the wicked, is not the resurrection of all. It embraces *many,* but still it is only "many of," or out of, "them that sleep." Others therefore are left "in the dust of the earth;" and these we infer will be wholly of those whose names are not written in the Lamb's book of life—for all who sleep in Jesus will God bring with Him. But at that period "some" shall be "raised to *shame* and everlasting *contempt.*" The language is quite in accordance with that of Isaiah; and, referring to the same period, may be regarded as applicable to the same class, aggravated transgressors in God's sight. The punishment to which these also are subjected, although it is not expressed, must also be obvious. To create shame and expose to contempt, their condition must be seen by others, and these, too, persons of a better spirit.

But, as concerning the righteous, it is written, "We shall not all die, but we shall all be changed;" and, "This mortal must put on immortality;" so also may it be that, besides the wicked *dead* who shall be raised to shame and contempt, there will be, also, those who shall go down alive to the pit of destruction. It is predicted of those who, in the last conflict of this dispensation, are opposed to Him who is like the Lamb of God and the Lion of the tribe of Judah, that, "the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. *These both were cast alive into a lake of fire burning with brimstone.*" (Rev. xix. 20.) That this means something else than that they were killed, is evident from the fact that death is foretold in contradistinction, as the portion of others of less aggravated transgression; it is thus immediately added, "And the remnant *were slain* with the sword of Him that sat upon the horse, which sword proceeded out of His mouth; and all the fowls were filled with their flesh." (ver. 21.) Illustration of this is supplied in the case of Korah, Dathan, and Abiram. "If," said Moses, "these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down *quick* (or alive) into the pit, then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them; and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, *went down alive into the pit,* and the earth closed upon them." (Numb. xvi. 29–33.) Whether "the pit" here, and in all other instances in which the original wood occurs, signifies no more than the grave, we will not positively speak; but there does seem in some instances reason to conclude that more is implied. And, looking at the statement quoted above relative to those who are to be "cast *alive* into a lake of fire" in the coming conflict, it seems not improbable that not only those raised from the dust of the earth to shame and everlasting contempt, but some in active and blasphemous rebellion against the Lord at his coming, may be included among those whose punishment in Millennial times shall be an abhoring to all flesh.

But the language of the prophet, intimating as it does the punishment of the wicked, soul and body, in the sight of mankind in the body, also implies *a place of punishment,* of which the fire shall not be quenched. If men upon the earth go forth *to look* upon the carcases of the men that have transgressed, the place of their torment must be visible, from year to year, its fire being unquenchable. And, indeed, the use to be made of *fire* in the judgments of the latter day is remarkable. This prophet, Isaiah, contemplating the final conflict between the Redeemer who is called Wonderful, and the Wicked One, the Antichrist, exclaims, "For every battle of the warrior is with confused noise, and garments rolled in blood; *but this shall be with burning and fuel of fire.*" (Is. ix. 5.) And again, "The Lord shall have washed away the filth of the daughters of "Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and *by the spirit of burning.*" (Is. iv. 4.) So Daniel also, describing the judgment preceding the establishment of the Redeemer's Kingdom upon the earth, beheld in his vision, the ancient of days, and "His throne was like *the fiery flame,* and His wheels *as burning fire. A fiery stream* issued and came forth from before Him." "I beheld even till the beast was slain and his body destroyed, and *given to the burning flame.*" (Dan. vii. 9, 11.) And in the corresponding statement by John, "And the ten horns which sawest upon the beast, these shall hate the whore, and make her desolate and naked, and shall eat her flesh *and burn her with fire.*" (Rev. xvii. 16.) And the prophet Isaiah, speaking again of the Assyrian, the adversary of Israel and Israel's God in the last times, says "The Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm with the indignation of His anger, and *with the flame of a devouring fire,* with scattering, and tempest, and hailstones. For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps; and in battles of shaking will he fight with it. For Tophet is ordained of old; yea, for the king it is prepared; He hath made it deep and large; *the pile thereof is fire* and much wood; the breath of the Lord, *like a stream of brimstone, doth kindle it.*" (Is. xxx. 30–33.) The Tophet here spoken of we understand as named merely in allusion only to the valley of Hinom; it is, however, in proof of the fiery character of the judgment of the latter day, that we make the citation. And even in the previous verses we have the same view presented; "Behold" the Name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy; His lips are full of indignation, and His tongue as a devouring fire." (ver. 27.) The apostle Paul also testifies, that "the Lord Jesus shall be revealed from heaven with his mighty angels, *in flaming fire,* taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." (2 Thess. i. 7, 8.) And the apostle Peter, as we have seen, contrasts the manner of the destruction of the existing heavens and earth with that of the destruction of the heavens and the earth which were before the flood; that whereas "the world that then was, being overflowed *with water,* perished," while the heavens and earth which are now, "are kept in store, *reserved unto fire;*" so that in the day of the Lord the very "elements shall melt with fervent heat." (2 Pet. iii. 5–11.)

Even places preëminently guilty and rebellious are to be burned with fire in that day. Speaking of the future judgment of Babylon he says, "Babylon, the glory of Kingdoms, the beauty of the Chaldee's excellency, shall be *as when God overthrew Sodom and Gomorrah.* It shall never be inhabited, neither shall it be dwelt in from generation to generation." (Is. xiii. 19, 20.) Usually, indeed, this prediction is supposed to have had its fulfillment; but that it refers to the future appears evident from the manner in which the prophet connects with it, and as resulting from the overthrow foretold, the recall of Jacob, or the whole house of Israel, while the Ten Tribes have never yet been brought back since they were first carried captive. But, immediately following the account of the purposed desolation of Babylon from which we have quoted the prophet adds, "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land." (Is. xiv. 1.) The New Testament prophet, John, speaking in like manner, of the destruction of Babylon, says, "Therefore shall her plagues come in one day, death, and mourning, and famine; *and she shall be utterly burned with fire;* for strong is the Lord God that judgeth her." And those who have profited by her merchandize" shall bewail her, and lament for her, when they shall see the smoke of her burning." "And cried *when they saw the smoke of her burning,* saying, What city is like unto this great city!" "And *her smoke* rose up for ever and ever." (Rev. xviii. 8, 9, 18; xix. 3.)

[To be concluded.

SIGNS OF THE TIMES—NO. 2.

Dan. 11: 25, 26, 27—"And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow, and many shall fall down slain. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper, for yet the end shall be at the time appointed." "A time," 360 prophetic days, (in verse 24, 360 years,) began B. C. 31, and ended A. D. 329. Antony was sent into Egypt by the Romans on business, and becoming captivated by the charms and arts of Cleopatra, as Julius Cesar had been before him, his passions became so strong that he gave himself entirely to her and the Egyptian interests, and became virtually king of Egypt, and sent a letter to his wife in Rome, the sister of Octavius Cesar, divorcing her, and ordering her with her children to leave his house immediately. This, and other indignities, induced Octavius to declare war against Egypt, in order to be revenged on Antony. Cesar led forth the Roman power purposely to overthrow Egypt and make it a Roman province, it being the only portion of the Grecian world then independent of Rome. Julius Cesar had attempted its subjugation twenty years before, but failed; and now the whole power of Egypt, headed by Antony and Cleopatra, was exerted in defense, aided by several neighboring countries. The great battle was fought near Actium B. C. 31, Cesar was victorious, Egypt was ruined, and Rome triumphant stood forth a universal empire, and from that date continued united (strong as iron) for 360 years, when Rome (a strong hold) was deserted as the seat of the empire, transfering it to Constantinople, Nov. A. D. 329, where the seat of the empire became established A. D. 330.

"Yea, they that feed of the portion of his (king of Egypt's) meat shall destroy him." Four very singular circumstances gave to Cesar the conquest of Egypt: 1st, in the midst of the battle, when victory promised for Egypt, Cleopatra with sixty ships of the line fled; 2d, Antony's land army deserted to Cesar, having no leader, as Antony had fled after Cleopatra; 3d, the army under Scorpus, (whither Antony fled,) for protecting the frontier, declared for Cesar; 4th, Antony and Cleopatra fitted out from Alexandria for another engagement; but when they came in view of Cesar's flag, Cleopatra's admiral struck his flag and surrendered her whole fleet to Cesar, all of which was by her directions. "She shall not stand, neither be for him."

Verse 28—"Then shall he return into his land with great riches, and his heart against the holy covenant; and he shall do exploits, and return to his own land." Augustus Cesar left Egypt and returned to Rome master of the world, and took with him the wealth of Egypt. It has been already noticed, that our Lord and Saviour Jesus Christ, the Prince of the covenant, was put to death under the reign of Tiberius, the successor of Augustus. No other great exploit was executed during these 360 years, except the overthrow of Jerusalem and Judea; they only kept their tributaries in subjection. During this time, from A. D. 64 to A. D. 303, ten persecutions by the Cesars caused the death of three millions of the followers of Christ, and by banishment, &c., many millions more. What the heart of Rome was set to do, it did.

Verse 29—"At the time appointed he shall return and come towards the south; but it shall not be as the former, nor as the latter." At the time appointed, (end of 360 years,) he (king of Rome, or Roman power) shall return, and come towards the south, (not to the south, but to Constantinople,) but it shall not be as the former (into Egypt for conquest,) nor as the latter, (to destroy Jerusalem and root up the Jews.) But why did he return and come toward the south? Verse 30—"For the ships of Chittim shall come against him; therefore shall he be grieved, and return and have indignation against the holy covenant; so shall he do." The Emperor Constantine embraced the Christian faith, and decreed the Christian religion the religion of the empire; he forsook home, and left it a prey to the merciless hoards of barbarians, and established the seat of his empire at Constantinople, A. D. 330. In 476 these had possessed themselves *properly so called.* Rome was first invaded and sacked by the Goths under Alaric, A. D. 408; but they voluntarily retired from Rome in 412. By 429 the terrible Genseric, king of the Vandals, had become master of Africa, by the conquest of Carthage or Chittim (580 years after its destruction and the defeat of Hannibal by the Roman army under Scipio.) From 441 to 453 the Huns under Attilla invaded Rome. From about 430 to 470 the Vandals, under Genseric, ruined Rome by having command of the Mediterranean Sea, and thus approaching Rome and overcoming the Roman power by their navy. In 453, they entered Rome, pillaged it, and transported to Carthage every thing which they desired. This pillaging and loading their ships occupied fourteen days and nights. After this the whole Roman power for three years prepared themselves to dislodge Genseric from the Mediterranean, but Genseric destroyed the Roman ships and forces in one day. In 468 the Roman Emperor made a last effort to drive Genseric from the Mediterranean or destroy his fleet; 1113 ships and over 100,000 effective men were employed for this purpose, at a cost of about $30,000,000; but Genseric destroyed them in one day as before. Thus he (the Roman power or emperor) came still further towards the south; but not as formerly.

The barbarians continued to pollute Rome and invade the Roman empire till 538. Odoacer put an end to the Imperial Roman power in the west in 476. Constantine and the emperors after him at first adopted the true faith, and sought to the Bible, in which is contained the holy covenant of God to man for direction in all matters of faith and practice; but as the power and dominion of the barbarians increased, the emperors modeled the church government, rites, ceremonies and ordinances, so as to meet the views in part both of Pagans and Christians, and both parties were obliged to yield, as religion was established by law and maintained by the power of the empire. Thus the civil and military powers of the government were strengthened by the union of them to the church; and no person could hold an office in government unless he was a church-member. This was a remarkable "falling away" age of the church, (2 Thess. 2: 3—12.) The laws of the empire required obedience to the decisions of councils and the head of the church, so called, in all matters of faith and practice, although the Bible was not yet excluded. He had not yet forsaken the holy covenant, but he had indignation against it, because it guarantied freedom of opinion in the church, and on all religious subjects. Here commenced the progressive work of the civil power, which greatly accelerated the "falling away," and resulted in establishing supreme "the abomination which maketh desolate," and in driving the church of Christ into the wilderness of the Alps and Pyrenees, where she is nourished in her place 1260 years, during which time more than 50,000,000 fell victims to this persecuting abomination.

J. C.

THE JEWS IN YEMEN.

According to the Jewish *Intelligencer* there are in Yemen (Arabia) from 30,000 to 35,000 Jews; 200 of them live in Aden, 10,000 in Sana, the Uzal of Scripture, 1,000 in Sada, 1,000 in Damara, the Hadoram of Scripture, 200 in Hadenesh-Sham (Diklah), 2,000 in the desert of Beda, and the rest of them live in the small towns and villages.

In Ha-dan esh-sham, being independent of the Iman of Sana, the Jews are comparatively well situated; they live in peace with their Mohammedan neighbors, whom they assist in war, and by whom they are protected in peace, against the violence of fanatics and robbers. The Jews are agriculturists, and possess fields and gardens, with the few exceptions of some mechanics. They are represented to be extremely ignorant and not strict in their religious observances, because bearing arms on the Sabbath; but this proves nothing.

The Jews in the desert of Beda, dwell in tents as the other Bedouin Arabs; are governed by their own Sheik, and go to war with other tribes. They also are represented to be very ignorant, and similar to their neighbors in customs and usages.

The Jews under the jurisdiction of the Imans of Sana, are governed most despotically and barbarously. No Jew ventures to wear a good garment, fearing to be suspected of being rich; for if it be found that a Jew possesses more than five dollars, he is robbed of all his property. They wear a coarse shirt and a long Arba Kanforth, which is washed but seldom; they are not permitted to ride on a horse or a mule, and in presence of a Mohammedan, also, not an ass. Therefore, they are not permitted to mount an ass in a city, and if traveling on ass-back, they must alight whenever meeting with a Mohammedan. It is reported, that when, last year, the Iman had no funds to pay his soldiers, he gave them permission to spoliate the Jews, whereby most of their books were destroyed, so that there is now a great want of Bibles among them.

It is reported of the Jews of Sana, that they are very pious, and there are many scholars among them. Their favorite literature, next to the Bible, is the Zohar. Most of them are hard-laboring mechanics, carpenters, brick-layers, blacksmiths, &c., and but a few of them are brokers on a small scale; but the latter live in the continual danger of being denounced, and robbed of their property. It is customary among them, to borrow money of a Mohammedan, even if it be not needed, and pay him part of the profit; so they transact business, as agents, and have a protector. It is supposed that they remain in that unhospitable land, on account of the low rate of provisions.

[Asmonean.

Margaret Fuller somewhere beautifully says:—"It is a marvel whence this perfect flower (the water-lily) derives its loveliness and perfume, springing as it does from the black mud over which the river sleeps, and where lurk the slimy eel and speckled frog, and the mud-turtle, whom continual washing cannot cleanse. It is the very same black mud out of which the yellow lily sucks its obscene life and noisome odor. Thus we see, too, in the world, that some persons assimilate only what is ugly and evil from the same moral circumstances which supply good and beautiful results—the fragrance of celestial flowers—to the daily life of others."

LET THE HEART BE BEAUTIFUL.

So the heart, the heart, is beautiful,
I care not for the face;
I ask not what the form may lack
Of dignity or grace;
If the mind be filled with glowing thoughts,
And the soul with sympathy,
What matter though the cheek be pale,
And the eye lack brilliancy.

Though the cheek, ~~the cheek, be beautiful,~~
It soon may lose its bloom,
And the lustre of the eye be quenched
In the darkness of the tomb;
But the glory of the mind will live,
Though the bloom of life depart;
And oh! the charm can never die,
Of a true and noble heart.

The lips that utter kindly thoughts
Have a beauty all their own—
For gentle words are sweeter far
Than music's softest tone;
And though the voice be harsh or shrill
That bids the oppressed go free,
And soothes the woes of the sorrowing one,
That voice is sweet to me.

AN ORIENTAL WEDDING.

Under date of Jerusalem, October 18, 1853, a daughter of Dr. Barclay furnishes for the *Millennial Harbinger* the following account of an Oriental Wedding at the house of the Bash-Castil, an officer who ranks next to the Pasha:—

On Saturday last, mother and myself repaired thither, accompanied by their servant, whom the harine sent for us, with a pressing invitation to attend the "Phantarea," (the gentlemen portion, as a matter of course, being excluded the honor of a like insight into the tabooed cloisters of these secluded beings.) After wending our way through a few dark archways, the servant halted at rather a loftier door than is usually seen in Eastern dwellings, and we were here met by half-a-dozen black slaves, who conducted us up several flights of gloomy stone steps, and through as many walled courts, into a spacious apartment, where a perfectly Arabian night entertainment soon presented itself. On the divan, which extended all around the room, were gracefully lolling about a hundred Turkish ladies, of the *élite* of Jerusalem, each one sipping at an exquisite little finjan of coffee or smoking a chibouque, gilded and mounted with amber mouth-pieces. Several dancing-women were moving in undulating, and, but for their trailing robes and trowsers, even graceful steps, in the middle of the floor, rattling little bells, placed on the forefinger and thumb of each hand, as they danced, while two or three more sat on a rug playing the tamborine, and a red morocco drum-like instrument, producing anything but music. On our entrance, each one politely saluted us in Oriental style, and we were again and again welcomed by the only daughter of the Bash-Castil, who, for having performed the meritorious act of a pilgrimage to Mecca, is looked up to with the most profound awe and respect, and is considered as a religious prodigy. Her dress I noticed as extremely chaste and simple, in contrast with the gorgeous costume and profusion of jewelry worn by the other. It consisted merely of white merino trowsers, and tunic spangled with small specks of gold, a light gauze turban, and the usual yellow slippers; her hands wanting the almost indispensable henna, with which those of the rest were dyed in curious and fantastic figures. We were not long seated before the everlasting finjan of piping-hot coffee was served, which we swallowed down philosophically, notwithstanding we knew, from sad experience, that a burnt tongue would be the inevitable consequence. The loud peal of the muerrim was soon heard calling "the faithful" to prayers, and several of the elderly ladies, after washing their hands and feet, immediately commenced their various bowings and kneelings, in the Mohammedan prayer; the dancing, singing, tamborine music, and clapping of hands, going on during the whole time. Prayers being over, a stool inlaid with pearl was set before us, on which was placed a large round copper tray, filled with a great variety of little salmagundi dishes, around which the "pilgrim," several of the ladies, and ourselves, squatted *a la* Turk, to partake, while the rest did full justice, no doubt, to other tables in an adjoining apartment. A napkin, fringed with gold, was handed to each, and we, being Franks, were allowed the luxury of a coarse wooden spoon. The others, *sans* knives, *sans* forks, and *sans* spoons, as a matter of course ate with their hands, and it was curious, to say the least of it, to see their jeweled and henna-dyed fingers dabbling into a greasy dish of rice, and, with the greatest nonchalance, cramming their mouths to an extent almost incredible! The dishes, notwithstanding their excessive richness, were quite palatable; one consisting of paste, composed of gum arabic, sugar, and a variety of nuts, was extremely pleasant. Another rich repast was served, when the muerrim again cried at 4 o'clock P. M., after which I noticed each one equipping herself in her white sheet and yellow boots, and on inquiring the reason of such a bustle, found that they were all going in a procession to Neli Dand, the residence of the bride, to conduct her from thence, by torch-light, back to the dwelling of her future husband; one of the ladies offering to lead me by the hand the whole way, if I would only accompany them; to which kind proposition I readily assented, and soon found myself in the midst of a long string of ghostly white sheets, winding through the innumerable dark alleys and archways of the Jewish quarter. The Pilgrim, being in delicate health, rode a horse splendidly caprisoned, and led the train. Neli Dand, (the tomb of David, which is just outside of Zion gate,) was at last reached by the procession, and we were conducted into a large upper apartment, where, on a raised throne, the bride sat like a statue, completely enveloped in a large red sheet. An altar with silver censers, fuming with incense, and tall candlesticks, ornamented with gilt leaves, stood in front of her, while a sheathed sword hung over her head.

Soon after we entered, coffee, chibouques and sherbet, were handed, and we were sprinkled with rose-water, and fumed with incense. The women kept up a constant clapping of hands, and shrill singing, or rather screaming, about the "arroos," (bride,) until dark, when, fortunately for my aching head, at the approach of thirty or forty of their lords and masters, they ceased. In the midst of this train the bridegroom walked, under a canopy, accompanied by torch-bearers, and a fantastically dressed clown. On their arrival, the little groom was led up stairs to the bride, whose veil he raised, and suddenly extinguished the only lighted candle, afterwards making a mock endeavor to re-light it. In total darkness, the whole company, bride, groom and all, rushed down stairs. The little pair were placed under the canopy, the torches were lighted, and amid the shrill screaming of the women, the beating of the tamborine, and a large kind of tom-tom instrument, accompanied by the blowing of a loud whistle, the procession again moved on, the torch-bearers and clown leading a long string of turbans, and the canopy next, two or three hundred white sheets following on behind. At last they halted at the door of the Bash-Castil's house. The bride and groom were conducted into separate apartments, where each was gorgeously attired. The bride in a perfect blaze of gold and jewels, and cloth of gold, with a gilded mitre placed on her head, covered with diamond stars and crescents. Her hands, face and feet, which before had been dyed with henna, were stuck over in curious figures, with gold foil; her eyebrows and eyelids stained with kohl, and a gauze veil, spangled with gold, thrown over the whole. She was then set on a raised throne, her hands placed on her knees, her eyes closed, cautioned not to move, while a slave held a drawn sword over her head. She was a little wax-doll-like creature, of ten years of age, and, rigged up as she was, looking as much unlike a human being as possible. The little groom, (twelve years of age,) was, in the meantime, equipped in royal purple and ermine, and with his eyes also closed, placed on a small wooden throne, at the upper end of a spacious court, over which a large tent was erected for the occasion. One or two women danced before him, with a tall wax candle in each hand, while a few crusts of bread were burned under his nose. The bride was now conducted to the middle of the court, two attendants supporting her train, a slave bearing the sword before her, and she bowing her head slowly from side to side, holding her hands before her face. Here the groom met her, again drew aside her veil, and the august little pair were together led back to the throne.

The "pilgrim" made way through the crowd, with a chair, and placed it directly in front of the little couple for me to sketch them, exclaiming to the people to make way for the "lint el Hakim!" (daughter of the doctor.) During all these quaint and unmeaning ceremonies, the women kept up a constant clapping of hands, beating of tamborines, and loud, shrill screaming, about the "arroos and arrees," (bride and groom,) whose noisy nuptials we now had the extreme satisfaction of hearing, were completed. Suffice is to say, that with a slight headache and terrific roaring in the ears, we returned home, about 9 o'clock at night, notwithstanding the earnest entreaties of the ladies to remain all night, and partake of two or three more suppers.

At a Jewish wedding I attended some time since, the ceremonies were quite similar, too, but much more unmeaning and complex than these. The little Jewish couple, (the groom about thirteen years of age, and the bride eleven, sat under a canopy of brocaded gold, and on a much loftier and more splendid throne than that of the Turkish pair, and the little groom, in lieu of extinguishing a light, dashed to pieces a goblet of wine at his feet. The ceremonies of these Oriental weddings, although sadly altered, still remind one very much of those spoken of in the Bible.

PAUL'S ESCAPE AT DAMASCUS.

In Acts 9: 24, 25, we read that the Jews at Damascus sought to kill Paul, and "watched the gates day and night" for that purpose; but "the disciples took him by night and let him down through the wall in a basket." In 2 Cor. 11: 33, the Apostle says that he "was let down in a basket through a window through the wall." How do these two expressions stand related to each other? The common view is, that the house where Paul was secreted was built on the wall, with a window overhanging it; so that he could be said, as in the Acts, to have been let down "*through the wall,*" without any reference to the house, or as in Corinthians, to have been let down "*through a window through the wall.*" Compare Joshua 2: 15, and 1 Sam. 19: 20. I saw houses built in this manner on the walls, in some of the eastern cities.

But there is room for another explanation. A few steps to the left of Babes-Shurkeh, the gate on the east side of Damascus, I observed two or three windows in the external face of the wall, opening into houses on the inside of the city. If Paul was let down through such a window, (which belongs equally to the house and the wall,) it would be still more exact to interchange the two expressions; that is, we could say, as in the Acts, that he escaped "through the wall," or as in the Epistle, that he escaped "through a window through the wall." As I stood with a friend who resided at Damascus, looking at the place referred to, a couple of men came to the top of the wall with a broad, flat basket, full of rubbish, which they emptied over the wall. "Such a basket," said my friend, "the people use here for almost every sort of thing. If they are digging a well, and wish to send a man down into it, they put him into such a basket; and that those who aided Paul's escape should have used a basket for the purpose, was entirely natural according to the present customs of the country. Judging from what is done now, it is the only sort of vehicle of which men would be apt to think under such circumstances." Pilgrims are admitted into the monastery at Mount Sinai in a similar manner. A rope, with a basket attached to it, is let down from a window or door, about thirty feet from the ground. Those who are to ascend, seat themselves, one after another, in this basket, and are thus drawn up by means of a pulley of windlass, turned by those in the convent. [Prof. Hackett in Ch. Review.

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Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

COMMUNION AT THE LORD'S TABLE.

In our reading in the Acts of the Apostles and their epistles, we find no established order of Christians, but such as were first known as disciples, and were afterwards called Christians. There were no sectarian divisions among them, or tolerated by them. They allowed of no immoralities in the church, nor permitted any disorderly persons to continue among them, but endeavored to keep themselves pure. And the apostles have given instructions how the churches shall conduct themselves when any of their members shall depart from the faith delivered to them, or be guilty of immoralities.

In 1 Cor. 5: 11, St. Paul says, "If any man that is called a brother be *a fornicator*, or *covetous*, or *an idolater*, or *a railer*, or *a drunkard*, or *an extortioner*, with such an one not to eat." He had been informed that there was a case of gross fornication in the Corinthian church, and he told them to put the guilty person away from among them, and not to eat with him. It is evident that while he was retained in the church, and they ate mutually together, the whole church would be partakers in his sin. It would be having fellowship with *an unfruitful* work of darkness, which they were bound to reprove. In this apostolic instruction, the case of the *incestuous* is not alone noticed. The *covetous*, the *extortioner*, and the *railer*, are alike prohibited, with the fornicator, the idolater, and the drunkard. How can we be assured that we are not doing contrary to this instruction, if we are to take no pains to ascertain the moral condition of those with whom we eat—especially if there be a promiscuous communion of all who may be inclined to eat with us? It may be said, that we are not certain that the apostle referred to eating at the Lord's table. But if a common meal is only intended, the restriction is still more rigid; for if this was not to be indulged, a religious eating, we may be assured, would not be allowed; but common eating could not have been intended, for even Christ ate with publicans and sinners. From this it is evidently seen, that there is a fellowship expressed for those with whom we eat at the Lord's table, and at least a connivance at whatever wrong or sin we may have reason to believe they are guilty.

Again, the same apostle says, 2 Thess. 3: 6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us." To withdraw from a brother can mean no less than to withhold from having religious intercourse with him, and of course not to eat religiously with him; and we are commanded to do this to every brother that walks disorderly, and not after the tradition, i. e. oral instruction, received from the apostles. The question then may arise, as to what is intended by *walking disorderly*? A disorderly citizen is one who disturbs the peace of the community by unlawful and riotous conduct. A disorderly church member is one who disregards the laws of God, and neglects or refuses to comply with the duties of Christianity. Now, our fathers, and many of us, have withdrawn from other religious societies from a persuasion that they were not walking according to gospel order. We have considered it contrary to the law of God, and apostolical instruction, to substitute sprinkling for immersion in the rite of baptism—to substitute an unconscious infant for an adult believer in Christ—to violate the law of God by putting in the place of the Sabbath the day called Sunday, and to deny the authority of the fourth commandment of the Decalogue. All these, and many other things, were done by the Papists. These things were disorderly and sinful, many centuries ago. And are they not so now? Neither gospel order nor apostolic tradition has changed by the action of time. That which was wrong when these defections took place, is equally so now. Is there a pious Sabbath-keeper among us who does not place these objectionable things among the unfruitful works of darkness, which we are forbidden to have fellowship with, and enjoined to reprove? See Eph. 5: 11. Now, if we are not to concern ourselves about the honesty, sincerity, and motives of our brethren who do such things, we must rebuke and reprove them as willful sinners; for sin is the transgression of the law. 1 John 3: 4. But I claim that it is our privilege and duty to know something concerning our brother's uprightness or defection of heart in these things. If he designs to disobey God in these objectionable things, I should be obliged to look upon him as God's open enemy. But if otherwise, and I am satisfied that he acts under a mistaken apprehension of the will of God, I can then love him as an erring brother, and kindly rebuke him.

But how shall this be done? My objections to his course would not be entertained by the church of which he is a member; for its constitution and articles of faith justify him. If I commune with him, I disobey the apostolic command, *not to eat with him*; and disregard his instruction from him to withdraw, as from one who walks disorderly. And I thereby tell him, in a way that he cannot fail to understand, that my objections against him are too trifling to prevent the most solemn act of Christian union. An intercommunion among First-day Pedobaptist churches may be held without these objections; for they mutually approve of those things to which we object. And First-day Baptists would have one less difficulty to surmount in communing with Pedobaptists; for with such their only objection relates to baptism, and perhaps, in some cases, to what they may consider their unscriptural organization and government. But Seventh-day Baptists must first abandon their strict construction of the fourth commandment, and their opinion of the ordinance of baptism, before they can consistently go into the practice of unrestricted communion.

Another difficulty our churches would meet with on the ground of such communion, relates to their discipline. If a member of any church in the connection shall abandon the observance of the Sabbath for that of the first day of the week, or for no day at all, he becomes, according to our discipline, a subject of censure; and, if he persist in his fault, of exclusion; because *he neglects to hear the church.* Matt. 18: 17. But no church observing the first day would refuse him membership on this account. Such churches do not so respect our discipline as to refuse a member, rejected from one of our churches for an offense which they would consider praiseworthy. It is well known, that the final and sum total of censure for wrongs committed by our members is included in withdrawing from them the hand of fellowship, and communion at the Lord's table. But what would all this avail upon the principle of unrestricted communion? A mere farce, amounting to nothing, for the discipline of the church would thus be effectually counteracted.

Again, to come to the Lord's table with any church, is, to all intents and purposes, to become a member of that church for the time being. Whatever their rules for the celebration of the ordinance may be, we acknowledge and submit thereto. And this is generally so understood by such churches; insomuch, that although they may willingly admit members of other denominations to their communion, and even charge them with a want of charity for refusing, their members seldom are willing to exchange this courtesy; because, say they, 'We cannot acknowledge the legitimacy of your organization;' or, 'We disapprove of the posture in which your church receive the elements of the communion;' or, 'We cannot approve of your communion service.' Such objections are made by such as are theoretically free communionists; and yet they are allowed to prevent their being practically so; showing hereby, that they are governed in their practice by the same principle which we advocate. And if we cannot consistently become permanent members of such churches, on account of their disagreement with us in some of the doctrines and duties of religion, it must be inconsistent for us to become temporarily so, for the purpose of holding communion with them.

W. B. M.

LANGUAGE INDICATIVE OF CHARACTER.

Various are the ways by which Deity permits us to manifest our spiritual natures to others, and equally various are the means by which we, in turn, are permitted to read the spiritual characteristics of our fellow men. Amid a general uniformity, there is an endless variety in the manifestations of humanity. There are not only generic characteristics, distinguishing man from all other creatures, but there are also specific differences, separating races and nations, likewise individual distinctions between man and man. This diversity leads to diversity of thought, feeling, and action. Again, the same individual differs with age and circumstances. In youth, he is continually effervescing with joyousness and activity. In manhood, his blood stirs nobly, yet regular and energetic. In old age, his thoughts sit dolting in the dilapidated cells of thought.

Passing over other methods of manifesting and interpreting mind, notice, if you please, the modifications and development of character indicated in some of the phenomena of *Language*. Language is rather a result than a cause—rather an exponent of characteristics than a cause of characteristics. It is true, that like all other effects, while it is not the primary moving cause, it may form a connecting link in a cycle of causes and effects. Being thus an effect, an exponent, language becomes a most apt medium for the determination of causes or characteristics. The language of man is affected by physical and by mental causes. Hence a diversity in these produces diversity in language. Granting the diversity to have originated miraculously; yet, climate, natural scenery, modes of life, and habits of thought, are sufficient to account for many of the minor diversities and peculiarities of languages. Languages are ranged into three grand classes; these classes are divided into many families; these into many more subdivisions or dialects, forming in the whole a very great variety. Examining these varieties, you will find that each has certain characteristics distinguishing it from the others—characteristics corresponding, in a great measure, to the characteristics of the people speaking the language. The people, in turn, are affected by their country, its scenery, climate—by their modes of life, thinking, speaking, and the like.

For example, it is well known to every classic student, that the Greeks were emphatically children of nature. They smiled with the sun, wept with the showers, sighed with the breeze. They laughed when nature laughed, mourned when nature mourned. Their school-houses were the groves—their places of assembling for debate and oratory, had no roofing, save the clear blue sky—surrounded by no pillars, save beetling mountains. Their language partakes of their clime and country—mild, rich, rolling, sonorous, and full. The Romans were more warlike, active, aggressive, bold and independent, and their language partakes of like qualities. Their effeminate descendants, the Italians, are a people, polished, easy, and versatile, spending their days basking in sunshine and poetry, with souls alive to the beautiful in nature and art. They speak a language that is smooth, flowing, and liquid.

Pass, now, to mountainous Switzerland, from whose Alpine peaks liberty has sounded her clarion for ages unmolested—where freedom has looked down from her fastnesses upon surrounding nations, convulsed with contentions and vain struggles for liberty. You find her a people with the remains of a language adapted to quick, free, spirited, impassioned thought. Perhaps there is no better illustration of this than in the names of ancient places, which have remained unchanged through the mutations of time. Homer gives us such Grecian names as the following: Aulis, Heleon, Haliartus, Platea, Caledon, Pluron, Thespia, and Olizon—all emblematic of Grecian language and character. The Italians prefer such soft flowing names as Ravena, Loretto, Modena, Larissa, Salerno, Sienna, and Avlona. The Swiss represent their character and their mountain crags by such names as Actorf, Friburg, Staurz, Spiez, Thur, Zurich, and Ilanz.

The language of the Germans, abounding in consonants and aspirates, yet flexible and remarkably well adapted to versification—copious, inflected, possessing great facility in compounding words, and inverted in its structure, is just such a language as would naturally be constructed by a people whose learned men can sit, smoke, quaff hard cider and small beer, and chase Greek particles or metaphysical ideas, sixteen hours per day, for thirty or forty years in succession.

Turn next to Scotland, whose every highland peak, crag, and steep, has echoed with religious and political liberty—though smouldering now beneath the weight of opposing circumstances. The fire of Scotch enthusiasm kindles and burns wherever it goes. What names are better adapted to mountain sound, song, and enthusiasm, than such as Morven, Ullin, Malmor, Cromla, Fingal, Lubar, Swaran, and Tura?

Pass thence to our own country, and examine like characteristics. As we are, at present, looking for characteristics in names alone, turn to that people who have fled from the scourge of the white man, leaving no monument behind them, save now and then a name of a river, lake, or mountain. What speak these symbols of character? In the New England States, such names as Massachusetts, Connecticut, Narragansett, Pawcatuck, Seaconet, Wachuset, Monadnoc, Penobscot, Schoodic, Millinocket. Who could not judge very accurately from such names of the character of those who gave them—of the country which they inhabited—and of the traits it would tend to develop in those who might hereafter inhabit it? They are rugged, uneuphonic, barren, granitic in sound.

As we pass westward, we find a change of names—a change admirably adapted to express the change of country. For a country with a delightfully rolling surface—majestic in vale and hill—beautiful in rivers, and a picturesque lake scenery—we find names creating, by their majestic roll and swell, by their harmony of liquids and vowels, emotions similar to those excited by the visible objects which they represent. What names, for instance, more expressive than those used to represent the rolling, deep-toned Niagara—the shallow, fitful, yet beautiful Erie—the broad, expansive Ontario—the picturesque and enchanting Canandaigua, Seneca, Cayuga, Owasco, Skeneatelas, and Chautauqua. So with her places and rivers—Oswego, Genesee, Susquehanna, Allegany, Chemung, Onondaga, Otsego, Saratoga, Tonawanda, Tioga, and Ticonderoga.

In going into the broad valley of the Mississippi, we lose the majestic roll from the country—we lose it, too, from the Indian names of places. They subside into the placid, expansive, mellifluous flow, resembling the sea-like swell of the prairies, decked with their exuberant carpet of grass and flowers. Listen to the delicious softness of such names as Illinois, Wisconsin, Iowa, Milwaukee, Ohio, and Mississippi. In going down into the sunny, lassitude-producing South, we find names partaking of ease in pronunciation, and perhaps effeminacy. *

THE VOLUME OF SERMONS.

Having been appointed by the Publishing Society one of a Committee to obtain original written sermons from the different ministers in the denomination, for the purpose of compiling a book of sermons for family reading, I corresponded with a number of our ministering brethren on the subject, and some of them gave encouragement of aiding by their contributions. Two years have passed by, and only a few have furnished productions. The Board have requested me to continue my efforts. I would therefore ask my brethren, each of them, if they intend to furnish one or more written original sermons for such a book, to send soon. W. B. GILLETT.

Rev. Joseph Chester, of Ironton, O., lately received at a donation-visit, a deed of the ground on which his house stands, worth *$365*; a receipt for his debts, *$143*; cash *$105*; books, clothing, &c., $100. Total, *$713*.

OBITUARY NOTICES.

It is always a mournful satisfaction, when a friend or acquaintance dies, to know it, and be assured that he has died in peace with God. To meet this universal wish, friends catch every sign which can be construed into evidence of reconciliation to God, and upon it base a hope that all is well with them. Frequently a simple expression, among a thousand of a different character, is all that can be gleaned from which to hope; and yet this is deemed sufficient. Sometimes we have a pattern of unsullied piety—a life of charity and Christian benevolence—an example of rare devotion, set before us as the true characteristics of the life and history of one who has just gone to the spirit world. Such records are most refreshing to the hearts of friends. The universal joy at such an announcement, is abated only in the circle of acquaintances, where perhaps for the first time they receive an intimation that the deceased possessed such rare qualities, and wonder they never knew it before. They turn to the conference and prayer room for evidence of their devotions, and find them not. They turn to the social circle for the proof of their Christian conversation, and tax their memories to point the time and place when they talked of personal holiness and God, or exhorted to faithfulness and duty, and find no response. They look for deeds of Christian benevolence, and find only the natural sympathies of humanity. They look for the fruits of their labors in the church, and see them not. Alas! a close scrutiny of their lives leaves them still more at a loss for the evidences on which such a model Christian character has been based as is so touchingly expressed in the "obituary."

However grateful such notices may be to friends, it is rare that they serve a useful purpose. The cold, inactive professor, wonders where the difference is between himself and the departed, and is satisfied to remain inactive still, assured his piety will be praised when he is gone. The impenitent sinner is lulled into greater security when those who have lived and acted much like him are so glorified when they die. There should be a clear agreement in the record and the life. No fulsome praise is needed by the dead, and it does no good to the living. The record should be just and true, or not at all. J. B.

RELIGIOUS AND CIVIL RIGHTS OF THE JEWS.—The movement to secure the rights of civil and religious worship to American citizens abroad, is peculiarly interesting to the Jews. Senator Cass has taken an active part in it, and presented many petitions to Congress on the subject. From something dropped in one of his speeches, the Jews inferred that his efforts were confined to *Christians*, and therefore addressed him a letter on that point; in answer to which he says: "I desire to procure those rights for a Catholic in a Protestant, and for a Protestant in a Catholic country, and for a Jew in all countries." In accordance with his suggestion, the Jews have prepared and are circulating the following petition:—

To the Honorable, the Senate of the United States:—

The petition of the undersigned respectful shows: That they are Citizens of the United States professing the Jewish religion, and that their brethren in faith and fellow citizens, are often necessarily absent in foreign lands. That when so absent, they are, in very many instances, deprived of most of their civil and religious rights, while the citizens and subjects of the lands thus intolerant, enjoy under our laws equal privileges with our citizens.

Your petitioners therefore pray, that the attention of Goverment may be directed to this want of reciprocity in the rights accorded to foreigners among us, and those extended to our citizens in other countries, and that in its wisdom it will endeavor to obtain for every American citizen abroad, of every creed, a just degree of civil and religious freedom.

And your petitioners will ever pray, &c.

PASSPORTS TO HEAVEN.—In Russia, the passport system is carried out more thoroughly, probably, than in any other part of the world. Indeed, so completely has it become inwrought among the people, that they consider passports necessary, not in this world only, but also in the next, as appears by the following paragraph from a recent work on Russia:

"When the battle of life is fought, and its dead soldier brought into the house of God, that the last rites may be performed over the body, watch the process. After certain ceremonies of an imposing character, the priest approaches the coffin, which is open, and strews incense upon the breast of the dead. He then reads a paper, unfastens the front of the dress of the corpse, and places the document in the bosom. The interment then proceeds. That document is a *certificate and passport*, without which (duly *vised* by the priest) the officer in charge of the gate of heaven would refuse entrance to the soul of the departed. Even St. Peter demands the sight of a soul's papers. What objection can a worshiper of St. Peter make to such a system? He must, on the contrary, rather regard the renewing of his *billet de sejour* as a species of religious ceremony, and look upon the police officials as resembling his own priests—a point in which he will not greatly slander either party, both being, very generally, remarkably venal, dissolute, and worthless.

DEATH FOR BLASPHEMY.—A letter from Mosul, extracts of which are published in the *Hebrew Observer*, London, says that a Jewish Rabbi there is "now under sentence of death for having blasphemed the Jewish religion." The offense was committed some four years ago, but the offender has been allowed to go undisturbed until quite recently. The man awaits orders from the capital for his execution. Meanwhile, the Jews are endeavoring to secure the interposition of the British Government in his favor.

BAPTIST FOREIGN MISSIONS.—The receipts of the Baptist Missionary Union in the month of March, the last month of the financial year, were $53,289 75. Of the receipts and expenditures during the year ending with March, the Home Secretary gives the following account:—

1. The expenditures of the year ending with March prove to be nearly one hundred and forty-six thousand five hundred dollars, and the receipts, from all sources, to be a fraction less than one hundred and thirty-seven thousand dollars—showing that the outlay of the year has exceeded its receipts by about NINE THOUSAND FIVE HUNDRED dollars. 2. That while this deficiency is not such a result as could be desired, there is nothing in it to discourage any real friend of the missionary work. The receipts, from all sources, have been more, by several thousand dollars, than in the preceding year, and the gifts of *living* contributors, the truest index of popular regard, have been more by nearly *twelve thousand* dollars than in the year preceding. But the expenditure of the year has been more than was expected at the time the last published estimate was made, and the income from *coördinate societies* and *legacies* has been less by ten thousand five hundred dollars than in the year ending with March, 1853. Living donors have made a greater advance in their contributions the past year than in any previous year since the reörganization of the Triennial Convention; and had the avails of legacies and the grants of kindred societies been equal to those of the preceding year, the whole expenditure would have been more than met by its receipts. But such was not the case, and the result is a deficiency of about nine thousand five hundred dollars. These are the facts.

CHINESE PRAYER MEETINGS.—The Rev. Mr. Speer, at San Francisco, in writing to the Board of Missions in reference to his ministry among the Chinese in that city, gives the following account of the Wednesday evening prayer meetings:—

"On Wednesday evening we have had frequently social prayer meetings in the Chinese language, and at present have regular family worship at nine o'clock in the morning. On these occasions the prayers made by the Chinese church members are often spiritual and edifying, indicating a clear comprehension of the Scripture system of redemption, and a careful and minute study of the word of God. Our habit is to read an appropriate chapter, and call on some of those present to lead in prayer, accompanying our exercises with singing also, in which two or three are quite proficient, and for which they have some taste. It is doutful whether the shrill, artificial screeching of the Chinese ever can be adapted to Christian hymns. Our music consists wholly of the well-known tunes of our American churches. To hear sounds so foreign and strange, coming from lips so long idolatrous, embodying the worship of the living God, will often bring tears of thankfulness into the eyes of Christians; and some have expressed great satisfaction from attending services of which they understood only the spirit and object."

UNLICENSED RUMSELLING.—On the 15th of April, just before adjournment, the Legislature of New York passed an Act to authorize others than Overseers of the Poor to prosecute for violations of the Excise Law. In places where the friends of temperance are disposed to enforce it, this law may be made to nearly annihilate the *illegal* liquor traffic. The Act reads as follows:—

SECTION 1. In case the Overseer of the Poor shall neglect for ten days to prosecute for any penalty provided by title nine, part first, chapter twenty, of the Revised Statutes, any other person, being a resident of the same County, may prosecute therefor, in the name of such officer or otherwise, by giving security to the Court or officer before whom he prosecutes, for the payment of all costs if he shall fail to recover judgment; and in such case, if prosecuted to effect, the penalty shall be collected and applied as now provided by law.

SEC. 2. This act shall take effect immediately.

INFLUENCE OF FAMILY WORSHIP.—The late Dr. Hyde, of Lee, one of the most eminent ministers of his day, in a letter to a son, thus speaks of the influence of family prayer in promoting filial subordination:—

"It was my duty to impress on the minds of my children a spirit of subordination, and to be known as the head of the family. I never kept a rod in my house, yet I would have my children obey me. I presume you have no recollection of my ever correcting you, but you were taught to mind me early, before you had numbered two years. In guiding my children, I was greatly assisted by the daily return of the morning and evening sacrifice, which you never knew me to omit. In this service you ought to engage, if you mean to have a well-regulated family."

BIBLES PROHIBITED.—The Archbishop of Mexico has addressed to all the clergy a circular, in which he recommends to them the greatest vigilance in preventing the circulation and reading of Protestant Bibles, which are being introduced from the United States in Tamaulipas, across the Texan frontier. The Archbishop says that he has received personal information from the Minister of Justice, that measures have already been taken by the government to prevent the introduction of the Bibles and other books, and the operations of the agents alluded to, by whom the Bible Society is said to work.

METHODISM IN NEW JERSEY.—At a recent meeting of the New Jersey Conference of the Methodist Episcopal Church, the Secretary reported the following statistics for the year just closed, showing a considerable increase over last year:—

Members in full connection,	31,816
Members in probation,	5,515
Total	37,331
Amount of Missionary money raised,	$13,235 44
Amount raised for the Am. Bible Society,	8,260 40
Amount raised for M. E. S. School Union,	1,345 92
Amount raised for M. E. Tract Society,	2,506 48
Total	$25,348 24

"SABBATH CONVENTION."—A North-Western Sabbath Convention (so called) is to be held at Chicago, Ill., on the 17th day of May. The call includes "the friends of the Lord's day throughout the North-West, of all denominations." But in the light of past experience, we venture to say, that no place will be found there for a friend and observer of the Bible Sabbath—the seventh day of the week—the day which in the Fourth Commandment is called "the Sabbath of the Lord thy God," and which the Lord himself, through his prophets, calls "my Sabbath" and "my holy day." The Convention is evidently designed to include only those who, in defiance of Scripture and history, persist in identifying the Sabbath and the Lord's day, and representing them as one and the same institution, instead of treating the Lord's day as a mere popish festival, like Good Friday and Holy Thursday. O that the loud denouncers of Popery in the West, would cease to be its most effective supporters, as they certainly are, by observing in place of the Sabbath what they presume to call the Lord's day.

STATISTICS OF BENEVOLENCE.—The fiscal year, with most of the benevolent societies centering in New York, has just expired. From the accounts thus far made up, it appears that their operations the present year have been larger than ever before. The American Tract Society received this year, from sales and donations, $414,159, against $384,627 last year. American Bible Society $395,000 against $346,542. American Board, eight months, $191,201 against $186,682. American Home Mission Society, $191,209 against $171,734. American and Foreign Bible Society $44,000 against $44,811, besides $50,000 received for the new Bible House. Female Guardian Society $22,000 against $12,772.

THE LIQUOR LAW IN NEW YORK.—The Governor of New York, in vetoing the bill passed by the Legislature for the suppression of intemperance, felt called upon to give his reasons at length for so doing. This document has been responded to by the majority of the Legislature, through whose influence the bill was passed. The two papers, taken together, contain the gist of the argument on that point, and make a good temperance document for general circulation.

SABBATH LECTURES.—Last Sabbath evening, Eld. James Bailey delivered the first of a series of Lectures on the Sabbath in the Seventh-day Baptist meeting-house in Plainfield, N. J. The lectures will be continued on successive Sabbath evenings for several weeks.

COLONIZATION IN NEBRASKA.—A plan is on foot in Boston to organize and have incorporated an Association to promote colonization of freemen in Nebraska. The capital proposed is six million dollars, and the persons having the thing in charge are of a character to insure success.

MARINE DISASTERS AND GREAT LOSS OF LIFE.—The storm of April 15th proves to have been very destructive to shipping. Several vessels were cast away on the Jersey shore; one of which, the Powhattan, had on board some two hundred persons, not one of whom was saved. She was first observed by the wreck-master at Absecom on Sunday morning, April 16th, thumping on the bar about 100 yards from the shore; but the sea ran so high that no help could be given her. Towards evening she keeled over so that many of the passengers were washed off. At length a wave struck her in such a way as to stave the hull and scatter the fragments in every direction. About one hundred and thirty bodies had been washed ashore at last accounts.

INTELLIGENCE FROM CHINA.—The N. Y. *Tribune* has a letter from Shanghae, China, dated Feb. 3, 1854, which says:—

The Imperialists' camp during the past month has presented a scene of ignominious inertia. They have rarely attacked the city, except at night. The insurgents, being quite annoyed by this method of warfare, sallied out some little time ago in a body of four or five hundred, and fought more than a thousand Imperialists for six hours, driving them from the field. The loss on the part of the Imperialists was considerable, while the rebels lost but three men killed and ten wounded. The imbecility of the Imperial leaders is manifested no less in their inability to restrain their troops from pillaging the poor peasants than in their want of skill in retaking the city and establishing law and order. Shanghae will probably remain in its present disturbed state for months to come. The rebels, it is said, have any quantity of supplies and munitions of war. Rumor reports rebellious movements in most of the eighteen provinces.

The following advertisement, carefully marked, comes to us in the *Carolina Intelligencer*, a religious paper (so called) printed at Shelby, N. C. Such a family, "free from incumbrance," is evidently considered a prize.

NEGROES FOR SALE.—Offered, by private sale, a family of Negroes, the mother and two children. The mother is eighteen years of age, less or more; the elder child, a girl, is upwards of two years and a half old; the younger, a boy, is between seven and eight months old. They are all stout and healthy. The mother is a good field hand; and as she is intelligent and submissive in her disposition, faithful and honest, she may be trained to be a good house servant. *They can be sold free of all incumbrance.* Apply to the subscriber at the Cross Roads, in Cleaveland county, on the way from Shelby to Morganton.

March 2d, 1854. THO'S KITCHENS.

☞ **ELD. ELIAS BURDICK** requests his correspondents to address him at DeRuyter, Madison Co., N. Y.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, APRIL 17.

In the SENATE, a large number of remonstrances against the passage of the Nebraska bill were presented. Mr. Shields presented a memorial from 15,000 believers in spiritual manifestations, praying that an investigation may be had in the matter; the memorial was laid on the table. A bill was reported, carrying out the recommendation of the President for enlarging the Judicial System of the United States, and its consideration was made the special order for the first Monday in May. The House bill to graduate and reduce the price of the Public Lands, was then taken up, read twice, and referred to the Committee on Public Lands.

In the HOUSE, Mr. Walbridge of New York moved a suspension of the rules to enable him to offer resolutions declaratory of our maritime rights, and against European interference on this continent; the motion was lost. The Committee on Ways and Means reported a substitute for the Senate's bill increasing the salaries of clerks, &c., in the Executive Department, which caused a short discussion, and pending a motion to reconsider, the House adjourned.

THIRD-DAY, APRIL 18.

In the SENATE, Mr. Sumner presented a remonstrance against allowing the Amistad claim. Mr. Cass presented two memorials from citizens of the Jewish faith, praying that any effort to secure religious toleration to American citizens in foreign countries may include the members of their faith. Committee on Foreign Relations reported a bill for the further settlement of Spanish claims under the Florida treaty. A bill was reported regulating the pay of Pension Agents and the settlement of their accounts. After the transaction of some unimportant business, the Homestead bill was taken up. Mr. Pettit made a speech in favor of the passage of the bill, and when he concluded, its further consideration was postponed. The bill allowing the exchange of school lands in Alabama, was passed.

The HOUSE, at an early hour resumed the consideration of the Senate bill to increase the salaries of clerks and other officers in the Executive Departments. The bill, amended so as to make the appropriation for the present year, was passed by a vote to 76 to 65. A bill was introduced to enable the people of Oregon to form a Constitution and State Government, and provide for the admission of such State into the Union. The House then went into Committee of the Whole on the West Point Academy bill, as returned from the Senate with amendments.

FOURTH-DAY, APRIL 19.

In the SENATE, the Committee on Commerce reported a bill to prevent unnecessary delay in discharging the cargoes of vessels arriving from foreign countries; the bill passed. The Senate bill increasing the pay of Clerks in the Executive Departments was received from the House with two amendments—the bill was taken up, and the amendments concurred in. The bill to compensate the discoverer of practical anasthesia was taken up and passed. The bill provides for a suit between all persons claiming to be the first discoverer, and awards $100,000 to the successful party. The Homestead bill was then taken up. Mr. Adams of Mississippi, and Mr. Thomson of Kentucky, spoke in opposition to the bill.

In the HOUSE, the Senate bill extending the mail contract between Mobile and Montgomery, Alabama, was then taken up and debated until the expiration of the morning hour. The Senate bill appropriating lands for the benefit of the indigent insane in the several States, was then taken up, and passed by a vote of 81 to 53. The bill grants to the several States, for the benefit of indigent insane persons, 10,000,000 acres of land, to be apportioned under the direction of the President of the United States, in the compound ratio of the geographical area and representation of said States in the House of Representatives, according to the last census. The amount to each is to be invested, and the interest to be applied to the support of the insane.

FIFTH-DAY, APRIL 20.

In the SENATE, Mr. Brodhead presented petitions from Pennsylvania, that the Homestead bill be amended by providing for the payment back to purchasers of all money paid for public lands. Petitions from various States were presented praying for the aboli tion of Chaplains. Messrs. Wade and Sumner presented petitions against the repeal of the Missouri Compromise. A bill for settling the accounts of certain mail contractors, where the contracts were suspended in 1838 and '39, was passed. The bill establishing a land system for the Territory of New Mexico was passed. After the consideration of Executive business, the Senate adjourned until Second-day.

The HOUSE, at an early hour, resumed the consideration of the Senate bill extending the existing contract for carrying the mail between Mobile and Montgomery, and, after two hours debate, the bill was passed. The House then went into Committee on the Senate's amendments to the West Point Academy bill, and after concurring in some of the amendments, adjourned.

SIXTH-DAY, APRIL 21.

The HOUSE only was in session, and spent the time in considering the bill to recompense the discoverers of practical Anaesthesia, the bill to increase the California mail service, and that for settling the claim of R. W. Meade for losses in Spain. No final action in either case. Adjourned to Second-day.

TRIAL OF MURDERERS.—The trial of Matthew F. Ward and Robert J. Ward, Jr., for the murder of W. H. G. Butler, was commenced at Elizabethtown, Ky., on Tuesday, April 18. The facts in this case were substantially as follows: Prof. Butler, the murdered man, in the capacity of school teacher, had occasion to correct a younger brother of the Wards, who was one of his pupils, for repeated and flagrant violations of the rules of the school. This, it appears, was thought too marked an insult and injury to the Ward family, who belong to "upper-tendom," to be tamely submitted to. Accordingly, the elder brother, Matthew F. Ward, author of "English Items," and own brother of the noted "Belle of the South," Sallie Ward, (afterward Mrs. Lawrence of Boston, and now Mrs. Hunt,) purchased two pistols, ordered them well loaded, and repairing with a younger brother to the school-room, deliberately shot down his victim, Prof. Butler. The trial will probably occupy several days, if not weeks.

European News.

By the steamer Asia, European dates to April 8th were received in New York on the 20th.

One of the most interesting features of the news brought by the Asia is the announcement made in the City article of the *London Times* of April 8, that the Turkish loan had failed after all, and that Namik Pasha had gone home without any money.

A correspondent at Vienna announces the conclusion of an alliance between the German powers, by which the entire Confederation, including Austria and Prussia of course, undertakes to maintain neutrality through the war.

From the seat of war on the Danube there is no intelligence of great importance; we must, however, soon hear of fighting in that quarter. The allied fleets are in the Black Sea, and Sir Charles Napier is advancing in the Baltic. The Russians are said to have abandoned the Island of Aland, and he can occupy it without difficulty.

In England the opinion is being adopted that the war must be a long and hard one.

April 26 is appointed as a National Fast Day throughout Great Britain, to pray for success in the present war.

The Central Jewish Consistory of France has petitioned the Emperor to extend the privileges about to be obtained for the Christians in Turkey to Jews who may be the subjects of the Sultan.

A riot occurred at Barcelona on the 13th. The military fired and killed several citizens.

Captain L'Herminat, of the navy, an aid-de-camp of Marshal Prince Jerome, on Friday evening entered the reading rooms of No. 28 in the Rue Rivoli, Paris, and asked to see the *Patrie*, and finding it engaged, sat down at the common table to read other journals. After some time the evening paper was handed to him, and he appeared to read it with great attention, but suddenly he drew a pistol from his pocket, blew his brains out, and fell a lifeless corpse in the midst of the company, whose horror may be conceived. He had lately sustained heavy losses at the Bourse. In all probability he asked for the *Patrie* to see the latest prices of the day, with the predetermination that his life should depend upon their being favorable or unfavorable to his latest speculation.

An Illustration of Slavery.

On the 5th of September, 1851, Edward Davis, a colored man, free, residing in Philadelphia, aged about 34 years, left that city with the intention of going to Hollidaysburg, but brought up at Havre de Grace, in the State of Maryland, where he went to work for a livelihood, as he probably supposed he had a right to do. But they have a law in Maryland which prohibits any free negro or mulatto, belonging to or residing in any other State, from going into that State for the purpose of settlement or otherwise, under a penalty of $20. Under that statute, Davis was arrested, taken before a magistrate and fined. Not having the money to pay, he was thrown into the Bell Air prison, where he remained about two months. He was then brought out, tried—for what offense we cannot say—and sentenced to be sold to pay his fine and expenses, amounting to $50. Subsequently, he was removed to a slave pen in Baltimore, and there employed to cook for some fifty or sixty slaves, being told that he was working out his fine and jail fees.

After being thus employed for about six months, he was taken out, handcuffed, and taken to Washington, and thence to Charleston, South Carolina. About this time he learned that he had been sold to William Dean, of Macon, Georgia. Upon his arrival at Macon he was set to work upon a railroad in the course of construction, and was worked so hard that his health soon gave out, when he was placed upon a cotton-plantation. Ultimately he was sent back to the railroad, but he soon broke down again, and in July 1853, he was taken to an infirmary in Macon, where he partially recovered. To the attending physicians he told the story of his wrongs. They tried to purchase him. One of his legs was drawn up so that he could not walk well, and they offered $400 for him, which his master refused. The directors wanted him to attend their patients, who were mostly slaves.

On the 12th of March last, he ran away from Macon and went to Savannah. There he hid in a stable until Tuesday afternoon, March 14th, when he secreted himself on board the Keystone State, a steamer which sails between Savannah and Philadelphia. At 9 o'clock the next morning the steamer sailed with Davis on board. The following day, the men, while heaving the lead, heard a voice from under the guards of the boat, calling for them to throw him a rope. Upon examination, it was found that the voice proceeded from a colored man concealed on a beam under the guards of the wheel-house. He was rescued from his perilous situation in a state of great exhaustion; his clothes were saturated with sea-water, as the sea had become rough, and he was dipped in the water at every roll of the vessel. The hands furnished him with a dry suit, and made him comfortable. But the commander of the boat was differently disposed. Fearing the effects of Georgian law, in case he should bring a slave to a free State, he ordered his vessel to put into Newcastle, Delaware, where he had the unfortunate man imprisoned, with the intention, it is stated, of taking him back to Savannah on his return trip.

But the facts of the case having leaked out, public sympathy was enlisted, and a determination shown that Davis should not go back to Georgia, unless it could be established that he was not entitled to his freedom. On the 20th of March the case was brought before Justice Bradford of Newcastle. A number of witnesses were examined and his freedom clearly proved. Mrs. Dimond, one of the witnesses, testified that she had known him since 1819, when he was about two years old. Her sister, Mrs. Martha C. McGuire, testified that she had known him for eleven or twelve years, and John H. Brady testified that he had known him for the last nine years. On hearing this testimony, the magistrate discharged him from custody, there being no reason why a free citizen of Pennsylvania should be kept in a Delaware prison with no crime charged against him. After his discharge, and before he had left the magistrate's office, the commander of the Keystone State appeared, made affidavit that he believed him (Davis) to be a fugitive slave, and afterward another to the effect that he believed him to be a fugitive from justice, whereupon he was detained and again shut up in prison.

The Captain now returned to Savannah, and one of the newspapers of that city contained this significant article:

"We are informed that the description of the late outside passenger by the Keystone State answers very well to that of a lost negro man belonging to Mr. Dean, of Macon. *Measures have been taken by the claimant and the agent of the Philadelphia steamers for this city to ascertain the truth.* The slave is said to have been recently brought from Maryland to Georgia."

In accordance with this announcement, measures were taken by the claimant to secure the return of Davis to a state of bondage. The case came on for trial before Mr. Samuel Guthrie, U. S. Commissioner at Newcastle, on April 16. The result of the whole was the remission of this free-born Pennsylvanian, who had thus heroically periled his life to regain his liberty, to the man claiming to be his owner. [N. Y. Tribune.

MONSTER STEAMBOAT.—The largest steamboat ever built was launched at Green Point, near New York, April 20th. She is 350 feet in length, 45 feet beam, and 15 feet depth of hold. Her floor timbers are of white oak, 20 inches thick; she has deep, double frames, sided 8 inches—making her frames 16 by 20 inches—and 4 inches apart. Besides being heavily timbered, she is diagonally braced from kelson up to top of timbers, with iron braces 5 inches wide, ¾ inch thick, and 30 feet long, crossing each other transversely, about 3 feet apart. These braces are secured to the frames with iron bolts, riveted to the timbers, and also riveted where they cross between the timbers. She has seven kelsons made of white oak timber, 14 inches wide and 3½ feet high. The bed timbers for her engine are of white oak, 4 or 5 feet wide and 6 feet high. Over 50 tuns of the best Ulster iron are used in her bracing. This steamer is intended for the Fall River route, and will run in connection with the Bay State and Empire State. Her engine, which is to be put in by the Novelty Iron Works, is of nearly double the power of any steam engine now in use. The cylinder is 105 inches in diameter by 12 feet stroke. The Metropolis will measure about 2,300 tuns burden. She will take her place on the Fall River line about the 1st of August.

LEGISLATURE OF NEW YORK.—The Legislature of New York adjourned without day on the 17th inst., after a session of nearly one week over the hundred days for which the Constitution allows the Members to draw pay. The sesssion was a busy one, and the number of acts passed was unusually large. The most important among them was the Liquor Prohibition Bill, which was killed by the Governor's veto. A subsequent bill, proposing a submission of the question of Prohibition to the people, passed the Senate, but failed in the House for want of time. The most important acts which have become laws are —1. that which provides for the vigorous prosecution and early completion of our Enlarged Erie and Lateral Canals; 2. the consolidation of Brooklyn, Williamsburg, and Bushwick; 3. the severance of the School Superintendence from the State Department, and its erection into a separate department, under a Superintendent of Public Instruction; 4. the trial of the experiment of letting out the repair of certain sections of the Canals by contract; and 5. the erection of the new County of Schuyler, out of portions of Chemung, Tompkins, and Steuben Counties, having (probably) its county buildings at Havana, near the head of Seneca Lake.

SUMMARY.

Mrs. Judith Town died at Paris Hill, N. Y., March 16th, aged 107 years. She was the daughter of Abner Hale, of Boxford, Mass, where she was born, October 14, 1747. Her family connections were from England, of the same original stock as Sir Matthew Hale. She was married to Absalom Town, of Boxford, in 1765, and was the mother of 11 children, 9 of whom survive her. She leaves also 31 grandchildren, and 21 great-grandchildren. She retained her faculties to a good degree. Hymns she learned when a child were frequently upon her tongue, and she could repeat the entire catechism after she was 100 years old.

It would seem that interminable litigation is to grow out of the Glover case at Milwaukie. Several peaceable citizens of Milwaukie and Racine have been put under $2,000 bonds to answer for aiding in the escape of Glover from jail; and they have also been sued by Garland, who claims of each of them $2000 for the value of his alleged slave. Besides these suits, General Paine, the counsel for the defense of Booth and others on their examination before the U. S. Commissioner, has been sued for slander, by a Captain Jennings, one of the witnesses for the prosecution.

The boiler of the steam ferry-boat Gen. Scott, exploded at Pittsburgh, on Saturday morning, 15th, killing the engineer of the boat, named McGinnis, breaking the arm and leg of another person, and the leg of a third. A two-horse wagon, loaded with hay, was thrown into the river, one of the horses by some means getting loose and making the shore; the other horse was drowned. The explosion was very loud, shaking the buildings for a great distance around, and the boat was shattered to pieces, making it almost a miracle that any lives were saved of those on board. The boat, it is stated, was racing at the time of the accident.

The late James P. Van Horne, of New York, made the American Bible Society the residuary legatee under his will, by which the Society will receive some $150,000. Many years may elapse before the Society comes into possession of this large gift. Mr. Van Horne gave about $70,000 to other benevolent associations.

According to the *Sentinel*, published at Selma, Alabama, during a period of four months, from October last to February, that State lost by emigration on an average 500 persons a day, or a total of 75,000; and the property carried out of the State is estimated at $78,670,000. So much for the peculiar institution.

The packet ship G. B. Lamar, recently arrived from London, had a very remarkable passage across the Atlantic. On the 9th inst., in lat. 47 deg. 40 min., lon. 47 deg. 19 min., she fell in with large quantities of floating ice, and was compelled to steer southeast 120 miles to get clear of it. Capt. Mayhew says that in fact he could see no end to the ice. Finally, his ship was surrounded by it, and had to sail through it for 12 hours. During this time he could see no water. At last she succeeded in getting through the ice, and steered southwest for half a day, meantime passing a large number of icebergs.

Mr. Resolved Givens, an old and much respected citizen of Schenectady, died very suddenly in that place, between 7 and 8 o'clock Sunday morning, April 16th. He had been to the barber's and had returned to his residence, and was sitting in his chair with his cane in his hand and his hat on his head when he expired. He was aged 88 years and 3 months. The extensive hotel in that place which bears his name was erected by him, and for a long time he kept the house.

Major Frazer, of the U. S. Engineers, is in Albany, preparing the way for the Government expenditure of $50,000 on the Hudson River. There have been a good many changes in the Hudson River recently, near Albany, in consequence of the washing away of the shore, and clearing away of the country whose waters flow into the Hudson. Latterly it has become exceedingly difficult to get even a steamer over the Overslaugh, except in certain conditions of the tide.

The Arctic brought intelligence of the death of Prof. Wilson, as well known, perhaps, by the favorite *sobriquet* of "Christopher North" of *Blackwood's Magazine.* Born in Paisley in 1788, he died on the 3d of April, 1854, at the age of 66. For the last four years he had been incapacitated from teaching his classes in the University of Edinburgh, having been smitten with paralysis, which prevented him from walking.

Charles Henderson, Esq., of Danville, Ky., has emancipated twenty-two of his slaves to go to Liberia under the direction of the Kentucky Colonization Society, in the May expedition from that State. He has also purchased the husband of one of his women servants at the price of $1,000. He gives to them all a full outfit, and to the Kentucky Colonization Society $500.

The *Congregational Herald* says that the Holy Spirit has descended on the congregation of Rev. J. A. Hawley, at Jackson, Mich. More than forty inquirers have attended the inquiry meeting, and twenty or thirty, it is believed, have been hopefully converted. Mr. Hawley is now holding a series of meetings at Barry, Mich. There are about twenty inquirers, and some converts are already embracing the truth.

The number of itinerant preachers of the Wesleyan Methodists of Great Britain is a little over 900, and of local preachers, between 13,000 and 14,000. The number of members in 1850 was 358,277, but in consequence of agitations on the part of the Reformers, their numbers for the year 1853 were only 270,265, showing a diminution in three years of 87,312.

The *N. Y. Evangelist* states that near $70,000 of the $100,000 fund proposed to be raised for church extension, in connection with the New-School Presbyterian Church, has been secured, and that it was contributed by less than one-quarter of the churches. The committee are about to issue a "last call," in hope of thereby securing the remainder.

The Hornellsville papers notice the perpetration of a robbery at the depot in that village on Thursday evening, very similar to that reported to have occurred in the case of Mr. Perkins, of Fredonia. Mr. O. M. Cody, of Little Genesee, Allegany Co., was knocked senseless when about twenty rods from the depot, and robbed of $1,840, and a detached silver lever watch.

Arrangements are in progress for a daily line of first class steamboats, having accommodations for 1,000 passengers each, to ply through the summer between New York and Newport as a Crystal Palace line, bringing passengers hither from Newport and giving them two tickets each to the Crystal Palace and returning them to Newport—all for one dollar!

One day last week A. J. Bleecker sold a portion of the estate of the late Anson G. Phelps, consisting of about 150 lots in Twenty-ninth, Thirtieth, Thirty-first and Thirty-third-sts., near the Second-av. The price varied from $960 to $5,900 each lot; and the total amount of the sale was nearly $267,000.

The Rev. J. B. Grinnel, who has been for five years pastor of a Congregational Church in this City, recently started for Sugar Grove, Iowa, sixty-five miles west of Iowa City, where he has purchased 8,000 acres of land, for the use of a colony of about thirty families, who are about to take up their residence at that fertile spot.

A few days ago, Fabien Bois, grocer and shipowner at Quebec, left that place in a large pilot boat, accompanied by Capt Bernier, Mr. Lortie, and two others, to visit a wreck stranded at Bersamis. Having accomplished that, he attempted to cross to L'Islet, and in so doing, the boat capsized, and the five men went down and were lost.

More than 3000 clergymen, of different denominations, in New England, have borne their public testimony against the Nebraska bill. A very large number of clergymen, in the other Northern States, have also spoken out fearlessly and promptly. But not a minister of religion, south of Mason and Dixon's line, has uttered a word against this movement to extend the area of slavery.

The Baptist Theological Education Society of Canada proposes to start a college at Toronto, Canada, to be called the Maclay College. The sum of £5,525 is reported as received for this object, and as this is sufficient to endow a theological professorship, Dr. Maclay has been appointed as professor.

The Massachusetts House of Representatives has adopted a proposition that the Secretary of State, Treasurer, and Receiver General, Auditor, and Attorney General, shall be chosen annually by the people on the day in November prescribed by law for the choice of Governor.

The grant of ten millions of acres of public land to be distributed among the States, to ameliorate the condition of the indigent insane, which passed the House of Representatives, and known as Miss Dix's bill, will fail to become a law—the President's signature being denied.

In July, 1853, Mr. C. R. Strong, of Strongville, Ohio, built the first houses, a store and dwelling, upon the line of the Illinois Central Railroad, 56 miles from Chicago, in the town of Kankakee, which now has a population of six hundred, and is the seat of justice of a flourishing county.

At Boston, in the matter of the Cochituate Bank, Judge Shaw decided that the temporary injunction continue until June the 5th, when the report of the special receivers appointed will determine whether the injunction shall be perpetual or the Bank resume business.

No immediate commercial change is anticipated as a consequence of the Russian war, but a continuation of it, it was believed, would cause a tight money market, which must be met by reduced business and refraining from new enterprises.

It is now fifty-five days since the steamship City of Glasgow sailed from Liverpool for Philadelphia, during which time not a word has been heard of her, and the apprehensions for her safety have increased to a painful extent.

A bill has passed the New York Legislature, regulating the manner that the Canal contracts are to be let. The contracts are specified to be for not less than three years, nor more than five years.

A Mr. Hyslip, of New York City, has obtained a verdict of $6,000 against the Western Railroad for injuries received by him while riding in defendant's cars between Greenbush and Springfield, September 9, 1850.

The Pennsylvania Legislature has finally passed the bill for the sale of the main line of the public works (Pennsylvania Railroad) for $10,000,000, and it has been sent to the Governor for his signature.

The New Bedford *Mercury*, says that nine whalers and one merchantman arrived at that port 20th inst., with 1,950 bbls. sperm and 17,200 bbls. whale oil.

Cholera among emigrant passengers from Liverpool is again becoming common. A ship which recently arrived at St. Johns had 35 deaths from that cause on board.

Mrs. Stowe, it is said, has made a donation of $1,000 in aid of a school established at Washington, by Miss Miner, for the education of colored children.

The bills of the Bank of Castleton, Vt., were thrown out last week by some of the banks, but John Thompson continued to buy them at one half of one per cent. discount.

New York Market—April 24, 1854.

Ashes—Pots $5 81; Pearls 6 00.

Flour and Meal—Flour, 7 37 a 7 75 for ordinary to good straight State, 7 75 a 8 25 for mixed to good Michigan and Ohio. Rye Flour 4 75. Corn Meal 3 62 for Jersey.

Grain—Wheat, 1 85 a 1 90 for Western mixed, 1 90 for Canadian, 2 25 for prime white Genesee. Rye 1 00 a 1 02. Barley 1 08 a 1 15. Oats 50 a 55c. for State and Western, 48 a 49c. for Jersey. Corn 80 a 85c.

Provisions—Pork, 13 00 for prime, 14 50 for mess. Beef, 7 00 a 8 25 for country and city prime, 9 50 a 12 00 for country mess. Lard 9¾ a 10c. Butter, 12 a 15c. for Ohio, 20 a 25c. for State. Cheese 10 a 12c.

Hay—50 a 60c. per 100 lbs. for common to good.

Hops—28 a 35c. for crop of 1853.

Lumber—15 50 a 16 00 for Spruce and Pine.

Potatoes—3 56 a 3 87 per bbl. for Mercers and Carters, 2 75 a 2 87 for Western reds.

Seeds—Clover 8 a 8½c.; Timothy 18 00 a 19 00 for mowed, 20 00 a 22 00 for reaped.

Tallow—12½c. for city rendered.

MARRIED.

In Verona, N. Y., April 8, 1854, by Samuel P. Marsh, Esq., SETH C. ROBERTS to ABIGAIL BROWN, all of Verona.

In Amity, Allegany Co., N. Y., April 8th, by Eld. Charles Rowley, WILLIAM H. SMITH to MARY U. FLINT.

By the same, at the same time and place, SIMEON B. SMITH to ELIZA M. MIX.

At Shiloh, N. J., April 6th, by W. B. Gillett, RICHARD J. BONHAM to HANNAH A. DAVIS, daughter of Dea. Reuben Davis.

DIED.

In Rochester, N. Y., April 17, MARY P. GREENE, aged 18 years and 11 months. She was left without a mother at the tender age of seven years, which led her to reflect upon the necessity of a preparation for death. The sports in which her youthful companions engaged, had no charms for her. Three years previous to her death, she united with the First-day Baptist Church in Brookfield, Madison Co., where she remained a worthy member, till called to join the church triumphant. She had been afflicted with a disease of the spine for nearly four years, during which time many physicians were called, but none succeeded in removing the disease. As a last resort, she was taken to Dr. Hamilton's Analytic Institute in Rochester. For a time she seemed to improve, but on the 3d inst. took a violent cold, which caused a fever, terminating in death. The writer was with her during her last illness and conversed much with her concerning her departure from earth. At times she felt it hard to be so far from friends, and would say, "Take me home to die!" But she was enabled at length to say, "Not my will, but thine, O Lord, be done." As the hour of dissolution drew near, she requested the writer to say to her friends, that she could meet them no more on earth, but wished them to be in readiness to meet her in heaven; then imprinting a kiss on her cheek, said, "Give this kiss to my only brother—(her father having died two years previous)—tell him to be a good boy and prepare to meet Mary." At times she seemed to be conversing with departed spirits—would reach her arms as if embracing them, and exclaim, "Yes, I'll soon join you." She kissed all in the room, and died without a struggle. She has left a large circle of mourning friends, who at times almost feel it wrong, that one so sweet should so soon pass away. Her remains were taken to Brookfield, and funeral services attended the 19th. Sermon by Eld. J. Clarke, from Psalms 16: 11—"In thy presence is fullness of joy; at thy right hand there are pleasures forevermore."

F. J. L. C.

In Wellsville, April 18th, JABEZ M. CARTWRIGHT, in the 82d year of his age, after a protracted illness of many years, in which he suffered much from disease of the lungs. Mr. Cartwright had never made a profession of religion; but often in his last illness he manifested a considerable anxiety to be prepared to exchange worlds for the better. In conversation with him on the evening previous to his death, he said that he did not want to live any longer, if he could only go happy—that he had been a great sinner, but God was a great Saviour, and could forgive great sinners.

C. R.

In Shiloh, N. J., on the 10th of April, of scarlet fever, ROBERT RUDOLPH, son of John D. and Salome Randolph, aged 10 years.

LETTERS.

W B Gillett, Charles Rowley, D E Lewis, H W Stillman, Barber Green, S P Marsh, E R Clarke, E I Maxson ($1 on books,) Elias Burdick, G W Amadon, H W Coon, L T Rogers, John Whitford, A G Boss, E Saunders.

RECEIPTS.

FOR THE SABBATH RECORDER:

Geo Larkin, New Market, N J	$2 00 to vol.	11	No. 44
G F Randolph, Plainfield, N J	4 00	10	52
Wm B Maxson, Walworth, Wis	2 00	11	46
Barber Green, Grand Prairie, Wis	2 00	10	52
Geo C Babcock, Dakota, Wis	5 00	10	13
John Redfield "	2 00	10	52
Daniel P Hull, Berlin	2 00	11	35
H W Coon, Cazenovia	2 00	11	44
Joseph Allen, Nile	8 00	10	52
Joseph S Crandall, West Genesee	2 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

H Palmer, H Newton, P Carpenter $ 75

FOR SEVENTH-DAY BAPTIST MEMORIAL:

A G Boss $1 00 Gilbert F Randolph $1 00

WILLIAM M. ROGERS, Treasurer.

To Carpenters.

FIFTEEN or twenty good journeymen House Carpenters can find steady employment with the undersigned, if application is made soon. First-class workmen will be paid sixteen to seventeen and one half cents per hour. Board is two dollars seventy-five cents per week. C. MAXSON & CO.

WESTERLY, R. I., April 3d, 1854.

Eastern Association.

THE Eastern Association will hold its Eighteenth Anniversary with the Church in Greenmanville, Ct., commencing on the Fifth-day preceding the fourth Sabbath in May, (the 25th,) at 10 o'clock A. M. Introductory Sermon by Eld Joel Greene, of Rockville, R. I.; alternate, Walter B. Gillett, of Shiloh, N. J.

S. S. GRISWOLD, Secretary.

☞ The Executive Committee will hold its annual session at the same place on the morning of the Anniversary, at 9 o'clock A. M. By a vote of the Committee, at its semi-annual meeting, the churches of the Association were requested to forward to the Treasurer, A. M. Babcock, of Westerly, R. I., on or before the session of the Association, their respective contributions for defraying the expenses of missionary labor performed during the year now ending. S. S. G., Clerk.

☞ Delegates coming by way of New York, will take the Stonington line of steamers, Battery Place, Pier No. 2 North River, at 5 o'clock P. M., on Fourth-day. Be sure and procure tickets for Mystic Bridge, instead of Stonington, as thereby you will save fifty cents each. On arriving at Stonington, at about 2 o'clock the next morning, stage coaches will bring you to Greenmanville—distance, about five miles. Delegates will request the drivers of the coaches to leave them at my house. In behalf of the Church at Greenmanville, a general attendance is requested.

S. S. GRISWOLD.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A. M , 12 M., and 4 and 6 P.M.

Leave Plainfield for New York at 7 and 8.30 A.M., 12.50 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare.

GEO. H. PEGRAM, Superintendent.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM *(a Silver Medal)* of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate.

Nothing has called louder for the earnest inquiry of medical men, than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for protection from attacks upon the respiratory organs, until the introduction of the CHERRY PECTORAL. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. Of this last statement the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify it has done for them, if we can trust our own senses, when we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know—in short, if there is any reliance upon anything, then it is irrefutably proven that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known. The afflicted should know it. A remedy that cures, is priceless to them. Parents should know it, their children are priceless to them. All should know it, for health can be priced to no one. Not only should it be circulated here, but everywhere, not only in this country, but in all countries. How faithfully we have acted on this conviction, is shown in the fact that already this article has made the circle of the globe. The sun never sets on its limits. No continent is without it, and but few peoples. Although not in so general use in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both Americas—in Europe, Asia, Africa, Australia, and the far off islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations of its kind, it is an expensive composition of costly material. Still it is afforded to he public at a reasonably low price, and what is of vastly more importance to them, its quality is never suffered to decline from its original standard of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. No toil or cost is spared, in maintainingit in the best perfection which it is possible to produce. Hence the patient who procures the genuine CHERRY PECTORAL, can rely on having as good an article as has ever been had by those who testify to its cures.

By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been done already.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere. 37-3

Miscellaneous.

Baby May.

Delicious little tit-bits of poetry sometimes go the round of the papers, which need only the prefix of a distinguished author's name to make them universally admired. As it is, they are just glanced over, with the remark, "I wonder who wrote that?" and forgotten. Of this sort is the following:—

When the charming month of flowers
Lit her earliest ray,
Came one from the angels bowers
To this pleasant home of ours,
For a while to stay:
So, acknowledging the favor,
We would think of nothing graver,
[illegible] month's own name we gave her—
Baby May!

Fitter name was never given—
So we fondly say,
Who have found the light of heaven
In her smile from morn to even,
Through the live long day;
For the sweet month's incarnation
Is this Eden exhalation,
With her spring-time appellation,
Baby May!

All the sweets of earliest roses,
On the dew-bent spray;
All the beauty that reposes
In the blossom when it closes
At the shut of day;
All the music that is ringing
Where the birds and brooks are singing,
She to us is fondly bringing—
Baby May!

Loud their dismal stories telling
Round us all the day,
Rude December winds are swelling,
But upon our peaceful dwelling
Sunshine smiles for aye;
For, within this home of ours,
Though the bleak December lowers,
Dwells the light of all the flowers—
Baby May!

Farm Fencing.

The subject of fencing, always of deep interest to agriculturists, is just now receiving a good deal of attention from the more scientific of them. At a meeting of the Farmer's Club connected with the American Institute, held in New York on the 18th of April, the whole session was given to the subject. From the *N. Y. Tribune* we copy the following account of what was said:—

Solon Robinson said he had proposed this question to the Club for the purpose of awakening discussion not only here, but among farmers generally, that they might be induced to think of the enormous tax self-inflicted upon themselves for needless fences. The late Nicholas Biddle made out a case from census figures, proving that the annual sum wasted in Pennsylvania to keep fences in repair, was more than ten millions of dollars a year, and there is no doubt but that sum may be multiplied by the number of States in the Union; making more than $300,000,000 worth of labor annually expended upon the fences of the United States. The question to be considered is, how much of this is wasted. Look at these facts—mere items in the general account. Within an hour of this room I have seen a farm divided into lots of one to five acres by heavy stone walls. It is moderate to calculate ten feet lost to cultivation for each line of fence, and that they cost a dollar a rod to build, and ten per cent. upon that ever after to keep in repair. "But," says the stone-wall advocate, "they were built to get rid of the stone—nothing else could be done with them." That is not so. Half of that very farm has a wet soil, and every acre would be doubled in value by underdraining; and if every foot of those stone-walls had been buried at the same cost of building, the farm would be worth this day twice as much as it could be sold for, with its miles of fence. Farms are common all over the country where the fence is worth more than the land. Let us start south from here and look at the poor farmers of New Jersey, Pennsylvania and Delaware. It is no wonder they are poor, for every hundred of rails cost the poor, taxed farmer from seven to ten dollars; and it keeps him poor to keep his farm fenced. For what? That a few poor pigs, or kangaroo cows, may starve and steal in the highway, breeding mischief among neighbors, and occasionally offering a sacrifice of their worthless lives to the railway deities, but claiming a few human legs and arms as a token of remembrance, that in this country the liberty of the highway for cattle, is held of higher importance than legs, arms, or heads of human beings. In Delaware, great efforts have been made to escape the fence tax, by planting hedges; the County of Newcastle probably has more thorn hedges than any other County in the Union. The effort has been a good deal like that of a man who undertakes to lift himself by his own pantaloons—he does not get up much. I once said to a Delaware farmer that I had never seen a thorn hedge that was a good fence. "Come with me, then, and I will show you one." We were soon along side of it, and certainly there was a good fence—a good post and rail fence—in the field alongside of the hedge, as he said, to keep the cattle from eating up the hedge plants. We had no difficulty in finding an opening to get through into the road, and there we found a board fence. "What is that for?" "Oh!" said he, "my neighbors let their hogs run in the road, and I tried my hedge two or three years, stopping a hole here and there pretty often, as every body said it would be a good fence when grown; but it grew worse every year, and so I built a board fence, which keeps the hogs out. My rail fence keeps the cattle off, and the hedge is ornamental, don't you think it is?" and the whole only takes up about a rod wide of the richest land on the farm. However, hedges are the fashion, and that one—and I believe it is the only one in the State that is—is a good fence. This is in accordance with all my experience with thorn hedges. The late A. J. Downing had one around his beautiful place at Newburgh. When it was in its prime, it was a passable substitute for a fence. A pig, a calf, or a goose that would hesitate now to walk through it, is a poor goose; and so is any man who thinks a thorn hedge in this country a good permanent fence. In Virginia, I have seen a good deal of red cedar hedge. When young and thrifty it is very pretty, and, being always green and close in appearance, cattle, either horned, or with bristles, do not get through it, until they try. Then they do. After it gets old, they do not try, they go through without half trying. A better hedge is made of the dead boughs of cedar, wottled between stakes. This kind of fence is very common in Lower Virginia. It is frequently built on the top of a bank, thrown up from a ditch two to four feet deep on each side. That makes a good fence. True, it takes up some land, but what of that?—land is plenty in America, and if it were not we would soon fence in the Sandwich Islands. It makes no odds that a country has been denuded of fencing timber, like parts of New Jersey, Delaware, Maryland and Virginia; or like the prairie land, that it never had any; people will fence it if they perish in the attempt—often are obliged to fence when they do not require it for their own use. I know one farmer in North Carolina who has to keep thirty miles of fence to keep other folks' cattle off of his land, without being benefitted thirty cents a year, so far as his own stock is concerned. In Mississippi there is a kind of hedge that is an effectual barrier to all domestic animals, negroes included. It is made of the Cherokee rose vine—not bush—for the branches grow thirty or forty feet long. The flowers are white, single roses, with large yellow centers, and when in full bloom, amid the dark green foliage, the hedge is very beautiful. If you ask if I have any objection to this kind of hedge, I answer, none in the least, as I own no land south of latitude 32 degrees, and it will not flourish north of that, and I am quite willing those who do should have a hedge that grows 25 feet high and 50 feet wide, and affords a good shelter for rats and other vermin, and occasionally takes fire, and being full of dead wood inside, it leaves the hedge row in a clean condition to build a rail fence and set out a new hedge. No part of the country expends so much labor in fencing as Mississippi and Louisiana. The cotton plantations are fenced with zig-zag fence of oak rails, generally stake-and-ridered, 10 to 16 rails high. Owing to heat and damp, the durability of rails does not exceed seven years. On some of the rich lands sumac and elder grow large enough to make rails. It is commonly calculated that it takes all the labor of a plantation one month a year to keep up the fences. Some of the sugar lands along the river are fenced at a great expense, with cypress posts and rails, to keep out the cattle which run in the road. Upon the prairies of the West thousands of miles of sod fence have been made, but not one rod in a mile remains. When first built, sod fences are pretty good barriers against all stock, but they soon crumble to dust. It is a strange thing that people will haul rails ten miles, and boards fifty miles to build fence. Very few if any attempts have been made to dispense with all fence upon the prairie land. Massachusetts is about the only sensible State I know of, for there you can raise a crop along side of a public highway without fencing it.

Prof. Mapes said, it appears by the last census that we had then 118,000,000 of acres of land in cultivation. It is a fair calculation to assume that this land is divided into an average of twenty-acre fields, and that the labor of fencing, exclusive of materials, is worth 50 cents a rod. This would be $113 25 for every field, and $670,766,273 for the whole, the simple interest of which will astonish any man who will make the calculation. This is a monstrous tax upon industry, beside the loss of land upon which the fence stands. I don't know how it is with others, but I cannot afford to lose the use of a strip six feet wide. Fields are cut up into amall lots just from custom, without any reason. Cattle are permitted to run into the road by custom—no law sanctions it, and no Legislature dares to make such a law. I cannot afford to pasture cattle, because it is cheaper to soil them; it may not be everywhere, but that is a subject for calculation. No one can afford it, unless upon very low-priced lands. Osage Orange Hedge is becoming very common in some places, but that is a matter of calculation whether it can be afforded. Mr. Randall told us here the other day that he has long lines of it upon his farm in Maryland, but is obliged to run a cutting plow along side to keep the roots within bounds, as the roots run out twelve feet each way. I believe this kind of hedge will make a good fence if you can afford the room. Stone walls may be built profitably in some places by making an underdrain under the wall. All walls should have a ditch filled with cobble stone, to prevent the frost from bearing down the wall. Wood posts for fence, should all be Kyanized at the bottom, or set reversed from the way they grew, with corrosive sublimate plugged in the upper end. It is best to Kyanize, and not so expensive. The sleepers of the Camden and Amboy Railroad were Kyanized and have lasted twenty-three years. The wood treated with corrosive sublimate never shrinks and swells or cracks. The best way to char posts is to wet them with cheap resin oil and burn it off. Copperas about posts in the ground preserves them. Wire fence has not yet answered the expectation. I commenced early and do not like to give up. I still hope that some plan will succeed. The difficulty is to provide against the contraction and expansion of the iron. The best way to paint wire fence is to take gutta percha which has been treated with white lead, and heat the wire with a lamp and rub on the gutta percha, which will adhere to the hot wire, and the white lead will give it the right color. Cattle on the road are a public nuisance, and no decent farmer in this age will be guilty of so great an outrage upon his neighbors as to turn out his stock to steal their living. It is actually a system of robbery, and there is a sort of mawkishness about people hesitating to abate the nuisance by legal means.

Ventilation.

The proper and best mode of ventilating rooms in private houses and public buildings has of late occupied much of the attention of the philanthropic and those who study their own health and happiness. Much has been said, and much has been written, on this subject; yet many who build houses now-a-days, seldom, if ever, give the subject a moment's reflection, when it ought to command as much, if not more than the necessary fixtures for a proper heating of a room. In order to ventilate a room well, it is necessary that there should be two openings—one for the exit of heated, impure air, and another for the entrance of pure, cold air. Heated air, as is well known, always rises upwards, and therefore it follows that in most of the apartments the whole of the room above the level of the fire-place becomes filled with impure air, which, as it cannot descend to escape through the chimney, is obliged to remain and constitute a quota toward the disease and unhealthiness of the occupants. A London paper recommends, as the cheapest and most effectual mode of ventilating rooms, "that in every apartment an opening be made in the upper part of the chimney, for the exit of the hot air, and that the pure outer air be admitted by means of a plate of perforated zinc, placed, instead of a pane of glass, in the upper part of one or more of the windows furthest from the fire. The air entering through the zinc in such small streams, becomes so gradually mingled with the warm air of the room, that a draught is prevented, and the whole atmosphere undergoes a continual, though imperceptible change. Cold air should never be admitted under the door, or at the bottom of a room, as it flows along the floor towards the fire-place, leaving the upper foul air unchanged, and cooling injuriously the feet and legs, which are peculiarly susceptible to atmospheric changes." [Rochester Democrat.

The Science of Blacksmithing.

The *Scientific American* says:—Sawing heated iron and steel, is not known or thought of by blacksmiths; and when several forks or branches are to be formed from one stock, even if the branches are required to remain eventually nearly in contact, and parallel to each other, the usual method is to split the end of the iron with an awkward chisel; thereby deforming the edges of each branch; on which account the branches must be bent asunder for the purpose of hammering, squaring and shaping the edge of each; after which they are brought together as well as may be, usually retaining a roughness in form, if not a deficiency of size and strength, near the juncture of the branches. Instead of this tedious process, the iron when heated may be put into a vice, and the ends may be readily slit with a suitable saw, which would save much labor in hammering and filing. A saw for this purpose should be made thicker at the edge than at the back, and with uniform teeth about one-twelfth of an inch apart. The saw when used must be often dipped in water, to prevent its becoming too much heated. There is a method of sawing or cutting hardened steel, which is not so generally known as it should be. A circular piece of common thin iron plate, or sheet iron, being adjusted to a lathe, or by other means put into a violent rotary motion, will readily cut off a file, a cutting tool, or tempered steel spring, without drawing or reducing the temper. There is much mystery in the wonderful effect of this buz, and its cutting property is attributed to electricity. It answers a very convenient purpose, however, when the shape and form of articles are required to be altered without affecting their temper. It furnishes a convenient method for cutting teeth to large saws, but objectionable on account of the newly cut surface being left so hard that they cannot be readily filed by a common file. Connected with the subject of "mysterious effects," it may be stated that a bar of iron of almost any size, may be instantly sundered while hot, by the simple application of a piece of common roll brimstone. A knowledge of this fact will be useful, when some piece of iron work is required to be severed, but which, as is sometimes the case, is so constructed and situated that no ordinary chisel or cutting tool can be brought to apply. Holes may be instantly perforated through bars or plates of heated iron, by the application of pointed pieces of brimstone. This phenomenon is curious, although it seldom affords much practical utility.

Turkish Women.

The care with which the Osmanlis have always kept their wives and daughters apart, still prevails in Constantinople. To ask a Turkish gentleman after his wife or his daughter, is to give him mortal offense. If he alludes to them he calls them "the home," or "the house." He will tell you that the house is well. Also when he announces to his friends the birth of a daughter, he says, "a veiled one," or "a stranger has been given to me." He is taught by the Koran to honor his wife, and to believe that she will be, equally with himself, a participator in heavenly felicity. This teaching effectually displaces the vulgar error that declares the Mahommedans to believe women have no souls. Polygamy is allowed to this day in Turkey, but it is so surrounded with social and religious difficulties that it is rarely practiced. The Koran allows a Mussulman to marry four legitimate wives, but tells him expressly that it is meritorious to marry only one. In Constantinople the ulemas, the great bodies of government officials, the naval and military officers, the tradesmen and the workmen, have generally only one wife. In the provinces one wife is even more universally the rule. And now, all the great officers of the State make a merit of wedding one wife only, to show a good example to their countrymen. Nor is the wife a slave entirely. In her own apartment she is supreme mistress. She may receive her female friends, and her male relations; she may go out in the day-time; (veiled and attended;) and her husband consults her on all his affairs. She is not the painted doll we have read of. She is thoroughly domestic, and is effectually protected by the State from cruel treatment. The Mussulman is bound by law to maintain her according to his rank; if he fails in this she may claim a divorce. When he marries her he gives a present to her relatives, instead of expecting a dower, as with us. She has the care of the household, and if he be poor, she employs her leisure in spinning. She has the exclusive right, by law, to bring up her children—the girls until they are married, the boys until they enter one of the public schools. If the Ottomans have one tender chord in their breasts, it is that which is always awakened within them at the sound of the maternal name. Women may even perform the functions of the Imam, recite prayers, and under extraordinary circumstances they may be invested with political powers. Yet, undoubtedly, the Turkish woman is not yet free. The law allows her to see her distant relatives only once in each year, if her husband objects to more frequent visiting; her near relatives are also subject to legal interference.

[Household Words.

HARDSHIPS OF FARMERS.—The *Hampshire Gazette* gives the following as the pith of a speech by President Hitchcock, at the late Cattle Show in Amherst:—

Dr. Hitchcock followed, and in a pleasant way proceeded to speak of the hardships of farmers. They were obliged to cultivate their fields in order to make them produce; they must stay at home, and not spend their time in grog-shops. In order to prosper, they must educate their children if they would have them grow up men and women; and then, worst of all, their fine cattle and good products will be taken away by men who leave nothing but money in the place of them. He closed with the following sentiment:

The Farmers of the Connecticut Valley—
May their hardships go on increasing till they cry out for very joy.

The Indian Chief Logan.

A monument to the memory of the brave and eloquent Indian Chief Logan is to be erected on the grounds comprising the site of Fort Alleghan and the ancient village of Osco, within the limits of the city of Auburn. According to the traditions of the Cayuga Indians, as we learn from a letter of Da-ne-ho-ga-wa, the presiding Sachem of the Iroquis, Logan, was a Cayuga, and was born in the Cayuga country, but at what time is not said; that while he was young he emigrated with a portion of his tribe to the South, and subsequently to the West, where he became connected with the Shawnee nation, then living in Ohio; that by his talents he attained the rank of Chief, and soon become the most prominent leader of his nation, particularly in their civil affairs, having received much instruction in the Indian civil polity from his father (Shikelinus) he being familiar with the Iroquois code. Logan lived in little village near the Ohio, where he was the acknowledged ruler of its inhabitants, who were known to the whites as "the friendly Indians." At one time, as Logan's band, including his family and kindred, were returning, some from the labors of the fields, and others from the sports of the chase, they were waylaid by Capt. Cresap's party and killed. The few left in the village with Logan fled into the wood, leaving him alone. The transaction caused suspicion to be raised against him among the Shawnees, and he applied to the Iroquois for assistance. It was proposed that, as the Shawnees did not incline to avenge the wrong, the Iroquois send out a war party to protect Logan from unjust suspicions of intending wrong. This was finally overruled by the Sachems, who resolved to send a deputation of wise men with Logan to make complaint and demand reparation of the proper authorities. This was done, Logan himself making the talk and setting forth his grievances. It was at this time, according to my understanding of the tradition—writes the Chief Da-ne-ho-ga-wa—that he delivered that truly pathetic and eloquent appeal accredited to him by Thomas Jefferson. It is an appeal, in which power of genius, combined with the most intense feeling, rendered it worthy to be classed among the choicest effusions of the great orators of any age. I have seen Mr. Mayer's denial of the Logan story, but his effort appears to me a laborious attempt to conceal or wipe out the inglorious stigma that must forever rest upon Capt. Cresap's character. Logan received no satisfaction, and sending home the Iroquois deputation, and laboring under heavy misfortunes, he retired alone into the woods, and died unhonored and unmourned.

The Tower of London.

On the left bank of the Thames, about a mile below London bridge, and in the oldest part of the metropolis, stands one of the chief monuments of history. Its gray turrets are among the first objects to arrest the eye of a stranger entering London from the sea; and the most careless mariner, who drops down the river on his outward voyage, can scarcely pass the dismal water gate, through which, from age to age, a long procession of the wise and the brave, the beautiful and the innocent, has passed never to return, without some transient touch of human feelings. In the long line of gay or noble victims—victims of policy or private hate—the eye catches, as it were, and singles out, among the crowd of Howards, Sidneys, Poles, Plantagenets, two supremely striking figures—both women—both Queens—mother and child—Anne Boleyn and her daughter Elizabeth. These stairs have felt their footsteps; and the shadow of the stone arch has fallen on their souls. The tyrant's wife fell on her knees humbly on the cold stairs, and prayed that God would help her, "as she was not guilty of the thing of which she stood accused." His daughter, proud in her blood, and prouder in her innocence, set her foot on the step as though it were the neck of a rival, saying aloud—"Here landeth as true a subject, being a prisoner, as ever landed at these stairs; before Thee, O God, I speak it." How much of character in these brief words! These queenly forms, however, are but figures in the grand procession. Sidney passed beneath that arch, and Russell, and Moore, and Elliott, and Catharine Howard, the aged Countess of Salisbury, the youthful Lady Jane Grey, and Bacon, and Leicester, and Essex, and Southampton, and Henry Vane, and Stafford, and Monmouth—names and fames in which the story of a nation's life, its intellectual, moral, and material being is defined and summarily expressed. Hower looked at, the Tower of London fills the mind with images of heoric forms, with recollections infinitely various, striking, mournful, and august. Turret and bastion, wall and ditch, chapel and tower, store-room and promenade, each has its story. Every stone is monumental, every tree is a witness of events marked by dramatic movements, swiftness, splendor, and woe. In the low hum which rises from the pile, broken at intervals by the roll of drum, by blasts of trumpet, fancy will catch the sounds of ancient days—the echoes of uproarious revelry, the falling ax, the hush of the council, the murmur of the Queen's virginals, and the tripping feet of her ladies' dancing, the muffled agony of the tortured victim, the pomp of a coronation day, or the jocund laughter of a bridal feast. From the reign of Stephen to the expulsion of James II., the Tower was a royal residence as well as a state prison; and for all the intervening years its history is the history of the English Court.

THE PRICE OF NEWSPAPERS.—Rev. Thomas Carlton, says the *Presbyterian Herald*, recently made a report of the operations of the Methodist Book Concern, New York, to the Baltimore Conference. It has a capital of nearly half a million of dollars, after all its liabilities are met. On their books and tracts they have declared a handsome profit during the past year, but on their periodicals, of which they have circulated 177,400 copies, they have lost about six thousand dollars in consequence of the reduction in their price. The German Reformed Book and Newspaper Publishing Concern report a loss of about six hundred dollars on the *Messenger*, published by them at $2 in advance, or $2 50 at the end of six months. The *Messenger* has six columes on a page, and a circulation of twenty-five hundred copies.

PLEASANT TRAVELING.—Dr. Hooker, in the course of his *Himalayan Journal*, just published, gives the following sketch of a *pleasant* excursion on the Nepaulese Himalaya: "Leeches swarmed in incredible profusion in the streams and damp grass, and among the bushes; they got into my hair, hung on my eyelids, and crawled up my legs and down my back. I repeatedly took upwards of a hundred from my legs, where the small ones used to collect in clusters on the instep; the sores which they produced were not healed for five months afterwards. I retain the scars to the present day. Another pest is a small midge, or sand-fly, which causes intolerable itching and subsequent irritation, and is in this respect the most insufferable torment in Sikkim; the minutest rent in one's clothes is detected by the acute senses of this insatiable blood-sucker, which is itself so small as to be barely visible without a microscope. We daily arrived at our campaigning ground streaming with blood, and mottled with the bites of peepsas, gnats, midges, and mosquitoes, besides being infested with ticks."

VARIETY.

The *Perthshire Advertiser* reports a recently discovered mode of conversing with those afflicted with partial deafness, viz., by taking the individual by the hand, at the same time placing the two thumbs together. By this simple process, the sound is conveyed in a more direct manner to the ear, and the person spoken to will hear distinctly in a tone of voice several notes lower. It is also important to add, that a chain could be formed upon the same principle, by a number joining hands in the manner alluded to, when the individual affected will hear [illegible] a moderate key at either end of the chain.

Douglas Jerrold, the well-known contributor to *Punch* and editor of various publications, is a man about 50 years of age, and in person is remarkably spare and diminutive. His face is sharp, angular, and his eyes of a greyish hue. He is of the most caustic writers of the age, and with keen sensibility he often writes under the impulse of the moment articles which his cooler judgment condemns. His "Caudle Lectures" have no doubt been read by every one. In conversation he is quick at retort—not always refined. He is a husband and grandfather.

Silas Hewitt, of Seneca Falls, has dared to offer the world another patent churn. The greatest curiosity about this last of the churn family is, how any man could invent one different from the thousand and one already lumbering the Patent-Office. This he has done by making two upright shafts, instead of one, armed with spokes, which, being driven rapidly by a crank, with two bevel wheels working into pinions upon the head of the shafts, give them a motion which throws the cream to the center, where it is broken up, instead of passing around in a continuous circle.

A World's Concert has been held at Constantinople, conducted by the American, Scotch, and English missionaries, the chaplains of the English and Prussian embassies, and the native Armenian pastors. The exercises were in three languages, Armenian, Turkish, and Greek. Hymns of the same measure were sung at the same time, to the same tune, in *three* different languages; and though the words and sentiments were all different, there was no discordance.

The difference between the Lutheran and the German Reformed Churches, which many regard as one and the same, is thus stated by the Lutheran Observer: "The Augsburg Confession comprehends the creed of the Lutheran, while the Heidelberg Catechism is that of the German Reformed. The former have nearly 1,000 ministers and 2,000 churches in the United States, while the latter report 197 ministers and 562 churches."

A report from the United States Commissioner of the Land Office states that the whole surface of the public domain covers 1,391,480,320 acres. This is 220,704,509 acres less than the quantity stated in the annual report. The discrepancy is occasioned by an over estimate of the land in Oregon, Nebraska and the Indian territories, which later and more perfect maps have enabled the bureau to correct.

The accounts of the Synod treasurer of the missions of the United Presbyterian Church, for the year 1853, have just been made up, and it is gratifying to state, that the large sum of $100,000 has this year been contributed by the various congregations of this body, in support of the home and foreign operations of the Synod. This sum is larger by $15,000 or $20,000 than any former year.

The late Henry J. Sanford, Esq., made the following bequests: New York Association for Improving the Condition of the Poor, $5,000; New York Hospital, $5,000; House of Industry, $5,000; Colored Home, $3,000; Home of the Friendless, $2,500; Demilt Dispensary, $2,500.

Gen. Sam. Houston has been nominated for the next Presidency by a meeting held at Montrose, Pa., on the 3d inst., for the stand he has taken for the preservation of the good faith of the nation, his support of the clergy of the North, and his sentiments on the Compromises heretofore enacted.

The bill to empower the electors of New York to decide on the question for or against a Prohibitory Liquor Law passed the Senate April 14th, and went to the Assembly, where it was referred to the Committee on Internal Affairs.

Great irritation exists among the Alumni of Columbia College, occasioned by the recent action of the Board of Trustees of the College, in rejecting a candidate for a professorship on sectarian grounds.

He that hath a trade, hath an estate, and he that hath a calling, hath a place of profit and honor. A ploughman on his legs is higher than a gentleman on his knees.

Many who find the day too long, think life too short; but short as life is, some find it long enough to outlive their characters, their constitutions, and their estates.

The total number of students entering at Oberlin the present term, up to March 13th—about three weeks into the term—is 717. Of these, 392 are gentlemen, and 325 ladies.

The Crystal Palace is temporarily closed until arrangements can be completed for its permanent reöpening at an early day, of which due notice will be given.

Knowledge may slumber in the memory, but never dies; it is like the dormouse in the ivied tower, that sleeps while winter lasts, but awakes with the warm breath of spring.

On the 5th inst., an explosion occurred in a percussion cap factory in New York, seriously injuring one man and two women.

No man can avoid his own company—so he had best make it as good as possible.

American Sabbath Tract Society's Publications

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York.

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

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The Sabbath Recorder.

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The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

Concluded from the Recorder of April 27, 1854.

But more immediately near the place of the Saviour's glory, and therefore, perhaps, offering what may seem a more probable application to the scene which is to be an abhorring unto all flesh, there shall be another spectacle of *Millennial fire and desolation:* "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies; He hath utterly destroyed them; He hath delivered them to the slaughter. *Their slain also shall be cast out,* and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, *and the heavens shall be rolled together as a scroll;* and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. *And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day;* THE SMOKE THEREOF SHALL GO UP FOR EVER; *from generation to generation it shall lie waste; none shall pass through it* FOR EVER AND EVER." (Is. xxxiv. 1—10.)

That this refers to events that are future, and that shall take place at the coming of the Lord, appears evident; while apart from expressions confessedly figurative, there remain statements remarkable for their force as bearing upon the point before us. The dust of the land is to be turned into brimstone, and its streams into pitch, in a state of ignition, while "the smoke thereof shall go up for ever." And this because Edom is the people of God's curse, and "the year of recompenses for the controversy of Zion" has come. We enter upon no consideration, here, of the nature or manner of Idumea's peculiar offense; but we quote Jeremiah also predicting for it a doom like that of Sodom and Gomorrah: "Also Edom shall be a desolation; *every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.* As in the overthrow of Sodom and Gomorrah, and the neighbor cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it." "Surely, He shall make their habitations desolate with them. *The earth is moved at the noise of their fall;* at the cry, the noise thereof was heard in the Red Sea." (Jer. xlix. 17–21.) Do not such statements give significancy to the questions of the prophet, with the answers of our Lord: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." (Is. lxiii. 1–4.) And Habakkuk, in his prayer, says, "God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light; He had horns coming out of his hand; and there was the hiding of His power. Before Him went the pestilence, and *burning coals went forth at His feet.* He stood and measured the earth; He beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow." "Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation; thou didst thrash the heathen in anger. Thou wentest forth for the salvation of thy people." (Habak. iii. 3–13.)

Edom stretches nearly due south from the extremity of the Dead Sea; and without giving a more decided opinion, as to this land's being the future place of doom of those who "shall be an abhorring unto all flesh," we may remark, that if we understand the position of that great square called The Holy Oblation, which is to be dedicated to God, when the Land of Israel is to be divided among the Twelve Tribes, as described in Ezek. xlviii., and in which both the rebuilt sanctuary and the city called "The Lord is there" are to be, its eastern boundary runs nearly parallel to the Dead Sea, and therefore that neither of these holy places could be greatly distant from the northern boundary of Idumea. And as "all the land shall be turned as a plain from Geba to Rimmon south of Jerusalem," (Zech. xiv. 10,) while yet it is to be elevated to mountain height—for "the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted *above* the hills," (Micah iv. 1,) favorable opportunity may be even afforded thereby for the observation of contiguous places and objects.

In the description given by John, indeed, the punishment of every man who shall "worship the beast and his image, and receive his mark in his forehead or in his hand," is announced by a different angel than the one who declares the destruction of Babylon, and may not therefore apply to precisely the same event. And if referred to Edom, one of the circumstances mentioned would thus admit of more easy and appropriate application; for it is said of those who shall have so sinned, "the same shall drink of the wine of the wrath of God, which is poured without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone *in the presence of the holy angels, and in the presence of the Lamb;* and the smoke of their torment ascendeth up for ever and ever." (Rev. xiv. 9–11.) The torment thus spoken of, expressly and specifically, as endured "in the presence" of Christ and of His angels, seems to require that we understand it as at no great distance from the place of manifestation of the Saviour's glorified humanity; and still more does it seem to require that it be comparatively near where they are said to be tormented "in the presence of the holy angels." If, therefore, correct in the arrangement, these texts would seem to give more definiteness to the statement of the prophet relative to those who shall come up to the place in which the Lord shall be visibly present, in order that they may worship Him, on New Moons and Sabbaths, going forth thence to look upon the carcases of the men that have transgressed against Him, whose worm dieth not, and whose fire is not quenched, when they shall be an abhorring unto all flesh.

It would be too painful to dwell upon this. We may not leave it, indeed, without acknowledgment of God's grace to be seen in that sad display. The contemplation of what is thus presented to us of the terror of the Lord, is surely well fitted, even now, to lead us from the indulgence of whatever has the expression of God's displeasure upon it, and which in a time of greater righteousness among men shall even be an abhorring unto all flesh. And while we shudder even at the thought of the dread spectacle, let us remember that however awful such a scene must be, still its maintenance will assuredly be necessary for men then alive in the flesh. And God's setting up some beacon is in perfect accordance with His dealings in the past ages of the world's history. For when the sin of our first parents had occasioned their expulsion from Eden's garden, the cherubim, with the flaming sword turning every way, to keep the way of the tree of life, reminded them forcibly of the evils of their transgression. How long that expressive intimation was continued, we are not informed; but when, in course of time, God saw that the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, and when, in farther vindication of the divine righteousness, the fountains of the great deep were broken up, and the flood had swept men nearly all away, to Noah and his descendants, the upheaved and shattered rocks, with other tokens of the devastation which the flood had occasioned, remained as remembrancers of the awful evil of sin. And when, once more, the aggravated guilt of those of the cities of the plain caused fire and brimstone to overwhelm them, over the site on which they had stood the nauseously-bitter waters of the deep Dead Sea were made to roll, in abiding memento of God's righteousness, so awfully vindicated upon their ungodliness. And when, farther, the sin of Israel and of Judah had gone up to heaven against them, even the Temple of the Lord itself, with the city of Jerusalem, were laid in ruins, and that entire people were driven forth from their land and scattered among all the nations of the earth, those Gentiles were admonished of the consequences of transgression, by the fact itself that the Lord's people were captives among them, while over the land which God had espied for that people, the heavens became as iron, and the earth as brass, cursing with barrenness a soil which had been preëminently fruitful until defiled by their transgression.

But, in the coming time of Millennial bliss, each and all of these solemn symbols of divine displeasure shall have been taken away. Paradise restored, the gates of the new Jerusalem shall stand ever open, while the kings of the earth do bring their glory and honor into it, and while the nations of them that are saved do walk in the light of it. Clothed with perpetual verdure and beauty, the earth also shall bring forth abundantly; and Israel having been recalled from their rebellion and from their wanderings, their land especially shall receive peculiar blessing. Even the Dead Sea itself, which hitherto, in accordance with its name, has sustained no living thing, then receiving the new tributary river, which comes forth from the House of the Lord, and going eastward, down through the desert, till mingling with those waters, now so sterile and so bitter, these shall be healed, and there shall be a very great multitude of fish, because these waters shall come thither. (Ezek. xlvii. 1–10.)

Thus the consequences and the tokens of man's previous rebellions being thus obliterated and removed, and even new heavens and a new earth having come in room of the heavens and earth which are now, another and more awful memento of sin's exceeding sinfulness is designed of God to be given unto the nations; for, as all flesh, from one new moon to another, and from one Sabbath to another, come up to worship before the Lord, they shall go forth and look upon the carcases of the men who have transgressed against Him. Dread, indeed, must be the sight, intended as it is to remind men continually of the evils of sin by an exhibition of its direful consequences. And that this blessed effect shall be the result, we are here assured, for "they shall be an abhorring unto all flesh." Thus, as the successive crowds of those who love and fear the Lord, come to worship before Him, repair to the scene of His glory, and, from the contemplation of His righteousness there, go forth to look upon the scene of sin's retribution, and beholding the punishment which transgression has entailed, they leave not the land of Immanuel without a deeply-impressed lesson derived from the sight of these, the monuments of Jehovah's wrath. They pass from the palace of the Prince of peace to the prison of the rebellious. It almost seems as a prospective improvement of this very sight, that leads the same prophet elsewhere to claim, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites; who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Is. xxxiii. 14.) And it becomes every one, even under the influence of the terror of the Lord, carefully to watch against even *the beginnings* of sin, of which the tendency is *progression,* and of which such awful judgment is the reward of comsummation.

In this discussion of Scripture predictions concerning the Sabbath of the future, we have given little scope to imagination. It has been our aim to keep close to the things which are revealed, as what belongs to us and to our children. But, while joying in God, and giving thanks to His name that He has vouchsafed His blessed Sabbath for good, not to Israel only, but to the sons of the stranger also; and while grieving that any should deny themselves of the privilege so graciously conferred, let us, for encouragement and strength in the discharge of duty and labor of love towards others, look forward in faith to that brighter and better day, when the glory of the Lord shall be revealed, and all flesh shall see it together. Truly, "we are saved by hope;" so that, as by the eye of faith we descry, through Heaven's record, the joyous throng from many lands passing onward from city to city, enlivening the way with songs of praise and triumph in their progress Zionward, to worship the King, the Lord of hosts, from one new moon to another, and from one Sabbath to another, we are even now reänimated to strive anew against the tide of ignorance and prejudice, while seeking to persuade our brethren universally to accept the heavenly gift for their good, obeying in love the commandment of the Lord as it is given in His inspired word. And as, again, with the same eye of faith, we behold those devout pilgrims filled with adoring love and gratitude to Him who sitteth upon the throne; their hearts burning within them in remembrance of His grace, they retire from the glory of His immediate presence, musing also on the sad infidelity and ingratitude of bygone ages, and sorrowfully going forth to look upon the carcases of the transgressors, including, it may be, in the number, those who thought to change times and laws, and marking the undying worm and unquenched fire, let us meditate anew and more deeply on the evil of departure, through unbelief, from the living and true God. In faith, farther, see such pious travelers returning from the sad overpowering spectacle of sin's recompense, and with deepened impressions of its exceeding sinfulness, proceeding once more to the Temple of the Lord, to contemplate anew the sacrificial symbols of the accomplished work of man's redemption by the blood of the covenant, and aided to higher conception of the love therein displayed, passing thence on their homeward path, every heart solemnized by remembrance of the sights and scenes thus witnessed, with firmer resolution, in the strength of the Lord, henceforth to live in closer fellowship with Him in all things, let it be our purpose and aim also to walk in all the statutes and ordinances of the Lord blameless, having truly all our works wrought in God.

NINEVEH AND BABYLON.

The cities of Nineveh and Babylon are among the most striking illustrations of the evanescent character of earthly glory. In their day they were the pride and boast of their inhabitants, and since then they have been the theme of historians, and the wonder of the world. To the Christian, too, they possess more than a passing interest. We find them spoken of in the Bible in connection with some of the most interesting events recorded there, and when they are spoken of they immediately recall to mind Jonah, Senacherib, the captive Israelites, Nebuchadnezzar, the people of Judea, Daniel and Cyrus. And yet, while these cities, which were once so vast and glorious, have continued to be the objects of so much interest that their ruins have been carefully sought by every passing traveler, the exact sites on which they stood have been for centuries unknown. To the thoughtful Christian, however, this fact, although striking, is not a matter of surprise; for he remembers the fearful denunciations uttered against them by the prophets, Isaiah, Jeremiah, and Nahum; and while with others he sees in their fall the mutability of human greatness, he finds in their utter desolation an additional proof of the truth of that book which is the foundation of all his hopes.

Among the more prominent travelers who in recent times have visited the supposed site of these cities, we may notice Major Keppell, Capt. Mignan, Sir Robert Ker Porter, and Messrs. Rich and John Silk Buckingham. These have all thrown some light on the condition of these interesting cities.

[Freewill Baptist Quarterly.

LAND OF THE LIVING.—Said one to an aged friend: "I had a letter from a distant correspondent, the other day, who inquired if you were in the land of the living." "No," replied the saint-like, venerable man; "but I am going there. This world is alone the world of shadows; and the eternal is the only one of living realities."

THE DEAD.

The dead are everywhere!
  The mountain side, the plain, the wood profound;
All the wide earth—the fertile and the fair—
  Is one vast burial ground!

Without the populous streets,
  In solitary homes, in places high,
In pleasure-domes, where pomp and luxury meet,
  Men bow themselves to die.

The old man at his door;
  The unweaned child murmuring its wordless song;
The bondman and the free, the rich, the poor,
  All—all to death belong!

The sunlight gilds the walls
  Of kingly sepulchres enwrought with brass;
And the long shadow of the cypress falls
  Athwart the common grass.

The living of bygone time
  Builded their glorious cities by the sea,
And awful in their greatness sat sublime,
  As if no change could be.

There was the eloquent tongue;
  The poet's heart, the sage's soul was there;
And loving women, with their children young,
  The faithful and the fair.

They were, but they are not;
  Suns rose and set, and earth put on her bloom,
Whilst man, submitting to the common lot,
  Went down into the tomb.

And still, amid the wrecks
  Of mighty generations passed away,
Earth's honest growth, the fragrant wild flower, decks
  The tomb of yesterday.

And in the twilight deep,
  Go veiled women forth, like her who went,
Sister of Lazarus, to the grave to weep,
  To breathe in low lament.

The dead are everywhere;
  Where'er is love, or tenderness, or faith;
Where'er is pleasure, pomp, or pride; where'er
  Life is or was, is death!

LETTER FROM PALESTINE.

PHILADELPHIA, April 10th, 1854.

To the Editors of the Sabbath Recorder:—

The following is to-day received, and, as it contains confirmatory intelligence of the little Sabbath Colony in Palestine, will you give it publicity in your columns?

In Christian love, yours, J. L. BOYD.

PLAINS OF SHARON, near Jaffa, Feb. 26, 1854.

DEAR BROTHER BOYD,—About ten weeks have elapsed since I and my family were permitted, by the kindness and protection of our Heavenly Father, to set foot upon the land of promise, after a passage of seventy days from our native country to the land promised to Abraham, Isaac, and Jacob, and to their seed forever. On our arrival, we were received with open arms and warm hearts by sister Minor and her associates in labors of love for down-trodden Israel. With them we took shelter until we could obtain a place elsewhere.

In a week or two we leased the remaining half of the garden or plantation now occupied by them, consisting of a two-story house, with an L the same height, having the walls broken down, as also the walls that encircle the house and out-buildings. The quantity of land we hired is about seven acres, with crops already growing upon it, consisting of three acres of wheat, three acres of barley, and 1 acre planted with garden vegetables, such as peas, beans, turnips, cabbage, onions, rootabaga, beets, lettuce, and a few sweet potatoes. Most of these vegetables were in a mature state, having been sown last October. On this acre are 250 orange trees, loaded down to the ground with ripe golden fruit; likewise lemon, apple, peach, quince, almond, palm, banana, pomegranate, plum, and pear trees, all thrifty. On the other six acres are 2500 mulberry trees, at the right age for producing leaves for silk, which is manufactured here to a considerable extent. One of the three acres of wheat we have sown since we hired; likewise a small patch of oats and buckwheat.

After we had hoed and weeded the garden, we bought limestone, and such lumber as was necessary, and commenced repairing the house. With our own hands we cleared away the rubbish and reared up the broken-down walls, and made such other repairs as were necessary; and three weeks ago we left the house of our kind sister Minor, and removed to our new home, happy and contented, all enjoying sound health, with the exception of one daughter, who was out of health when we left America, yet has much improved since leaving.

I have purchased of one man three cows, two calves, six sheep, four lambs, seven goats, and four kids. These all graze upon government land, and elsewhere upon land not cultivated, free of expense, except a small sum for a shepherd; have likewise purchased eight fowls. We had employed before we purchased our little flock, as laborer and interpreter, a German Christian brother who has been laboring in the same field of benevolence some three or four years, and who has about the same number of cows, calves, and goats that I have, making about fifty in all. These two flocks we have united, and he takes care of them, going out in the morning, and returning at evening.

We introduced the pump sent to Mrs. Minor by American friends by us when we came, into a well 75 feet deep and 10 feet in diameter at the bottom, and 15 feet at the top. This was rather a difficult job, as this and all the wells are dug through a sandstone formation down to a level with the sea, where sand and water are obtained; not a drop of water can be procured until digging through the ledge; when once through into the sand two or three feet, inexhaustible water is obtained, never rising higher than the bottom of the ledge. This ledge is perfectly compact, without seam or crevice, yet not so hard but what it may be penetrated with a pickaxe, and being sufficiently hard, the well requires no stoning. We secured the pump and pipe against one side of the well by coupling small timbers together by tenons and mortices from the bottom of the well to the top, bracing each way by digging a hole into the stone to receive one end, and nailing the other to the timber. The pump we bolted to the timber, 25 feet from the water; the 50 remaining feet above of pipe and piston rod, we secured to the timber with staples. It operates very well for family use; but I doubt whether enough can be raised through a pipe of this size to water the garden, even if it should be in operation day and night.

In relation to the soil on these extensive plains, it is rich, black, and deep, capable, so far as I can judge from the appearance of the crops now growing, of producing with proper management any disirable amount. The principal crops of grain are wheat and barley. Another pretty profitable crop is sesamine, from which oil to burn and eat is extracted. These plains are rich and extensive, reaching in width from the city of Jaffa to the mountains beyond Ramlah, being 10 miles; and in length much farther, (120 miles.) It is principally government land, excepting some few gardens or plantations purchased by individuals. About the years 1842 and '43, the Sultan issued an edict, that this land should be cultivated. Accordingly, wells were dug, houses built, very many orange and mulberry trees were set out, together with the varieties I have mentioned as growing in our garden. Very many of these are forsaken—walls broken down, and are for sale at a low rate. The houses were some finished, and some not. It appears to me, from the limited information I have obtained from different sources, that land might be purchased, and a colony established to any extent for the reception of poor Jews, who are very desirous to cultivate the soil, as we have had abundant proof, by frequent applications since we have been here. I think nothing is wanting but the means, and efficient helpers. We have, thus far, had the most manifest tokens of friendship from the inhabitants, and that too from characters of distinction; for instance, the former Governor of Gaza, who now resides in Jaffa, and owns two plantations out about half a mile from the city. He made us a call, to examine the operation of the pump. He was highly pleased with it, and expressed himself in the warmest and most friendly terms, that we had come to this land; and said he would be my brother, and my son Henry's father. wanted I should go to his gardens, and ascertain if pumps could be put into his wells; which I did. He afterwards called, with his wife and child, and cavase (a steward, or officer,) and invited us to his house to take dinner, which we accordingly did. After the visit, he escorted us home. He has assured us of his protection, in case of any disturbance in consequence of the war. The American Vice Consul (a native) has made us many calls; the last time, his wife came with him; said they intended soon to come out and spend the day with us. They are anxious to learn the English language. Our shepherd was accosted, some two miles out on the plains, by a very wealthy land and cattle holder, to know who we were, where we came from, our object in coming, and purpose now we were here? On being informed, he appeared highly gratified, and invited him to come with his flock to graze every day upon his land, and he would give his servants charge concerning him. Our shepherd named him "Boaz."

Much friendship is manifested by the poorer class around us, and especially the children who attend my daughter A.'s school, which she commenced in two or three weeks after our arrival, with three children, and has increased to ten. At all times a day, when they see us coming, they will run to meet us, with the salutation, "Good morning! good morning!" I have had the honor of repairing an ox wagon, it being the only wheel vehicle in all this part of the country, and was brought here by a rich planter from Constantinople. Such carriages, and lighter ones, could be used on the plains to great advantage. Food and raiment may be obtained here as reasonable as in country towns in New England, although of an ordinary character; yet good enough for pilgrims, and plenty of it; the only difficulty is to procure the means to purchase groceries with, the market for produce at Jaffa being rather limited; yet we have sold some peas, beans, and other things from the garden.

Thus far I have presented the bright side of the case. I will now show the other side. We have thieves and robbers here as well as in America, yet they have not molested us in the least. There are plenty of fleas. The society is not refined. Every thing is different from American customs and manners—the unsettled state of the country, the war, &c. With their political affairs we shall have nothing to do, neither with their religion, any farther than endeavoring to be "living epistles of the grace of God, known and read of all men." This we believe to be the wisest course in the onset. We came out here to labor with our own hands, and disarm, if possible, the prejudice that now exists between Jew and Gentile, and thereby gain access to the heart, that we may sow in the words of eternal life. In this course we have not been mistaken. Even to-day, since I began to write, Mr. Levee, the chief Jewish Rabbi of Jaffa, and who owns a plantation near by us, came, and with much entreaty, requested me to take his plantation, and cultivate it, and receive all the profits, without paying any rent. He being old and poor, is not able to manage it himself. Having other engagements, and not sufficient help, I was under the necessity of declining his offer. Full well am I satisfied, that the plan that has been adopted, to cultivate the soil, is the right one, thereby affording all Jews a place of refuge, and an opportunity of learning the art of agriculture, that they may obtain a livelihood independent of their Jewish brethren, should they embrace Christianity, or be inclined to investigate its claims. I am thankful to our Heavenly Father that I am permitted to labor in this truly benevolent cause.

Mr. Jones, the gentleman that came out with us, stopped at Beirut two weeks, and obtained from Consul Smith all the papers and documents and information he could get in relation to the Artas difficulty, and likewise from the American Vice Consul at Jaffa such as he had in his possession. In company with Miss Williams, he has been to Artas and taken possession of the house, as that was the agreement of the parties, that the American donors should decide to whom their donations were given—to Mrs. Minor and associates, or to Mr. Meshullam. The decision was in favor of the former. It is evident from the documents which I have seen, that Mrs. Minor has pursued a righteous course, and is exonerated from all blame, and that Mr. Meshullam is not worthy of the sympathy or aid of the Christian community.

On the Sabbath, our little company assemble twice for religious worship.

WALTER DICKSON.

THE PRAYING COLLIER.

Dr. Joseph Stennet resided in Wales several years, and preached to a congregation in Abergravenny. There was a poor man, a regular attendant on his ministry, who was generally known by the name of Caleb; he was a collier, and lived among the hills, between Abergavenny and Hereford; had a wife and several small children, and walked seven or eight miles every Sunday to hear the Doctor. He was a very pious man; his knowledge and understanding were remarkable, considering his situation and circumstances. Bad weather seldom hindered Caleb's attendance at the house of God, but there was a severe frost one winter, which lasted many weeks, and blocked up his way so that he could not possibly pass without danger, neither could he work for the support of his family. The Doctor and others were concerned lest they should perish for want; however, no sooner was the frost broken than Caleb appeared again. Dr. S. spied him, and as soon as the service was ended, went to him and said, "O, Caleb, how glad I am to see you; how have you done during the severity of the weather?" Caleb cheerfully answered, "Never better in all my life. I not only had necessaries, but lived upon dainties the whole of the time, and have some still remaining."

Caleb then told the Doctor, that one night, soon after the commencement of the frost, they had eaten up all their stock, and not one morsel left for the morning, nor any human possibility of getting any; but he found his mind quite composed, relying on a provident God, who wanted neither power nor means to supply his wants. He went to prayer with his family, and then to rest, and slept soundly till morning. Before he was up, he heard a knock at his door; he went and saw a man standing with a horse loaded, who asked if his name was Caleb. He answered in the affirmative; the man desired him to help him take down the load. Caleb asked what it was. He said, Provision. On his inquiring who sent it, the man said he believed God had sent it; no other answer could he obtain. When he came to examine the contents, he was struck with amazement at the quantity and variety of the articles, bread, flour, oatmeal, butter, cheese, salt meat and fresh, &c., which served them through the frost, and some remaining to that present time.

The Doctor was affected with the account, and afterwards mentioned it in hope of finding out the benevolent donor; but in vain, till about two years afterward he went to visit Dr. Talbot, a noted physician in the city of Hereford. This Dr. T. was a man of good moral character, and generous disposition, but an infidel in principle. His wife was a gracious woman, and a member of the church. Dr. Stennet used to go and visit her now and then; and Dr. Talbot, though a man of no religion himself, always received Dr. S. with great politeness. As they were conversing pleasantly one evening, Dr. S. thought it his duty to introduce some thing that was entertaining and profitable. He spoke of the great efficacy of prayer, and instanced the circumstance of poor Caleb. Dr. Talbot smiled and said, "Caleb, I shall never forget him as long as I live."

"What, did you know him?" said Dr. S.

"I had but a very little knowledge of him," said Dr. T., "but I know he must be the same man you mean."

Then Dr. Talbot related the following circumstances. He said, "the summer before the hard winter, above mentioned, he was riding on horseback, as was his usual custom when he had a leisure hour, and generally chose to ride among the hills, it being more pleasant and rural. As he was riding along, he observed a number of people assembled in a barn; he rode up to the door to learn the cause, when he found, to his surprise, that there was a man preaching to a vast number of people. He stopped and observed that they were very attentive to what the preacher delivered. One poor man in particular attracted his notice, who had a little Bible in his hand, turning to every passage of scripture the minister quoted. He wondered to see how ready a man of his appearance was in turning to the places. When the service was over, he walked his horse gently along, and the poor man whom he so particularly noticed, happened to walk by his side. The Doctor asked him many questions concerning the meeting and minister, and found him very intelligent. He inquired also about himself—his employment—his family—and his name, which he said was Caleb. After the Doctor had satisfied his curiosity, he rode off, thought no more about him till the great frost came the following winter. He was one night in bed; he could not tell for certain whether he was asleep or awake, but thought he heard a voice say, 'Send provision to Caleb.' He was a little startled at first, but concluding it to be a dream, he endeavored to compose himself to sleep. It was not long before he heard the same words repeated, but louder and stronger. Then he awoke his wife, and told her what he had heard, but she thought it could be no other than a dream, and she fell asleep again. But the Doctor's mind was so impressed that he could not sleep; at last he heard the voice so powerful saying, 'Get up, and send provision to Caleb,' that could resist no longer. He got up, and called his man, bid him bring his horse, and he went to his larder, and stuffed a pair of panniers as full as he could of whatever he could find, and having assisted the man to lade the horse, he bade him take the provision to Caleb. 'Caleb, sir?' said the man, 'who is Caleb?' 'I know very little of him,' said the Doctor, 'but that his name is Caleb; he is a collier, and lives among the hills; let the horse go, and you will be sure to find him.'" The man seemed to be under the same influence as his master, which accounts for his telling Caleb, "God sent it, I believe."

The Sabbath Recorder.

New York, May 4, 1854.

Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.)
T. E. BABCOCK (T. E. B.)
J. M. ALLEN (*)
WM. B. MAXSON (W. B. M.)
N. V. HULL (N. V. H.)
A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

THE WESTERN WATCHMAN AND THE SABBATARIANS.

Nothing is more common than for the partizans of opposing sects to prefer against one another the charge of bigotry. Those who are most forward to make the charge, however, are not always the most liberal-minded themselves; nor do they always give the best evidence in the world, that they understand the meaning of the term. As the world goes, a man who is rigidly fixed in attachment to the cause of truth will be denounced as a bigot, while one so loose as to care but little whether God or the Devil reigns, will be spoken of as a person of enlarged and charitable views. To this latter sort of liberality we make no pretensions; and if an uncompromising adherence to what we regard as taught in the Word of God renders us open to the charge of bigotry, we must be content to bear it, as others, better and holier than ourselves have had to do before.

If lexicographers are to be relied on, bigotry means an obstinate attachment to one's own opinion *without sufficient reason.* If one's faith or practice is expressly enjoined in the Scriptures, or is deducible therefrom by necessary consequence, he cannot be too rigid in adhering to it. His fixed, uncompromising perseverance in it is not bigotry; it is but the answer of a good conscience. In the cant vocabulary of this degenerate age, however, a stern adherence to principle, no matter how clear may be the scriptural grounds of it, is regarded as a manifestation of narrow-mindedness too insufferable to be tolerated.

Sabbatarians are bigots, *if their views are not warranted by Scripture.* If their views concerning the sanctity of the seventh day are but doubtful inferences from obscure passages of the Bible, and are not sanctioned by a fair construction of the language of Scripture, then let their obstinacy in the maintenance of them be set down as bigotry. But if they can show a 'Thus saith the Lord' for them, then let all candid persons judge whether the charge of bigotry does not lie with tenfold weight against those who are so obstinately wedded to their own views, that they are never willing to compare them with ours in honorable discussion, but prefer to screen them from examination by resorting to the *ad captandum vulgus* mode of attack, whenever they can conveniently do so.

Our hope of any candid examination of our views by editors, ministers, and leading men in the Church generally, has pretty much died out. They still mouth the terms *Jewish* Sabbath and *Christian* Sabbath, carefully telling the world how much we esteem the former above the latter, notwithstanding we have shown, over and over, that these terms are unscriptural, and that the use of them conveys most unjust ideas with respect to our Christian character. They talk of the *Lord's Day,* as if those who repudiate the sanctity of the Sunday had no respect for the day which the Lord claims as peculiarly his own. But when and where has their willingness been shown to have the whole question calmly and fairly discussed?

We are led to these remarks by the subjoined morceau, which we clip from the *Western* (St. Louis) *Watchman* of April 6th, a paper purporting to be of the Baptist type. It merits no particularly reply, and we notice it only because we think it probable the perpetrator expected to gain some notoriety by it, and it would be a pity to disappoint his ambition. T. B. B.

From the Western Watchman.

There is a small sect in this country called "Sabbatarians," or sometimes, "Seventh-day Baptists," whose distinguishing tenet is, that the seventh day, that is, Saturday, and not the Lord's day, ought to be observed as the day of rest, and of religious worship. Why they are called *Baptists* we do not know, unless it is because they practice immersion as the only baptism, which, we believe, is the fact. But, although we have occasionally looked over the articles of their weekly organ, as we have received it by exchange, most of the time since its commencement, some eight or ten years ago, we were not aware, till accidentally glancing at the last number, how very narrow and bigoted their doctrines are. The following is an extract from an editorial article on "Sabbath-breaking partnerships:"

"According to Sabbatarian theology, the keeping of the first day of the week is sin. We hold it to be sin, not because we are wanting in charity towards our first-day brethren, but because it involves a transgression of that law which says, 'The seventh day is the Sabbath; in it thou shalt not do any work.' It is sin, because, being a human tradition, it makes void the commandment of God. This is the doctrine we have proclaimed to the world. We are continuing to proclaim it, in our public discourses, in our tracts, and in all our ecclesiastical movements. We are aiming to impress it on our fellow disciples of all persuasions, that, in keeping the first day of the week, they are symbolizing with Popery, honoring a human tradition, and transgressing the divine law. This is what we are aiming at by our restricted communion; this is the object of our church organizations. For so important does this thing appear to us, that we cannot unite in commemorating the Lord's death with those who keep the Sunday, lest we should fail to bear that emphatic testimony against their practice, which we think it our duty to bear."

This we suppose to be sufficiently explicit. They "cannot unite in commemorating the Lord's death with those who keep the"—Lord's Day. It is not easy to see why such a sect should celebrate the Lord's death at all, so long as they esteem the Jewish Sabbath above the day on which he arose from the dead. Their "restricted communion" is quite needless; for it is very certain that no well informed Christian would commune with them. They may be very sincere in their belief, and very upright in their conversation, for aught we know; but their "Sabbatarian theology," according to which the keeping of the Lord's day is a *sin,* is too perverse to be entertained.

COMMUNION AT THE LORD'S TABLE.

To the Editors of the Sabbath Recorder:—

I ask your indulgence, and the patience of your readers, in one more article on the subject of Communion at the Lord's Table.

I readily admit, that the kind feelings of our hearts may greatly incline us to give the strongest expression of charity to such as we believe are united to Christ by faith. And I also admit, that we feel an aversion to being thought uncharitable towards our brethren who differ from us in their religious opinions. For these reasons, we may be inclined to go beyond our denominational limits, in order to gratify our own feelings, and to avoid the odium of being thought uncharitable. But I can see no real advantage resulting from the practice.

Every Christian should have some good object in view in every action of life, even in things relating to this world, and much more so in the sacred things of religion. Now, what good object is effected in promiscuous communion? If it be designed as an expression of fellowship for those with whom we communicate, then it expresses too much; for in this act we fellowship the church and its members where we may thus commune, with all their known errors and wrongs; and our action would express a falsehood. A course of Christian kindness, with the exception of this, is a more effectual and consistent method of expressing our Christian regard. Christians come into a closer and more intimate contact in an interchange of preaching, and in social meetings, than they do in the act of communing together. Our intercourse in this kind of Christian freedom is commendable, and we cannot doubt of its propriety.

Nor can it be the means of promoting Christian charity; for, on such occasions, there can be no interchange of Christian affection or sentiments, that cannot be more conveniently had at social meetings. And if, indeed, it were attended with an increase of this grace between ourselves and those with whom we may occasionally commune, it would be probably overbalanced by a loss of it in our own churches; for this practice would naturally tend to laxity in our own religious sentiments, and promote a latitudinarianism, productive of new innovations, and a servile compliance with such things as are prohibited by the word of God.

This practice cannot be plead for on the ground of necessity, while we have the opportunity of enjoying communion in our own churches as often as is useful, or would tend to promote our piety. It certainly cannot be a greater privilege to commune with those, the constitution and government of whose churches we admit to be unscriptural, than to perform this duty among those against whom no such objection can be urged.

As this sacred institution was especially designed to commemorate the sufferings of Christ, so it is evident, that if we would eat the *communion of the Lord's body* acceptably, we must spiritually discern it. Nor do I wish to be understood that I think we should have other objects in view, or other interests to subserve. We do not commune together in order to show our fellowship for each other. But each brother, having the same object in view, and being of one accord, and in one place, they are, as a consequence, brought into communion with each other. And as discerning the Lord's body is the main, if not the only object had in view in this ordinance, there seems no good reason for any brother's conscience to be subjected to trials on account of not performing this duty with members of other denominations. I see not why we can not discern the Lord's body as clearly when convened in our own churches, under the administration of our own ministers, and surrounded by our covenant brethren, as when we are mingled with the members of other denominations. If this is the object of communing at the Lord's table, and we gain nothing in this respect, it seems that we can have no reason for conscientious scruples in confining our communion within the limits of our own discipline.

Before closing my remarks upon this subject, perhaps I ought to notice some objections which are made against the practice of restricted communion.

We are told, it is the Lord's table, and not ours; therefore we have no right to preclude any person from coming to it. The same may be said with equal propriety of every thing else which appertains to the Lord. Baptism is the *Lord's baptism,* in the same sense that the communion is the *Lord's table;* for it is designed to show the Lord's *burial and resurrection,* as the communion does the Lord's *death.* And has not the church a right to preclude any from baptism whom it may deem unworthy? Every denomination has its terms, which must be submitted to on the part of all who are admitted to the rite. The pulpit is also the Lord's, and no church would allow of the promiscuous occupancy of it by all who might be inclined to preach in it. The same is true of the Lord's table.

It is often said, and sometimes by those whose religious standing and occupation should have raised them above it, that the language of strict communionists is this: "Stand by thyself, come not near me, for I am holier than thou." Isa. 65: 5. If this language fitly describes the sentiments and design of such as are favorable to the practice of restricted communion, we think they are unworthy of the fellowship of any class of Christians; for it indicates a degree of self-righteousness which is unworthy of the disciples of Christ. But I am persuaded that such objectors greatly mistake the sentiments and feelings of their brethren in this matter. I know not as they have ever claimed a spirituality superior to that of their brethren of other denominations. But they claim to be more consistent with the requirements of the word of God, and they wish their brethren to understand, by their practice in this particular thing, that they aim at a conformity to the apostolic exhortation, in Eph. 5: 11, to have no fellowship with what they esteem an unfruitful work of darkness, but rather to reprove it. We believe that our brethren err from the truth, in some things, which, with our understanding of the word of God, it would involve us in inconsistency if we were to fellowship them by a promiscuous communion. For this reason we have withdrawn ourselves from other religious sects, and sustain a separate church organization. We design not to implicate our brethren with insincerity, nor do we claim to be infallible ourselves.

Again, it is said, as an objection to strict communion, 'that in heaven there will be but one communion, and therefore there should be but one on earth among Christians.' I do not question the perfect harmony of the saints in heaven, but I question the appropriateness of this objection. It seems to take as an admitted fact, that all who claim communion at the Lord's table will assuredly be admitted into the assembly of the glorified saints—which is a very questionable thing. It also supposes, that the same differences will continue to be entertained in the family in heaven that exist among the various denominations of Christians on earth. This we are certain will not be the case. The errors which now separate the great body of Christians will all have been corrected; so that in heaven there will be perfect harmony in all things. The objection seems to rest upon the ground that the saints in heaven will commune together in a manner somewhat as they do on earth; which it is inconsistent to suppose. I imagine there will be no occasion for literal communion at the Lord's table in Christ's glorified kingdom. Furthermore, it seems that the objection under consideration is not made with a good grace by such as cherish a preference for a particular church. There will be but one church in heaven; and all denominational distinctions, together with their causes, will be annihilated; and the saved will be known only as the saints of God.

To conclude, if all I have said upon this subject shall have no other effect than to show that unrestricted communion is of doubtful propriety, this doubt should determine us to refrain from it. In such a case, "he that doubteth is condemned if he eat;" "for whatsoever is not of faith is sin." "Happy is he that condemneth not himself in that thing which he alloweth." W. B. M.

COPARTNERSHIPS.

To the Editors of the Sabbath Recorder:

The probability is, that after all discussion of the innocence or sinfulness of partnerships between Sabbath-keepers and first-day keepers, as they generally are conducted, a feeling of decided dissatisfaction will continue to affect the consciences of our people respecting them. But whatever our own people may think of them, it is certain that first-day keepers will forever regard them as involving a violation of the principles we assume with reference to the Sabbath. It may be that many will apologize for the thing on one ground or another, but there is no reason to think that it will ever be really *felt* or believed to be consistent, at any rate, by sufficient numbers to relieve it from general condemnation. Those who are familiar with the effect of the thing on the Sabbath principles which distinguish us, see that these principles are greatly retarded in respect to their propagation by it, as well as by numerous other causes, many of which no measure of consistency, or wisdom, on our part, could prevent. In this case, as in most others, without doubt, it is much easier to find faults, than to remedy them. But it is equally evident, that faults must be discovered before they can be corrected.

I will suggest one thing, which seems to me must be observed practically among our business men, if the evil complained of is ever remedied. The thing I mean is, that our people should combine their capital and labor, to conduct all kinds of business under firms which will suspend their operations and close their establishments on the Sabbath, instead of scattering their funds all over the country, where the interests of first-day keepers so predominate as to make it impossible to have the Sabbath ever respected, and much less kept. I am aware, that it may be very difficult to succeed in some kinds of business, if the operations are suspended on the Sabbath. I think we should select other pursuits. The course our people take on this matter very generally, looks as if they thought that the observance of the Sabbath, by a business establishment of almost any kind, must be fatal to its success. That there is some reason in that idea, is not disputed, and that there is more weight in it in regard to some kinds of business than others, there is no doubt. But whatever those difficulties are, they always decrease as the appurtenances and capabilities of an establishment become more complete and ample. If an enterprise is undertaken manfully, and prosecuted vigorously, being well stocked, it will stand a chance to succeed; but if it be begun hesitatingly, and conducted doubtingly, and only half manned and half stocked, it will stand more chances to fail. But our people (it may be said) have not the means or the men to carry on extensive business. If so, then they should certainly concentrate what they have the more carefully. But is it not the fact, that we have scattered the little means we have had, among various incorporations where first-day persons, as a matter of course, from being in the majority, have filled all the lucrative positions? And has not this had a tendency to keep us poor, and lead most of our enterprising men, or at least many of them, to leave us? Has not this course been calculated generally to exclude our brethren from the opportunities of becoming experienced and competent business men? I cannot think of any thing that better illustrates the position of our people commonly in such matters, than the business of playing second-fiddle. So far, however, as our position is unavoidable from the unpopularity and limited extent of our views and practice, we should submit to it with patience and fortitude. But to carry ourselves as if we were ashamed of our principles—as if we merited to be obscure on account of them—to hide ourselves and our principles behind first-day keeping partners, clerks, or workmen, I think is not only wrong in principle, as shrinking from a manly and Christian exhibition of our principles, but is even more disastrous to the worldly interests of our people. If our brethren would take more pains—if they would consent to bear for a season the additional toil, care, and responsibility of building and managing Sabbath-keeping manufactories, mercantile establishments, trading and fishing vessels, and give proper notice when men are wanted to manage them, and liberal prices for services rendered, I think they would soon find that the strait place in which they hitherto have found themselves would widen. I think they would find the real difficulties in their way to a very satisfactory extent overcome, and many which seemed to be real, only imaginary. Then our youth would stand a better chance of employment where they could be true to conscience and duty. Then, too, some of the many who are convinced that our views of the Sabbath are correct, and who persuade themselves that they are excusable while they omit to keep it, on account of the difficulties of the undertaking, might find it practicable to conform their actual course to their own convictions. Others also, who neither know nor care what the truth may be in the case, would find themselves so associated with the question as to be more likely to become convinced of the requirements of God on them to keep the Sabbath, than they would where our principles, and interest in business, are both thrown into the back-ground by the first-day keeping character of the establishments with which we are connected.

I am aware that some may say, as it is very natural for practical men to say, "The thing looks fine in theory, and may seem very easy to those who have no experience in such things; but we know it can't be done—we have had too much acquaintance with such matters to undertake it." But I remark, that to the honor of our denomination, or at least some members of it, the thing has been tried and proved perfectly successful. In Pawcatuck, R. I., several branches of business, by as many different companies, have been established and conducted prosperously for a number of years on this plan. The machinery business carried on by J. P. Stillman & Co.; the ship-building business by Silas Greenman; the house-building business by Chas. Maxson, & Co.; the foundry business by Chas. Potter and a number of others; are instances in point. Nor have they succeeded without their share of opposition, and in some instances, plans laid for the purpose of crushing them. The ship-building business of George Greenman and brothers at Greenmanville, Ct., furnishes another illustration of the practicability of this plan. Others might be named; but these, I think, are sufficient to remove the skepticism of practical men, growing out of the idea that those who write lack experimental knowledge in such matters.

Then let our people build up Sabbath keeping establishments. I do not say they should not be in partnership with first-day keepers. I have no objection to their being in partnership with them, if they make sure the point that the Sabbath shall not be violated in conducting the business in which they are engaged. Should this rule be reduced to practice where it could be, notwithstanding it might make it necessary for us to content ourselves with small beginnings in many cases, I believe it would eventually increase the property and influence of our people as much as it would relieve the consciences of the most scrupulous of our members. Entertaining such views, no one will think strange when I say, that the course of our people generally, in becoming partners in business where they know the Sabbath will be violated constantly, is a strange and fatal blunder.

Some years since I wrote a short article on this subject, which was published in the *Recorder.* In that article I asked that the brethren would give their views on the question; but I do not remember that any response was made to my invitation. I regret that the subject was not then handled by "T. B. B.," or some one else, in a similar way to his late treatment of it; for though I must allow that he has laid the rod on us with a strong arm, I must also confess, that there seems to be much correctness in his views of the matter, and a great deal of justice in his way of treating it. If this discussion had been had at the time I refer to, I think it might have had a tendency to check the evil which from that time to the present has been extending, and is now the subject of complaint. I hope the discussion will do good, even at this late day.

In my article, above alluded to, I admitted that I thought a partnership with a person who would keep business going on the Sabbath might be formed, or continued, under circumstances and in view of considerations which would make it justifiable. I am of the same opinion still. But the circumstances under which, and the considerations in view of which, partnerships are formed between our people and others generally, so far as I can judge, do not approximate in the least to the idea which I had in my mind when I expressed the opinion in question. This will account for the circumstance that some have thought there was an inconsistency between the views set forth in that article and my disapproval of partnerships entered into by individuals among us since that time. This matter, I think, can be set in a clear light as follows: Suppose I say, that in my opinion a man might buy a slave, and thus become a slave-holder, under circumstances, and in view of considerations, which would justify him in so doing; as, for instance, when a man buys a slave for the very purpose of giving the slave *his* liberty, *instead* of speculating by selling him. If then a man, hearing me denounce slavery as a sin, should say to me, it is inconsistent for you to call slavery a sin, since you admit a man may be justified in becoming a slave-holder; and I should say to him, That slavery which I condemn is entered into under circumstances, and practiced for considerations, directly opposite to those which I hold would justify a man in becoming temporarily a slave-holder—every one would see that I was perfectly consistent in my statements and positions. So when I say, a partnership would be justifiable if entered into with the prospect and for the purpose of bringing the erring partner to receive the truth and walk in the liberty it gives, instead of speculating out of his continuing in the bondage of error, I suppose my consistency would be perfectly apparent.

Or, again, if a Sabbath-keeper should become a partner in business with a first-day keeper, and should make an arrangement by which he should be at no expense or derive no profit, directly or indirectly, from the labor done in the time of their business by his partner, or persons under their control, on the Sabbath, I think he could not be held as a Sabbath-breaker because the partnership premises were occupied by the agency of his partner on the Sabbath. In such a case, I think the first-day partner only would be accountable for violating the Sabbath. The Sabbath-keeping partner, in that case, would only be allowing the individual right of his partner to act on his own convictions, and for himself render an account to God for his conduct. If it be said, It would not be wise, or practical, to do business in that way, or that it would be wrong to form such a connection with violators of the sabbath, I answer, It might not be wise, but I think it could be done, though it might be ever so difficult; and in regard to the violation of the Sabbath, I think the Sabbath-keeping partner would not be in partnership in such a case, any more than he would in being (as a citizen) a proprietor in a public highway, and other proprietors should see fit to work out their road-tax, or run a line of stages upon that road, on the Sabbath. In such cases, I think responsibility ceases.

Should any doubt the correctness of my opinions, I am not disposed to be strenuous about this point. I have said these things that I might be understood. I do not advise the formation of such partnerships; but, on the contrary, I repeat, let us combine our capital and labor to rear up entire Sabbath-keeping establishments, for then our consciences will be free from harrassing doubts, our opponents cannot charge us with being inconsistent, and the course we are pledged to will be relieved from one of its embarrassments. Then, too, in those places at least where our people are sufficiently numerous to require the labors of the various kinds of mechanics, they may be able to find those among Sabbath-keepers who are competent to build houses and ships, and do such other work as they want done, without being obliged to employ, to great disadvantage, those who keep the first day, or allow them to work for them on the Sabbath

L. CRANDALL.

THE CLERGY ON NEBRASKA.

The clergy of New England have long considered Fast and Thanksgiving Days as suitable times to discuss in the pulpit national questions, especially in their relation to morals and religion. This year Nebraska furnished the text for a large number of fast-day sermons. Taking it for granted that very many of the three thousand clergymen of all persuasions who signed the late Memorial to Congress, would not fail to improve the opportunity of the Annual Fast, in bearing before their own congregations the solemn testimony which they had forwarded to Congress against this iniquitous consummation, the editors of the *Independent* addressed circulars to a number of clergymen in Massachusetts and Connecticut, inquiring the subject of their fast-day sermons, especially so far as they referred to the subjects of Nebraska and slavery. Last week that paper contained six columns of replies, from nearly a hundred ministers resident in Massachusetts, all of whom discussed the Nebraska question more or less in their sermons on fast-day. This week it promises to give similar samples of the doings of the clergy in Connecticut. Of course there was an endless variety in the modes of handling the subject; but all of them tended to the same result—all were designed to impress the people with the essential sinfulness and imminent danger of the Nebraska movement.

Mission House Burnt.—The Minnesota *Democrat* says that the Mission House at Lac qui Parle was consumed by fire, on Friday, the 24th March. The fire originated in the cellar, where some children had gone with a candle, and accidentally ignited a quantity of straw. There being no water at hand, it was impossible to quench the flames, and in a short time the Mission House, together with an adjoining building, was consumed. The Mission was occupied by Rev. S. R. Riggs and family, who lost nearly all their effects, clothing and provisions included. Mr. Riggs has been a devoted missionary among the Dakota Indians for a long number of years, and is well known as the author of the *Dakota Lexicon,* an elaborate work published by the Smithsonian Institution a few years since, by which the Dakota language, with all its peculiarities, is systematized and explained.

ANOTHER JEWISH SYNAGOGUE.

The Baptist meeting-house in Twelfth-st., N. Y., (the lot of which joins that of the Seventh-day Baptist meeting-house in Eleventh-st.,) has recently been purchased by a "Reform" Congregation of Jews, and fitted up for a Synagogue. The building stands on a lot 75 by 100 feet, and cost, with all improvements, $48,000. On Sunday, April 2d, 75 of its 144 pews were sold at auction, and brought $28,000. The remainder are to be rented at from $15 to $40 per annum the half pew. Of the "Reforms" in this congregation, a correspondent of the *Asmonean* gives the following account:—

"The divine service of the Temple is made more attractive and soul-elevating by dispensing with some prayers not suitable for the present age, and especially not congenial to the feelings of an enlightened American Israelite, such prayers as were added to the ritual in time of severe persecution of our nation, in olden and more modern times, both under the despotic sway of heathen and Christian tyrants.

"Repetitions of one and the same prayer, although sometimes given in a little difference of words, are left out of the ritual.

"Such pieces of poetry, recitations and prayers, as are entirely or mixed with Chaldaic or other languages, are left out, as for instance, Eseh Meckonem, Ye-kum perkan, Pitum hacktoresh, and others; so that the liturgy is entirely in the pure Hebrew language, both prayers and psalms.

"The old melodies and the sing-song way of reciting them by the Chassan is done away with; the service is read off slowly and distinctly, accompanied by a well-trained choir and a melodious organ.

"Instead of the many Piutim, we hear a lecture every Sabbath by the Rev. Dr. Merzbarcher.

"The selling of Mizvoth and Offerings at the reading of the Thorah are entirely abolished. The reader takes the Scroll, reads the portion which is to be read on Sabbath and Festival days, in presence of the Rabbi and President, and then deposits it again in the Ark. No calling up and no notices are served, as done in other congregations, who fine their members for non-attendance, as they frequently do, to escape this *involuntary* tax, for such it is, although styled *Free Offerings.*"

Revivals in New York.—The *Baptist Register* has intelligence of revivals in Adams, Greenville, Pavilion, and Utica. On a recent evening, Rev. D. G. Corey, pastor of the Bleecker Street church, baptized ten converts. In Greenville, forty persons have been added to the Baptist church on profession of faith, and in Pavilion thirty-two, and the good work is still advancing. From Adams, the church clerk writes:

"A series of meetings which lasted seven weeks, was commenced at our usual place of worship, and soon young converts were speaking the praises of their Saviour. Backsliders returned to the fellowship of the church, and a glorious revival was in progress in the immediate vicinity of our house of worship, where there had been, comparatively speaking, but very few conversions for a number of years. Our pastor labored almost constantly, and in connection with some of the young converts, visited from house to house, the result of which was, that many who seldom entered God's sanctuary, were seen moving to the altar of prayer, where they found peace in believing. Forty-six have been baptized, a large proportion of whom are heads of families—an increase that will materially add to the wealth and influence of the church. Thirteen stand as candidates for the ordinance, and the work of the Lord is still progressing. We have dismissed by letter, within a few months past, nearly 100. Present number, 387. The church have never been more united and harmonious than at present.

New Publications.—C. Shepard & Co., of New York, have in press, and will publish next week, "The Pearl," or "Scripture Library," in Sixteen Volumes. 32 mo., pp. 32. By H. H. Baker. The subject of each volume is as follows:—

Vol. 1. Attributes of God.
" 2. Character of Christ.
" 3. The Holy Ghost.
" 4. Fall and Depravity of Man.
" 5. Call to the Unconverted.
" 6. Evidences of Conversion.
" 7. Baptism.
" 8. The Lord's Supper.
" 9. The Sabbath.
" 10. Prayer.
" 11. Practical Holiness.
" 12. Promises to the Faithful.
" 13. Death and Resurrection.
" 14. The Final Judgment.
" 15. The Wicked.
" 16. The Saints in Heaven.

These works have been prepared with much care, and appear to be well-adapted to the biblical study of the several subjects. We may refer to them again, when we have the pleasure of examining the full series.

The Crystal Palace.—The reopening and reinauguration of the Crystal Palace takes place on Fifth-day, May 4th, with appropriate and imposing ceremonies. Addresses will be delivered by several distinguished speakers, and music of a high order is promised. The Palace opens at 8 o'clock, and any body who pleases may attend by paying twenty-five cents for admission.

The Memorial.—Another number of the *Seventh-day Baptist Memorial* (the second number of the third volume) will be issued in a few days. It will contain a portrait of Eld. Daniel Coon; biographies of Joseph Clarke, Esq., of Westerly, Joseph Clarke, Jun., Arnold Bliss, and John Bliss; a continuation of the History of the Westerly Church, and of the History of Seventh-day Baptist Missions; post-office address of ministers, &c.

On the 27th of April there were imposing ceremonies at Danbury, Conn., on the occasion of the dedication of a Monument to General Wooster of the Revolutionary Army. It was a great day for Danbury, and passed off with happy satisfaction to all concerned.

JEWISH SYNAGOGUE.

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General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, APRIL 24.

In the Senate, a number of memorials against the passage of the Nebraska bill were presented; also one in favor of the education of boys for the duties of seamen; and a large number of other memorials of no general interest were presented and appropriately referred. A bill was introduced granting lands to Alabama for railroads. The House joint resolution directing the settlement of certain expenses incurred by the Legislature of Oregon in preparing and printing a Code of Laws, was reported and passed. A petition was presented from a number of mechanics, praying that the Homestead bill be amended so as to allow them to receive $200 each in lieu of land. The joint resolution, appropriating $100,000 to enable the President to express public gratitude to the rescuers of the passengers on the steamship San Francisco, was taken up. Mr. Gwin moved to strike out $100,000 and insert $50,000, which was agreed to, and the bill passed. The Indian Appropriation bill was then taken up, and some twenty amendments reported by the Finance Committee were adopted in a body—one appropriating $80,000 for negotiations with the Indians in Washington Territory was, after considerable debate, adopted, and the Senate adjourned.

In the House of Representatives, after the usual opening business, resolutions passed by the Legislature of Ohio in favor of a division of that State into two Judicial Districts, were presented. A resolution was adopted, requesting the President to communicate to the House the instructions referred to by President Monroe in his annual message of December, 1823, and transmitted to the United States diplomatic agents abroad, on the subject of issuing commissions to private armed vessel, together with the responses from said Governments. The House then went into Committee of the Whole on the Senate's amendments to the Deficiency bill. Mr. Phillips of Ala. and Mr. Harris of Miss. then addressed the Committee on the Nebraska bill.

THIRD-DAY, APRIL 25.

In the Senate, numerous memorials in opposition to the passage of the Nebraska bill were presented. The bill amending the act granting preëmption rights to settlers on the Maison Rouge grant, in Louisiana, was taken up and passed. The bill granting lands to Mississippi, in lieu of deficiencies to previous grants for school purposes, was taken up, made to apply to all the States, and then passed. The bill granting land for the benefit of the indigent insane was signed by the presiding officer.

In the House, Mr. Ewing submitted resolutions calling on the President for information as to what steps had been taken by the Government for the purpose of securing our neutral rights, and whether Great Britain has assumed to act for Spain in the negotiations consequent upon the seizure of the steamship Black Warrior. The House then went into Committee of the Whole on the Deficiency bill. Mr. Benton of Missouri having the floor, proceeded to address the Committee in a strong speech against the Nebraska bill; and when his hour expired, quite an exciting debate was got up whether he should be allowed to finish. However, having received consent, he concluded his remarks, and the Committee rose and the House adjourned.

FOURTH-DAY, APRIL 26.

In the Senate, a bill was passed appropriating $5,000 to purchase the portraits of the first five Presidents of the United States, painted by W. G. Stuart, to be placed in the President's mansion. The Indian Appropriation bill was then taken up, and, after a long debate on numerous amendments, the further discussion of the bill was postponed.

In the House, the Committee on Ways and Means reported the Post-Office Appropriation bill. The Judiciary Committee reported a bill regulating the salaries of District-Judges of the United States. The consideration of Mr. Bennett's bill to equalize grants of lands was then resumed, but without disposing of the subject the House went into Committee of the Whole on the Deficiency bill. Mr. Harris of Miss. resumed his remarks in opposition to the Nebraska bill. Mr. Heister of Pa. and Mr. Taylor of Ohio followed, also in opposition to the bill.

FIFTH-DAY, APRIL 27.

In the Senate, a memorial from the Governor and Legislature of Massachusetts in favor of a system of cheap ocean postage was presented. The bill incorporating the National Hotel Company in Washington City, was passed. The consideration of the Indian Appropriation bill was then resumed, and numerous amendments were proposed and discussed.

The House, at an early hour, resumed the consideration of Mr. Bennett's Land bill, and after a speech of Mr. Disney of Ohio, in opposition to its passage, the further consideration of the bill was postponed. The House then went into Committee of the Whole and resumed the consideration of the Deficiency bill, when Mr. Smith of Va. made a speech in favor of the Nebraska bill.

SIXTH-DAY, APRIL 28.

The Senate was not in session, having adjourned from Fifth-day afternoon till Second-day morning.

The House at an early hour resumed the consideration of Mr. Bennett's Land bill, which was considered until the expiration of the morning hour. The House then went into Committee of the Whole on the Deficiency bill, when personal explanations took place between Mr. Giddings of Ohio and Mr. Smith of Va. Mr. Sapp of Ohio then made a speech against the repeal of the Missouri Compromise and in opposition generally to the Nebraska bill, when the Committee rose, and the House adjourned until Second-day.

Accident on the Sabbath.—A distressing accident occurred near Walden, Orange Co., N. Y., on Sabbath-day (Saturday,) April 22. Two sons of Marshal Wilkins, a farmer, residing in the town of Hamptonburg, went to Walkell to wash off a wagon, and drove the horse into the stream. The horse getting into deep water, and becoming entangled in the harness, the boys were frightened and jumped out of the wagon into the water; the oldest, eighteen years of age, went down immediately and did not rise. A third son, who was at the house, near by, hearing the cries of his little brother, ran to the water, and with a noble devotion, attempted to save his life by plunging into the stream after him, but unfortunately the little fellow gripped him around the neck and both went down together in the arms of death. The boys were aged 11, 14 and 18.

European News.

By the steamer Arabia, European news to April 15th, one week later, was received in New York on the 25th.

The interest this week centers more in negotiations than in fighting, although the important announcement is received of a violation of Servian territory by the Russians at Raderjevat.

The news of the declaration of war by France and England against Russia caused immense enthusiasm in Turkey.

All of the allied fleet, excepting the Charlemagne steamer, were at Varna Bay on the 26th of March. Eight French line-of-battle ships and six steamers anchored east of Varna, and further east were ten English line-of-battle ships, and six steamers. All the marines of the fleets were to land to protect Varna.

Admiral Dundas had signalized his cruisers to take, burn and destroy everything. His fleets were in communication with the Turkish land force.

On the 30th March, an important sally was made from Kalafat, and a sanguinary encounter of four hours' duration took place. The Russians were routed, and were pursued for a considerable distance.

From March 30th to April 2d, there were engagements of greater or less severity.

The Cyclops British war steamer arrived at Malta on the 7th with important news. The Turks purposely left a free passage for the Russians to Hirsova, and then attacked them in the rear. After a hard fight one half of the Russians were cut to pieces and the remainder retired across the Danube. No date is given.

From Malta, the 7th, it is stated that an English brig from the Danube, and the steamer Crescent, which was towing it, were fired into by the Russians. Another English brig, name unknown, laden with grain, was sunk by the Russian batteries on the Danube.

The Spanish Government is reported to have made satisfactory arrangements respecting the seizure of the Black Warrior.

Accounts from Jajina of the 3d, announce that the Greek insurgents had been repulsed, and Armiro had been surrendered.

From Shanghae, China, the dates are to Feb. 17th. The Chinese insurgents had evacuated Pauchau on the north entrance of the Grand Canal, and the Imperialists occupied it. The Custom House is reëstablished at Shanghae.

The *China Mail* says that they do not doubt the accuracy of the opening of the ports of Japan. The Japanese officials stated that all the ports might at once be considered open for supplies of wood and water, and for refitting; but that a year must elapse before any treaty or privileges of trade could come into operation.

Four Days Later.

The steamer Pacific, with four days later news, arrived at New York on the 1st inst. From Copenhagen, we have the report, that the British frigate Tribune has just returned from Admiral Plumridge's squadron, having taken five prizes and a number of prisoners. Odessa has been blockaded. Breadstuffs have advanced, and cotton was rising.

The English steamer Sampson, which had been surveying on the coast of Circassia, returned to Constantinople on March 21, bringing tidings of a complete victory gained by the Circassians over the Russians. Early in March the Circassians, provided with arms and amunition, attacked the Russians, and after a severely contested battle, drove them into their castles on the coast. These castles were surrounded, and repeatedly attacked during four continuous days. Finally the Russians, fearing to be cut to pieces, blew up their magazines, and sought shelter in their ships. The Sampson further reports that the Circassians fell on the garrisons who were retreating from two hill-forts, and put them to the sword.

California News.

California News to April 1st has been received.

About $2,000,000 in gold is brought by this arrival, and the accounts from the mines are of a highly favorable character.

The trial of Captain Watkins for his share in the fillibustering enterprise on Lower California, the arrest of the Mexican Consul, and the seizure of the ship Challenge, and a duel between two editors, are the chief topics of interest in San Francisco.

The affair of honor took place on the morning of the 21st March, between Mr. Benj. F. Washington, Editor of the *Times and Transcript*, and Mr. Washburn, Assistant Editor of the *Alta California*. The parties fought with rifles at the distance of forty paces. At the fifth fire Mr. Washburn was shot through the shoulder and seriously, though not dangerously hurt. The difficulty grew out of a newspaper discussion.

About 3,800 immigrants had arrived during the fortnight, of whom 2,500 were from the United States, and 1,173 from China.

The amount of gold dust brought down from the mines during the two weeks is very large, probably larger than any previous fortnight.

On the 13th, a party of Mexicans got into a row at Bear Valley, and three were killed and others seriously wounded.

An iniquitous bill has been introduced into the Legislature to exclude the testimony of Malays and Chinamen, in cases where a white man may be a party.

A duel was fought at Volcano Bar, on the 20th, between J. S. Landon and D. E. Hacker; the former was killed. The quarrel had its origin in the excitement about the Senatorial election, which subject has been the occasion of three duels, with a loss of two lives.

On the 18th, the Assembly passed a bill to extend till April, 1855, the law about to expire, authorizing persons claiming slaves brought to the State previous to the admission (9th Sept., 1850,) to seize the slaves, take them before a magistrate or judge, who, upon receiving satisfactory evidence that the slaves were brought hither previous to the admission, shall give a certificate to that effect to the claimant, and the victim may be taken by force out of the State. He is not allowed bail, an attorney to defend him, time to prepare for trial, a jury, or an appeal, and a *Habeas Corpus* would be ineffectual, only it happens that the law is and always has been unconstitutional.

Fire and Loss of Life.

About 8 o'clock on Third-day evening, April 25th, a fire broke out in the six-story building No. 231 Broadway, near Barclay-st., New York. The firemen were soon on the ground, and had just commenced operations, when a rear wall fell, and buried several of them in the ruins. Their companions immediately rushed to their rescue; and soon another wall fell upon these; causing the loss in all of ten lives, and the serious wounding of some thirty persons.

Many sad and touching scenes, and hair-breadth escapes, are related in connection with this awful catastrophe.

One of the most affecting scenes occurred in the drug store of Rushton & Clark, where several of the noble fellows were carried by their comrades as they were removed from their fiery prison house. Among them was James McNulty. He was taken out alive and carried as gently as possible in his comrades' arms and laid upon the floor, with a friend supporting his head. In a moment several physicians were kneeling around him, ready, nay, anxious to tender the utmost of their skill to save his fleeting life. They felt his pulse and applied restoratives, but it was too late. He had not only felt the crushing weight of the walls, but he had breathed the smoke and steam of the fire. His eyes were fixed, his pulse almost gone, the froth oozing from his mouth, now carefully wiped away by tender hands, for he was watched by men, rough men, but men with big hearts, who would have periled their lives to save his. It was all in vain. The physician said, It is all over—poor fellow, he is dying. Then, Oh! what a scene. Those hardy men, unrelated, perhaps almost unacquainted with the dying man, save that he was their brother fireman, pulled off their hats in token of respect, and kneeled by his side, taking his hands in theirs, while the tears rolled down their bronzed cheeks, and with their silent prayers his soul went up to God.

Charles Parks, a member of Hose Company No. 25, who was buried in the ruins about four hours, states that there was a young man lying beneath him (whose name he had forgotten) whom he heard engaged in prayer. Shortly afterward the poor fellow requested Parks to go and see his mother in Elizabeth-st., and tell her that he had died in the ruins. The poor man must have died soon after, as Parks did not hear him speak or groan afterward.

Louis Kirchner, a German, belonging to Engine Co. No. 21, was precipitated from the third story of the building, and, strange to say, was but slightly injured. He struck upon his head and hands, crushing his fire-hat. The only injury sustained was some bruises about the head, and one of his thumbs dislocated. About four weeks since, Kirchner fell from the fourth story of the iron foundry No. 65 Center-st., but sustained no injury.

James Leonard, foreman of Engine Company No 21, went into the ruins to assist in rescuing the sufferers. He was standing at the side of McKay (who was killed) at the time of the second crash. He made a spring and just cleared the falling mass. His trumpet was caught in the ruins and the rim torn off.

Burman Missions.—The *Christian Chronicle* prints extracts from a letter of Rev. E. Kincaid to Rev. J. H. Kennard. The following cheering paragraph is from it:—

"We have never before seen so much of God's glorious power in redeeming men. The gospel has been mighty in pulling down strong holds, and in winning men to Christ. We gave ourselves to the ministry of the word, and the Lord has opened the door of faith. During the past sixteen months four hundred and forty-one have been redeemed unto God, and buried with Christ in baptism. Fifty-four of these converts are Burmans and Shans, and nearly all of them heads of families. We have now a greater number of earnest inquirers than we ever had before. From five different villages we have had converts, and in two of these villages there is a wide spirit of inquiry. The word of God is gladly received by some twenty-five or thirty families in the villages. Yesterday, Bro. Dawson and I spent the whole day in a village about five miles off; had a pleasant meeting; three or four hopeful inquirers there, and in a village a little beyond, two good inquirers. To-day I went into the upper end of the city, and then to Kemindinge, four miles off. Many there listen to the doctrine of the cross. Twenty-four converts believe in Christ and probably will soon be baptized. One man came to the house this morning and asked for baptism, and says he has received the gospel into his heart."

Church Property for Secular Purposes.—In 1766, the Common Council of New York granted to the Brick Presbyterian Church the angular piece of ground "on the easterly side of the Commons, north of Beekman street, and next adjoining to the Vineyard." Forty pounds per annum were to be paid as ground-rent, and the property was to be subject to the following restriction: "That the said parties shall erect an edifice or church thereon, or a part thereof, for the worship of Almighty God, or use the same, or a part thereof, for a cemetery or church-yard, for the burial or interment of the dead; and shall not appropriate, apply, or convert the same, at any time for ever thereafter, *to private secular uses.*" A large portion of the congregation who formerly attended this church having moved up town, and the property having come to be worth about a quarter of a million dollars, it is now proposed that the city take it and pay the church three-quarters of its cash value—a proposition which will probably be carried out.

Scarcity of Hay in the lumber regions of Maine is severely felt this spring. Twenty-five dollars a ton is readily paid, but sufficient cannot be obtained. Cattle will have to take to browse or die, as the snow at last accounts was still very deep.

Great Rain Storm.—The remarkable thunder storm of Thursday night, April 27, was succeeded by forty-eight hours of continuous rain, closing finally at an early hour on Sunday morning. The country has been thoroughly flooded, and much damage has been done to railroads, water-courses, and perhaps to winter crops. In Brooklyn a mass of earth was loosened from the Hights, and in its fall crushed and partially buried a dwelling-house, killing two persons and wounding several others. On the Harlem Railroad one or two important bridges were carried away. On the Hudson River Railroad, two hundred and fifty feet of the bridge over Croton River was destroyed, and in other places embankments were washed down. On the New York and Erie Railroad extensive damage was done, and seven lives were lost at Stairway, a few miles west of Port Jervis; they being carried into the river by a large quantity of earth, which loosened and gave way. The flood so far injured the Croton Dam as to cut off the usual supply of water. The Mayor of New York has issued a proclamation, calling upon all persons to observe the greatest economy in the use of water.

The Ericsson.—The noted caloric ship Ericsson, which was to be propelled by heated air, is now lying on the bottom of the Hudson River near New York. During the severe squall of Fifth-day afternoon, April 27th, she was coming up the bay from a trial trip, and while some of the firemen were heaving coal ashes out of the side port, which is a very large one, the squall struck her, heeling her down ta starboard, putting the port under water, through which she gradually filled, and sunk within 300 yards of Jersey City, with the upper decks about four feet under water. Immediately on the squall moderating, boats put off from a number of vessels anchored near, from Battery place, the Battery, and other points, and rendered all the aid possible, but the ship filled so gradually that her own and some of the vessels' boats took all hands safely ashore at Jersey City. She now lies in about eight fathoms water. There were quite a number of ladies and gentlemen on board, who had been down on the trial trip, which was a very successful one.

SUMMARY.

The Senate of the United States has ratified the Gadsden Treaty, with amendments. As amended, it gives Mexico $10,000,000, and reduces the extent of territory; it abolishes the eleventh article of the Treaty of Guadalupe Hidalgo, and does away with the Garay and all other private claims, but extends protection and security to the inter-oceanic communication across Tehuantepec under the Mexican grant of the 5th of February, 1853, as embraced in the Conkling Treaty.

The Chicago *Tribune* lately gave a variety of details to prove that there will be a large wheat crop this season in Canada, New York, Pennsylvania, New Jersey, Delaware, Virginia, Ohio and Indiana, in all of which he has made personal observations. He thinks the number of acres sown is one-fifth greater than last year. In Ohio, where the wheat was drilled in, there has been very little lost by freezing. Wheat sown broadcast, and only half planted, is half dead, and the other sickly.

Now that the emigration from New England to California and Australia has in a degree ceased, the emigration to the West has recommenced at a greatly increased rate. We learn that during the present spring the number leaving by the way of the Worcester and the Western railroads is nearly double that of any previous year. In many cases whole families, apparently in comfortable circumstances, take their departure.

A dispatch dated New Orleans, Tuesday, April 25, 1854, says: The steamship Texas, from Vera Cruz, has arrived at this port, bringing dates from the City of Mexico to the 18th inst. A great engagement had taken place between Santa Anna and Alvarez, in which the latter was routed. The victory of Santa Anna was celebrated at the capital with great rejoicing. A general illumination took place. Other accounts state that the victory is a ridicuious exaggeration.

The Philadelphia papers state that a passenger by a vessel at New York, from Jamaica, reports having seen a large three-masted screw-steamer, painted black outside, and with bulwarks, &c., painted yellow on the inside, lying, either at anchor or aground, near Castle Island, one of the Bahamas, on the 12th April. She was two or three miles distant, her sails were clewed up, and no one was visible on board. Strong hopes are entertained that this is the missing steamship City of Glasgow.

The Boston *Post* says: "As regards the Cochituate Bank, there continue to be widely different opinions. But a careful weighing of all the evidence that we can gather, indicates that, at the worst, the assets will be sufficient to pay the bills and deposits, and return 40 to 60 per cent. to the stockholders. Very many people think that the loss to the stockholders will not exceed 20 per cent. of their capital."

Col. S. E. Cuny, of Brazos, Texas, arrived in Cincinnati, O., April 19, accompanied by ten slaves, whom he had brought to Ohio for the purpose of emancipating them, according to the forms of law. As soon as the papers are made out and the proper record made, Col. C. takes his free people to Texas at his own expense, where, according to his views, he can better provide for their future well-being than in a free State.

The experiment made by Mr. A. K. Amsden, in cooking by gas, upon a stove recently invented in England, was entirely successful. Baked meats were done to a turn in forty-five minutes, water boiled in four minutes, and all with the very inconsiderable expenditure of thirty cubic feet of gas, costing eleven cents.

Stolen, April 5, from the State Bank of Indiana, at Indianapolis, $1,415 in worn but distinct notes of the Bank, by Thos. Anderson, a young Scotchman, over twenty years old, five feet five inches in stature, genteel, well dressed, good countenance, fair complexion, blue eyes, brown hair.

It is reported that the 51 persons recently arrested in the schooner Arata, near San Blas, for landing without passports, had been carried, heavily chained, to the Capital. Among the prisoners were 20 native Americans, 12 adopted citizens, and 4 Englishmen.

A dispatch dated Charleston, S. C., Wednesday, April 26, 1854, says: A most destructive fire occurred at Warrentown, Ga., on the 23d inst. Every business house in the place was burnt, together with the Court-House and papers and the Post-Office and its contents. Many of the best dwellings and a number of offices were also destroyed. The loss is estimated at about $2,000,000.

Among the speakers who will make brief, pertinent Addresses at the Inauguration of the Crystal Palace, are Elihu Burritt, (the Learned Blacksmith,) Rev. Henry Ward Beecher, Rev. E. H. Chapin, Judge Wm. W. Campbell, Austin Baldwin of Conn., Richard O'Gorman, Parke Godwin, Rev. T. L. Cuyler, Erastus Brooks, L. R. Marsh, and others.

The wheat in the Genesee Valley, except upon very clayey lands, does not show signs of material injury from frost during the winter. Farmers are making calculations to plant largely this spring.

By an advertisement in the Utica papers, we observe that fifteen hundred laborers are immediately wanted on the line of the Black River and Utica Railroad. Steady employment and good wages will be given.

Delia Webster was tried a fortnight since, in Trimble County, Ky., on a charge of abducting slaves (helping them to gain their liberty) and acquitted, there being no particle of evidence against her.

The Rev. John Humphrey, son of President Humphrey, of Amherst College, has been elected to the chair of Moral Philosophy in Hamilton College.

The Ohio Legislature have passed a bill prohibiting the circulation within that State of foreign bank notes of a less denomination than ten dollars.

New York Market—May 1, 1854.

Ashes—Pots and Pearls $6 00.

Flour and Meal—Flour, 7 62 a 7 87 for common to straight State, 8 00 a 8 37 for common to good Ohio, 9 00 a 9 25 for Genesee. Rye Flour 4 75 for fine. Corn Meal 3 62 a 3 75 for Jersey.

Grain—Wheat 1 92 a 1 97 for Western red, 1 95 a 2 10 for Ohio, 2 25 a 2 33 for white Genesee. Rye 1 05 a 1 08. Barley 1 10 a 1 17. Corn 83 a 86c. Oats 51 a 52c. for Jersey, 57 a 58c. for Western. White Beans 1 25 a 1 62. Black-eyed Peas 2 25 a 2 37.

Provisions—Pork, 13 00 for prime, 14 37 for mess. Beef, 7 00 a 8 25 for country and city prime, 9 50 a 12 00 for country mess. Lard 10 a 10½c. Butter 12 a 16c. for Ohio, 20 a 25c. for State. Cheese 10 a 12c.

Hay—65 a 70c. per 100 lbs.

Lumber—15 00 a 16 00 for Eastern Spruce and Pine.

Potatoes—2 87 a 3 00 per bbl. for Western Reds and Pinkneys, 4 00 a 4 25 for Mercers, 4 50 a 4 62 for Carters.

Seeds—Clover 7½ a 8c. Timothy 17 00 a 22 00 per tierce. Flaxseed 1 70 a 1 75.

Tallow—12 a 12½c. for prime.

Wool—40 a 45c. for native, 48 a 50c. for half Merino, 54 a 57c. for Am. Saxony Fleece.

MARRIED,

In Philadelphia, Pa., on the evening of April 20th, 1854, by Rev. J. W. Mecaskey, Mr. Joseph C. Bowen, of Shiloh, Cumberland Co., N. J., to Miss Anna C. Nebhut, of the former mentioned place.

In Alfred, April 27, by Eld. N. V. Hull Mr. Clark Rogers, of Jacksonville, Oregon, to Mrs. Emma S. Stillman, of Alfred.

DIED,

In West Edmeston, N. Y., March 3d, Mr. Samuel Greenman, aged 80 years. Mr. Greenman was a member of the First Seventh-day Baptist Church in Brookfield, and appears to have been prepared for his change.

In Bridgewater, N. Y., April 7th, Mrs. Desire Brown, widow of the late Judge Oliver Brown, in advanced old age.

In Plainfield, N. Y., April 23d, Mr. Silas Crumb, aged 64 years.

At Rockville, R. I., of lung disease, on the 8th of April, 1854, Charles L., son of Clark and Martha Saunders, aged 4 years and 1 month. He was a very promising child; and though his parents were greatly afflicted in his death, they were comforted with the thought that

> "He died before his infant soul
> Had ever burnt with wrong desires—
> Had ever spurned at Heaven's control,
> Or ever quenched its sacred fires."

In Milton, Rock Co., Wis., April 4, 1854, of inflammation of the lungs, Cornelius Truman, only son of Zacheus M. and Isabel J. Heritage, aged two years, seven months, and four days.

LETTERS.

Nathan Gilbert, E C Green, J D Ayars, M W Babcock, J B Wells, Jeremiah Barrett, Cyprian Stevens, E M Coon, T G Bailey, V Hull, J C Bowen, H Whipple, C M Lewis, Welcome Clarke, W B Maxson, N V Hull, Wm V Hubbard.

RECEIPTS.

FOR THE SABBATH RECORDER:

B R Champlin, Westerly, R I	$2 58	to vol. 10	No. 52
C R Burdick "	2 00	8	52
Cyrus Thacher, Philadelphia, Pa	1 00	11	52
John Millard, Walworth, Wis	6 00	10	52
Edgar R Maxson "	6 00	10	52
Lucien L Covey "	2 00	11	44
D W Cartwright, Oak Hill, Wis	2 00	11	23
J D Ayars, Albion, Wis	25	10	52
Richard Goodwin, Clear Creek	2 00	11	45
Pardon Coon, DeRuyter	2 00	10	52
Wm V Hubbard, South Richland	10 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

C F Stevens 25c, R Stebbins 25c $ 50

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Robert Langworthy $1 00 B F Burdick $1 00
Asa Pound 1 00 R D Ayars 1 00

WILLIAM M. ROGERS, Treasurer.

☞ Persons indebted to the Publishing Society will allow us to remind them, that five numbers more will complete the tenth volume of the *Sabbath Recorder*, and that it would be a very great accommodation to us to have what is due thereon immediately. Further, we wish to remind subscribers for the *Seventh-day Baptist Memorial*, that the third volume of that publication is half completed, and a large part of the expense for the year incurred; it is high time, therefore, to remit subscriptions therefor. A little attention to these things, on the part of each of our subscribers, would save us a great deal of trouble.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5.30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers on arriving at Stonington proceed immediately by mail train to Providence, Boston, Taunton, and New Bedford, or by accommodation train from Stonington at 7 A. M.

A Baggage-Master accompanies the steamboat trains to and from Boston.

For passage, berths, state-rooms, or freight, application may be made at Pier No. 2 N. R., or at the office, No. 10 Battery Place.

Eastern Association.

THE Eastern Association will hold its Eighteenth Anniversary with the Church in Greenmanville, Ct., commencing on the Fifth-day preceding the fourth Sabbath in May, (the 25th,) at 10 o'clock A. M.—Introductory Sermon by Eld Joel Greene, of Rockville, R. I.; alternate, Walter B. Gillett, of Shiloh, N. J.
S. S. Griswold, Secretary.

☞ The Executive Committee will hold its annual session at the same place on the morning of the Anniversary, at 9 o'clock A. M. By a vote of the Committee, at its semi-annual meeting, the churches of the Association were requested to forward to the Treasurer, A. M. Babcock, of Westerly, R. I., on or before the session of the Association, their respective contributions for defraying the expenses of missionary labor performed during the year now ending. s. s. g., Clerk.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commencing Monday, April 10, 1854:—
Leave New York at 8 A. M., 12 M., and 4 and 6 P. M.
Leave Plainfield for New York at 7 and 8.30 A. M., 12.50 and 5.10 P. M., passenger, and 7.30 P. M., freight.
Leave Plainfield for Easton at 9.35 A. M., 1.40 and 3.35 P. M., passenger, and 6.30 A. M. freight; and for Somerville at 7.30 P. M.
Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare.
GEO. H. PEGRAM, Sup t.

Great Western Mail Route.

SIXTY MILES DISTANCE SAVED—MICHIGAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St. Louis, all the way by RAILROAD. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

Passengers by this line have the privilege of stopping at any point and resuming seats at pleasure. And they will not be subjected to the numerous and vexatious delays occasioned by LOW WATER, as by other routes.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to
JOHN F. PORTER, General Agent.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.
WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Chimes of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate.

Nothing has called louder for the earnest inquiry of medical men, than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for protection from attacks upon the respiratory organs, until the introduction of the Cherry Pectoral. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. Of this last statement the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify it has done for them, if we can trust our own senses, when we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know—in short, if there is any reliance upon anything, then it is irrefutably proven that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known. The afflicted should know it. A remedy that cures, is priceless to them. Parents should know it, their children are priceless to them. All should know it, for health can be priced to no one. Not only should it be circulated here, but everywhere, not only in this country, but in all countries. How faithfully we have acted on this conviction, is shown in the fact that already this article has made the circle of the globe. The sun never sets on its limits. No continent is without it, and but few peoples. Although not in so general use in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both Americas—in Europe, Asia, Africa, Australia, and the far off islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations of its kind, it is an expensive composition of costly material. Still it is afforded to the public at a reasonably low price, and what is of vastly more importance to them, its quality is never suffered to decline from its original standard of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. No toil or cost is spared, in maintaining it in the best perfection which it is possible to produce. Hence the patient who procures the genuine Cherry Pectoral, can rely on having as good an article as has ever been had by those who testify to its cures.

By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been done already.

Prepared by J. C. AYER, Chemist, Lowell, Mass.
Sold at wholesale in New York by A. B. & D. Sands; retail by Rushton, Clark & Co., and by all Druggists, everywhere. 37-6

Miscellaneous.

Two Ways to Live on Earth.

BY CHARLES SWAIN.

There are two ways to live on earth—
Two ways to judge—to act—to view;
For all things here have double birth—
A right and wrong—a false and true!

Give me the home where kindness seeks
To make that sweet which seemeth small;
Where every lip in fondness speaks,
And every mind hath care for all.

Whose inmates live in glad exchange
Of pleasures free from vain expense;
Whose thoughts beyond their means ne'er range;
Nor wise denials give offense!

Who in a neighbor's fortune find
No wish—no impulse—to complain;
Who feel not—never felt—the mind
To envy yet another's gain!

Who dream [illegible] the mocking tide
Ambition's [illegible] endeavor meets—
The bitter pangs of wounded pride,
Nor fallen power that shuns the streets.

Though fate deny its glittering store,
Love's wealth is still the wealth to choose;
For all that gold can purchase more
Are gauds, it is no loss to lose!

Some beings, wheresoe'er they go,
Find naught to please, or to exalt—
Their constant study but to show
Perpetual modes of finding fault!

While others, in the ceaseless round
Of daily wants and daily care,
Can yet cull flowers from common ground,
And *twice* enjoy the joy they *share!*

Oh! happy they who happy *make*—
Who, *blessing*, still themselves are blest!
Who sometimes spare for others' sake,
And strive, in all things, for the best!

The Object of Plowing.

The object of plowing is not fully understood and considered by the majority of those who perform the work; if it were it would be more faithfully and thoroughly done. It is not alone to kill the weeds and grass, nor even to furnish a seed-bed of fresh turned soil for planting or sowing—nor anything which looks merely to the inversion of the sod, which constitutes good plowing. Large plows turning a wide and shallow furrow, will show a large day's work—but the work is imperfectly accomplished, when the true object of plowing is considered. The chief value of plowing is the preparation it gives the soil for producing vegetation—for giving to the plants sown or planted, the elements of growth and fruitfulness. It should thoroughly pulverize and "loosen the texture of soil, and thus admit a free circulation of air and moisture, which, by chemical action, disintegrates or breaks down the stony or mineral portions of the same, so that they may be more readily dissolved and taken up by the roots."

In a soil thus plowed—thus prepared for yielding its support to vegetable life—plants can appropriate from far and near, the nutriment needed for their growth. It is dissolved and ready for their use—not hidden in unbroken clods or slumbering in an undisturbed sub-soil—but awaits their action in a friable and penetrable state, where every hungry rootlet, sent out to gather nourishment for its parent plant, may find and appropriate it. It is truly wonderful how full of roots the soil of a corn-field becomes, and if that soil is fine and deep, the deeper and closer together will the fibres permeate and intersect it. This is true of all other crops, and while the leaves and fruit depend so intimately on their vigor and extent of the roots, these facts should always be taken into consideration among the objects of plowing.

Fineness and depth of soil are requisite in order to receive the full benefit of the manures applied. It is not fertilizing food in its crude state which assist vegetation—it must in first become intimately mixed with or in fact a part of the soil. Barn-yard manure, especially, seems of little worth, while forming visible layers between the clods of a half plowed soil—it is often dry and coarse—and rather shunned than sought by the roots sent out to forage for suitable food. If a well prepared [illegible] has any strength or virtue, it will yield readily; and poor land in good tilth is often more productive than better soils less perfectly prepared. The influences of air and moisture have freedom to work, and they are no laggards in gathering means to supply the wants of vegetation.

With these hints on the object of plowing we might connect others on the process—the best means of accomplishing the object—but prefer to leave it for other pens. Will our practical farmers, who have thought and experimented upon the subject, tell us what plow, and what depth and width of furrow, taking also soil, season, team and time into consideration, most thoroughly loosens, pulverizes, and inverts the soil? This information would be of much value to the farmer, and is especially needed in the present state of agricultural progress—for taking the country at large into account, plowing is more imperfectly performed than any other part of farm husbandry. [Rural New Yorker.

Tobacco—its Use and End.

Some years ago, a youth aged sixteen, while at college, had a severe tooth-ache; his grandmother gave him a piece of tobacco to put in his mouth to remove the pain; it did so, and from that time he chewed it for nine or ten years almost incessantly. While at college, and during a three years' course at a theological seminary, he applied himself closely, paid no attention to the rules of health, took little or no exercise, and soon after he was settled as a clergyman he became dyspeptic, and during warm weather suffered greatly from depression of spirits and mental lassitude, which seemed to incapacitate him for the proper discharge of ministerial duty; and as this duty had to be performed, he began to use brandy and water to dispel the lassitude, but only on occasions of making a public effort at first; in three or four years he felt that the use of spirits of some kind was a daily necessity. If omitted for a single day, he could not bring his mind to bear on any subject. About this time he began to find that he could not calculate with certainty upon the effects of the stimulus, as to time or amount; occasionally it almost overpowered him, and as irretrievable disgrace would have been the result, he substituted laudanum, some twenty drops thrice a day, or often enough to keep up a uniform sensation. Whenever the stimulus was about exhausted, he would begin to gape; this was the signal for a new supply. After a while, laudanum was not strong enough, and he began to take the pure opium, the amount being increased from time to time, until he found himself taking half an ounce a week, which is two hundred and forty grains, or nearly thirty-five grains a day, equivalent to three or four table-spoonsful of laudanum, which is thirty times more than a dose for a full-grown man.

"At this time," he writes, "I became greatly disordered in body, not merely through the opium, but also through the baneful habits connected therewith. I sat at my books and papers, day after day, from breakfast until past midnight, in a hot study filled with smoke from a cigar, kept perpetually alight. I suffered martyrdom from costiveness, often going nearly a week without a passage. Sometimes, too, I got into a physical state which opium would not stimulate, and then I was compelled to employ alcohol! But alcohol, acting upon opium-drugged nerves, is exceedingly apt to produce maniacal intoxication."

At this juncture, he made an effort to break up these habits. For ten days and nights he was not conscious of one moment of sleep; he was half delirious for several days; the blood in his veins felt like boiling water, and rushed with such fury to the head as to make him feel as if it would split open. For a whole year he was as feeble as a child, "a walking depository of aches and distressing sensations;" he then quitted his profession and retired to the country to study law; he was attacked with neuralgia in the head and face; this at length became unendurable, and he was advised to take morphine and quinine, which fixed the habit of using opium as firmly as ever. For two years he made no decided effort to escape from his habits, when he applied for admission into an asylum; and, for eighteen months never felt well, free from pain, "for one remembered day." Troubles came, and he returned to the use of his opiate, and continued for two years, when he found himself using sixty grains of sulphate of morphine, that is, nearly nine grains a day, or thirty-six times more than a common dose for a strong man—enough to destroy life in a few hours. He now took charge of a country parish, where he remained for two years, but found it impossible to perform his official duties, mentally or physically, without the aid of a quarter of an ounce of morphine, and sometimes more, a week, which is equal to some seven hundred grains of opium, or sixty drops to a dram or tea-spoonful, equaling ten table-spoonsful of laudanum a day, or twenty-four hundred drops; and when it is remembered that half a drop of laudanum is considered a dose for a young infant, the reader may have some idea of the magnitude of the daily potion. He is now striving to do with from half an ounce to an ounce of opium a week, averaging some five table-spoonsful of laudanum a day. Time only can tell the end of this strife; most probably it will be the gutter and the grave.

Will any young man, especially any aspirant for the ministry, after reading this statement of actual facts, dare allow *the first* or *another* particle of tobacco, or any other mere stimulant, ever to pass his lips? You are commanded to pray every day, "Lead us not into temptation;" can you thus pray as often as the morning comes, that you shall not be abandoned to the power of temptation, and yet that very day, perhaps that very hour, first expose and then yield yourself to it? If so, then it well becomes you to investigate anew "what manner of spirit ye are of."

The editor feels that any comment on the history just given would but weaken it, and he yields the young reader to the power of fact and conscience.

[Hall's Journal of Health for May.

The Puritan Sunday.

Many of the early churches in New-England had two clergymen; one called the pastor, and the other the teacher. The order of the public services on Sunday was as follows: The congregation assembled at an early hour in the morning—never later than nine o'clock. After prayer, either the pastor or the teacher read a chapter from the sacred volume, and expounded it at length. In many of the Pilgrim churches, however, the reading of the Scriptures was not allowed for a hundred years after the gathering of the society. This was the case with some of the Boston churches, and quite an excitement was raised when the "innovation" of reading a chapter from the sacred volume was first introduced into the public religious services of the Sabbath. Next to the introductory prayer, or the reading of the Scriptures, in the New England churches, a psalm was sung, which was dictated, line by line, to the congregation. It was the practice for one of the officers of the church to read the hymns, and give out the tune. In some parishes, other persons were designated to perform this duty—for which service the party was excused from paying his poll-tax. The sermon was preached by the pastor or teacher, who had not expounded the Scriptures. The services were closed with a prayer and blessing. The one that preached did not usually take part in the other religious exercises of the occasion.

An intermission of an hour, or an hour and a half, occurred between the morning and afternoon services. For the comfort of those who came from a distance to attend worship, small houses were built, called "Sabba-day houses," for such to assemble in as lived too far to return home at noon. These houses generally consisted of two rooms, ten or twelve feet square, with a chimney in the centre between them, and a fire-place in each room. They were generally built at the expense of two or more families. On the morning of the Sabbath, the owner of these rooms deposited in his saddle-bags the necessary refreshment for himself and family, and a bottle of beer and cider. He went to the Sabba-day house, built a fire, deposited his luncheon, warmed himself and family, and at the time of worship they were all ready to sally forth, and to shiver in the cold during the morning services at the house of prayer. At noon the family returned to the Sabba-day house, where a warm room received them. The luncheon was brought out and eaten, and each in turn drank at the bottle. A blessing was invoked and thanks returned at this repast. The head of the family took notes during the morning discourse, which were read after the noon-meal. The morning sermon was discussed, as all present of the family enjoyed the utmost freedom in their remarks. Some one present prayed, and the family returned to the sanctuary.

In the afternoon, after prayer by the pastor or teacher, the Scriptures were expounded (in the churches where the Bible was allowed in the pulpit) by the one who preached in the morning, and a sermon delivered by the other. After this, baptism was administered. The minister made an exhortation, and prayed both before and after the ceremony. This ended, the contribution followed—one of the deacons making the appeal to the people. The whole congregation then arose and proceeded to the deacon's seat. The magistrates and "chief gentlemen" first, and then the elders, followed by the rest of the congregation, came up one by one, and put their offerings into a box of wood made for the purpose, and then passed another way to their seats again. The offerings were a miscellaneous collection of goods and chattels of various descriptions, besides money. From the assortment collected, the deacons made distribution to the ministers, the poor, and for other purposes. After the contribution, members were received, and cases of church discipline tried, until it oftentimes became very late. "If there was time" a psalm was sung, and the services were concluded with a prayer and blessing. The prayers were from fifty to one hundred minutes in length, and many of the sermons of the times make from a hundred to a hundred and fifty printed pages! If any one disturbed the services, he was made to stand two hours on a block four feet high, with the inscription, "A Wanton Gospeller."

After the contribution, in the second service, many of the proceedings of the sanctuary were exciting and amusing, and attracted the attention of the young folks. Oftentimes some offender was compelled to stand up and confess his crime. In many instances these persons were dressed in fantastic style. After the benediction, the ministers passed out of the building, bowing to people on both sides of the aisle, as they all sat in silence till the clergymen and their families had gone out. In the New England Colonies prayers were forbidden at weddings and funerals, but public notice was taken of such events on the following Sunday. The wedding sermons were longer than the funeral, and the young bride selected the text, which was often quite felicitous. Many a wedding sermon has been preached from the text, "Mary hath chosen that good part." When Parson Smith's daughter Abby wanted to marry 'Squire John Adams, whom her father disliked, and would not ask home to dinner, she chose for her text, "John came neither eating bread nor drinking wine, and ye say he hath a devil." This spirited damsel lived to be the wife of one President of the United States, and the mother of another! [Boston Transcript.

Sites for Peach Orchards.

Intelligent cultivators have been long familiar with the fact that the peach crop more uniformly escapes the frost on hills and in exposed localities, than in warm valleys. On hills, the wood ripens early and becomes hardy, and the frosts are not so sharp, although the cold winds may be more sensibly felt by animals and men. We have long entertained the opinion that by a selection of aspect, and the adoption of shelter, there is scarcely a county in the United States where peaches might not be raised with considerable uniformity. By shelter, we mean shelter from the sun on frozen trees, more than mere shelter from the cold.

A late number of the *Granite Farmer* furnishes some corroborating facts on this point, which we condense for our readers. Charles Richardson, of Manchester, N. H., who cultivates a fine garden, succeeds in raising the best peaches on a tree almost completely shaded on the south and east from the sun, the roots, body and branches being kept at a low temperature, while the other trees are barren. The fine peaches which excited so much attention at the Horticultural Society's room, in that city, raised by A. C. Heath, and O. P. Warner, were from the trees protected from the sun on the east and south-east by brick walls. A tree in Concord, on the very top of what is called "the Mountain," has borne abundantly the best of peaches for twenty-five years, stands in a very exposed situation, and is surrounded every winter by snow banks several feet deep, which, melting in the spring, keeps the fruit buds back till they are safe from the frost.

Walpole, in Massachusetts, is celebrated for its fine peaches. The Neponset runs in a northerly direction of the town; and on its low banks the peach tree grows luxuriantly, but never bears. On the gravelly ridges above the valley, the trees bear abundantly. The editor of the *Farmer* states that "in a distance of a fourth of a mile up one of these ridges, he passed from a *peach barren to a peach plenty.*"

Diseases of Sheep.

Sore mouth is supposed by some to be caused by sheep eating, in the winter season, noxious weeds, for it is that period of the year generally that they are the most subject to it. A correspondent of the *Cultivator* thus speaks concerning it: "It generally commenced in one corner of the mouth and spread over both lips, and the lips swelled to the thickness of a man's hand. My flock consisted of about 300, and in the space of three weeks about forty died of this distemper and not one had recovered. By this time at least one-half of the remainder of the flock were attacked. It occurred to me that tar would be as likely as anything to give relief. I accordingly had my sheep all brought together, and filled their mouths, and daubed on to their lips all that could be made to stick; and, to my surprise, it effected an immediate cure. I lost but two or three after this, and these were nearly dead when I made the application. In a few days every sheep was well.

The writer, a few years since, had a few of his sheep affected in a similar way, and inasmuch as it was confined to but one flock, he attributed it to irritating weeds cut with the hay. The application of tar to their mouths was made, as described above, which effected an immediate cure. Hog's lard and sulphur will also cure the disorder.

To Test the Purity of Water.

Water, in a state of purity, can only be obtained by distillation, or as it falls in the form of rain. From its being able to hold in solution, so great a variety of substances, it is almost always contaminated with some of them. Spring water becomes impure with the various earthy matters through which it runs; and river water is still more impure in consequence of many foreign substances that find their way into it. For chemical purposes, therefore, it is necessary to distil it, by which means the impurities are separated from it. In order to ascertain the general properties of any kind of water, it may be tested in the following manner:

Pour a small quantity of it into a wine glass, and dip into it a slip of litmus paper, when, if an acid is contained in the liquid in any quantity, the paper will become red; if the water contains any alkali, the test paper will become green.

The presence of earthy matter may be ascertained by mixing a little soap with the water; if there is much earthy matter in it the soap will be curdled. This is the reason why it is impossible to form soap suds with hard spring water.

Evaporate a drop of water to be tested from a watch glass. Small rings will appear if it contains only a small portion of impure water; but a crust is seen if it held in solution much saline or earthy matter, and the crust has an ochre tint, if iron be present.

How to Raise Fruit Every Year.

If rightly understood, few trees, unless absolutely dead or rotten, need occupy ground without yielding a plenteous crop. After long and varied experiments, I gradually adopted the following mode: As soon as the winter has sufficiently disappeared, and before the sap ascends, I examine my trees. Every dead bough is lopped off; then, after the sap has risen sufficiently to show where the blossoms will be, I cut away all the other branches having none on, and also the extremity of every limb the lower part of which bears a considerable number of buds, thus concentrating the sap of the tree upon the maturation of its fruits, and saving what would be a useless expenditure of strength. In the quince, apricot and peach trees, this is very important, as these are very apt to be luxuriant in leaves and destitute of fruit. You may think this injures the trees, but it does not; for you will find trees laden with fruit which formerly yielded nothing. Of course, all other well known precautions must be attended to; such as cutting out worms from the roots, placing old iron on the limbs, which acts as a tonic to the sap, &c. Try it, ye who have failed in raising fruit.

Small Horses.

The arguments may all be in favor of great size, but the facts are all the other way. Large horses are more liable to stumble and be lame than those of the middle size. They are clumsy, and cannot fill themselves so quick. Overgrown animals of all descriptions are less useful in most kinds of business, and less hardy than those of a smaller size. If theory is to be resorted to in order to determine such questions, we suggest to the lovers of overgrown animals the following: The largest of any class are unnatural growth. They have risen above the usual mark, and it costs more to keep them in position, than it would were they more on a level with their species. "Follow nature," is a rule not to be forgotten by farmers. Large men are not the best for business; large cows are not the best for milk; large oxen are not the best for traveling; large hogs are not the hogs to fatten best, and large hens are not the best to lay eggs. Extremes are to be avoided. We want well formed animals rather than such as have large bones. Odd as it may seem to the theorist, short-legged soldiers are better on a march, and the officers say they endure hardships longer than those of longer limbs. On choosing a horse, take care by all means that his hind legs are short. If they are long and split apart like a pair of dividers, never inquire the price of the horse dealer; run for your life, and make no offer that can be taken up. Horses that are snug built are not always fast travelers. It is no easy matter to select a horse that is perfect in all points. Snug and tough horses are not fast on the road. The fastest trotters are not made for very hard service.

The Parsnip.

This is a sweet, rich, and delicious root, and alike palatable to man and beast. It is easily cultivated, whether as a garden vegetable, for the table, or as a field crop for cattle—and in a good soil, deeply ploughed and well pulverized, yields a very great crop. We have them both in garden and field, and they promise a rich return for a trifling outlay. On the islands of Jersey and Guernsey the parsnip is extensively cultivated, and it is said that all the pork on the latter island is fattened with this root, and is noted for its delicacy and flavor. We are quite confident that farmers raise too few roots for their own profit and the benefit of their stock. Cows, in the winter season, fed exclusively on dry hay, can not reasonably be expected to pay for their keeping with a good supply of milk. They should be treated to mangel wurtzel, ruta baga, carrots, and parsnips. The more of the two latter, the better. [Vermont Watch.

LAMARTINE.—The Paris correspondent of the *Washington Sentinel* having paid a recent visit to Lamartine, gives the following account of the poet-statesman:—

"I spent part of last evening with Lamartine. He lives in a pretty, but humble residence; and we found him surrounded by men of letters and distinguished persons of liberal views from every land. He is still a fine looking man—his appearance and manner both remind one of Henry Clay—frank, bold and fearless. We were happy to learn that his estate which was deeply involved by the sacrifices he made for his country, is now, by his own extraordinary industry and perseverance, nearly relieved from debt. Besides many other literary occupations, he is engaged on a life of Washington, which will be published within this year."

A BEGGAR'S WAKE.—At the close of last week (says the Liverpool Mercury) an old beggar-man died in a street leading out of Scotland-road. The closing moments of his life had apparently been embittered by want, and he was indebted to a poor woman in the neighborhood for the scanty supply of food which he received during his last illness. Death at last put an end to his sufferings; his benefactress made application to the parish for a coffin and made arrangements for the interment of the body at the burial-ground attached to St. Anthony's Catholic chapel. The poor woman was determined also that a "wake" should take place over the dead body, but as the absence of spiritual consolation under such circumstances makes a wake a really dead affair, it was resolved to tear up the inexpressible garments of the deceased and sell the fragments for old rags, in the hope of obtaining a supply, however small, of genuine "potteen." On proceeding to tear up the trowsers, twenty-nine real gold sovereigns were found neatly quilted in the seat, and with this windfall the mourners were able to "wake" the beggar-man in first-rate style.

RAILROADS IN INDIANA.—The *State Sentinel* says that Indiana has now 1,300 miles of Railroad in actual operation, 1,592 in process of construction, a good part of which is just approaching completion, and 732 miles more projected and in good part surveyed. The largest of these Roads is the New Albany and Salem, 258 miles; the oldest is the Madison and Indianapolis, 86 miles, commenced in 1838 and completed in 1847! This Road was relaid with heavy T rail in 1852, and on the 1st of Jan. last was consolidated with the Peru and Indianapolis, increasing its length to 158 miles. Of the twenty-one completed Roads, eight center in Indianapolis, which has increased her population from 2,400 in 1840 and 7,800 in 1850, to about 16,000, in 1854.

VARIETY.

There is a proposition to coin a new description of cent. It is to be of white metal, resembling silver in appearance, with a round and slightly raised edge. It is about eight-tenths of an inch in diameter, larger than a quarter eagle, and less than a twenty-five cent piece. There is not to be any hole in the coin.

Dr. Walker, of Portland, recently took from the face of a Mr. Gillmore, near the right eye, a porcupine's quill, about two inches long. Last winter Mr. G. killed a porcupine, and in eating some of the flesh got the quill into his throat, from whence it gradually worked its way to his eye, causing him considerable inconvenience in its peregrinations.

By a recent census of the city of Chicago, it appears to contain a population of 60,662. A table of the number of persons of foreign and native birth is given, by which it seems there are of the former 29,494, and of the latter 29,727. Number of colored persons 593.

A boy named Turpin who for some years past has been an imbecile, fell from an upper window of the County House at Blackwoodtown, N. J., recently, and, instead of being injured in body, he was benefited in mind—his benumbed senses being restored.

About four-fifths of the words in the English language are monosyllabic. The doxology, "From all that dwell below the skies," contains fifty words, all but ten of which are monosyllabic. The twenty-third psalm contains one hundred and seventeen words, all but twenty-two of which are monosyllabic.

The Chicago *Democratic Press* gives a list of the newspapers in Illinois, by which it appears that there are 154 published in the State, to wit: Dailies 20, Tri-Weeklies 7, Weeklies 118, Semi-Monthlies 1, Monthlies 4, Bi-Monthlies 1. Of the number, Chicago has 30.

The Bath *Mirror* states that the aggregate value of ships to be built in that city the present year, at $60 per ton, will be about *two million eight hundred and eighty thousand dollars.* Forty at least will be built, the average of which will be about 1200 tons.

The New Haven *Courier* says that hemp can be very successfully cultivated in Connecticut, and asks: "Why will not our farmers raise it more extensively? The Russian war will insure high prices for the coming and perhaps subsequent years."

The Legislature of Tennessee passed, at the last session, a law to regulate the emancipation of slaves. It provides for the transportation to the western coast of Africa of all slaves heretofore or hereafter liberated, and all free persons of color who fail to give bonds for good behavior.

A great many bills on different banks are in circulation, altered from ones to fives, and also from ones to tens. The alterations are very ingeniously done, and unless the figures and the words "*ten dollars*" are very carefully scrutinized, they will deceive even those who are considered pretty good judges.

There are now published in Michigan, six daily papers, two tri-weeklies, two semi-weeklies, sixty-five weeklies, seven monthlies, and one quarterly—making in all eighty-three papers, being about one to each 4,000 people in the State.

Wood cut in February is better than that cut in March, as there is less sap in it. The quantity of water in the different kinds of wood varies from 25 to 50 per cent. In a cord of green wood there is contained 1400 pounds of water.

The Legislature of Ohio passed resolutions the other day, requesting the Legislature of Pennsylvania to pass laws to enable the people of the United States to pass through that State without molestation or hindrance.

At auction in N. Y., one day last week, an original share of the Breckenridge Coal Company, being the one hundred and thirtieth part of the whole enterprise, sold for $9,300, equal to $1,200,000 for the whole property.

James Brewster, Esq., of New Haven, has generously offered to defray the expense of erecting a new Orphan Asylum in that city provided the city will furnish a lot on which to erect it.

When Summerfield was on his death-bed, he exclaimed, "Oh, if I might be raised again, *how could I preach!* I could preach as I have never preached before; *I have had a look into eternity.*"

One of the bridges built by the Nicaragua Transit Company, on the road leading from Lake Nicaragua to San Juan del Sud, is made entirely of mahogany.

While in America, the proportion of persons who go to school of some kind is one to five, in Russia it is one in two hundred and twenty!

One day recently, a workman in the employ of the Messrs. Carpenter of Foxboro, by the aid of a Sewing Machine, bound and sewed the edges of *one thousand* straw hats.

No citizen of the United States has ever yet been convicted of treason. It is probably the only government in the world of which the same can be said.

The citizens of Norwich, Ct., have subscribed the large sum of "seventy-five thousand dollars" for the building and equipment of a Free High School in that city.

A new palace has been uncovered in the ruins of Nineveh—a palace whose beauty exceeds any yet found in Assyria.

A second steam fire engine for the Cincinnati fire department, will be finished and ready for the use of the city about the first of May.

In the N. Y. State Lunatic Asylum last year, there were 14 admissions from the effects of spiritual rapping.

The celebrated trotting horse Taconey was sold at auction the other day in Philadelphia for the sum of $3,500.

American Sabbath Tract Society's Publications

THE American Sabbath Tract Society publishe the following tracts, which are for sale at its De pository, No. 9 Spruce-st., N. Y., viz:—

- No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
- No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
- No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
- No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
- No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
- No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
- No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
- No. 8—The Sabbath Controversy: The True Issue 4 pp.
- No. 9—The Fourth Commandment: False Exposition. 4 pp.
- No. 10—The True Sabbath Embraced and Observed. 16 pp.
- No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
- No. 12—Misuse of the Term Sabbath. 8 pp.
- No. 13—The Bible Sabbath. 24 pp.
- No. 14—Delaying Obedience. 4 pp.
- No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

- A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct. in 1802; now republished in a revised form 168 pp.
- The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
- Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
- Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

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The Sabbath Recorder.

For the Sabbath Recorder.

POVERTY FAVORABLE TO MENTAL CULTURE.

In considering the favorable prospects of intellectual developmeat and future usefulness to one surrounded from his earliest infancy with the adverse influences of poverty, we would not attempt to depreciate the comforts of competence, nor the blessings of wealth. The latter is the essential gift of our Creator, and for proper ends is truly desirable. But as the goddess of *fortune* smiles only upon a comparative few of the human family, it is highly important that we consider, whether all the glories which adorn humanity are not equally, if not more certainly, to be attained by the poor than by the rich. We conceive force of action and moral inflexibility to be the essential elements for the formation of man's character, and we farther believe, that the combined influence of these two requisites, operating in the direction of mental development and the cultivation of his moral nature, is what constitutes his true destiny. The glare of wealth, and the military glory of the most renowned in valor, darkens into obscurity before the glowing radiance reflected from intellectual and moral greatness. It is power of thought, applied to the promotion of some great and useful end, that marks the scale of human advancement. It becomes us, then, to consider, whether these characteristics are not usually engendered in that one who has inherited obscurity and want as his portion, rather than in the child of fortune.

We are designedly active creatures—our very organization denies the possibility of our remaining otherwise. The mind, the mystery of creation, is ever at work, and the great question of the young is, What shall I do? The youth of affluence, viewing in the circumstances that encircle him, nothing to awaken the energy or develop the bright faculties of his nature, places his mind and interest on the objects that glitter about him. He is free from the necessity of labor, yet he toils to be idle. Abundance and luxury corrupt his taste; and the manner of devoting his time, instead of strengthening, enfeebles his mind, and he is even rendered incompetent for a proper beginning. Though the morning of his life is brightened by the golden rays of prosperity, yet too often clouds overshadow his horizon, sorrowfully betokening that storms of adversity will yet darken upon him, ere his day is closed.

But turn with me to the abodes of honest industry, where toil is the price of the bare necessities of life. Labor is his only birthright; but that *labor* will make *him a man.* It imparts a diligence and an ever increasing energy. He conceives an idea of nobility, in working out of the rude and unshapen materials of nature his own subsistence. Success, crowning his exertions, inspires within the belief that it is the secret spring to all that is good and truly great, and nought so difficult as not to yield to its influence. Deprived of access to the flattering enchantments, to the gorgeous temptations, and to the alluring pitfalls of a deceitful world, the virtues of his moral being thrive in beauty and increase in strength. The *rigorous severity of his situation* is the *guardian spirit that protects his life.* But he, in his turn, may be prompted by impulses to enlarge his sphere of action. Not content with present abilities and influence, he knows only that others have become great, and firmly believes that no deprivation can debar his progress. He starts; difficulties are around him, and obstacles before; but through them all, high up the rugged course, hope points him to a nobler future. And why not? What endurance is too great to be borne by a sound mind and a sound body? These are the most powerful weapons nature has given us, and the more they serve us, the more they enrich themselves.

But do you, despondent and imbecile one, tell us that these pressing difficulties are insurmountable?—that the mind, unassisted by the favor of the world, cannot rise by degrees through all the powerful resistances of adversity? Would to Heaven she had thrown you in more rugged scenes, or made you of sterner material than to doubt the victory of an unflinching determination. 'Tis true, his task is great; the star of his hope may for a moment be obscured by a passing cloud; for the mass of mankind, not having one emotion in common with those aspirations that move him, he finds but little sympathy in those around. But yet, knowing that poverty with ignorance is the greatest of evils, the very misery of his situation urges him out of it. Necessity has forced him to labor, and application has become habitual; and as he yields his rude and untaught mind to a stricter discipline, his progress is at first slow, but presently a spark of intelligence gleams through the darkness that contracted his vision. Trivial success gives him new force, and for once he has reason to be encouraged. Rising impediments add fuel to his ambition; and as you feeble stream, struggling to keep its path, contends with opposing hindrances, acquiring increased strength by its own action, until it rushes with mightier power, crushing everything before it—so he, struggling with all the obstacles that can obstruct the course of intellectual progress, patiently toils till he surmounts them all, and comes forth possessed of an energy and perseverance that will make him adequate to all the future scenes of life. By no other means could he have attained that efficiency and consciousness of power, than by forcing his way through those very difficulties that rose up mountain high before him. He is now become an independent and self-acting character. He has imbibed some of the sweets of intellectual toil. He has already some conception of the nobility of mind. All future exertions will be cheerfully undertaken, and comparatively easy; for he has broken through the breakers, and his bark will be more placidly borne to her distant haven.

Though the glory of brilliant endowments is too often blighted with immorality, yet from his past discipline it is most natural that such an one, as he grows in mental strength, will put forth a moral power that great abilities and virtue can alone exert—for he started with ennobling views of humanity, and all the past has tended not only to retain them, but more perfectly to develop and enlarge them. And though poverty, without regard to moral principles, tends to greater degradation, yet that same poverty, with an active exercise of virtue, imparts nobility and candor to the human character. Look into the homes of your brown-clad husbandry, and tell me, do you not see a purity reigning there, that would spurn a seat in more glittering abodes.

And now the character whom I have been sketching you, coming up under all these influences, as he begins to radiate a more extended power, will it not be in favor of the best interests of his fellow man, and the welfare of his country? An offspring of obscurity, upon whom luxury never has exerted its effeminacy, it is most natural that the scenes of his labor will be among the middling classes, that great body of the human family most especially requiring the renovating and reforming effort of the philanthropist; for, children of the same humble parents, a sympathy will exist between them, inducing the one to labor, and the other to be benefited by his exertions.

Turn to the page of history. Behold those monuments of intellectual greatness and moral beauty; and have not the brightest of them emerged from obscurity? The bard of Avon, the glory of English literature, and we might well say the poet of all ages, more brilliant in dramatic fame than those who have preceded him, and a model for all who should come after—he too was nurtured in poverty—the degraded call-boy of a London theatre. The labors of the field could not confine the genius of Burns, whose poetical beauties and elegant simplicity we can never cease to admire; and had not the patronage of friends transported him from his humble lot, he would live with a reputation unsullied with the stain of a dissolute life. To the imprisonment of Bunyan we are indebted for the Pilgrim's Progress, containing so vivid an illustration of the sublimest truths of Christianity. But to our own immortal Franklin—perhaps we could point you to no example better illustrative of our theme than to this modern philosopher. Do you believe that he "was formed by nature alone, to sport with the thunders, and make the lightning the plaything of his leisure?" No—follow him through all the gloomy and trying circumstances of his youth, and you will find that poverty was even more distressing by the successes of adversity which attended him. An untiring diligence marked his course, and industry enrolled him among the greatest benefactors of his race. His name now stands forth, a powerful incentive to all who are struggling against like reverses.

Where now are the Franklins and Newtons of the coming age? Each generation should furnish its great men, and though you may hear nothing from them now, yet futurity will bring them forth, and could you but raise the veil that shrouds their private life, you would find them at work, studiously penetrating nature's laws—unfolding and tutoring their powers of mind, that they may one day be able to solve the great practical questions of human life.

And, born upon an American soil, are we not justified in saying, that poverty is the best dowry we can inherit? The men of the present, filling the stations of honor and usefulness, offer us a helping hand. The halls of learning and the noblest literary institutions of our country, may be made the home of the poorest youth in the land. We have not the barbarous customs of England to bind us down in obscurity; but here we are the makers of our own fortunes.

We look out upon the varied prospect of nature, and as we behold the beauteous works of our Creator, our hearts are stirred with emotions of sublimity. We see the noble oaks of the forest, as they stand unmoved amid the crash of tempests that sweep by them. We behold the glory of the departing sun mingling its last radiance with the stillness of Nature, and our minds are carried up to the contemplation of its divine Author. We hear old Ocean's roar, and with reverential awe glance upon its deep waters, as they roll with terrific grandeur to the shore. We see it sporting with the noblest of human structures, and submerging within its wrathful bosom the forms of humanity itself. We call it an object of grandeur—and truly it is, for it is emblematic of the Power that made it. But I will tell you of an object more sublime and beautiful than them all—it is to see a man, the master-piece of God's creation, once risen through all the grades of adversity, standing unharmed amid the "elements warring about him," with every part of his intellectual and moral nature developed towards perfection, and pouring out his heart's best libations on the altars of his country and his God. What must be the contemplation of such an one, as he looks back upon his earlier youth—as he traces through the trials and temptations that lowered around him, and knows that he has survived them all, and that virtue has entwined for him an immortal crown? Yes, the poor man may be great; for though he be spurned at the gilded portals of the rich, he has Heaven in his soul, and on the great scroll of eternity will appear pure and bright, glittering in the light of the sun of truth. E. M. D.

MY FATHER.

As die the embers on the hearth,
And o'er the floor the shadows fall,
And creeps the chirping cricket forth,
And ticks the death-watch in the wall,
I see a form in yonder chair
That grows beneath the waning light;
There are the wan, sad features; there
The pallid brow and locks of white.

My father! when they laid thee down,
And heaped the clay upon thy breast,
And left thee sleeping all alone,
Upon thy narrow couch of rest,
I know not why I could not weep—
The soothing drops refused to roll;
And oh! that grief is wild and deep,
Which settles tearless on the soul.

But when I saw thy vacant chair,
Thine idle hat upon the wall,
Thy book—the penciled passage where
Thine eye had rested last of all;
The tree beneath whose friendly shade
Thy trembling feet had wandered forth,
The very print thy feet had made
When last they feebly trod the earth;

And thought, while countless ages fled,
Thy vacant seat would vacant stand—
Unworn thy hat—thy book unread—
Effaced thy footstep from the sand;
And widowed in this cheerless world,
The heart that gave its love to thee,
Torn like the vine whose tendrils curled
More closely to the falling tree;

Oh, father! then for her and thee
Gushed madly forth the scorching tears;
And oft, and long, and bitterly,
Those tears have gushed in later years;
For as the world grows cold around,
And things take on their real hue,
'T is sad to learn that love is found
Alone above the stars with you.

SECRET SOCIETIES.

The mail brings us "A Tract on the Character and Influence of Secret Societies, being the Circular Letter of the Harmony Baptist Association for 1853, by J. G. Stearns." The brother who sends it suggests that "its publication in the *Recorder* at this time would be of service to the cause of religion, and greatly assist some of our churches whose peace is menaced, and whose prosperity is retarded by the evils treated of." Presuming that the suggestion is correct, we cheerfully give it room, and solicit for it a candid perusal.

Circular Letter.

Beloved Brethren,—In addressing you in this, our Annual Epistle, we purpose to present before you the character and influence of Secret Associations. We make this selection, not because the theme is a pleasant one, but in our judgment the times upon which we have fallen imperiously demand such an exposition. Some of us could not have been made to believe, a few years ago, that an effort like this would be at all necessary again in our day. We have not forgotten the great battle which was then fought with secret societies—especially with all-powerful Free-Masonry. We still remember the distracted state of associations, churches, and neighborhoods. And perhaps in no section was the blighting influence of secret associations more disastrous than in this county. The victory, however, was won on the side of truth. Secret societies were suppressed, for a while, at least, and the churches began to have rest. But we have hardly recovered from the shock; the clangor of arms and the sound of war have scarcely died away in the distance before we are called upon to take the field, and fight that battle over again. Secret societies, like the frogs of Egypt, are coming up all over the land. In almost every little village, one, or two, or more, of these societies are in operation, throwing their bewitching and infidel influence around our young men; drawing away members of churches—male, and (we blush to say it,) even females—into their secret chambers. We think it is time to awake on this subject, or we shall soon find ourselves as much under the domination and at the mercy of secret societies as we were in the days when Free-Masonry gloried in her strength. As to the character and influence of these societies, we observe—

1st. They are suspicious. A society that shuts itself up in a secret chamber, and guards itself with a drawn sword, as some do, and conceals its principles or practices, or both, or any part of them, is, to say the least, of a suspicious character. Like the individual who moves behind the curtain and shuns public scrutiny, people will always be suspicious of him, and treat him as being unworthy of their confidence. They cannot but think of the contrast which the Spirit of Inspiration has drawn between the evil man and the good man: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Evil men generally seek to perpetrate their evil deeds in the dark. They shun the light, lest they should be reproved. Good men never wish to conceal themselves, either their principles or their practices. They love the light and come to the light, that their good works may be manifest to all, that they are wrought in God.

People wonder, and ever will wonder, why a society which is designed to do good to all, should hide itself in the dark, like rogues and villains, and not come out before the public and let his doings be openly known to all. The fact of secrecy supposes in their view something wrong; something which through fear or shame they are unwilling to have exposed. Ask members of any secret society, Is your institution designed to promote the happiness of men generally? They will readily respond in the affirmative. We then ask, Why conceal yourselves? If you are honest men, and have an honest society, and honestly intend to do good to all, why, like a band of ruffians, do you retire to a secret chamber, under bars and bolts, and door-keepers, and solemn obligations of secrecy? Why get up garret, where Tom Paine wrote his *Age of Reason?* The principle of secrecy on which your order is founded renders it fearfully suspicious. Common sense teaches us, that if you were honest men you would be neither ashamed nor afraid to have your deeds known to the world. We say, therefore, that secret societies, by whatever name they may be known, are suspicious.

2d. We say more—*they are dangerous.* No one who is at all acquainted with the history of these societies, either in our own country or in foreign countries, will question the truth of this position. Secret societies, under the name of Jacobinism, in France, it is well known, were the chief instrumentalities of overturning the government of that empire, and of introducing what is termed "*the reign of terror.*" A distinguished French writer has said, that "secret societies in France have prevented that country from obtaining a stable government." (See *N. Y. Evangelist,* quoted by *Michi. Herald,* July 14, 1853.) Free-Masonry, a few years ago, like an *imperium in imperio* presented itself in hostility against the laws and institutions of our own country, and succeeded effectually in shielding kidnappers and murderers from the grasp of justice. These crimes now lie concealed beneath the mantle of masonic secrecy, and probably will until the Judgment Day. These secret clans have the greatest possible facilities for maturing and executing any secret plot they please, against the lives, liberties, and property of others. A profession of goodness in the individual members of such secret combinations, is not a sufficient guarantee for safety. We have learned to put no confidence in the good profession of men, unless that is sustained by corresponding good works. What have good men to do with a secret conclave, in a secret chamber, and at midnight hours? We know that that is not a proper place for them, and that no good motive can have drawn them there.

Any man who shall be known as an enemy to secret societies, who shall freely speak his mind against them, will pretty surely be marked by them as one who is to be dealt with according to the spirit and principles of such associations. He may feel the hand of a secret foe, opposing his interest, deranging his business, and pointing him out to the world as an unworthy and vicious vagabond, according to the oath of an Illustrious Knight. The same spirit reigns, to some extent, throughout the entire family of secret societies. They are leagued together against the interest of all such as are known to oppose them. And, therefore, a man may about as well cut off his right arm as to take an unfriendly position towards them; for it is in their power so to derange his business as to ruin his temporal interest. The writer, not long since, took occasion in a public discourse to say a few words against Odd-Fellowship. Some days after this, a member of the Order says to him, "Elder, you hurt yourself last Sabbath in what you said against Odd-Fellowship." There was meaning to this expression—"*hurt yourself.*" But how was this done? Why, members of the Order would turn against him, and exert an influence that would be injurious to his ministerial success. They would be revenged. This was evidently intended by the expression—*you hurt yourself.* Is this the way that Christianity treats its opponents, seeking to injure them? This is, indeed, benevolence with a vengeance.

Any minister of the Gospel who shows himself unfriendly to these societies, and lifts his warning voice against them, stands out upon the open field, exposed to the unseen yet deadly shafts of a secret foe—a foe whose policy has ever been to strike, but conceal the hand. A mighty influence of a most malevolent character will, in many instances, operate against him, designed to reduce his congregation—to deprive him of his support—to embarrass his operations—to injure his reputation and usefulness—and finally, to compel him to retire from the field which he occupies. These things are no fiction. They are a sober and solemn reality to some, who can testify to their truthfulness from their own experience, as well as from observation.

There are others in the ministry who take a different course. Their policy is to remain silent—say nothing on the subject—give no offense. Some of them go further, and even enter these dark abodes, and identify themselves with these secret midnight clubs; join hands with them, and associate with them as a band of brothers. In so doing they avoid persecution, and secure popular favor from all this class of Jehovah's enemies. But whether their policy is wisest and best, and is such as Heaven approves, will be known in the great day of solemn reckoning. We are very sure that such ministers have assumed a fearful responsibility.

To give a practical illustration of some of these principles, we will introduce a short article from the "*Puritan Recorder,*" headed

Secret Societies and the Church.—Secret societies, organized for professedly humane and moral purposes, are often defended on the ground that these purposes are not or cannot be, answered by the church. But whether that be so or not, there is need of guarding against their stepping in and shoving out the church from its appropriate place and work. A fact of recent occurrence will illustrate what we mean. Among the persons who perished in the catastrophe at Norwalk bridge, there was a distinguished physician, who was also a member and a deacon of a Congregational church in his own town, in which there are two Congregational churches. It so happened that he was a member of the secret society of Rechabites. This Society took upon itself the work of burying him—appearing with badges and forming the procession, and making its officers the pall-bearers; and making the church and congregation, and all others, excepting the officiating clergyman, mere spectators. This society consisted mostly of men of all denominations, and of no denomination, having little or no religious sympathy with the deceased. Yet pews were set apart for them in the church, to the exclusion of the members of the church, and that too, in the time of the Sabbath worship; and that while the aisles were occupied by women, standing throughout the services of two hours and a half. Furthermore, a medical society, of which he was a member, was also represented at the funeral, by physicians from abroad, as well as by those resident in the place; and yet the funeral was assumed entirely by this secret society.

We have no wish to comment on such facts. Our readers will form their own conclusions as to the tendency of such organizations, when brought into collision with the church, but we think the church were to be blamed for allowing their deacon, and one so much respected and beloved by them, to be buried in such a manner. Christ has said—"Let the dead bury their dead." "But those who sleep in Jesus should be carried to their resting place by the living." A transaction like this is so much the more discreditable, if any considerable portion of the members of the secret society concerned in excluding the church in this instance, were themselves members of a Congregational church.

3d. Secret societies are antagonistic to the Gospel of Christ. There is a perfect contrast between them. When Jesus was interrogated by the high priest concerning his disciples and his doctrine, he answered: "I spoke openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing." To his disciples he gave the command—"Go ye into all the world and preach the gospel to every creature;" and, "What ye hear in the ear, that speak ye upon the house-top." Secret societies make loud professions of benevolence and good will to all men. Are they founded upon this principle, of making themselves known to all men, and of conferring their benefits upon all, without money and without price? Far otherwise. Every thing pertaining to the existence of these societies is required by solemn obligations, and in some cases by the most horrid penalties, to be kept a secret. Their very existence depends on this secrecy. To make their principles and practices public, would at once annihilate them. On the other hand, every thing pertaining to the Gospel of Christ is required to be made public. The more public the better. On this publicity depends, in a measure, its success. There is nothing belonging to the system that is to be kept a secret. It is hence the duty, not only of ministers, but of all the disciples of Christ, to do all they can to make this gospel known to others—"To make all men see," says Paul, "what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." The mysteries of secret societies are designed to be hid from the world—from all but the initiated, who pay their money and make solemn vows or take solemn oaths to conceal these things from others. The mystery of the glorious Gospel of Christ is designed to be made known to all men without distinction, and gratuitously. Were secret societies to adopt this principle, they could not exist a single day. Secrecy is their sole dependence for existence. What shall we think of a system of professed morality which is so perfectly antagonistic to the Christian religion? God commands his people to go forth and hold up all the principles of their faith to the gaze of the entire world. But members of secret societies are solemnly pledged to do just the reverse. We are sure, therefore, that in these societies there is something defective not only, but radically wrong.

4th. There is no call for the existence of secret societies to aid in the great enterprise of benefiting the condition of our race. We can do all that God requires of us, at home or abroad, on the land or on the sea, to glorify Him and do good to our fellow beings, without getting up secret societies. Point out a single duty that any man on earth owes to God or to his fellow men—any obligations resting on him, as a subject of law and government—any claims which God has upon him, which he cannot meet and discharge without belonging to a secret society. If such a duty, or obligation, or claim exist, show us what it is. This cannot be done. We can do our whole duty in all the relations of life—we can do it in the cause of temperance, or in any other cause, without joining a secret society. Then what can be the object of such societies? The answer is at hand—to secure some selfish or party purpose, and not to glorify God and do good to the race of man. Hence the benefits of such societies are not intended for the many—for all classes indiscriminately, but limited to the few.

[Remainder next week.]

THE CHINESE INSURGENTS.

The following sketch, from the pen of Dr. Medhurst, appeared in a late number of the *North China Herald:*—

Having obtained admission into the city of Shanghae, this afternoon, I proceeded to one of the Chapels belonging to the London Missionary Society, where I commenced preaching to a large congregation, which had almost immediately gathered within the walls. I was descanting on the folly of idolatry, and urging the necessity of worshiping the one true God, on the ground that he alone could protect his servants, while idols were things of naught, destined soon to perish out of the land—when suddenly a man stood up in the midst of the congregation, and exclaimed, "That is true—that is true! the idols must perish and shall perish! I am a Kwang-se man, a follower of Tae-ping-wang; we all of us worship one God (Shangte,) and believe in Jesus, while we do our utmost to put down idolatry; everywhere demolishing the temples, and destroying the idols, and exhorting the people to forsake these superstitions. When we commenced two years ago, we were only 3,000 in number, and we have marched from one end of the empire to the other, putting to flight whole armies of the mandarin troops that were sent against us. If it had not been that God was on our side, we could not have thus prevailed against such overwhelming numbers; but now our troops have arrived at Teentsin, and we expect soon to be victorious over the whole empire." He then proceeded to exhort the people, in a most lively and earnest strain, to abandon idolatry, which was only the worship of devils, and the perseverance in which would involve them in the misery of hell; while by giving it up, and believing in Jesus, they would obtain the salvation of their souls. As for us, he said, we feel quite happy in the profession of our religion, and look on the day of our death as the happiest period of our existence. When any of our number die, we never weep, but congratulate each other on the joyful occasion, because a brother is gone to glory, to enjoy all the magnificence and splendor of the heavenly world. While continuing here, we make it our business to keep the commandments, to worship God, and to exhort each other to do good; for which end we have frequent meetings for preaching and prayer. What is the use, then, he asked, of you Chinese going on to burn incense and candles and gilt paper; which, if your idols really required it, would only show their covetous dispositions; just like the mandarins who seize men by the throat, and if they will not give money, squeeze them severely, but if they will, they only squeeze them gently. He went on to inveigh against the prevailing vices of his countrymen, particularly opium smoking—that filthy drug, he exclaimed, which only defiles those who use it, making their houses stink, and their clothes stink, and their bodies stink, and their souls stink, and will make them stink forever in hell, unless they abandon it. But you must be quick, he adds, for Tae-ping-wang is coming, and he will not allow the least infringement of his rules, no opium, no tobacco, no snuff, no wine, and no vicious indulgence of any kind. All offenses against the commandments of God are punished by him with the severest rigor, while the incorrigible are beheaded—therefore repent in time.

I could perceive, from the style of his expressions, and from his frequently quoting the books of the Tae-ping dynasty, that he was familiar with those records, and had been thoroughly trained in that school—no Chinaman, who had not been following the camp of the insurgents for a considerable time, could have spoken as he did.

He touched also on the expenses of opium smoking, which drained their pockets, and kept them poor in the midst of wealth; whilst we, he said, who never touch the drug, are not put to such expense; our master provides us with food and clothing, which is all we want, so that we are rich without money.

I could not help being struck, also, with the appearance of the man, as he went on in this earnest strain. Bold and fearless as he stood, openly denouncing the vices of the people—his countenance beaming with intelligence, his upright and manly form the very picture of health, while his voice thrilled through the crowd. They seemed petrified with amazement, their natural conscience assured them that his testimony was true, while the conviction seemed to be strong amongst them, that the two great objects of his denunciation, opium and idolatry, were both bad things, and must be given up. He spoke intelligible Mandarin, with an occasional touch of the Canton or Kwang-se brogue. His modes of illustration were peculiar; and some of the things which he advanced were not such as Christian missionaries are accustomed to bring forward. The impression left on my mind, however, was, that a considerable amount of useful instruction was delivered, and such as would serve to promote the objects we have in view, in putting down idolatry, and furthering the worship of the true God. Another thought also struck my mind, viz., this is a class of men that can with difficulty be controlled. They must for a time be allowed to go their own way. It may not be in every respect the way which we could approve, but it does not appear to run directly counter to our objects. In the meantime, we can go on in ours, and inculcate such truths as they may forget, or state correctly what they fail to represent aright. Tae-ping-wang may thus prove a breaker up of our way, and prepare the people for a more just appreciation of divine truth, as soon as we can get the Sacred Scriptures fully circulated among them.

FORGIVENESS.

Under this head I may cite an anecdote of John Wesley, which, while it illustrates the character of this good man, teaches a sound, practical lesson on the subject now in hand. In the course of a voyage to America, Mr. Wesley heard Gen. Oglethrope, with whom he sailed, making a great noise in the cabin, upon which he stepped in to know the cause. The General immediately addressed him, saying:

"Mr. Wesley, you must excuse me. I have met with a provocation too great for man to bear. You know the only wine I drink is Cyprus, as it agrees with me best of any; I therefore provided myself with several dozens of it, and this villian (his servant who was present almost dead with fear) has drank up the whole of it. But I will be revenged on him. I have ordered him to be tied hand and foot, and to be carried to the man-of-war which sails with us. The rascal should have taken care how he used me so, for I never forgive."

"Then, sir," said Mr. Wesley, looking calmly at him, "I hope you never sin."

The General, confounded at the reproof, threw his keys to the servant, and bade him to do better in future.

Here then, is the point: If we would never forgive, we must never sin. The very proneness to sin which we find in ourselves, should be a powerful incentive to the cultivation of a spirit of forgiveness. [Religious Herald.

Who had the Daughter's Portion.—A gentleman who was collecting money to spread the knowledge of God, called at the house of a poor widow who had lost her only child, a beloved daughter. She received him gladly, and when his errand was made known, handed him a sum of money so large that it greatly surprised him, and he could not help hesitating to take it. "Indeed, you must take it all," was her reply; "I had laid it up as a portion for my little daughter, and I am determined that He who has my daughter shall have her portion also."

The Sabbath Recorder.

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Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

HEAD—HEART—HANDS.

The *head* is the work-shop of the mind, curiously fitted up for the express purpose of manufacturing thought. Here the mind lives and works. Thinking is nothing more nor less than manufacturing, working out thought. Telegraphic wires, commonly called nerves, lead off into all parts of the body, from this work-shop. Upon these wires dispatches are continually being sent back and forth from the great central office to all the out-stations. The world sends inward, sensations—the mind sends outward, thought.

But the head needs an assistant, a motive power. It has this in the *heart*. The ancients supposed the seat of affections to be in the heart; hence, they designated them by this name. We follow their example—not without reason, for there is a heart of the spirit as well as of the body. One is the great centre of the circulatory system of the body—through which rushes the crimson tide of life, giving health and animation to the body; the other is the centre of the spirit—through which rush tides of love and hate, giving spiritual activity. If there is physical derangement and disease, the pulsations of the physical heart proclaim it—if there is spiritual disease, the spiritual heart proclaims it. If the physical heart refuses to perform its functions properly, the bright crimson glow of the arterial blood becomes dark and turbid—if the spiritual heart refuses to perform its functions, then the bright and happy glow of the spirit becomes dark and threatening. If the former stands still, then physical death ensues—if the latter stands still, then spiritual death ensues. From the spiritual heart come all of the great moving forces of life.

The *hands* represent to us the executive powers of man—the acting forces—the doers.

These are the three great powers of man. They are like the three great forces of Government. In a well-organized government, there will be the petitioner, the legislator, and the executive. Petitioners petition—legislators consult and enact—the executive executes the enactments. Thus, also, the heart petitions the head—the head deliberates upon these petitions—the hands execute those decisions of the head that are to be carried out into activities. These petitions are good or bad as the heart is good or bad. A warm, generous, loving, noble heart, sends up to the head petitions of love and good will. A heart full of hate, of all manner of wickedness, makes similar petitions. If the head happens to be composed of a weak or servile set of faculties, its deliberations will partake of like characteristics—legislating like many of our time-serving politicians, as readily for wrong as for right. If, on the other hand, the head be strong, clear, and vigorous, its decisions may be wise and judicious. The hands, likewise, if they are feeble or unskilled, do but inefficiently execute the plans and laws of the head.

Thought is, or should be, the product of the head—love, the fruit of the heart—*work*, of the hands. Noble, manly, beneficial works, presuppose good hearts, clear, cultivated heads, and strong, skillful hands.

In order to realize these desirable results, it is necessary that the head, heart and hands, should all be educated—rightly, highly educated.

1. The *head* should be taught to think. It is thinking that gives intellectual life, strength and growth. Systematic thinking raises man in the scale of intellectual being. It gives occupation to the mind. It is an old and very truthful adage, that an idle brain is the devil's work-shop. Now, the devil has proved a very bad tenant, being a dangerous occupant, and a poor pay-master. Such occupancy is most effectually prevented, by fully, vigilantly occupying the mind ourselves with ennobling thoughts and business. The means for doing so, and thereby gaining mental culture, are numerous and varied, being scattered in great profusion throughout nature, providence, and art, and no man can hold himself guiltless, who, among such riches and incentives, gives his head up to inactivity or to evil. Pollock tells us of a man who never had a dozen thoughts in all his life. These he conned over in their accustomed order from morn till night—from youth till hoary age. He certainly must have had a very dull time of it. He had one consolation, however—that of knowing his daily, yearly occupation, which was to con over his half dozen, or dozen, old and well-worn thoughts. There are not a few at the present day, who have a like narrow range of ideas. But such a life is unworthy of a being possessing intellectual powers capable of reading and comprehending the truths continually unfolding around him—capable of eternal development and progress.

Again, there is need of minds that will make new discoveries, inventions, and applications. Improvements are needed in science and art. Many conquests are yet to be made in the physical world. The domain of the physical presents a vast field to be subdued by mind. Improvements great and varied are needed in the social, the political, the moral, and the religious worlds. There is much of wrong, and oppression, and persecution, in this earth—much of bloodshed, drunkenness, profanity, and profligacy—much of sin in high places and low. Much corruption and bribery are to be weeded from politics—many rotten planks to be removed from platforms, both political and ecclesiastical—many social evils to be eradicated—much of liberty, and truth, and righteousness, to be implanted. For all of these, strong, clear, cultivated intellects are needed.

2. The *heart* must be taught to love. Love is to the spiritual world what heat is to the physical. In some hearts this love is active and warming to all around—in others it is in a latent state. Opposed to love is hatred, the same as cold is opposed to heat. The great business of heart education is to develop, cultivate love—to subdue, eradicate hatred. It is by love that the world is made better. It may be made wise by the cultivation of the head—but the better must come from the heart. God, the great source and center—the radiating center of all spiritual light and warmth—of love—has filled the universe with minor spiritualities, capable of developing the same principle of spiritual life. Many of these spiritualities have let this celestial fire go down in their hearts, or have entirely extinguished it. This fire needs to be rekindled. It is necessary to warm up the spiritual world—to infuse new life and vigor. There is great need of this, in this cold, calculating world—in this world where might tramples right in the dust—where goodness wanders lonely and unnoticed, while unrighteousness sits in high places. Virtue must needs be raised from the dust, clothed in the habiliments of love, and exalted in the estimation of the people. All of the improvements heretofore referred to must be prompted, energized, by love. The world needs no more improvements in the direction of war and carnage—oppression and hate. We have already ways and means enough for afflicting, injuring, killing, our brother man. We need more for saving, improving, happifying man. In order to do this, the heart must be trained in the great school of love and good will.

3. The *hands* must be taught to work. A great and clear head, prepared to think great thoughts, impelled by a warm and generous heart, cannot accomplish its mission, unless the connecting links between them and the outward world are supplied—unless the active forces of the body are well trained. The hands must be taught to execute—the tongue must be taught to speak—the eyes to read—the ears to hear—the pen to write. In other words, the great media for receiving and imparting thought and affection, must be trained to perform their several duties promptly, vigorously, systematically. What good does thinking, planning, picturing do, unless they can be expressed, wrought out in substantial forms? Without this, the wisest thinking is but felicitous dreaming. If a man has a beautiful or beneficial idea or picture in his mind, he ought to give it to the world.

The world wants mind that can think profoundly, love disinterestedly, and work skillfully. It wants minds loving God with all their might, mind, and strength, and their neighbors as themselves—that can think for the world, and do with their might whatever their hands find to do. Men thus prepared, will be like the fabled Briareus, who with his hundred hands was able to fight in all directions, warding off and subduing all around him. When the world is blessed with such spirits, then, and not till then, will it be truly blessed, and take up its direct line of march towards the milenium.

THE ASSOCIATIONS.

As the time approaches for the anniversaries of the Eastern, Central, and Western Associations, it may be convenient for some who have not at hand the minutes of last year, to be informed of the times and places of meeting, and the principal appointments requiring attention.

The Eastern Association meets at Greenmanville, Ct., on Fifth-day, May 25th, at 10 o'clock A. M. Joel Greene was appointed to preach the Introductory Discourse; W. B. Gillette alternate. Thomas B. Brown was appointed to prepare and present an essay on the method of securing an able and efficient Ministry; Joel Greene to prepare an essay on the nature, power, and responsibilities of a Christian Church, and also on the propriety of our ministers baptizing persons promiscuously on profession of faith in Christ, without reference to their becoming members of our churches immediately; Halsey H. Baker to prepare an essay on the best method of conducting Sabbath Schools. The churches were requested to report in their letters the amounts contributed during the year for missionary and other benevolent purposes; also, to give the statistics of their Sabbath Schools, the names of their Superintendents, number of teachers and scholars, number of volumes in the libraries, and whatever may be of interest connected therewith. The following resolution was referred to the churches, with a request that they express their views upon it in their letters, viz: *Resolved*, That we deem it proper for a Deacon to administer communion in a church which has no minister or pastor.

The Central Association holds its annual meeting with the 2d Church in Brookfield, commencing on Fifth-day, June 8th, at 10 o'clock A. M. James R. Irish was appointed to preach the Introductory Discourse; Christopher Chester alternate. James Summerbell and Joshua Clarke were appointed to inquire into and report upon the condition of the churches connected with the Association from which no report has lately been received, viz: the churches at Pinckney, Diana, Richland, Newport, Preston, and Otselic. The Corresponding Secretary was instructed to open a correspondence with the Second-advent Sabbath-keepers, with a view of ascertaining the grounds of difference between them and the Association. James C. Rogers was appointed delegate to the Western Association; and it was voted, that in future delegates to sister Associations be required to present written reports, indicating the principal items of business transacted at those Associations.

The Western Association meets with the 1st Church in Alfred on Fifth-day, June 22d, Thomas E. Babcock is appointed to preach the Introductory Discourse; James Bailey alternate. Appointments were made last year for three essays to be presented at the coming session of the Association, viz: by Thomas E. Babcock on the New Birth, by James Bailey on the Immortality of the Soul, and by N. V. Hull on the Time of Commencing the Sabbath. The following brethren were last year appointed delegates to sister Associations, from each of whom written reports are expected, viz: Thomas E. Babcock to the Ohio and Virginia Associations, Hiram W. Babcock to the North-western Association, Leman Andrus to the Eastern Association, and James Bailey to the Central Association.

LETTER FROM MR. WARDNER.

From a letter of Bro. Nathan Wardner to the Corresponding Secretary of the Missionary Society, dated Shanghae, China, Dec. 26, 1853, we copy the following interesting paragraphs.

The Sabbath question, as connected with the present Revolution in China, evidently produces some rather uneasy sensations here; though few or none are willing to enter into a thorough discussion of the question. Occasionally, however, a short skirmish is ventured.

Not long since an attack was made by the Rev. Mr. Roberts, who, as near as I could understand him, holds that the Sabbath *law* is binding, but that the seventh *day* was Jewish and typical, and therefore abolished with the other types; and that Sunday was set apart to be the Sabbath, by Christ and his apostles; still, that any day will do, one as well as another, provided it be the popular Sabbath, so as to secure union; and who seemed to think it was a pity we had not come by the way of Cape Horn, so that, without making any change in our practice in regard to the weekly return of the seventh day, we could thus have come in, so to speak, *by the back door*, and then all would have been union—we keeping the seventh day, and other missionaries the first day, and still all keeping the same day. Thus, having no arguments to present, according to which an honest man could come in boldly by the *front* door, he would fain have us come sneaking in by *a back way*, in order to join the popular crowd in following a tradition which makes void the law of God. It seemed useless to tell him, that it charged God with folly, to pretend that He would interpose His special authority, and with so much strictness urge the observance of a particular day, which it would be proper thus to shuffle off or on to suit the selfishness, caprice, or worldly convenience of men; and that it seemed no less disrespectful to the Saviour, if, as he pretended, He had interposed His authority to change the day. His answer to this was simply to repeat the statement.

A few days after, the subject was introduced to me by Rev. Mr. Culbertson. He at first claimed that it made no difference what particular day be observed, and for proof, stated that on the Sandwich Islands one day is observed, and on the Society Islands another; and claimed that one day is no more binding than another, unless it can be determined which of the days observed at these two places is the right one. He also argued, that the seventh day could not be kept in all parts of the earth without keeping the same *absolute time;* but seemed to think this objection had no effect upon the Sunday. The Cape Horn question came up next. And then he referred to "*the great fact*," that a change had been made, and wished to know by whom it was made, if not by Christ and his apostles, as though it belonged to *us* to prove that his unauthenticated assumption was *not* correct, or adopt it. He discarded Neander and the Church of England as reliable witnesses to show *how* the change was made, and quoted none on his own side, except by a sweeping assertion that included all historians, and then cut short the conversation. When asked why, if his party considered the day as non-essential, they did not adopt the one upon which all could agree, and thus secure unanimity, so desirable, he said, that those who kept the seventh day were so much in the minority that they could not be considered as affecting the general union on that subject. Notwithstanding his nonessentialism, he has lately published a catechism in Chinese, in which he insists upon the observance of the Sunday, to the exclusion of all other days.

* * * *

On the 7th of December, having previously sacrificed fifty pigs as an offering to their flag, the imperialists made an attack upon the rebel's batteries at 2 P. M. While part of their fleet were storming them in front, a large body landed, in order to attack them from the rear. But instead of this, it is said, they fell to butchering the defenseless inhabitants, and being headed by the rebels, set fire to the suburbs and returned to their vessels. The wind was blowing strong from the east, which rendered the fire perfectly uncontrollable, and it swept everything before it, consuming nearly all the suburbs north of the little east gate. In this, they gained nothing, and did the rebels a special kindness. They then directed their forces against the chief battery; and two junks, manned by the most daring of them, ran up within two or three rods and commenced throwing in their missiles. The rebels concealed themselves in the houses nearest to them, and withheld their fire till the imperialists began to land, when, by throwing combustibles, they set fire to their junks, and made a deadly onset upon them with their small arms, which drove them back, and also prevented their extinguishing the fire, which soon reached their magazines, and they were blown to atoms. On the whole, the imperialists were severely beaten. I am told that they acknowledge to have lost 250 men that day, (there having been attacks made on all sides of the city at the same time,) while the rebels, it is said, only lost two. This defeat seems very much to have dispirited the imperialists, and they have done but little since, except some fruitless attempts to cut off supplies.

On Christmas night, I learn that the rebels took advantage of the thick fog and crossed the river between 9 and 10 o'clock, and surprised the imperialists at the battery they had erected nearly opposite to their own, killed some, and took six of their guns.

Bro. C. talks of sending you a printed account of the late visit of the French steamer Cassini to Nanking. It is said that Tae-ping-wong will not countenance the rebels at Shanghae, because of their idolatry, opium-smoking, &c. That they (the patriots) keep the seventh day holy, and secularize the first, is confirmed beyond all dispute. It is said they date the origin of their religion back 500 years. The latest news from the north states that they had taken "*Teen-ching*," and had reached the walls of Peking. They have passed through the heart of the Empire from one extreme to the other, establishing their religion and the observance of the Sabbath, and with the idea which their leader has of himself, and his followers have of him, it is not likely he would change his practice, for which he can put his finger on a "thus saith the Lord," out of respect to a human inference, contrary alike to Scripture and common sense. And when the 350,000,000 of China become Sabbatarians, what will become of the great knock-down *majority* argument, so much harped upon by the observers of the first day?

On the 20th, Bro. C. and myself got into the city and brought out some things that were left in his house. An eighteen-pound ball had entered one of his windows, passed through two partitions, and broke a hole through the main wall on the opposite side. Another, of a smaller size, struck the house while we were there, but did not come through. When I visited my house last, two cannon balls had entered my study, and another had come into the yard and struck within six or eight feet of the main house. Since that, another band of soldiers has made an attempt to get in. My neighbor who is left in charge told them that I was in my study, and well armed, and that it would be certain death for them to enter, which frightened them away. This will do for a specimen of Chinese skill at deception. It is said a part of the imperial army have encamped about half a mile west of my house.

A day or two since, some Catholic converts were taken by the rebels for spies, as they were hanging about the little east gate; and not knowing who they were, the rebels subjected them to some torture, as they were in the habit of doing to those whom they thus suspected. The French hearing of it, not only demanded their release, but demanded the rebel officer, second in authority, that they might punish him according to their own liking. On their demurring, the French made preparations to attack the city to-day at 12 o'clock, in case they did not comply. By the intercession of Mr. Reynolds the rebels gave up ten other men instead, who, by their head man worshiping the French flag, the affair was settled.

A PRESIDENTIAL VETO.

President Pierce has vetoed the bill recently passed by Congress, providing for the distribution of Ten Millions of Acres of Public Lands among the several States of the Union, for the express object of contributing to the subsistence, comfort, and proper medical treatment of the Indigent Insane. The veto is justified in a long Message, which takes the following positions:—1. That Congress has no constitutional power to grant the public land for any such purpose; and 2. That no gratuitous disposition of them can be made, because they are pledged for the public debt. As to the correctness, of these positions, there is much room for question; and if they are correct, Congress has certainly exercised an unwarrantable power in years past. A glance at the matter will show, that large quantities of the public lands have been donated to objects against which the constitutional objection might be raised with equal propriety and force. Grants for Schools and Universities have been made to nearly half of the States in the Union. Michigan, Illinois, Wisconsin and Missouri have each received more than a million of acres for this purpose, while Minnesota has received five millions, Utah and California each over six millions, New Mexico seven millions, and Oregon more than twelve millions. For Deaf and Dumb Asylums, Arkansas has received 2,907 acres, Florida 20,924 acres, and Alabama 21,949 acres. The principle involved in the proposed grant for the Indigent Insane has been extensively acted upon in years past; why should it not continue to be acted upon?

THE CRYSTAL PALACE.

The Crystal Palace is again open to the public, under the Presidency of P. T. Barnum, and the supervision of a new and energetic Board of Directors. Its re-inauguration took place on the 4th inst., with appropriate and imposing ceremonies. A grand procession was formed in the Park, which passed through Broadway and Sixth-avenue to the Palace. At the Palace, the exercises occupied the afternoon and evening, and included musical performances of a high order. A Prize Ode, written for the occasion by William Ross Walace, was first sung, and then followed speeches by P. T. Barnum, Wm. W. Campbell, T. L. Cuyler, Horace Greeley, Richard O'Gorman, J. B. Bacon, H. W. Beecher, Mr. Henry, Mr. Sullivan, Elihu Burritt, Luther R. Marsh, Parke Godwin, and E. H. Chapin. We have room this week only for the Prize Ode and the address of Mr. Barnum.

The Prize Ode.

Lo! the transitory darkness
From our Palace floats away;
Lo! the glorious gems of Genius
Glitter in the rising day.

See again the mighty Nations
Meet and clasp each other's palms,
And by Labor's glowing altar
Lift on high according psalms.

Here behold the true Evangel!
Not from War may Earth increase;
God has stamped his shining patent
Only on the brow of Peace.

Only by the arm of Labor,
Swinging to Invention's chime,
Can the Nations build their Eden
In the wilderness of Time.

Nations! hear that mighty music
Rolling through the mountain-bars—
Planting deserts, bridging oceans,
Marrying the choral stars:

Telling that our Crystal Palace
Glorifies the joyous sod—
Making Man, with Art and Nature,
Worthy of the Builder—God!

Nations! then rejoice that darkness
From our Palace floats away,
And the glowing gems of Genius
Glitter in the light of day!

Mr. Barnum's Address.

FELLOW-CITIZENS: This is *our* Congress of Peace. This is our popular Coronation of Labor. We leave it to others to erect their monuments to the sword. Let them blazon in the pages of history the "fossil poetry" of names written only in human blood, and crown with laurel only the genius of destruction. We have a prouder and holier mission. Be it ours to dedicate this temple to Human Industry—to celebrate the "peaceful victories" of Toil and Skill—to place among the imperishable records of the earth this living eulogy of a wiser age and a Christian people. My friends! this is eminently a Christian as well as a Crystal Palace—for God himself was the first artificer. He ennobled Labor by His own original example; and in setting up this Altar to Universal Production, we have but made a finite copy of His infinite work, and done it up in glass and iron as a gift-hymn for worshiping Humanity. Instead of smoking battle-fields, we have the furnace with its breath of fire, moulding the stubborn iron to its work of peace. The merry ring of the anvil is our substitute for the rolling drum. The gigantic steam engine supplies us with creative thunder; while God's own lightning, snatched from its sun-path in the sky and harnessed to the car of trade, telegraphs our thoughts from pole to pole, and speaks in every tongue the eloquent language of Industry. Every age has its hero. We must have ours. The Past points to its Bonaparte and Wellington. The public debts of nations live to plead their claims to immortality as benefactors of mankind. The Present whispers in the ear of fame the names of Morse, of Hoe, of Collins, and their compeers, and it *will* syllable yet the name of many a gifted representative of Labor, with whom this occasion has surrounded me. These and such as these are *our* heroes. To Morse we owe that "still, small voice," which murmurs along its prison-wires our slightest command, and mocks at time and distance. Collins has bridged for us the turbulent ocean with a palace-way of boats. Hoe has accomplished what Archimedes could not, and in the Monster Press has given us the fulcrum and the lever that, spite of tyrant voice and hope, now moves the world; while the builders of this universe of thoughts, reserving for us the culminating glory of the age, have taught us how to bind together the East and the West in the cords of mutual production; to unite the ambition of the sweltering tropics and the shivering North in one grand effort to produce a home where every man may find a welcome for the product of his head and hands, regardless of his hue, his country, or his religion. In conclusion, ladies and gentlemen, let me mention, that the Directors of this Association, in establishing the Crystal Palace as a permanent institution, have resolved to make the occasion an interesting epoch in the memory of the inventors and artificers generally throughout the world. With this view, I have been authorized to announce the following incentives to the development of mechanical ingenuity and creative art:

The Association offers a prize of a Gold Medal, costing one thousand dollars, or its equivalent in cash, if preferred, for the most useful and valuable Invention or Discovery which shall have been patented or entered in the U. S. Patent Office during the year closing the first day of December next, provided only that the said Invention or Discovery, by specimen, model, or product, shall have, meantime, been exhibited in the Crystal Palace.

Second—A Gold Medal, costing one thousand dollars, or its equivalent in cash, to the Artist whose work, having been exhibited in the Crystal Palace during the three months closing on the first day of December next, shall be deemed most worthy of such testimonial.

Third—Five medals, costing one hundred dollars each, or their equivalent in cash, if preferred, to the five inventors whose inventions in the various departments of useful arts, patented, entered, or caveated within the year, and exhibited in the Crystal Palace as aforesaid, shall be adjudged most worthy of such testimonials next after the one adjudged most excellent as aforesaid.

Fourth—Five medals, costing one hundred dollars each, or their equivalent in plate or cash, if preferred, to the five artists whose original works, completed since the first opening of the Crystal Palace, and exhibited therein as aforesaid, shall be adjudged most worthy of such distinction next after the most excellent as aforesaid.

The ablest and most respectable Jury or Juries that can be selected shall be appointed to examine critically the several articles exhibited, and award the prizes mentioned. The Directors will proceed as early as practicable to select such Jury or Jurors, and hope to be able to announce the appointments on or before the first day of June next. I am also authorized to announce, that the Association will, in their discretion, award medals or diplomas to the exhibitors or inventors of such articles as possess merit sufficient to entitle them to such distinction. By stimulants like these, ladies and gentlemen, we hope to bring forth our new race of heroes—heroes in art—conquerors upon the battle-field of labor—victors in the sublime struggle of handicraft and intellect with ignorance and inertia. We hope to make such heroes of you, industrials, who listen to me—to immortalize *you* in the immortalization of our age and nation. And, if we cannot have you canonized in Notre Dame or St. Paul's, we shall find you a resting-place in the cathedral-cloisters of the human heart, wherever Genius may be known, or Science may win a hopeful idolater. (Mr. Barnum was frequently interrupted by loud applause.)

COLORED MEN OF CONNECTICUT.

A Convention of the colored men of Connecticut was held at the American Hotel in New Haven, on the 27th ult., to consider and deliberate in regard to the subject of petitioning the Legislature for the right of the elective franchise. A series of resolutions in favor of universal suffrage were adopted, and the following form of a memorial was agreed upon:—

To the Honorable House of Representatives of the General Assembly of Connecticut:—

The petition of the undersigned citizens of Connecticut respectfully shows:

1. That in the opinion of the petitioners the denial of the right of suffrage to a portion of the citizens of this State, upon the ground of color, is a vio-lation of the first principle of the Declaration of American Independence, as well as of the first article in the Declaration of Rights in the Constitution of Connecticut, since such a policy does not recognize all men as "born equal," and allows to a set of men exclusive privileges over others.

2. It is further the opinion of your petitioners, that the real interests of the colored population of this State are substantially identical with those of the white citizens; and being born on the same soil, subject to the same laws, and pursuing the same interests, they have naturally an equal right with the latter to enjoy a voice in the common government.

3. It is also the mind of your petitioners, that the policy of the Government of Connecticut toward the colored class in this State is calculated to degrade and vitiate them, by treating them as inferior beings, and thereby destroying their motives for self-respect, and removing from them as far as possible all incentive to intellectual and moral enterprise.

Wherefore your petitioners pray your honorable body to take such legal and proper measures as may be necessary to amend article 6, section 2, of the Constitution of this State, by erasing therefrom the word "*white*" in the first clause thereof.

HISTORY OF THE BAPTISTS.—An able and scholarly history of the Baptist denomination, which should gather and knit together the threads of centuries, and demonstrate the existence of Baptist principles and churches ever since the days of the apostles, has long been desired. Public attention has been directed to Dr. Williams and Dr. Sears as proper persons for the task; but insuperable obstacles to their engaging in the work exist. Lately, Rev. J. Newton Brown, the Editorial Secretary of the Baptist Publication Society, has been named in connection with the work. Speaking of the matter, the *Watchman and Reflector* says:—

"When editing the Encyclopedia of Religious Knowledge, twenty years ago, Mr. Brown gathered many valuable data, indicating an essential identity between so-called heretics in the Middle Ages and modern Baptists. With an earnest historic zeal kindled by these accidental discoveries, he has since made it an elaborate study to find in every age, if possible, reliable evidence of the existence of Baptist churches, holding the faith and ordinances of the gospel uncorrupted by the traditions of the Fathers, or the innovations of the Papal Hierarchy. After years of patient and unwearying study, he is firm in the conviction that the goal is reached, and that he can supply the needed links in the historic chain, and trace the succession of Baptist principles from the apostolic church at Jerusalem to the churches of our own age. Having collected the necessary material, he longs for leisure to elaborate the work, and confidently hopes that the uninterrupted labor of two years would enable him to give to the denomination a Baptist History, spanning the vast chasm between the first and the nineteenth centuries."

To the Editors of the Sabbath Recorder:—

Will some of your contributors, or other person connected with the denomination, inform your readers what is the system of church government acknowledged among Seventh-day Baptists; and whether there is a body known as a "Ministerial Conference," and what is the extent of their authority, if any such body is known to exist?

ENQUIRER.

THE ANNIVERSARIES.—This is "Anniversary Week" in New York, and, as usual on such occasions, the city is thronged with the friends and supporters of the various benevolent and reformatory Societies which center here. Our paper goes to press too early in the week for us to give to-day any account of proceedings; but in our next we shall endeavor to furnish the leading items.

GOOD EXAMPLES.—The papers of late have chronicled a good many instances of generosity on the part of churches and individuals towards their pastors. Rev. T. Starr King, pastor of a Unitarian church in Boston, recently received from one of his members a present of $1,000. Rev. Chandler Robbins, Unitarian, of the same city, had $500 added to his salary. Rev. Dr. Peabody, Unitarian, declined the offer of $500 addition to his salary, which will remain at $3,500.

RELIGIOUS INTELLIGENCE.

The New York *Colonization Journal* gives a few interesting statements in regard to the present condition of the Baptist churches in Liberia. Four persons have recently been baptized into the fellowship of the church in Sinou county, and the native kings are eager to hear the gospel, and recommend it to others. The church in Bexly, Bassa county, is enjoying a revival, and ten persons have been baptized. At Millsburg, seven were awaiting the ordinance. At Cape Palmas, four have recently made a profession of religion, and some other churches have received small accessions.

Considerable feeling is reported to exist at Ellsworth, Me., between the Catholics and Protestants. The *Ellsworth Herald* says the trouble has been fomenting some time, and that many persons have at last come to the determination to employ none but Protestants. The Catholics have sued the Superintending School Committee for compelling their children to read the Protestant Bible in the common schools.

Rev. William R. Williams, D. D., pastor of the Amity-street Baptist church of New York, recently embarked for a few months visit to England and the continent. Dr. Williams has been for some time past in very feeble health, and the object of his going abroad is to seek restoration in an entire cessation of his public duties, and the more debilitating application of the study.

Rev. Demas Robinson, formerly an agent for Franklin College, Ia., and Rev. J. R. Johnson, late of Saugerties, N. Y., have both, by councils called to act upon their case, been charged with gross immorality, and expelled from the Christian ministry.

The first Congregational church in New London, Ct., have provided a colleague for their pastor, Rev. Dr. M'Ewen, and raised the sum of $5,500, with which to purchase an annuity of $1,000, if he so chooses.

The interesting fact is presented in a letter from the Secretary of the English F. M. Society, that the chief of the Chinese revolution employs 400 printers, who are now occupied in issuing portions of Gutzlaff's translation of the Old Testament. Letters from missionaries in China confirm the statement that a single tract was the instrument of awakening the leader of the great revolution.

The Rev. Dr. Tefft, of the Methodist Episcopal church, has been nominated as missionary to Rome, and the money has been raised by that denomination for his support. The question is now to be tested whether the Pope will tolerate a missionary in his dominions.

The Rev. Mr. Coan, of the Sandwich Islands, forwards $100 as a donation to the American Tract Society from the native Christians of his church, which is the largest in the world.

The receipts of the American Tract Society during March were $68,385; and for the year, $415,158. The gratuitous issues for the year were 65,372,000 pages; and the appropriations in cash for foreign lands, amounting to $20,000, have been paid.

Dr. Fuller, of Baltimore, baptized nine persons on the 29th ult., among whom was Rev. William Kone, who has been a highly respected preacher in the Methodist Episcopal Church for nearly twenty years.

Rev. Mr. Montgomery, late pastor of the Presbyterian church in Vicksburgh, has been baptized and united with the Baptist church.

Rev. W. N. Walker, of Ohio, on the 19th ult., baptized Rev. Asa Stevens, a Methodist minister, and his wife.

A New York correspondent of *Zion's Herald* writes that an independent Methodist journal is about to be established in New York city.

* * *

JOHN ANGELL JAMES ON EDUCATION FOR THE MINISTRY.—The *British Banner*, of March 15, contains a letter to the editor, from the venerable John Angell James, on the subject of education for the ministry, from which we take a single paragraph:—

"If, as South says: 'God can dispense with some men's learning, he can still more do so with other men's ignorance.' And I hope nothing will ever induce our denomination to underestimate the value of sound learning in the ministry, or the necessity of colleges for the purpose. There are, I am happy to believe, no symptoms of this in the present day. We are likely to run into the opposite extreme, and to consider that none but scholars and philosophers can be good pastors and preachers. As a general principle, I hold that we should aim to have a learned, as well as a pious and evangelical ministry. But is it absolutely necessary that all our ministers should be trained to classical and philosophical pursuits? Do all our churches need such men? Are there not men with ardent piety, zeal, and a desire to be useful in the conversion of souls, who are too far advanced in life to enter upon a lengthened college curriculum, with any rational hope of supplementing, even by the greatest diligence, the disadvantages of their early education; but who, with good natural talents, might, under short, appropriate training, become good and useful ministers of Jesus Christ."

* * *

SUNDAY AND SUNDAY NIGHT.—In the Court of Common Pleas, at Salem, Mass., in the case of Timothy C. Kendall vs. Henry Durant, in an action on a promissory note, the defendant filed an answer setting forth that the note was made on Sunday, and therefore void; but, as the answer did not negative that the note was made after sunset on Sunday, the statute making unlawful only those secular acts done before sunset, the Court ruled the answer to be insufficient.

* * *

A dispatch dated Philadelphia, Saturday, May 6, 1854, says: The steamboat Pennsylvania, while towing some barges from Schuylkill to Bordentown, about nine o'clock last evening, exploded her flue, killing William White, a fireman; Owen O'Meally, a drover boy, and two, names unknown; also nine mules and horses.

* * *

Dr. Alexander Witherspoon, an eminent physician of the U. S. Army, residing in Washington, died in that city on the evening of the 4th inst., aged 37. The deceased was the medical attendant of President Taylor during his last illness, and was a favorite practitioner with many of our distinguished public men.

Abstract of Proceedings in Congress.

SECOND-DAY, MAY 1.

In the SENATE, an act passed by the Legislature of Rhode Island, at its recent session, annulling the judgment of treason against Thomas Wilson Dorr, was read, and then laid on the table. Mr. Slidell, of Louisiana, offered a resolution directing the Committee on Foreign Relations to inquire into the expediency of authorizing the President of the United States to suspend, at any time during the recess of Congress, the existing Neutrality Laws, should the same be deemed advisable. Mr. S., in an elaborate speech, proceeded to show the designs of England and France to appropriate Cuba to themselves, and presented evidence of a scheme for the Africanization of Cuba, and of English connivance at the introduction of slaves into the Island, and said that Louisiana could not be kept back, should a revolution break out in Cuba. The resolution was referred to the Committee on Foreign Relations. The Indian Appropriation Bill was then taken up, and numerous amendments proposed and discussed.

In the HOUSE OF REPRESENTATIVES, the bill for the construction of Military Roads in New Mexico was passed. A motion was offered by Mr. Bayly of Virginia, from the Committee on Foreign Affairs, that the President be requested to communicate any correspondence with other Governments on the rights of neutrals—adopted. The House then went into Committee of the Whole on Territorial business.

THIRD-DAY, MAY 2.

In the SENATE, a number of memorials against the Nebraska bill were presented. The Indian appropriation bill was then taken up, discussed at considerable length, and the amendment making the appropriation for California Indians adopted.

In the HOUSE, Mr. Richardson of Illinois gave notice that early next week he would move a consideration of the Nebraska-Kanzas bill. Mr. Wheeler, of New York, asked consent to offer a resolution directing the Secretary of the Navy to send out one or more steam or sailing vessels to search for the steamship City of Glasgow—objected to. The House then passed the bills for the construction of roads in Minnesota, and for the relinquishment of title to lands owned and claimed by the Chippewa Indians in Minnesota and Wisconsin, and for their domestication and civilization. The Committee on Territories reported a bill authorizing the people of Oregon to form a Constitution and State Government, and providing for their admission as a State into the Union—referred to the Committee of the Whole on the State of the Union. The House then went into Committee of the Whole on the several pending Territorial bills, but without concluding action thereon, the Committee rose.

FOURTH-DAY, MAY 3.

In the SENATE, Mr. Pettit, from the Judiciary Committee, reported adversely on the proposition to revise, correct and codify the Statutes of the United States. The bill confirming preëmption rights to lands in the Maison Rogue Grant, in Louisiana, passed last week, was reconsidered, amended, and again passed. The Indian Appropriation bill was then resumed. Mr. Walker of Wisconsin, spoke until 1 o'clock in favor of the bill, when its further consideration was postponed. A message was then received from the President, vetoing the bill granting lands for the benefit of the indigent insane.

In the HOUSE, Mr. Walley presented a petition from the Governor and others of Massachusetts, asking the establishment of floating schools for the training of seamen; also, one from the Mayor of Boston and others, asking that the members of the army may be confined to military duties, and that civil works may be placed under the control of civil superintendents—both referred. The House then went into Committee of the Whole on the bill to establish the office of Surveyor-General in New Mexico, and to grant lands to actual settlers therein.

FIFTH-DAY, MAY 4.

In the SENATE, numerous memorials against the Nebraska bill were presented. Mr. Sumner presented a petition from the citizens of Missouri and Wisconsin, asking the appointment of a select committee to investigate Spiritualism—laid on the table. A resolution was adopted calling for a statement of the bonds and stocks redeemed by the Treasury since the 3d of March, 1853, and the premiums paid thereon; also, one calling for a report of the exploration of the North Pacific, &c. The Senate then resumed the consideration of the President's veto of the Insane bill. Considerable debate arose as to whether the Senate should first consider the Insane or the Homestead bill. The consideration of the bill granting land to the Indigent Insane was finally postponed until Second-day next, by a vote of 29 to 20. A motion was then made to take up the Pacific Railroad bill, which was lost by a vote of 23 Nays to 20 Ayes. The Indian appropriation bill was then taken up, when Mr. Walker finished his speech.

The HOUSE, after the opening business, went into Committee of the Whole upon the bill amending the act approved September 27, 1852, to create the office of Surveyor-General of the public lands in Oregon Territory, and, after a brief debate, the bill was laid aside to be reported to the House. The consideration of the bill to establish the office of Surveyor-General of New Mexico, and granting lands to actual settlers therein, was then resumed, when a long debate ensued on polygamy as practiced in Utah.

SIXTH-DAY, MAY 5.

In the SENATE, no business of public interest was transacted, the day being devoted to the consideration of bills on the private calendar. After having passed twenty-two bills, postponed twenty-four, and rejecting four House bills, the Senate adjourned until Second-day.

The HOUSE, at an early hour, resumed the consideration of the bill to establish the office of Surveyor-General of Utah Territory, and to grant lands to actual settlers. The amendment under consideration was to strike out the following proviso: "That the benefits of this act shall not extend to any person who shall now or at any time hereafter be the husband of more than one wife." After considerable debate, the bill was laid aside, with the recommendation that it do not pass.

European News.

European dates to April 22d, were received in New York on the 5th inst., by steamer Africa.

The chief point of interest in the news is not some new feature of the war, or some new demonstration of Russian or Western diplomacy, but the certainty that the Spanish Government have taken steps with a view to prevent the importation of slaves into Cuba, and to regulate the general condition of the slaves in that island.

Official advices from the Danube to April 10, and private letters to 12th, state that nothing of importance had occurred. Both parties continually reconnoitre, and consequently skirmishes take place, but nothing more.

An Austrian paper of the 18th contains the following dispatch: "The important frontier town of Fokshani, in Wallachia, which had just been fortified, was destroyed by an accidental fire. All the Russian stores, provisions, and arms, also the military hospitals, fell a prey to the flames." From Vienna, the 18th, it was telegraphed that the Russians occupied Kustendje. It was also said that in evacuating the place, the Turkish irregulars set it on fire; also that they massacred all the Christians in the city. The whole story seems rather apocryphal.

From Kiel, 16th, it was stated that all the Russian ports in the Baltic are under blockade. The number of Russian merchant ships now captured amounts to ten.

A Russian merchant brig of 440 tuns was brought into Portsmouth on the 21st ult., as a prize to the revenue steam-cruiser Argus. She sailed from Lisbon with a cargo of salt on the 28th March.

Sardinia refuses to allow fitting out or provisioning privateers in her ports.

On the 13th of April, the Grand Duke and Duchess of Tuscany went through the ceremony of washing the feet of aged poor persons. A similar rite was performed by the Queen of Spain.

It is announced that gold in a pure state or largely diffused in the copper veins and quartz rocks has been found at several points in the same localities in the district of Clanwilliam, between Saldanha Bay and the Orange River, Cape of Good Hope. The Capetown journals are greatly elated at the discovery. They anticipate a sudden influx of population, with a proportionate impulse to agricultural industry, and the consequent rise in the value of land.

* * *

CAUSE OF THE RECENT CALAMITY.—The Coroner's Jury impanneled to inquire into the cause of the recent fire in Broadway, N. Y., by which eleven persons lost their lives, found as follows:—

We find that the deceased lost their lives by two distinct casualties: first, the falling of the rear wall of the front building; and second, the falling of the beams and flooring.

The first of these catastrophes was caused by the improper manner in which the said wall was built, and in which the girder it rested upon was secured; both being in contravention of the fire laws existing at the time when the building was altered.

The second catastrophe was caused by the fall of the beams and flooring upon those who were endeavoring to rescue the sufferers by the former accident. These timbers were not secured in accordance with the requirements of the fire laws in force when they were inserted in the building. The whole building was, in our opinion, a complete death-trap, and could scarcely have been more insecure and dangerous had it been constructed for the express purpose of sacrificing human life. It was, moreover, deceptive in its appearance, and on that account doubly dangerous in case of fire.

We find, further, that the parties responsible for the perilous condition of the building are, first: the architect, Charles H. Mountain, who drew the plans and specifications, and superintended the work; second, the mason, N. B. Frost, who did the mason-work, and inserted the iron girder in the rear wall; third, the carpenter, C. J. Ketchum, who put the timbers in; fourth, the lessees, Job Taber and James Bagley, for whom the alterations were made.

We believe that the fire was caused by incendiaries, and that they entered on the roof for the purpose of plunder, having obtained access thereto from the roof of an adjoining building.

SUMMARY.

D. S. McLane, of Springfield, Mass., by some unaccountable means, has lost his wife and three children. Mr. McLane left Springfield some time since to prepare a residence in Iowa, whither he designed removing his family. He subsequently wrote to his wife requesting her to come on with the family and meet him at Chicago. She is known to have left Springfield on the 30th March, since when nothing has been heard of her or the children. The husband has exhausted all his powers and means in attempting to find the lost ones.

A thirty barrel whale was struck off Southampton, L. I., on the 26th ult., but he proved a regular Tartar to his captors, staving the boat to atoms, and while he gave them this warm reception, he also cooled them off by spilling them into the broad Atlantic, severely injuring Capt. Albert Rogers, and several others of the crew. The other boats engaged in the chase speedily came to the rescue and picked them up.

Lawrence Richardson, while sitting quietly in a grocery store in Charleston, S. C., on the evening of the 23d ult., was fired upon with a gun loaded with buckshot, and instantly killed. The muzzle of the deadly instrument was not more than ten or twelve feet from the unfortunate victim. The gun was discharged through an open door. The murderer immediately escaped, and has not thus far been taken.

In France, the tax books for the year 1854 show that 12,000,000 of the inhabitants, or one in three, own land, with or without buildings upon it. It may be safely said, that in no country, and at no period, has there ever been such a general subdivision of the soil. Some of the lots are very small, but nevertheless the holder is a landed proprietor, and proud of the title.

The N. Y. Tribune of May 8th, says: It is formally announced in the House and in the administration organ at Washington, that an attempt will be made early in this week to take up the Nebraska bill with a view to its prompt passage.

From China news has come that the opening of Japan has been accomplished—by the Russians. While Commodore Perry was waiting the expiration of six months to receive an answer to the letter he bore to the Emperor, a Russian fleet repaired to the spot and received assurances that the ports should be opened to the commerce of all nations, but that so radical a change of policy would take time, and could not be carried out under a year.

A wretch in Chautauque county sold a dog to the father of a family, after he knew he had been bitten by a rabid animal. A few days after, he became mad, and bit a child of 18 months. The little creature soon became ravingly delirious, lacerating its own flesh, and dying in horrible convulsions. The same dog bit two other children, who were immediately conveyed to Buffalo for medical treatment. The monster who sold the dog has been arrested.

Another attempt is to be made to recover the money belonging to the American Express Company from the wreck of the steamer Atlantic, which was sunk in Lake Erie. Mr. Green, the expert diver, whose exploits on the lake have rendered him a well-known character throughout the Union, is about making another attempt to get up the money.

There is no small excitement at Louisville, Ky., growing out of the trial and acquittal of Matt. F. Ward, charged with the murder of Prof. Butler. The common people generally regard the acquittal as a result of the overpowering influence of wealth and aristocracy upon the court. Ward was burnt in effigy before his own house, and a public demonstration against him was made.

The schooner King-Fisher, from Port-au-Prince, bring advices to the 14th ult. The Emperor (Solouque) was enlisting men for the army and making great preparations with his fleet and army for the invasion of Dominica both by sea and land. Operations would commence immediately after the holidays were over, which would be about the 1st of May.

The inhabitants of Oxford, Chenango Co., have determined to issue bonds for $50,000 for the benefit of the Utica and Binghamton Railroad. Two-thirds of the inhabitants have already given their written consent, with a prospect that unanimous consent will be given for the issuing the bonds.

The last State Election in Ohio resulted in a signal defeat of the advocates of Prohibition. An immense amount of Distillation has for a generation been carried on in Ohio, while brewing, cider-making, and (more recently) wine-making, are very extensively prosecuted there.

Some of the Liverpool vessels about to be dispatched to Australia, will carry bullion safes, and be fully armed. The cause of this is probably the rumor that has been spread lately, of Russian vessels of war having been seen cruising in the neighborhood of Madeira.

In five consecutive years, ending in 1849, the estimated production of guns in Birmingham was 1,324,329 stand of arms, an average of 274,865 a year, and the gun-makers are fully prepared to produce a larger number of arms, if required.

At one stall in Washington Market, only 16 feet square, a yearly business of seven hundred thousand dollars is transacted. One dealer in eggs sold four hundred thousand dollars' worth in one year. This statement was made before a committee of the Common Council.

Two men, brothers, by the name of Jones, were killed by lightning, about five miles from Pekin, Illinois, on the 25th ult. They were in a field plowing, when a storm came up and they took refuge under a tree, which was struck, and both the men killed.

The people of Burlington, Vt., were favored with about eight inches of snow on the 28th ult. *The Free Press* says: "Had none of it melted as it fell, the fall would, we think, have been over a foot, or deeper than any fall in this place during the past winter."

In the new arrangement, at the Crystal Palace, articles of the same kind, instead of the same country, are to be grouped together. Admission is to be at all times twenty-five cents.

Prof. Allen, a mulatto, who was hunted away from the center of our State for loving and seeking to marry a white girl, who chose to love him, is lecturing on Slavery in England to great acceptance.

A letter dated Albany, Friday, May 5, 1854, says: John Hendrickson, Jr., was executed to-day, about half-past 11 o'clock, A. M., in the county jail, for poisoning his wife in March, 1853.

In the suit of Mary E. Shaw against the Worcester Railroad corporation for injuries received by an accident on the road, the jury returned a verdict for the plaintiff, fixing the damages at $15,000.

Only six times in thirty-one years has the opening of canal navigation in New York been as late in the season as May 1—the day fixed upon for the present year.

McCormick, a wealthy farmer aged 70, residing near Pittsburgh, Pa., has just been ordered to pay $1,500 to a young lady for a breach of promise.

Last year there were conveyed between the United States and Europe, by the British and American mail steamers, 4,600,000 letters, and 1,380,000 newspapers.

A young woman in York, Eng., recently died from tight lacing. The cause of death was apoplexy, brought on by the pressure of the stays.

The recent storm proves to have been very severe and destructive on the Western Lakes. Seven vessels are reported ashore in one neighborhood, and seven lives lost.

The Young Men's Christian Association, New York, propose to raise $50,000 for the purchase of a site and erection thereon of a building for their own use.

Rev. J. L. Shuck and family embarked from New Orleans for his new field of labor among the Chinese of California on the 21st ult.

It is estimated that 400,000 buffaloes are annually slain, to supply the immense demand for robes.

It is stated that Judge McClure, of Pittsburg, has declared the Pennsylvania Sunday Liquor Law unconstitutional.

A man named Sidney Bailey has been arrested at Milledgeville, Ga., on a charge of abducting ten slaves from South Carolina.

New York Markets—May 8, 1854.

Ashes—Pots and Pearls $6 00 a 6 06.

Flour and Meal—Flour, 8 00 a 8 12 for common to straight State, 8 25 a 8 56 for mixed to fancy Michigan and common to good Ohio. Rye Flour 4 75 a 4 87. Corn Meal 4 12.

Grain—Wheat, 2 00 a 2 05 for Western mixed, 2 15 a 2 25 for Michigan, 2 30 a 2 40 for white Genesee. Rye 1 15. Barley 1 12 a 1 18, Oats 52 a 53c. for Jersey, 55 a 58c. for State and Western. Corn 81 a 82c. for Southern and Western mixed, 84 a 86c. for round yellow.

Provisions—Pork 13 37 a 13 62 for prime, 14 50 for mess. Beef 7 00 a 8 25 for country and city prime, 9 50 a 12 00 for country mess. Lard 9½ a 10c. Butter 12 a 16c. for Ohio, 20 a 25c. for State, 26 a 28c. for fresh.

Hay—70 a 75c. per 100 lbs.

Lumber—16 00 for Eastern Spruce and Pine.

Potatoes—3 50 per bbl. for common, 4 50 a 5 00 for Carters and Mercers.

Seeds—Clover 8½c. Timothy 18 00 a 20 00 for mowed, 20 00 a 22 00 for reaped. Flaxseed 1 75 a 1 78.

Tallow—12 a 12½c.

Wool—40 a 45c. for native, 54 a 57c. for American Saxony Fleece.

MARRIED,

At Potter Hill, R. I., on the 30th of April, by Eld. O. M. Lewis, Mr. CHARLES H. NICHOLS, of Hopkinton, to Miss HARRIET C. SAUNDERS, of Westerly.

In Hornellsville, N. Y., May 4th, by Eld. H. P. Burdick, Mr. CHESTER SHAW, of Alfred, to Miss SALINA SATTERLEE, of Hornellsville.

☞ In our marriage notices last week, the name of Emma S. *Langworthy* was from mistake in the copy printed Emma S. *Stillman*.

DIED,

In Bolivar, N. Y., April 26, 1854, of consumption, ELIZA HAMILTON, aged 37 years. She was the wife of Bro. George Hamilton, and daughter of Bro. James Maxson, of Bolivar, Allegany Co., N. Y. She experienced religion when she was young, and her life corresponded with her profession. Sister Hamilton was a member of the Seventh-day Baptist Church in Richburgh, and was loved by all. During her last sickness, she was calm, and manifested a Christian patience not often witnessed. A short time before her death she listened to the reading of the 15th chapter of 1st Corinthians, and after prayer she said that chapter was a great comfort to her. She could repeat the most of it. When lying on her bed she thought it over and felt reconciled. "Blessed are the dead that die in the Lord." L. A.

In DeRuyter, N. Y., April 27th, Deacon PARDON COON, aged 78 years. Deacon Coon was among the early inhabitants of DeRuyter, and near forty years since embraced religion and united with the people of his choice, among whom he maintained his fraternal relation till the visibility of that relation was dissolved by death. Being naturally diffident, and a man of few words, he was not as forward in the social and public devotions of the church as many who have borne the office of deacon, yet he manifested an undeviating interest in whatever pertained to the welfare of Zion, and by a spotless life showed that the hopes of his heart were anchored by Christ within the veil. "Blessed are the pure in heart, for they shall see God." Matt. 5: 8. J. R. I.

In Hopkinton, R. I., on the 2d inst., of pulmonary consumption, Mr. DAVID S. MAXSON, aged 25 years. Bro. Maxson was a young man of promise, and had for two or three years past been making flattering advancement in literary attainments. But while connected with the school at Alfred, N. Y., during the past winter, his health, which had not been good for some time previous, so far failed him that he was compelled to leave his studies and return home. From that time his health has gradually declined, until he fell a victim of disease. He professed religion in early youth, and united with the 1st Hopkinton Church, where he has ever since maintained more than an ordinary devotion and faithfulness to the cause of Christ. His last hours were characterized by patience and resignation to death. C. M. L.

In Otselic, Chenango Co., N. Y., Feb. 26, 1854, of consumption, PATTY CRANDALL, wife of Dea. Lot Crandall, in the 64th year of her age. She had been a member of the Seventh-day Baptist Church for thirty-six years. She was one who desired to follow Christ, who said that he was meek and lowly in heart, and it is believed that she has found that rest unto her soul that Christ promised to those that come unto him.

In New Berlin, N. Y., April 8th, WILLIAM HENRY CLARKE, aged 38. Late in life was his learning of the truth as it is in Jesus, but rapid ere death his sweet attainance of that heavenly knowledge which passeth all understanding, and ripeneth and matureth only in the courts of the heavenly Jerusalem. He was a "member of Christ," not only in the outward union with the True Vine, but by the deep and constant participation of that spirit which such union is intended to convey; for he "drank of the rock that followed him, and that rock was Christ." He was a "child of God," not only in the pledge and covenant of a common fatherhood, but in that peculiar assimilation, by which the divine image and likeness of a holy, patient, gentle, loving temper was in him formed, according to His teaching who said, "Learn of me, for I am meek and lowly in heart." He was "an inheritor of the kingdom of heaven;" a favored inheritor, not put off until late days—not deferred until after lengthy trial, but so early called, so soon bidden to the harvest rest, that, while we feel cast down and sad indeed at his loss, while we regret the little time that his beautiful, consistent profession of Jesus' name was given as an example, we yet are ready, according to the bidding of his Master and ours, to give thanks to our God for the good example of this His good and faithful servant, who now rests from his labors. R. W.

At Norfolk, Litchfield Co., Ct., on Saturday, Aug. 13, Mrs. ELIZA J., wife of Nathaniel P. Pettibone, aged 46 years. At the same place, on Thursday, Sept. 1, Mr. NATHANIEL P. PETTIBONE, late merchant of this city, in the 51st year of his age.

LETTERS.

N V Hull, J Summerbell, Z Campbell, E A Green, D Clawson, C Satterlee, C M Lewis, H P Burdick, E Maxson, J L Boyd, W B Maxson, E C Green, H W Babcock, W B Gillett, B N Coon, A D Bond, G S Crandall, L Andrus, W R Scriven, Wm Potter.

RECEIPTS.

FOR THE SABBATH RECORDER:

Chas W Austin, Potter Hill, R I	$2 00	to vol. 11	No. 46
A B Babcock, New Market, N J	1 00	11	10
Barzillai Randolph "	50	10	52
E A Crossley, Shiloh, N J	2 00	10	52
Joseph Burt, Bridgeton, N J	2 00	11	35
Bennet & Nichols, Marlboro, N J	1 00	11	21
C Satterlee, Sheffield, Pa	2 00	11	39
Isaac Brock, Hebron, Pa	6 00	9	26
David Twist, Whitewater, Wis	4 00	10	52
Abel D Bond, Milton, Wis	2 00	10	52
R T Green, Utica, Wis	10 00	10	52
Franklin Barber, Ceres	1 00	10	36
A D Hamilton "	2 00	10	52
Ashley G Packard "	2 00	11	13
R D Ayars, Unadilla Forks	2 00	11	44
Joseph Dennison, W Edmeston	2 00	10	52
Benj Stillman "	2 00	10	52
Jas Summerbell, Adams Center	2 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

James Summerbell, Adams Center $3 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

A B Babcock	$1 00	John S Coon	$1 00
H C Coon	1 00	W I S Allen	1 00
Barzillai Randolph	1 00		

WILLIAM M. ROGERS, Treasurer.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

Eastern Association.

THE Eastern Association will hold its Eighteenth Anniversary with the Church in Greenmanville, Ct., commencing on the Fifth-day preceding the fourth Sabbath in May, (the 25th,) at 10 o'clock A. M. Introductory Sermon by Eld Joel Greene, of Rockville, R. I.; alternate, Walter B. Gillett, of Shiloh, N. J.

S. S. GRISWOLD, Secretary.

☞ The Executive Committee will hold its annual session at the same place on the morning of the Anniversary, at 9 o'clock A. M. By a vote of the Committee, at its semi-annual meeting, the churches of the Association were requested to forward to the Treasurer, A. M. Babcock, of Westerly, R. I., on or before the session of the Association, their respective contributions for defraying the expenses of missionary labor performed during the year now ending. S. S. G., Clerk.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A.M., 12 M., and 4 and 6 P.M.

Leave Plainfield for New York at 7 and 8.30 A.M., 12.50 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

Great Western Mail Route.

SIXTY MILES DISTANCE SAVED—MICHIGAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St. Louis, all the way by RAILROAD. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

Passengers by this line have the privilege of stopping at any point and resuming seats at pleasure. And they will not be subjected to the numerous and vexatious delays occasioned by LOW WATER, as by other routes.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to JOHN F. PORTER, General Agent.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr,
JOHN D. TITSWORTH. R. M. TITSWORTH

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their Improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS. West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate.

Nothing has called louder for the earnest inquiry of medical men, than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for protection from attacks upon the respiratory organs, until the introduction of the CHERRY PECTORAL. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. Of this last statement the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify it has done for them, if we can trust our own senses, when we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know—in short, if there is any reliance upon anything, then it is irrefutably proven that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known. The afflicted should know it. A remedy that cures, is priceless to them. Parents should know it, their children are priceless to them. All should know it, for health can be priced to no one. Not only should it be circulated here, but everywhere, not only in this country, but in all countries. How faithfully we have acted on this conviction, is shown in the fact that already this article has made the circle of the globe. The sun never sets on its limits. No continent is without it, and but few peoples. Although not in so general use in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both Americas—in Europe, Asia, Africa, Australia, and the far off islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations of its kind, it is an expensive composition of costly material. Still it is afforded to the public at a reasonably low price, and what is of vastly more importance to them, its quality is never suffered to decline from its original standard of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. No toil or cost is spared, in maintaining it in the best perfection which it is possible to produce. Hence the patient who procures the genuine CHERRY PECTORAL, can rely on having as good an article as has ever been had by those who testify to its cures.

By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been done already.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere. 37m8

Miscellaneous.

Russian America.

In the war whose serious work is, after so much mere words and hesitating preparation, so close at hand, the Russian possessions on the north-eastern shores of the Pacific will very likely become a point of attack for the English cruisers. These possessions are administered by a Russo-American Company, chartered by the Imperial Government. This company is under the special direction of the Emperor, and has its principal seat at Sitka, one among the islands of the small Archipelago extending along the north-western coast of the American Continent. Having come into possession of private information concerning the present condition of this colony and of its trade, from a perfectly authentic source, we proceed to lay it before the public.

The native population in those regions is composed partly of Aleutians, Kuriles of Mongolian and Kamschatkian stock, but the principal bulk consists of the Kalashes, a tribe differing in type from the others. The Kalashes, are a fair and blue-eyed race, with oval features and light hair, and speak a language peculiar to themselves. The are easily managed with just treatment, but are brave and quickly roused to anger. For the most part they have preserved their independence, since out of nearly fifty thousand the greater part have not submitted to Russian domination. However, they all trade with the colony, bringing thither beaver-skins and potatoes. They are very fond of wheaten groats, and next to gun-powder, prefer that article in exchange for their produce. Like many other native American tribes, they are subdivided into smaller clans; living in continual feud with each other. They are all armed with rifles.

Sitka has a good harbor, but its entrance is most dangerous, or even impossible without experienced pilots, of whom there are only five or six in the settlement. The colony is commanded by a naval officer, and all the vessels in the service of the Russian Company are armed, and manned with sailors belonging to the imperial navy. For the defense of the roads, Sitka has no fortifications, but possesses some cannon and a few large mortars. Sitka is likewise the seat of an archbishop and of a theological seminary, as most of the natives that are subject to Russia have been converted to the Russo-Greek Church. The number of Russians in the colony is about 3,000. Of late an extensive trade has been carried on between the Russian Company and San Francisco. It consists in the export from Sitka of salt fish and of ice, the latter being its chief staple. From six to seven thousand tuns yearly are sent to San Francisco. A Company in that city, which, we believe, has at its head Mr. Beverly C. Saunders, formerly Collector of San Francisco, has established storehouses for ice at Sitka, and directs the work of cutting and storing, the laborers being furnished by the Russians. The latter are paid for the labor and the ice—which formerly brought them nothing—at the rate of $20 a tun; but the purchasers are no losers by the operation, since, if we are correctly informed, they realize not less than $120 a tun for their merchandise, delivered at San Francisco. The voyage thither occupies about fifteen days. It was with reference to an extension and prolonged possession of this advantageous branch of commerce, and to a scheme for the introduction of steamboats on the river Amour, that Mr. Saunders undertook his late journey to St. Petersburg. The War may, however, render valueless any contract which he may succeed in forming, for the British may either seize upon the island, which lies much nearer their continental possessions than those of the Russians, or may lay it under blockade.

Some time since the English Hudson's Bay Company leased from the Russians, for twenty years, the neighboring island of Stahina, and established a settlement upon it. This island grows the best of potatoes, and is cultivated by the Kalashes, who are said to be always on bad terms with the English, often attacking the settlement; and we are even told that they are able to prevent the English flag from floating over it. In case the war should be carried into these quarters, it is most probable, according to our informant, that the savages will fight on the side of the Russians. [N. Y. Tribune.

Culture of the Strawberry.

BY THE EDITOR OF THE AMERICAN FARMER.

As no garden is complete in its appointments, without it has a bed or two of this delicious fruit—this luxurious and healthful source of enjoyment—we shall lay down a plan of culture, in the hope that it may call the attention of gentlemen, whose gardens are without them, to a necessity of planting one or more beds. A bed 30 feet square, would yield an ample supply for a family, both to be eaten with sugar and cream, and for preserves. Where the supply is desired to be prolonged, one bed should be selected with a southern exposure, the other with a northern one—these differences in exposure will continue the supply fully two weeks longer, a matter of great importance with a fruit at once so grateful to the palate, and so health-giving to the system, in its indulgence.

Selection of Bed.—For an *early* supply, select a bed with a southern exposure—for a *late* supply, select a northern exposure.

Soil.—The strawberry delights most in a moist soil—it is not material whether it be deep sandy loam, or a deep clay loam, so that it be moderately moist, *but not wet.* A clay loam, of proper texture, would probably produce most fruit; but not so early as a sandy loam. What we mean by proper texture of a clay loam, is one that is not very tenacious, but is friable, easily worked, and susceptible of being put in first-rate order.

Preparation of the Bed.—Let the bed be trenched to the depth of 12 inches at least. When thus dug, a dressing of a compost manure must be spaded in. As the spading progresses, let the soil be thoroughly pulverized with a rake. This done, put on a full dressing of compost formed of four parts well-rotted dung, three parts wood's-mould, or other rich mould, and one part slacked ashes, spade this in half spade deep, taking care to rake as the spading progresses, so as to bring the soil in fine tilth; and complete the work by passing the garden roller over the bed.

Laying off the Bed.—Your bed having been prepared as before directed, divide it into compartments or beds, four feet wide, with alleys two feet wide between each, for the convenience of working, weeding, and gathering the fruit.

Distance of Planting the Vines.—Make three rows of strawberries in each bed, and place vines 12 or 18 inches apart in the rows, according to the size of the variety.

Time of Setting out the Plants or Vines.—In *Spring* this can be done in March, in the Southern States; in April and May, in the Middle States, and in May in the North and East; in *Summer*, any time after the middle of August; in *Autumn*, during all September and October; if the fall be a very mild one, the planting may be continued till the middle of November. Beds set out in the fall or early in the spring, will bear crops the first year—those set out later, will bear the succeeding year.

Management of newly planted Beds.—After your vines are set out, place long straw or tanner's bark between the rows, to preserve moisture, and be careful to give the plants waterings every few days, until they take root, or a rain occurs. Beds planted in spring, must be watered in times of drouth, throughout the season, as the vines require moisture, and are injuriously affected by long-continued dry weather, unless thus assisted.

After Culture.—During the first two seasons, cut off the runners before they have a chance to take root. Early in each spring, remove the straw, or tanner's bark, from between the rows, work the ground between the vines with a small hoe, and draw a little earth around them; then spread fresh straw, or tanner's bark, or, indeed, both, between the rows, to preserve moisture in the earth, and protect the fruit, when formed, from grit and sand. This done, (before your vines get into bloom,) give them a thorough watering with a solution of soot, made in the proportion of six or eight quarts to a hogshead of water. This is the very best manuring you can give them, as the soot contains all the substances they need to aid them in the formation of their fruit, they are in the best possible condition to be taken up by the plants, through their feeders or spongioles.

While the fruit is being formed, the vines, in dry weather, must be repeatedly watered; but after they are in bloom, the utmost care must be observed not to wash off the farina of the flowers, as should you do so, you will inevitably prevent the formation of the fruit. To avoid this, the nozzle of the watering pot must be held down to the ground, and the water suffered to escape moderately therefrom, so as not to splash upon the flowers. Early, each spring, strew a a mixture of equal parts of plaster and salt over the bed, so as to whiten the soil.

After the vines have borne fruit the first year, say in the month of July, remove the straw, and weed the plants, remove all dead leaves, and give the vines a working with the hoe. This done, dig in with a fork a slight dressing of well-rotted manure or compost, a few inches in depth, say about four; rake the ground, and leave it thus, till, when long straw or tanner's bark or both, must be replaced between the rows. The treatment, each succeeding year, must be as before advised, with the exception that the runners must be permitted to grow the fourth year to supply the plants for setting out a new bed, as the power of yielding fruit, abundantly, only lasts four years. Indeed, they begin to decrease after the second year. Some permit the runners to root the third year, place manure on the old vines, dig them in, and rake, leaving the rooted runners to form the bed of strawberries the ensuing three years. If pains be taken to give proper direction to the runners, in rooting, this plan saves the labor of transplanting, and answers very well during one course. In manuring, ashes must not be forgotten in the compost, as the inorganic, as well as the organic matters carried off by the crops of fruit, must be restored to the soil.

New Inventions.

From the New York Tribune.

Wm. H. Johnson, of Granville, Mass., has invented a sewing machine in which a stitch of peculiar character is employed. The seam is made of a single thread with a needle, hook and lever. A loop of the thread is first run through the material to be sewed, a second loop is run through the material and the first loop is put through this; a third loop is run through the material and the first loop, the fourth loop is carried through the material and the third through it; thus putting the first through the second and around the third, the third through the fourth and around the fifth, and so forth, thus forming the belaying double loop stich.

Wm. Wickersham, of Boston, Mass., has invented another sewing machine, the peculiarity of which consists in forming two parallel rows of stitches at the same time, by the operation of two needles operated simultaneously by the same needle-moving machinery.

Samuel Loveland, of Astoria, N. Y., has invented a sectional dry-dock, in which is placed a tank or water-chamber transversely to each section of the dock, forming not only a central water ballast in the float directly under the keel of the vessel to be raised, but when empty a dry tank for the purpose of giving access to the keel in making repairs. These water-chambers are combined with buoyant chambers or floats attached to the ends of the tank.

J. L. L. Morris, of Reading, Pa., has invented an improved steam-hammer, the novelty of which consists in admitting steam to the cylinder above the piston, and exhausting the steam therefrom through parts which are opened and closed by an annular valve working in the cylinder itself, or in a steam chest which is placed above, and forms a continuation of the cylinder. A bell crank latch-lever is also combined with a trigger or catch in such a manner that when the fulcrum of the said latch-lever is attached and stationary in relation to the hammer-block, and one end or arm is attached to the connecting-rod of the hammer-block and receives the necessary movement to actuate the trigger or catch, to set free the valve-rod, by means of a continuous descent of the connecting-rod after the hammer is arrested by striking the blow. The hammer-block, instead of being connected rigidly to the beam as in the ordinary helve-hammer, is suspended from it, and works between slides. By this arrangement the hammer is constrained to strike with its face parallel to the anvil; whatever may be the thickness of the metal, the shock caused by the percussion of the hammer is also prevented from being communicated to the remainder of the machinery.

P. L. Weimer is also the inventor of a steam-hammer, the novelty of which consists in a peculiar arrangement of devices, by the operation of which the valve for admitting the steam into the cylinder is opened by the shock caused by the concussion of the hammer, or more immediately by the recoil of the anvil in consequence of the blow. The admission of steam into the cylinder by the recoil is not new, but only the peculiar arrangement by which this is accomplished.

Lewis Fagin, of Cincinnati, O., has invented an improved smut machine, which consists in the arrangement of a blowing apparatus in such a manner that the upper or suction fan will take the air at the center and discharge it at the periphery, and in combination with a scouring mill, consisting of cones arranged in circular horizontal grooves, having perforated terraces, which thoroughly scours the grain after it has been separated from the chaff and lighter particles by the fan. The grain is fed to the mill by a cylindrical hopper and feed pipe.

Jonathan Burrage, of Roxbury, Mass., has invented an improved process for making varnishes. The virgin turpentine, or that which is in the natural liquid state in which it exudes from the tree, is commonly employed by varnish-makers. Mr. Burrage, however, employs the gum which has been dried, and thus, in a measure, decolorized and purified by the evaporation of its essential oil. Gum Thust and Gum Lass, as they are termed, (Canada balsam and Venice turpentine in their dried state,) are employed by him in combination with the essential oil of turpentine.

Andrew Overend, of Philadelphia, Penn., has obtained a patent on a machine for wetting paper for the press. This invention consists of a self-acting feed-board, combined with felted rollers which are saturated during the intervals between the passage of the paper, and convey the water to the upper wetting cylinder. There are two of these, which are connected with a fly.

James Berry, of Roxbury, Mass., has recently obtained a patent for the formation of the molds in which to cast the blocks of calico printers, in sections or prisms, by the combination of which a great variety of patterns can be produced at a trifling expense. It is proposed to extend this invention to the production of cylinders as well as blocks, and also to set the types for the molds by machinery, from which a great saving of labor will result.

G. B. Field, of St. Louis, Mo., has constructed a rotary cultivator or plow, which is formed in a cylindrical shape, with cutting plates or spades, between which are interposed clearing boards for removing the earth adhering to the plates. Behind this cylinder is arranged a rotary harrow, sustained above the ground and in the rear of the cultivating cylinder, for the purpose of breaking and pulverizing the earth after it has been loosened by the plow.

A. H. Caryl, of Sandusky City, has invented a machine to dress the tangled flax after having been passed through a threshing machine for the seed. There are immense quantities of such flax wasted every year in Ohio. The machine in operation costs $280, and will clean 100 pounds per hour from well rotted broken straw; and he is building one to cost about $400 that will break and clean a tun a day. The clean fiber of this tangled flax is in the form of a tow, but clean enough for spinning, and will be very valuable for the paper-maker.

Working under Water.

The steamer Ericsson which was sunk in New York harbor during the recent gale, will be raised. A daily paper in speaking of it says:—

The curious operation of men working in submarine armor may be seen at the Ericsson. Above water they are, when thus clad, the most helpless of mortals. They are clothed in a thick and heavy India rubber dress, with belts about their legs and body filled with shot to the weight of about 128 pounds. The head is incased in a huge copper cap, resting on their shoulders, with glass before the eyes and mouth. An India rubber tube of about an inch diameter, is connected to the top of the copper cap. The other end of the tube is attached to an air-pump. When the mouth-piece of the cap is closed, which of course is done preparatory to the descent, the air-pump is vigorously worked. The air thus forced in at the head finds its way out through the dress where it terminates on the arms, and sometimes by a tube from the breast, guarded against the introduction of water. When the diver is thus equipped for his submarine excursion, he lies helpless on the deck. A rope is attached to his body, which is passed through a block on the yard-arm, and he is hoisted like a motionless piece of baggage over the side, and lowered into the water. He soon descends to where he does not materially feel the weights attached to him, and begins to help himself and control his own movements. His motion and position under water are clearly disclosed by the violent agitation directly over his head, occasioned by the escape of the air pumped through the tube which leads to his miniature prison. A single line is taken in the hand of the diver, by which he signalizes those above water. One pull is the signal to be taken up, two pulls for less air, and three pulls for more air. The work which the diver can perform is quite limited, but it is done with considerable celerity.

New Process of Making Bread.

A very remarkable exhibition took place recently at the Marylebone Workhouse, London, by Messrs. Morlan, Martin Journet, a French firm, who undertook to demonstrate before a Committee of the Board of Guardians that, by a peculiar modification in the fermenting process, the amount of bread from a given weight of flour could be increased to at least 50 per cent. This singular method was invented by a French gentleman, a pupil of Orfila. Two sacks of flour were made use of, both under seal, and issued by the authorities of the workhouse. One of these was manipulated in the ordinary way, the other by the associated French manufacturers. The results were in the highest degree satisfactory. The first sack converted into bread by the usual method produced 90 loaves, weighing 360 lbs. The second bag of flour, placed in the hands of the French bakers, produced 154 loaves, weighing 520 lbs., giving an increase of nearly 50 per cent., under circumstances very disadvantageous to the owners of the secret. The place, the oven and apparatus were all new and strange to their workmen, who had many difficulties to contend with. It was admitted by the spectators that in consequence of such drawbacks, there was a considerable waste of bread in the oven. There was a large attendance of scientific men, as well as bakers from the country and city, who witnessed the process with the keenest interest. All frankly and readily admitted that everything was above board and fairly conducted, and that the result had exceeded their expectations. This marvelous increase in production does not arise from any weighty substance mixed with the dough, as no extraneous ingredient can be discovered in the loaf by the most rigid chemical analysis. The agency or properties employed must therefore be of a volatile nature, evaporating during the firing process. It is considered that the augmented produce must result from a power of the secret ingredients in checking the ordinary amount of loss of material in bread-making, escaping in gases on the application of heat. M. Martin, who was present during the whole day, stated that the newly discovered mixture had a strong tendency to develop the glutinous substance in the flour, and that the nutritious element was by no means affected, much less sacrificed for quantity. The manager and other principal officers of the workhouse expressed themselves highly pleased with the exhibition, and viewed the new process as a great boon to the community at large, especially in these times of high prices. The saving to England annually by the working of this new plan would be no less than ten millions sterling.

Gardens—Garden Seeds—Ashes.

No one who has witnessed the good results of the application of wood ashes to light lands, whether applied as a top-dressing to grass-fields, or sown broadcast and turned under as food for corn, potatoes, or other crops, will be willing to dispose of them to ash-pedlars for the trifling consideration of ten cents per bushel. I am decidedly of opinion, that farmers can better afford to buy than to sell ashes, even if they have to pay one shilling a bushel for them. We all know that heavy, clayey soils are injured rather than benefitted by ashes, they having a tendency to render them more solid or compact; and as such lands usually possess sufficient quantities of alkaline substances to supply with this necessary ingredient any plant that we may wish to grow on them, it would be useless, for this reason alone, to use them on these. On all light lands I have found ashes to be a most excellent dressing. Corn contains large quantities of potash, consequently ashes may with profit be liberally used on corn-ground; as indeed they may on all light lands, on which we may wish to grow such plants as contain this ingredient, (potash) and there are but few without it. Ashes are very good to strew broadcast over orchard grounds; they not only prevent worms, ants, and other marauders from taking up their abodes in these grounds to the injury of both trees and fruit, but they have a decidedly beneficial effect in causing the trees, if they are rough and knarly, to assume a green and healthful appearance, and the fruit to grow large and fair.

The garden is the place where ashes cannot well be dispensed with; almost all kinds of vegetables are benefitted by them, and as in the orchard they destroy thousands of insect depradators, so they will have the same effect in protecting the garden plants from their enemies. Every farmer should have a garden wherein he can raise an abundant supply of garden vegetables. There is no food on earth so healthful as is vegetable food, and there is no place on a farm where a farmer can spend a portion of his time more pleasantly or profitably, than in his garden.

Every one should raise his own garden-seeds; by so doing, one runs no risk of loosing his labor by planting old or unripe seed. At the proper time, last season, we went to work and prepared our ground for a garden. We labored hard, spading up the ground, and as we frequently do, laying it off in beds ready for the reception of the seed, but the labor we counted nothing, for it was expected that in due time we should reap, yet in this we were disappointed; we bought poor seed, and it never came up! Our expectations failed, and our labor was lost. Now, if you do not raise your own seed, be sure and buy that which is good, and success will be almost sure to attend you. [Boston Cultivator.

Renovating old Grape Vines.

The best mode of renovating an old grape vine, is to make bare its roots for several feet around the stem—remove the ground entirely, and then apply two or three bushels of bones, which should always be preserved about a place for this purpose partially broken up; and on the top of these add from one to two bushels of wood ashes, according to the size of the hole to be filled, mixed with some hog manure and rich soil. In one year, should this plan be pursued, a marked change for the better would be produced.

In pruning an old grape vine which has been allowed for years to take its own course, it should not be topped too short the first year. About 12 or 15 feet, according to size, should be left to remain; the lateral branches should be thinned out to one or two feet apart, and at that distance tied to the trellis firmly. The fruit-bearing twigs found upon these, should be pruned down so as to allow about three buds to each. And the work is done.

The best time to prune is at any period before the sap begins to circulate—say in January, February and first half of March.

No external application to the branches will help their productiveness. Soap-suds applied to the roots plentifully, on washing-days, are of great advantage. [Telegraph.

Wash your Fruit Trees.

During some of the warm and leisure days of spring, before the buds of your fruit trees swell much, and the leaves begin to start, it would be well to wash your fruit trees from top to bottom. If you cannot find any thing more convenient, a weak lye made of wood ashes will be good. There will be so much danger of injuring the trees before the buds start by this preparation. A lye made by a pound of potash to two gallons of water makes a good wash. There are, however, two better preparations than those above mentioned. The first is a solution of carbonate of soda, commonly called *sal soda*, and the second is a suds made of whale oil soap. We have used the soda and like it better than the lye of ashes or potash. It is now used a good deal in what are called washing fluids, and the dealers can afford to let you have it cheaper than potash.

Put a pound into two gallons of water, and apply it with a swab. We never see any damage done by it. It will keep the bark green, and it kills the moss, which instantly changes color on touching it, and in time scales off. The whale soap can be bought in casks in Boston at the seed stores. It is an excellent preparation for this purpose—cleansing and invigorating the bark and destroying mosses, and such like nuisances, and also insects.

Sometimes apple trees, especially young trees, become plastered over with a species of scales, looking like a minute muscle shell, which sticks very closely to the bark. They are the covering to an egg of a minute fly, that lays them there, and they are injurious to the growth of the tree. Soft soap smeared over them will destroy them. Dr. Norris recommeds two parts of soap, eight parts of water, and lime enough to make a whitewash, which he would apply with a brush. This may be applied any time. [Exchange paper.

* * *

REMARKABLE MAN.—At a temperance meeting held in Alabama, about six years ago, Col. Lemanousky, who had been 23 years in the armies of Napoleon Bonaparte, addressed the meeting. He arose before the audience, tall, erect and vigorous, with a glow of health upon his cheek, and said:

"You see before you a man 70 years old. I have fought two hundred battles, have fourteen wounds on my body, have lived thirty days on horse flesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for covering, without stockings or shoes on my feet, and only a few rags of clothing. In the deserts of Egypt I have marched for days with a burning sun upon my naked head; feet blistered in the scorching sand, and with eyes, nostrils and mouth filled with dust—and with a thirst so tormenting that I have opened the veins of my arms and sucked my own blood! Do you ask me how I survived all these horrors? I answer, that under the providence of God, I owe my preservation, my health and vigor, to this fact, that I never drank a drop of spiritous liquor in my life! and, (continued he,) Baron Larry, chief of the medical staff of the French Army, has stated as a fact, that the 6,000 survivors, who had safely returned from Egypt, were all of them men who abstained from ardent spirits.

* * *

THE LORD'S BUSINESS.—Our friend, the Colonel Harper who did the city good service as Mayor, (but whose porringers around the Park fountain did not prove a profitable investment,) is a good deal of a wag, and loves a joke as well as his dinner. We happened to be sitting in the counting-room of the "Brothers" one day, when there entered a sleek looking gentleman, with a straight collared cutaway coat, and a broad brimmed drab hat. He advanced towards the Colonel. "Is Harper in?" "I am one of them," said the ex-mayor. "Well, sir, my name is Uriah G. Hopkins. I belong to the Oneida Conference. I come here on the Lord's business." "The man who attends to the Lord's business," said the Colonel, without moving a muscle, "is out at present; he will be in at two o'clock."

This was a simple fact; all donations to charitable and religious societies being designated to one particular partner of the house. [Knickerbocker Magazine.

* * *

Matthew F. Ward, the murderer of Professor Butler, in Kentucky, has been acquitted, on the ground that Butler first made hostile demonstrations.

Seventh-day Baptist Publishing Society.

Constitution.

ART. I. This Society shall be known by the name of "*The Seventh-day Baptist Publishing Society.*"

ART. II. The object of this Society shall be, to print and publish such periodicals, books, &c., as shall meet the wants of the Seventh-day Baptist Denomination, and promote the cause of Christ generally.

ART. III. Each contributor of five dollars may become a Member of the Society, and each contributor of twenty-five dollars may become an Honorary Director, with the privilege of participating in the deliberations of the Board of Managers, but not of voting.

ART. IV. The Society shall meet annually, to celebrate its Anniversary, to hear the Reports of its Board and Treasurer, to elect its officers and managers for the ensuing year, and transact any other business that may come before it, connected with its legitimate object.

ART. V. A special meeting of the Society may be called at any time by the President, at the request of the Board, provided that a notice of the same shall be published in the Society's paper at least four weeks previous to the meeting.

ART. VI. The officers of the Society shall be a President, two or more Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and two Auditors, who, together with four others elected for the purpose, shall constitute a Board of Managers to conduct the business of the Society, having power to make their own by-laws.

ART. VII. The officers and managers shall be chosen at the annual meeting of the Society, by a majority of members present, and shall continue to discharge the duties assigned to them respectively, until superseded by a new election. But the Board shall have power to fill all vacancies occasioned by the death or resignation of officers or managers when the Society is not in session.

ART. VIII. It shall be the daty of the President to preside in all the meetings of the Society and of the Board, and to perform such other duties as devolve upon him by the provisions of this Constitution. In case of the President's inability, or at his request, one of the Vice Presidents shall perform the duties of his office.

ART. IX. The Corresponding Secretary shall report the correspondence of the Society quarterly to the Board—keep files of all letters received, and copies of all letters sent by him—and prepare the Annual Report of the Board.

ART. X. The Recording Secretary shall keep the Minutes of the Society and the Board—notify the regular and special meetings of the Board, by advertisement in the Society's paper, or by letter to each member, as may be required—and submit the records to the Corresponding Secretary for the purpose of preparing the Annual Report.

ART. XI The Treasurer shall keep all funds of the Society, and pay all bills duly approved by the General Agent—report all receipts and expenditures of the Society quarterly at the meetings of the Board—acknowledge the receipts weekly in the columns of the paper published by the Society—submit his books to the Auditors, when required, for examination—and whenever a successor shall be appointed, make over to the Society all funds remaining in his hands, together with the books and vouchers.

ART. XII. It shall be the duty of the Auditors to examine the Treasurer's account at the close of each financial year, and in case he finds it correct, to certify the same to the Society in connection with the Treasurer's Annual Report. He shall also examine and certify the same, at any other time, at the request of the Board.

ART. XIII. The Board of Managers shall meet quarterly for the transaction of business, at such time and place as shall have been appointed at a previous meeting. The Recording Secretary shall call extra meetings of the Board whenever any three members of the Board shall request him to do so. The minutes of each meeting of the Board shall be signed by the Chairman and the Recording Secretary.

ART. XIV. Should there at any time, on the presentation of the Annual Report of the Board of Managers, be a surplus on hand, over and above what may, in the judgment of the Board, be required to meet the wants of the establishment, the Society shall divide such surplus in equal sums among the following benevolent objects, viz.: Missions, the circulation of religious Tracts, the education of candidates for the Ministry, and the support of indigent superannuated ministers or their widows and orphans. Should the Society for any reason ever be dissolved, its property, if any, shall be divided in the same manner as above provided in case of surplus.

ART. XV. This Constitution may be altered at any Annual Meeting of the Society, by a vote of two-thirds of the members present.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishe the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

- No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
- No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
- No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
- No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
- No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
- No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
- No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
- No. 8—The Sabbath Controversy: The True Issue 4 pp.
- No. 9—The Fourth Commandment: False Exposition. 4 pp.
- No. 10—The True Sabbath Embraced and Observed. 16 pp.
- No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
- No. 12—Misuse of the Term Sabbath. 8 pp.
- No. 13—The Bible Sabbath. 24 pp.
- No. 14—Delaying Obedience. 4 pp.
- No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

- A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form 168 pp.
- The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
- Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
- Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

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Published Weekly.

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The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

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The Sabbath Recorder.

For the Sabbath Recorder.

SIGNS OF THE TIMES—NO. 3.

"He shall even return, and have intelligence with them that forsake the holy covenant"—("fall away" from, 2 Thess. 2: 3.) Not Pagans, but those who had embraced the truth, and professed to be guided by it, forsook the Bible, and turned to the decisions of Popes, Councils, and Bishops, as infallible guides in all matters of faith and practice; the common people were also forbidden either to possess or read the Bible. The barbarians who conquered Rome became bitter enemies of the Catholic Church, and waged several severe persecutions against it; but the Roman Emperors took part with (had intelligence with) the Catholic church, and the Vandal and Ostrogothic wars (533 to 538) were commenced and carried on to put down heresies, (every religion and belief contrary to Catholicism,) and to exalt the supremacy of the Roman Catholic church. These wars resulted in the overthrow of the "three horns," Goths, Vandals and Burgundians, and the rise and establishment of the little horn, "before whom three fell," Dan. 7: 20; also 5: 8—"I considered the horns (ten,) and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." And v. 24—"And the ten horns out of this kingdom are ten kings (kingdoms,) that shall arise; and another shall rise after them (or among them,) and he shall be diverse from the first, and he shall subdue three kings" (kingdoms.) Thus arose the Papacy, to which "the dragon gave *his power*, and *his seat* (Rome,) and great authority." Rev. 13: 2. This was fully accomplished A. D. 538, when the churches of Eastern and Western Rome, together with the states or kingdoms, united and harmonized.

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily (abomination,) and they shall place (establish) the abomination that maketh desolate." Rome, *i. e.* the Roman empire—the strong place, or "sanctuary of strength," became divided into ten kingdoms in 483, at which time they had abandoned, "taken away, the daily" or continual abomination of Pagan worship, and by 538 they all with one mind gave their power (Rev. 17: 13) to establish and support the papacy, "the abomination that maketh desolate." In 508, the Goths under Alaric commenced a war for the Papacy, which was already in arms, in which they were soon joined by the Huns and Bulgarians; the Emperor Justinian also took part in the same, and the result was the extermination of 65,000 heretics, (so called by the Roman church.) Thus was *placed* "the abomination that maketh desolate," in and over the church, "holy place," "temple of God." See Gibbon's Rome. It took about 30 years to bring about this state of things, which produced the Justinian code of laws, that continued in force in the papal church until 1798—1260 years.

"And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity and by spoil, many days. Now, when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed." It is very evident, that these four verses, (32d to 35th,) together with some that follow, refer to the *appointed time* of 1260 years—"many days." It is equally evident, that this period reaches to what the angel of God calls "the time of the end." During the 1260 years, the saints were given into the hand of Papacy, which had power over their lives and actions. This power ceased in 1798, when Bonaparte took the Pope a prisoner of war. Such as do wickedly against the covenant (the Bible) forbade the possession or reading of the sacred volume, and probably more than 50,000,000 were persecuted and slain because of their faith in God's word. They regarded not them who could "only kill the body;" the instruction which they received made them bold, and they met death with a martyr's hope. They were slain "by the sword" in wars; "by flame" at the stake; "by captivity" in dungeons and inquisitions, where many died, and from whence few ever escaped; "by spoil" in the confiscation of property, &c. The most tempting promises, and the most artful flatteries, beset the faithful, to turn them from the truth, and in some few instances men of learning and ability were thus ensnared. Thus things would continue (so the angel declares) "to the time of the end." The Justinian code, under which these persecutions were carried on, continued to exist until 1798, since which it has not been in force. This, I think, marks definitely what the angel calls "the time of the end."

"And the king shall do according to his will, and he shall exalt himself, and magnify himself above every God, and shall speak marvelous things against the God of gods." "Reigneth over the kings of the earth." Rev. 17: 18, and 13: 5, 7—"And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty-two months, (1260 years.) And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and nations." 2 Thess. 2: 4—"Who opposeth and exalteth himself above all that is called God, or that is worshiped; (claims to forgive sins after a person is dead, and transfer thereby the soul from hell to heaven;) so that he as God sitteth in the temple of God (or the church,) showing himself that he is God." The Popes required that they should be addressed as "Most Holy Lord God the Pope." Infallibility is also claimed by this power; saints are its chosen mediators; the mother of Jesus Christ our Saviour, is addressed in adorations and prayers, and saints are canonized as superior to angels. It would take a volume to enumerate and define all the blasphemies of this power, about which we cannot disagree, as all Protestant commentators apply it to the papacy, and there is not, neither has been, any other power to which this prophecy can apply. Yet some writers have attempted to apply it to Antiochus, B. C. 164 to 170, and some others to atheistical France, A. D. 1789 to 1798, contrary to both history and the word of God.

"And shall prosper till the indignation be accomplished; for that that is determined shall be done." If we inquire what *indignation* is here referred to, see Dan. 9: 27—"For the overspreading of abominations, he shall make desolate, even until the consummation." The angel tells Daniel, "Behold I will make thee know what shall be in the last end of the *indignation*." Verse 13—"To give both the sanctuary and the host to be trodden under foot." How long? "Unto 2300 days" (years.) Luke 21: 24—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." When will the indignation end? When the 2300 years end; when "the beast is slain, and his body destroyed and given to the burning flame," Dan. 7: 11; when "the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High," (v. 27.) Daniel saw that it lasted "until the Ancient of Days came, and the time came that the saints possessed the kingdom." v. 22.

"Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all." The Pope, and consequently the whole papal hierarchy, forsook the oracles of God, and pursued their own idolatrous inclinations; and the Pope, claiming to be God's vicegerent on earth, assumed the title of God, and could not consistently acknowledge any God. Thus he magnified "himself above all."

"But in his estate shall he honor the god of forces; and a god whom his fathers knew not shall he honor with gold and silver, and with precious stones, and pleasant things." By force (not by persuasion) he shall cause men to yield to his power. The Eucharist, or Sacrament, was declared to be the very body and blood of Jesus Christ, "God blessed forever." See Catholic Catechism. "Q. What is the Holy Eucharist? A. It is a sacrament which contains the *body* and *blood*, the *soul* and DIVINITY of *Jesus Christ*, under the *forms* and *appearances* of bread and wine. Q. Is it not *bread* and *wine* which *is first put upon the altar* at the celebration of mass? A. Yes; *it is always bread and wine*, TILL the priest pronounces the words of consecration during the mass. Q. *What happens* BY THESE WORDS? A. *The bread is* CHANGED *into the* BODY *of Jesus Christ*, and the *wine* into his BLOOD. Q. What is this change called? A. It is called TRANSUBSTANTIATION, that is to say, a change of one substance to another. Q. Does anything remain of the bread and wine after consecration? A. *Nothing remains of them but the forms or appearances.* Q. What do you mean by *forms* or *apppearances*? A. I mean that which appears to our senses; as the *figure*, the *color*, the *taste*. Q. Is there anything under *the form of bread* but the body of Jesus Christ? A. There is also there his *blood*, his *soul*, his DIVINITY; in short, *the whole* PERSON *of Jesus Christ*." This strange god the Romish church worship wherever it bears rule (in its strong holds,) and even in this country.

"Thus shall he do in the most strong holds, with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain." Almost all the nations of the earth have been divided off, and meted out to bishops, priests, &c., who have been required to exact a revenue wherever it was possible, and so it continues even to the present day.

J. C.

SPECIAL PROVIDENCES.

Let us look at the career of Luther. Among the many incidents in his eventful life which illustrate a special Providence, we will only advert to that decisive one which led him to abandon a secular life and enter a monastery. He is returning from Mansfield; the death of Alexis has greatly affected him, and made him feel the vanity of life and the nearness of death, more than he has ever done before. Erfurth is near, where he will again have to plunge into studies and pursuits for which these thoughts have given him a distaste. A thunderbolt bursts from the sky, flashes by him, and buries itself in the earth at his feet. His decision is at once taken. He asks himself what his condition would have been if that bolt had struck him. He shudders at the thought, and thenceforward determines to devote himself to a life of religon and to a preparation for eternity. How different would the history of the world have been had the life of Luther ended there, or if it had not been turned into a new channel! Had his course been different, ours must have been so too. Yet on how many contingencies and chances did it seem to depend! That he should have got just to that spot, and no farther; that the bolt should have fallen just where and when it did, and not strike him; that it should have descended just at the moment when his mind was opened to receive such lessons and influences—all these things suppose an overruling Providence, controlling his footsteps, acquainted with his thoughts, launching the thunderbolt, and directing its flight; thus preparing for the Reformation, and shielding the head of the great, but as yet unconscious reformer, from harm.

For the Sabbath Recorder.

LIFE, DEATH, IMMORTALITY.

To tread with firm, unwavering step,
The strait and narrow way;
To ever humbly trust in God;
To hope, and watch, and pray;
To wipe from sorrow's pallid cheek
The bitter, scalding tear;
To give the child of want and woe,
True friendship and sincere;
To nerve the heart with heavenly strength,
For this world's earnest strife;
To bravely battle for the right—
This, this is the true life.

And when the silver cord is loosed,
And earthly ties are riven,
To calmly turn from this fair earth,
And fix the thoughts on heaven;
To lean upon the Saviour's arm,
Through the dark valley's gloom,
And walk with firm and fearless tread,
The passage to the tomb;
To lay the frail, weak body down,
And yield the fleeting breath,
In deep, strong faith, and holy love—
This is triumphant death.

And then, to soar on angel wings
To that fair world of joy,
Where God, the Lord, forever reigns,
And bliss knows no alloy;
To bow, while circling ages roll,
Before the "great white throne,"
And join the swelling song of praise
To the Eternal One;
To dwell in innocence and love,
From sin and sorrow free;
To know no grief, no tears, no death—
Would be a heaven to me.
But ear cannot hear, or heart conceive,
Nor can our vision see,
The glories, the supreme delights,
Of immortality.

SARAH.

SHILOH, May, 1854.

SECRET SOCIETIES.

Circular Letter of the Harmony Baptist Association.

Concluded from last week.

5th. The religion which is inculcated by secret societies, is infidelity in its most dangerous and delusive form. It professes to save men, and yet it has no Saviour. It rejects the Lord Jesus Christ, in whom alone is salvation. He is allowed no place in that system, is not once named as the Saviour of sinners. Members of those societies are taught to rely for salvation on the observance of moral duties. If they practice the principles taught by those societies, they are assured in the strongest terms, that they will be welcomed to a seat in the grand lodge above.

Take the society of Odd Fellows, that professes to be not only the handmaid of the christian religion, and equal to it, but even above it; to accomplish that for our fellow men which christianity never has and never can accomplish. It would be an easy task to fill quite a volume of quotations from the standard authorities of Odd Fellowship, proving the truth of this position. But as we are writing a Circular Letter for an Association, we are of necessity limited, and our quotations must be few and brief. Those which we here offer will be found directly to the point. Odd Fellowship professes to conduct men to heaven. The Bible does not more fully assure the humble believer in Christ of an abundant entrance into the everlasting kingdom, than Odd Fellowship does those who practice its moral duties, an entrance into heaven, under the figure of the "grand lodge above."

In the Revelation of Odd Fellowship, by Dr. Willis, it is said concerning the man who shall observe and practice its moral precepts, "It will give his conscience the serenity resulting from moral conduct, and point him to the beams of hope and happiness in another and better world."

In the "Covenant and Official Magazine," a standard publication of Odd Fellowship, we find the following language: "The injunction of the Saviour of mankind to his disciples, 'If ye love me keep my commandments,' is not a more perfect test of christianity than that which the spirit of Odd Fellowship this day delivers unto you: If ye love and cherish this institution, keep its precepts and practice its virtues to all mankind. So shall you not only be loved and honored of men, but when this earthly Lodge is closed, your entrance into the Grand Lodge above shall be greeted by the Eternal Sire, in the rich words of his promise, For I was an hungered, and ye gave me meat," &c. This sublime yet bombastic language is to be found in an address delivered in Cincinnati, April 26, 1842, by John Brough, District Deputy Grand Master. It is published in their "Official Magazine," and of course has the sanction of the Order. According to this, to love and cherish the institution of Odd Fellowship, to keep its precepts and practice its virtues, is as perfect a test of Christianity—that is, as perfect a test of being a Christian—as it is to love Christ and keep his commands. Then all such are assured, that when this earthly lodge shall close, they will be greeted by the Eternal Sire to the Grand Lodge above!

This is not a solitary instance in which such language is found in the standard works of the Order. The following is from another address published in the same Official Magazine. Rev. C. B. Parsons, addressing members of the Order, says; "So when life shall wane apace, and the spirit shall begin to plume its wings for another and better world, the Almighty Grand Master of the celestial lodge above may give the traveling word, Well done, good and faithful servant, enter into the joys of thy Lord."

Take another: "And when laid away in the silent tomb, your spirits rest in the bosom of your Father God, and have seats in the celestial lodge above." These quotations cannot fail to prove conclusively, to all candid persons, that Odd Fellowship, as a religious institution, professes to be equal to Christianity—to save men from their sins and conduct them safely to heaven.

But this is not the worst feature of the system: it claims to be above the christian religion—that is, as a society, it does for mankind what the church of Christ cannot do. The following quotation is from the Constitution and By-Laws of Kiantone Lodge, No. 393: "One conviction fills our hearts; one purpose nerves our arms. Man is suffering. Man is ruined. We can better his condition; we can elevate his character; we can inspire him with noble aspirations, *and direct him to the better life to come*. To accomplish these objects, our order was founded." This then was the object for which the order was founded—to direct man to the better life to come; yet it has no Saviour through whom to direct man to that better life. Christ, as the chief corner stone, is set at nought, just as he was by the old infidel Jews, and man is directed to the better life to come, by observing the moral precepts of Odd Fellowship. This writer continues: "Man needed something more done for him. Priesthood had invented a thousand religions, with majestic emblems and solemn rituals; philosophy had thought, and learning had studied for ages. Heroes had won crowns of victory. Empires, Republics, arts and religions, had risen and gone to decay—but man was the same suffering, unhelped being still. Could nothing be done to illumine and elevate so noble a creature, susceptible of such exalted sentiments, struggling and longing for hope, progress and immortality? Yes, the deliverer comes; he comes clad in the regalia and bearing the ensignia of Odd Fellowship. Odd Fellowship heard the signal and sent back the response." Here Odd Fellowship is exalted infinitely above Christianity. All religions (the Christian as well as all others) had failed to meet the exigencies of man's desperate case. He is still uncared for and unhelped. But lo! a deliverer comes! comes clad in the regalia and bearing the ensignia of Odd Fellowship! comes to do for poor, suffering, helpless man, what the glorious gospel of the Son of God had failed to do! Are not these pretensions blasphemous?

The following quotation, which is of the same profane character, is from "The Symbal," an Odd Fellowship journal: "Odd Fellowship claims only to be an humble handmaid of religion—an institution to aid in carrying out some of the great aims of religion in a degree which has not been attained by the Christian church, and answer some great purpose in the practical application of Christian principles, which the church as an organization cannot attain, in the present condition of the world, however much she may desire to attain them." Here Odd Fellowship is represented as carrying out some of the great aims of religion in a degree which has not been attained by the Christian church; and as making a practical application of Christian principles which the church as an organization cannot make. Who does not see, that in such pretensions the church of our Lord Jesus Christ is treated with contempt, and Odd Fellowship is exalted infinitely above it. It can do what the church cannot do; it can carry out the great design of religion and make an application of Christian principles which the church cannot. Such are the views and feelings of many who belong to the order. The writer once interrogated a brother in the church, who had recently joined the lodge, Do you find anything there better than you find in the church? He promptly replied—I do. Now such a system we unhesitatingly pronounce to be infidelity in its most dangerous and delusive form. It rejects, with the utmost scorn, the Lord Jesus Christ as the Saviour of sinners. It rejects the Bible as a special revelation from God, given by the inspiration of his Spirit. True, it receives the Bible, makes use of it, and professes to believe it, just as infidels have done in all ages. It receives, admits, and commends, and enjoins the moral precepts of the book. The greatest infidels, the most violent opposers of the Bible, have acknowledged that it teaches the purest system of morals in the world. This Odd Fellowship does, and it does nothing more. The soul and marrow of that system of revelation—the doctrine of the Trinity, the godhead of Christ, and the Holy Spirit, the apostacy of man, his total moral depravity, his redemption by the blood of the cross, regeneration by the Spirit of God—all these cardinal truths of Christianity, Odd Fellowship rejects as sectarian fables. The Bible is placed on a level with the Koran of the Mussulman, the Shaster of the Hindoos, and all other religious books under heaven which teach good moral precepts. In their view, it is no more inspired of God than those are. We hence find the following language in "The Independent Odd Fellow's Journal:" "Odd Fellowship is but an abstract of Christianity, embracing and enjoining all its moral precepts, and leaving the church in full possession of everything that is of a sectarian, theoretical, or doctrinal character." Take from the Bible those things which are here denominated sectarian, theoretical, and doctrinal, and what is left? A system of pure morals, just what infidelity has always admitted.

Odd Fellowship is therefore designed to bring together men of all religions under heaven who acknowledge the being of a God. No matter who they are, nor what their religion is, if they believe in the existence of a Being who created and preserves the world. They may be Jews, Mohamedans, Christians, Infidels, or Pagans—all are admitted as a band of brethren. On this point I will present a quotation from an address delivered in Rochester, N. Y., June 2, 1842, by J. W. Dwinnell. After speaking of those who believe that the Bible contains the revealed will of God, he says: "There are others who, believing that God has not in any age of the world left men without some witness of his truth, but has from time to time progressively revealed himself to man; and regarding whatever is true as a revelation from the source of all wisdom, without conceding that the Scriptures contain a special and exclusive revelation, still recognize them as containing a system of morality and benevolence which is true, and therefore of an obligation upon man, which cannot be violated without consequences of evil. Contenting itself with this recognition, our institution goes no further in erecting a standard of religious faith." Mark this—our institution goes no further. That is, it does not concede that the Scriptures contain a special revelation from God, but it recognizes them as containing a system of morality and benevolence which is true; just as all natural religionists throughout the world will do. Here they all harmonize in this system of morality, while they hold that the Bible is no more inspired than any other book. And everything that distinguishes the Christian religion as a system of salvation, and different from all other religions on earth, is rejected. Hence the orator continues: "It enjoins no sectarian mode of belief, nor does it even permit such topics to be discussed within the walls of a lodge; and by adopting so simple and comprehensive a rule on the subject, the order is able to embrace among its members worthy men of almost infinite varieties of religious belief, as well as to avoid the imputation of adopting an unsound and illiberal principle of exclusiveness." By rejecting everything contained in the Bible save its code of morals, the Order is able, it is true, to embrace among its members men of almost infinite varieties of religious belief, even the bitterest enemies of our Lord Jesus Christ, and the most violent opposers of his gospel. Then, having divorced the great cardinal doctrines of the Bible from its code of morals, it has the impudence to profess to be founded on the Bible, and holds forth, in unmistakable language, that all who shall carefully observe and practice these moral precepts will be welcomed to a seat in the grand lodge above.

Therefore, the only religious qualification required of any person, in order for membership, is "to believe in the existence of a Supreme Being, the Creator and Preserver of the Universe." This is all the religious test Odd Fellowship presents; and those members who possess this and live according to that system of morals, though they may be the avowed enemies of Jesus Christ, and of all the peculiarities of the Christian faith, are taught to believe that all will be well with them in the future; they are pointed to beams of hope in a better world.

Is not this infidelity in its most dangerous and delusive form? The mediation of Jesus Christ, as revealed to us in the holy scriptures, is openly and unblushingly rejected; and men are taught to climb to heaven some other way, depending on the practice of moral duties. The intention of this system is to find out, if it were possible, some other way to heaven than by and through the cross of Christ. It has no repentance and confession of sin—no sacrifices of a broken heart and a contrite spirit—no self-denial—no bearing the cross—nothing but the practice of moral duties—yet eternal life is the promised reward. This we consider to be one of the greatest evils of Odd Fellowship, or of any other secret society. Hundreds and thousands are no doubt deceived; they are led to reject, with infidel scorn, the atonement of Christ, and to rely wholly upon the religion of nature, or their own good performances, for salvation.

Now, every church member who joins that order gives his sanction to this system of infidelity, and by the whole weight of his influence, sustains it. This is a sufficient reason why he should be considered a subject of gospel discipline, and be dealt with accordingly.

6th. No man can discharge the duties of a Christian, and at the same time live up to the obligations of a member of a secret society. We do not say that no Christian can belong to a secret society; but we do say, that he cannot perform with fidelity his duties as a Christian and his duties as a member of a secret society. He cannot serve those two masters any more than he can serve God and Mammon. As a Christian, he is required to let his light shine, and so shine before men, that they may see his good works; and to propagate, and to assist others to propagate, the principles of his faith as extensively as possible. Can he do these things as an Odd Fellow? can he let his light shine and his good works be seen before men in a secret lodge room? Can he there propagate the principles of his faith as a Christian, and there show himself the Christian, the disciple of Jesus Christ; and even the minister of Christ, if he professes to be such? We answer without fear of contradiction—*No.* He cannot enter the lodge room as a professing Christian. His Saviour, his Christian profession, his Bible, as a special and exclusive revelation from God, and every thing peculiar to his faith and practice as a Christian must be left outside the lodge. He must disrobe himself of the dignity of a child of God, and present himself there on a perfect level with the heterogeneous and infidel mass who congregate there as a band of brothers. He cannot introduce there any topic for discussion pertaining to the Christian faith, nor even can he offer up prayer in the lodge room in the name of the Mediator, without giving offence. Should any one in the room be suddenly stricken down by the hand of God, and be supposed to be dying, and should he be alarmed for his soul, and inquire what he must do to be saved, no Christian, no Christian minister present can be allowed, according to the principles of the order, to point that dying man to the crucified One.

Now, are Christians justifiable in going where they cannot carry along with them their religion, and be openly and decidedly what they profess to be. Does the Saviour allow them to go where they cannot acknowledge him in all their ways. We know he does not. This is another reason why members of churches who join such societies should be considered subjects of discipline, and be dealt with for violating their Christian covenant.

But we are transcending the limits of an ordinary Circular Letter, and must of necessity leave out many important things, and draw to a close. We must notice one or two things further.

Those members of churches who join these societies to the grief of their brethren, as they generally do, violate a plain gospel rule. This they do, allowing the thing to be perfectly right in case it gave no offence. Giving offence is the wrong, and a wrong of sufficient magnitude to expel them from the church if persisted in. The following passages contain the rule: "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died." "But it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." (See Rom. 14th ch.) Again: "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1st Cor., 8th ch.) This rule is plain. It is easy to be understood. Whatever we may do to the grief of our brethren, and which is not demanded of us as a duty, though there may be no wrong in the thing itself, it may be lawful, yet it is a violation of the rule. We sin against the brethren, and we sin against Christ. Hence those brethren who are in connection with secret societies, though we were to admit, which we cannot, that there is no evil in the thing itself, are violating this rule; and if they cannot be prevailed upon to desist—to come out from among them, and confess and forsake their wrong—it is manifest that they do not possess the spirit of Paul, and should be considered as subjects of gospel discipline. We are quite sure that no one who can say as Paul did, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," will ever join a secret society, or do anything else which duty does not imperiously demand, to the grief of his brethren. He loves them more than any other class of men on earth, and feels a greater attachment to the Church of Christ than to any other body of men on earth.

7. Another thing we must not pass over; these societies make high pretensions to benevolence—call themselves benevolent societies, and claim to manifest the same spirit of benevolence that Christianity does, and sometimes to a far greater extent. We have not space to investigate this point as we would like. Suffice it to say, that we cannot but look on this as a libel on Christianity, and an imposition on the world. What they call benevolence no more resembles the benevolence of the Gospel of Christ than darkness resembles light. There is no more benevolence in them than there is in a fire insurance or life insurance company. All are founded on the same principle. When these societies relieve their needy and afflicted members, they but do what they have previously engaged to do, for a stipulated sum, which has been received. Those who belong to insurance companies, pay their money on condition of receiving aid in case they meet with disaster. Members of secret societies pay their money on the same condition. And you may with the same propriety say that a man who pays his honest debts is a benevolent man, as to say that a society is a benevolent society because it meets its engagements with the initiated, from whom value has been received. These societies are organized on principles of selfishness. Their object, as a general thing, is not to promote some great public enterprise, but the exclusive good of the fraternity. Hence the inducement held forth to young men to cast in their lot among them, and all have one purse, is not the prospect of doing good to others, but the personal benefit which this will be to them. It will be a great advantage. They will receive assistance in the ordinary business of life—as lawyers, doctors, merchants, mechanics, or of whatever profession they may be—they will be patronized by the Order in preference to all others; and if sick, and in want, they will be taken care of and provided for according to the rules of the institution. These things they do for the exclusive benefit of the initiated, and then, in their public journals and orations, trumpet them as deeds of charity. As well may they call the payment of an honest debt a deed of charity.

Some may object, and say that the society called "Sons of Temperance" is an exception to these remarks, for the object of that organization is to promote the temperance enterprise. We allow that this is their professed object, and that in some instances they do good by reclaiming the inebriate. But we doubt whether, on the whole, they have not done more injury to the cause than benefit. To promote any great public enterprise in which all the world is interested, we protest against its being necessary to get up secret societies. All who enlist in a good cause can do their duty in the broad light of day.

Finally, these societies, especially the society of Odd Fellows, authorize the holding of balls and other public amusements. According to the Constitution which the Grand Lodge of Northern New York has ordained for subordinate lodges, no subordinate lodge is allowed "to get up any ball or public amusement in the name of the Order, without permission of the Grand Lodge, or of the Grand Committee of the district." The Grand Lodge, therefore, does authorize subordinate lodges to get up balls and other public amusements *in the name of the Order*. We often hear of Odd Fellows' balls. These are authorized by the Grand Lodge, and are got up in the name of the Order. A mighty pious Order this, is it not? Does any man wonder that members of churches and ministers of the gospel should be induced by such a show of piety and good works to join such pious and benevolent institutions? Where can good men—men of God, men of prayer—find a better, a more congenial home, than in such a society as this, and to be permitted to join with them in their works of piety, for the good of the youth of our land, who delight in balls and parties of pleasure!

But to be serious, those members of churches who belong to these secret midnight clans, though they may not attend these balls and public amusements, yet they sanction those things, and by the whole weight of their influence they sustain them; and they are responsible to God for the tremendous evils resulting from such practices.

In conclusion, we say to all whom we address, in the language of Paul to the Ephesians, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

IMPERFECT IN ORIGINAL

The Sabbath Recorder.

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Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

☞ Persons indebted to the Publishing Society will allow us to remind them, that three numbers more will complete the tenth volume of the *Sabbath Recorder*, and that it would be a very great accommodation to us to have what is due thereon immediately. Further, we wish to remind subscribers for the *Seventh-day Baptist Memorial*, that the third volume of that publication is half completed, and a large part of the expense for the year incurred; it is high time, therefore, to remit subscriptions therefor. A little attention to these things, on the part of each of our subscribers, would save us a great deal of trouble.

RELATION OF EARTHLY ATTACHMENTS TO THE KINGDOM OF GOD.

The remarks which have recently appeared in our columns upon Communion at the Lord's Table, have led, by a very natural association of ideas, to some thoughts upon the relation of things earthly to those which are heavenly. Not unfrequently has it been suggested, that for two persons closely connected by the ties of nature to be separated at the Lord's Table, because of their adhesion to different persuasions, is too painful to be endured. For a man to be unwilling to receive his wife at the same Communion Table with himself, because she belongs to another religious society; or for a parent to reject his child, or the child his parent, on the same ground; is thought to involve something so contrary to the general spirit of Christianity, that it cannot be otherwise than utterly wrong, not to say wicked. We are aware that this view makes a strong appeal to our natural partialities, and is all the more strong, because it appears to be justified by those amiable traits of character which the Scriptures themselves inculcate. For, that we should love with fond affection those of our own flesh and blood, is most clearly taught in the Word of God.

But with whatever fondness it is lawful to love the members of our own family, it is right that we should love God still better. He is to have the first place in our affections. And in this sinful world it is often necessary that we be put to the proof, whether we do really make Him the supreme object of regard, or whether we are placing some creature object above Him. It may indeed be a distressing thought, that our friends are separated from us at the Lord's Table; but the most painful feature of it is, or ought to be, that by a violation of His commandments they have created the necessity for this separation. A true Christian is distressed, when the members of his own family make void the Law of God; but when he comes to sit at the Lord's Table, his thoughts are not so much upon them, as upon Christ. He comes to the Table, not to commune with his friends, but with his Saviour. It is "the communion of the body of Christ." The cup of blessing is "the communion of the blood of Christ." The object is, primarily, to show forth the Lord's death, not to display our fondness for one another. And it is not a very rare thing for a Christian, at such times, to have his thoughts so completely engrossed with the love of Christ, as never to take a thought whether his wife and children, or any other of his earthly friends, are seated with him, or not. Christ fills all his soul, and he thinks of nothing else.

But we did not design to say so much on the subject of Communion, that point having been already pretty thoroughly discussed. There is another question, upon which our earthly partialities are often appealed to, upon a just decision of which hang some very important results. How can earthly relatives bear to be separated from each other in the future life? If the wife go to heaven, how can she endure the thought that her husband has gone down to hell? If the parents are happy in glory, how can they endure to think that their children are in torment? Would it not mar their happiness, and so destroy the very nature of heaven that it would be no heaven to them? Universalists ask such questions with a triumphant air.

Our answer is, that the relations alluded to are confined to this life. They are founded in the flesh, and can have no place in that kingdom into which flesh and blood cannot enter. The husband regards his wife, and the wife her husband, here in this world, with fond affection; but in the world to come they neither marry, nor are given in marriage. The relation ceases, and with it all its earthly partialities. Parents and children cling to one another here with strong adhesion; but there the relation will have come to an end. There God will be all in all, and every inhabitant of heaven will be so completely swallowed up in God, as to have no thought or concern about those earthly relations which once called forth the yearnings of his heart.

The relation of husband and wife is the foundation of all other earthly relations. In it all others originate. Yet it is very certain, that it could have no existence but for our bodily organization. The attachment of man and wife is not purely spiritual, and though out of the relation some affections grow which seem to be but remotely allied to the flesh, it is surely not too much to suppose, that when the relation ceases, as it will in the next world, all these affections will become extinct. At all events, the possibility of their becoming extinct ought not to be questioned by Universalists, who hold that, however strong the love of sin may be in the heart, it will be completely annihilated at death, and every one made holy and happy by the power of God.

T. B. B.

LETTER FROM BRO. WARDNER.

A letter has been received from Bro. Nathan Wardner, dated Shanghae, Jan. 15, 1854. Most of it is occupied with an Essay on Budhism, read by Rev. Mr. Culbertson at a missionary meeting of inquiry held in Shanghae on the first Monday evening in January. The essay will appear in the *Recorder*, probably next week. Meanwhile we give the closing paragraphs of Bro. W's. letter:—

It is reported that about 500 of the rebels in the city of Shanghae have deserted recently, besides whom about 150 were beheaded, who were detected to be in a conspiracy with the imperialists. It is also reported, that they eat the hearts of all spies whom they apprehend. About fifteen of the pirate junks employed by the imperialists have lately left. When they left Canton for this place, they numbered sixty odd sail; but in consequence of depredations which they committed on the way, they were pursued by one of the English steamers, and twenty-two of them were sunk.

There is beginning to be great distress here among the common people. It is reported that some in the city have been driven to such extremities as to feed upon their own children. The American missionaries have held meetings, and are now circulating a subscription paper among the merchants, in order to afford some relief to these sufferers, both in and out of the city.

On the 5th of January, I visited my house at Catherine's Bridge, and in going passed between the batteries of the belligerents (at the little south gate) which were only fifteen or twenty rods apart, and were at the time having a great war of words, daring and insulting each other. The next day a band of imperial soldiers broke into my inclosures and plundered to some extent. Since that I have been laid up with inflammation in my eyes, so that I have not yet been to see how much mischief was done. I am now beginning to use my eyes a little, and shall probably go soon. Last evening I heard that another cannon ball had struck my house, but have not learned the amount of damage it has done.

There was rather a sanguinary battle fought on the 13th, outside the north gate, when the rebels sallied out and met the imperialists hand to hand.

It is the general impression, that the city will soon fall into the hands of the imperialists again, unless *Tae-ping-wong* should send and take possession. It is hardly to be questioned, that the present occupants are not recognized or countenanced by the patriot party.

The French ambassadors who lately visited Nanking say that the patriots take their Sabbath from their ancestors, "who," they say, "worshiped Shangte and kept the seventh day."

About the last of November, Mrs. W. received a donation of fifty dollars from an anonymous contributor, to aid her in getting up a school of Chinese girls. This came through the instrumentality of Mrs. Dr. Hall, an American friend, who accidentally found out that Mrs. W. was anxious for such a school, and she herself added ten dollars to the sum; since which Mrs. Baylis has added another ten, which will be sufficient for one year. She will open her school as soon as possible after peace is restored.

MONUMENTS TO THE DEAD.

To the Editors of the Sabbath Recorder:—

In looking over the pages of the *Recorder* of April 13th, my eye caught with surprise and astonishment the words, "*Monument to Eld. Cochran.*" On reading the notice with avidity, my mind fell into a revery, somewhat as follows: Would Bro. Cochran, if he could speak to us from the cold and silent tomb, say, Build me a monument; or, could he speak to us from the mansions of bliss and happiness, would he say, Build me a monument, that I may live in the memory of my brethren on earth? *I* think not. Having been personally acquainted with him a long time, even from the time he became a member of our denomination, and knowing his views on reform and economy, and his great desire for the spread of the gospel, and the melioration of the condition of his fellow men, whether white, black, red, bond, or free, methinks I can hear him say, Appropriate your time, talents, and money, to a better purpose; I live in the memory of my brethren and friends, indelibly printed on their hearts; therefore away with these distinctions of earth, and wordly-minded men; it is all vanity, vanity; save your money to send the gospel to the heathen, help the distressed, the bondman, the enslaved; remember our brethren scattered here and there, without a pastor or any to dispense the word of life to them; save your money and appropriate it for these humane purposes; I want nothing added to my grave, save a plain slab, with the usual marks to distinguish it from others.

I should be as glad as any one (probably) to build a monument in memory of Bro. Cochran, if I could believe it to be right; but I cannot. A few reasons I will give you now; and, first, it would be contrary to the gospel of our Redeemer. I know not that there was any monument built by the primitive disciples to any of their revered pastors, or even to the apostles. Did they say that such a thing should, or might be done? I answer, No. Is it not one of the relics of Rome, the mother of harlots? I am confident it would be contrary to the mind of our departed brother, and that if he were here to speak to us now, he would say, Refrain. If so, would it not be wrong to do it? Second—Would it not be setting a bad example, a ruinous precedent? Will it not create in the minds of the brethren throughout the denomination a spirit of emulation? Every revered and departed minister and worthy deacon must then have a monument; and wealthy brethren, that have given much for benevolent purposes, must have a monument; so thousands of dollars may be taken from the fund for benevolent objects, and thrown away; yea, worse than thrown away; for, if this business of building monuments be established, the curse of God will follow us. Look at the thousands who need the necessaries of this life, and much more the word of life dispensed to them, and cannot have it for the lack of money—yea, many of our own denomination cannot have the word preached to them, because they have not the money. Then why squander your money upon this sinful project? I would implore the Committee and brethren who are in the lead in this matter, to pause and ponder well before they take another step.

E. S.

DARIEN, N. Y., April 16, 1854.

THE MISSIONARY WORK.

The arrival in this country of Rev. Dr. Duff, a veteran missionary, suggested the idea of a Union Missionary Convention, which was held recently in New York City. The Convention discussed several questions of general interest, and came to the following conclusions:—

The first question propounded at it was: To what extent are we authorized to expect the conversion of the world to Christ?

The resolution in response was: All men shall be blessed in Jesus Christ; all nations, and the whole earth, shall call him blessed.

Second Question: What are the divinely appointed and most efficient means of extending the Gospel to all men? *Answer:* By teaching and prayer by duly qualified ministers and others, applied by the Grace of the Holy Ghost; by spreading the Word of God and evangelical books, and other evangelical instrumentalities; also by a race of native missionaries and teachers.

Third Question: Is it better to concentrate or scatter laborers? *Answer:* Duly qualified and unrestrained itinerancy is approved; yet it is desirable to seize commanding stations, especially where hereditary concentrated systems of error have long prevailed.

Fourth Question: Is it expedient for different Missionary Boards to plant stations on the same ground? *Answer:* Considering the vast extent of the unevangelical world and the limited means of evangelization it is desirable, with the exception of great centers, that a sufficient preöccupation by any Church should be left undisturbed.

Fifth Question: How may missionaries best be multiplied and prepared? *Answer:* In the absence of sufficient data the conviction is, that ministers must strive more vividly to realize the grandeur of their enterprise, and privately to impress the same, considering personal dedication as the highest duty; also, that a course of evangelistic theology should be adopted in seminaries.

Sixth Question: Is it expedient to hold such meetings as this annually? *Answer:* A similar one shall be held next year.

THE JEWS OF PALESTINE.

The President and Trustees of the American Relief Society for the Indigent Jews in Jerusalem have issued an address to their co-religionists throughout the United States, on the subject of the deep distress which is now devastating the land of Israel's past and future glory. "Poverty threatens to hasten the death of the pious pilgrims scattered through the four cities associated in holiness, who, in their dire condition, appeal in words that rend the hearts of all gifted to feel, for immediate relief from the horrors which encompass them. The Trustees have not the heart to place before their fellow Israelites the picture of woe brought to their view in well authenticated documents; it will suffice to show the extent of the distress by the following extracts. Sir Moses Montefiore, Bart., in answer to a draft sent by the Society, writes: 'The distress of Israel at the present moment is truly heartrending. The high price of provisions and house rent, the diminution of the usual revenues for the poor, afford the best evidences of the state of the indigent.' The House of Leheren, at Amsterdam, appeal in the fervent words of patriotism for the relief of the poor in Palestine, and state that 'nearly half of the usual revenue will now be taken from the Jews in the Orient, by the ukase of the Czar prohibiting his Jewish subjects from transmitting any money to Jerusalem.' Leon Dyer, Esq., a respected citizen of Baltimore, writes, 'Were I to describe the misery endured by the poor Jews, it would scarcely be credited; yet it is increased a thousand fold at the present moment, owing to the unparalleled high price of food, which has caused numbers to die of starvation, and many more must share the like fate, unless relief comes from some quarter. The small-pox has been raging at Jerusalem since the middle of Dec., and when we left, January 17th, its virulence had not abated. Seven-eighths of the Jews in Palestine depend on support from abroad, which, at best, does not half supply their wants, and to which our happy country contributes a very small portion.'"

THE NEBRASKA BILL.

This iniquitous bill is again before Congress, the House of Representatives having taken it up in Committee of the Whole, laying aside, by a concerted vote, many other important bills to give this precedence. What will be the result, it is not easy to foresee. The opponents of the bill doubtless have it in their power to prevent final action, but whether they will be sufficiently united and determined to do so, is a question. It is quite possible that at some midnight hour, when the opposition is jaded out, or members are unwittingly absent, the measure may be consummated. Meanwhile the following paragraph from the N. Y. *Tribune* of the 12th inst. showing the effect of the Nebraska discussion, is worth considering:—

"We challenge the curious annals of history for a more striking progressive change in the sentiment of a nation than that which has taken place in regard to Abolition, pure and simple, in the free States of America. A few years ago and the name of abolitionist was identified with social outlawry. Southern States put a price on the head of Garrison; southern Post-Offices opened letters and papers; and Committees of northern safety-men burned abolition journals by the heap; mobs drove the emancipation apostle from Baltimore—burned down a Liberty-Hall in Philadelphia—shot down Lovejoy for printing and speaking democracy—and everywhere persecuted the name, fame and persons of the abolitionists. Three years ago a mob, broke up their meeting at the Tabernacle, and fairly pursued them from the city. Two years ago they could not obtain here a place to assemble in, and were obliged to go to Syracuse to hold their Anniversary. But now all this is changed. They are welcomed to one of the largest and handsomest churches in New York, and for the past two days their discussions have not only been entirely undisturbed, but have been attended by crowded and sympathetic audiences of the most respectable people. Even conservatism and moderation now listen without a shock to the bold utterances of these quondam fanatics. Such is the effect produced by the conviction which is now gaining complete possession of the public mind at the North, that the South is faithless to its own pledges and is resolved to extend the area of Slavery at whatever risk. This great change has been wrought by the Nebraska bill, and as yet we are only at the beginning.

ANNIVERSARY STATISTICS.

The Anniversary Exercises in New York this year differed little in manner and matter from those of previous years. Perhaps the Reformatory and Anti-Slavery Societies attracted some more attention than usual, and exercised a larger liberty of discussion. The national Societies for Missionary and kindred purposes enjoyed the presence and aid of several distinguished speakers, among whom were Dr. Duff and Rev. Mr. Oncken, both long and successful laborers in the missionary field. As a whole, the "season" seems to have been one of about average interest. We give below the Statistics of several of the larger Societies.

Seamen's Friend Society.

The American Seamen's Friend Society held its 26th Anniversary in New York, May 8th. An abstract of the Annual Report was read on the occasion, from which we obtain the following statistics:—

The Sailor's Home in Cherry-st., after having been occupied eleven years, has been thoroughly repaired and refurnished. The number of boarders received during the year has been 3,460; the whole number since the house was opened, in twelve years, 40,056. The number of ship-wrecked and destitute received and relieved during eleven months of the year is 140, at an expense of $646 68.

The Seamen's Savings Bank in Wall-st. has over $2,000,000 on deposit belonging to seamen. On fifteen consecutive days within the year, $40,000 were deposited exclusviely by them—facts that show some improvement.

The total receipts into the treasury during the year ending April 30 were $27,724 91; an increase of $2,441 29 over the receipts of last year. The expenditures during the same time have been $27,389 60; leaving a balance in the treasury of $335 31. This amount does not include the receipts of local societies on the seaboard and at the West, which must amount in the aggregate to over $60,000 a year for current expenses, besides over $65,000, raised most of it during the past two years, for the erection of Sailor's Homes and Bethels.

New York State Colonization Society.

This Society held its 22d anniversary on the 9th of May, when the Recording Secretary, read an abstract of the annual report. The report stated that several important discoveries had taken place in Central Africa, calculated to enlarge the field of enterprise and philanthropy; that by the activity of squadrons on the coast, and by treaties with native kings, the slave trade had been materially diminished and the condition of the natives much improved; that, notwithstanding various obstacles, there had been a most encouraging increase of available means over the previous year, or any year for a long time, the working capital of the year being $71,953 75; that the number of emigrants had been equally augmented, 783 emigrants having embarked for Liberia within the past year, an increase of 200 upon the preceding twelve months; and that all the reports have been most flattering, and all communications from Liberia were such as to gratify the earnest desires of the friends of the cause.

American and Foreign Christian Union.

The 5th anniversary of this institution was held May 9th.

The Annual Report states that the year has been marked by general prosperity and an advance on the part of the Society upon the operations of the preceding year. The entire number connected with the Society in all its branches for the whole or part of the year at home and abroad is 123, of these, 92 have been in the home and 31 in the foreign fields.

The balance in the Treasury, April 1, 1853, was $3,863 83. The receipts to April 1, 1854, were $75,701 08, making the resources for the year, $79,561 91. The payments during the time were $76,875 62, leaving a balance April 1, 1854, of $2,685 29. The outstanding debts on that day, on account of the ordinary business of the Society, portions of which were daily falling due, were $9,078 32.

The service in the Mission department has been chiefly among the foreign Papal population, who have sought a home in our land, and freedom from the despotism of the land of their birth. It has been rendered in fourteen States, distributed among the northern, southern, eastern and western sections of the Union—chiefly in the cities and large towns and manufacturing districts. The missionaries have preached the Gospel in the German, French, Italian, Spanish, Irish and English languages. A few have had charge of organized churches, but the most have labored in other relations, as evangelists and Bible-readers, and sought to lead the people to attend the churches already in existence. They report many conversions, and multitudes collected into Sunday-schools, and Bible-classes, and evangelical places of worship. They belong to *nine* different evangelical denominations, and are happily and heartily united in this great and glorious work.

In 1790 there were but about 40 Roman Catholic priests in the entire country. In 1808, the system in its organized form, comprised 1 diocese, 2 bishops, 68 priests, 80 churches, 2 ecclesiastical institutions, 1 college, and 2 female academies. In 1854, it comprises 7 archbishops, 32 bishops, 1,574 priests, 1,712 churches, 41 dioceses, 2 apostolic vicarates, 20 colleges with 2,247 students, 112 female academies. It has 20 weekly periodicals, 1 monthly, 1 quarterly, and 2 annuals, published in English, French and German. The entire Papal population of the country is about 3,000,000, or one-eighth part of the whole nation. From 1834 to 1844, the personal and material force of the Romish Church in the United States increased at the rate of about 100 per cent.; during the last ten years, nearly the same ratio is observable, except in the number of churches and priests. In these, the ratio of increase has been about 170 per cent.

American Home Mission Society.

The 28th anniversary of the American Home Mission Society was held May 9th.

From an abstract of the Annual Report we learn that the Society has had in its service 1,049 ministers of the Gospel, in 27 different States and Territories. Of the whole number 590 have been the pastors or stated supplies of single congregations; 280 have ministered to two or three congregations each; and 177 have extended their labors over still wider fields. Ten missionaries have preached to congregations of colored people, and 65 in foreign languages—18 to Welsh, and 40 to German congregations; and others to congregations of Norwegians, Swedes, Swiss, Hollanders and Frenchmen.

The number of congregations and missionary stations supplied, in whole or in part, is 2,140.

The aggregate of ministerial labor performed, is equal to 870 years.

The number of pupils in Sunday-schools is 65,400.

There have been added to the churches 6,625, viz: 3,310 on profession, and 2,715 by letter. Sixty-two missionaries make mention in their reports of revivals of religion in their congregations, and 374 missionaries report 2,816 hopeful conversions. Fifty churches have been organized by the missionaries during the year, and 45 that had been dependent, have assumed the support of their own ministry. Sixty-five houses of worship have been completed, 49 repaired, and 88 others are in the process of erection.

Ninety-seven young men, in connection with the missionary churches, are in preparation for the gospel ministry.

Receipts, $191,209 07; liabilities, $195,476 64. Payments—$184,025 76, leaving $11,450 88 still due to missionaries for labor performed; toward canceling which, and meeting the further claims on commissions not yet expired, amounting in all to $85,191 48, there is a balance in the treasury of $14,385 46; the greater part of it received in payment of legacies near the close of the year.

The receipts exceed those of any former year, by $19,474 83; the principal part of the increase being from the regular contributions of the churches.

The American Tract Society.

The 29th Anniversary was held on the 10th inst. From the Annual Report we gather the following statistical results of the year:—

New Publications 76, in seven languages, of which 19 are volumes; total publications 1,912, of which 397 are volumes; total approved for circulation abroad, in about 119 languages and dialects, 2,885, of which 282 are volumes. Of the *American Messenger*, upward of 200,000 are printed monthly; of the *Child's Paper*, more than 250,000; of the *German Messenger*, about 25,000.

Circulated during the year 10,334,718 publications, including 1,046,544 volumes, and embracing 315,100,857 pages. Total since the formation of the Society, 148,228,198 publications, including 9,463,374 volumes. Gratuitous distributions for the year, in six thousand and forty-nine distinct grants by the Committee, 65,372,069 pages, besides 7,852,755 to Life Directors and Life Members; value nearly $50,000.

Receipts, in donations, $156,033 48, including $27,864 88 in legacies; for sales, including periodicals, $259,125 12; total, $415,370 21. Expenditures, for publishing books and periodicals, $244,426 42; for colportage, $91,218 62; cash remitted to foreign and pagan lands, $20,000; total expended, $406,703 17.

Number of colporteurs laboring the whole or part of the year, 619, of whom 120 labored among the foreign population, and 88 were students from colleges and theological seminaries. They visited 568,032 families, with 265,500 of whom they conversed on personal religion or prayed. They found 92,531 families who habitually neglected evangelical preaching, 54,980 families of Roman Catholics, 49,935 families destitute of all religious books but the Bible, and 30,694 destitute of the Bible. The number of meetings addressed or prayer-meetings held by them was 12,706.

The American Bible Society.

The American Bible Society held its 38th Anniversary on the 11th inst.

The receipts of the year for general objects of the Society amount to $394,340 50, being an increase over last year of $47,798 08.

The number of Bibles printed during the year is 306,000, and of Testaments 556,000; making a total of 862,000.

The number of volumes issued is 815,399, being an increase of 16,029, and would have been larger but for the unavoidable suspension of operations for six weeks, owing to our removal to our new premises. The entire number of volumes issued since the formation of the Society is 9,903,751.

The Society has at present thirty-four Agents employed, including two in Texas, one in California, and one in Oregon.

Plates have been prepared for a new edition of the 12 mo. Nonpareil Bible; of the New Testament in Spanish; and the Testament in Welsh and English, in parallel columns. The Standard Imperial Quarto Bible for pulpits, in type larger than pica, is stereotyped, and will be ready for distribution in a few months.

The Library contains nearly 2,000 volumes, many of them of great interest and value.

Besides the grants of books, $28,189 have been granted by the Board in money to aid in publishing the Scriptures in foreign lands, especially in China, Northern and Southern India, and in Turkey, Greece, France, and Germany, under the direction of various Missionary Boards and Bible Societies.

SCHOOL OF COLORED PEOPLE.—The Colored People of this Country propose to establish an Industrial School in the neighborhood of Erie, Pa., as soon as they can raise $30,000 to do it with. It is to be based on a farm of not less than two hundred acres, one hundred and fifty of them sacredly reserved for Agriculture; males and females to be equally employed as teachers and received as pupils; no distinctions or exclusions to be made on account of color; the School is to be managed by fifteen Trustees, six of them appointed by the Committee on Education of the National Council, and nine chosen by the stockholders. Frederick Douglass is General Agent to solicit subscriptions. In organizing the School, these principles are to be strictly enforced:

"1. For every branch of Literature taught, there shall be one branch of handicraft also taught in the School.

"2. Each pupil shall occupy one half his time, when at School, in work at some handicraft, or on the farm.

"3. The handicrafts shall be such that their products will be articles saleable for cash, or money's worth, at a market within easy access from the School."

THE MISERIES OF WAR.—Rev. W. G. Schauffler, missionary at Constantinople, has issued an appeal to the people of this country for immediate aid to supply the destitute poor of that city. One paragraph from his appeal will give some idea of the miseries which follow in the track of war:—

"There is no commerce, no business going on here now, no money except paper to be seen, and of that but little, and thousands are sinking down with hunger, thirst, nakedness, and disease. We have heard of people who were dying with hunger, stealing bread, and on being detected, sinking down in the streets and expiring. We have heard of their eating, already, rats and mice; we are entreated by people who used to be well off, to give them a piece of bread for their starving children. Now, my dear sir, will you and other wealthy Christians think of this? Will you extend a helping hand to these poor, wretched people? I have lived above twenty years in this city, through wars, plague, cholera, and fires, often, but I have never heard of such distress as now."

THE HOLY LAND.—A letter from one of the American travelers in the Holy Land gives a melancholy account of the present condition of affairs there. The Turkish troops having been withdrawn to fight the Russians, anarchy, disorder, and violence of all kinds, are prevailing. Many of the inhabitants have taken refuge in the walled towns, and the peasants, as they work in the fields, have with them their arms loaded for an encounter. Bands of Bedouin robbers traverse the country in every direction, and the party to which the writer was attached was attacked, and one of them wounded. Thus, while Europe is about to plunge into a war, originating in the question as to the control of the Holy Places, the inhabitants of that region are left at the mercy of the spoiler. In one case it is stated that forty men and two women were massacred by a party of Bedouin vagabonds.

THE CITIES OF THE PLAIN.—M. de Saulcy, in 1851, announced to the Institute of France, that he had found, on the southern shores of the Dead Sea, four of the five cities mentioned in Genesis, chap. xiv., namely, Sodom, Admah, Zeboim, and Zoar, and the ruins of Gomorrah at the north-western extremity of the lake. The Chevalier Van de Velde, of Utrecht, a member of the Palestine Archæological Association, and who lately returned from Palestine, read at its last meeting a paper disproving M. de Saulcy's statements. He states that he crossed the plain which M. de Saulcy takes to be the plain of Sodom, and where, he says, he found a number of rows of large stones, which he believed to be the ruins of Sodom; that he recognized these rows of large stones to be merely stones brought down by the winter torrents, which empty themselves into this plain from the surrounding mountains.

UNION THEOLOGICAL SEMINARY.—The anniversary exercises of the Union Theological Seminary in the city of New York were held on the 8th inst. Short addresses were delivered by six members of the graduating class, and a farewell address by Rev. Dr. Robinson. The following is a list of the graduates, six of whom, it is announced, have determined to devote themselves to the missionary work:—

A. G. Beebee,
W. T. McElroy,
W. S. Karr,
J. M. Carroll,
J. W. Moseley,
E. P. Larkin,
L. H. Cone,
S. Richardson,
H. A. Lounsbury,
G. E. Eagleton,
T. E. Skinner,
J. L. Lyons,
T. N. Haskell,
W. E. Caldwell,
W. E. Merriman,
M. Kellogg,
V. D. Collins,
F. Overton,
P. J. Leo,
L. F. Dudley,
O. H. Seymour,
W. W. Ludden,
W. Frear,
C. C. Starbuck,
J. S. Zelie.

PRACTICAL PROHIBITION.—Ten towns in Jefferson County—viz. Watertown, Adams, Lorraine, Rodman, Henderson, Brownville, Theresa, and Rutland—have decided that no licenses shall be granted for the sale of intoxicating drinks. In Oneida County, also, in four towns—viz. Boonville, Remsen, Steuben, and Trenton—the Boards of Excise have refused to grant any licenses. This is practical prohibition, and shows that the people are far in advance of the Legislature.

☞ ELD. DANIEL BABCOCK having moved from Johnstown Center to Milton, Rock Co., Wisconsin, requests his correspondents to address him at the latter place.

The Congregational church and society, in Beverly, Mass.; the Congregational church and society in Wenham; the Congregational church and society in Hamilton; the Congregational church and society in Rowley, have recently added from one to two hundred dollars to the salaries of their pastors.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, MAY 8.

In the SENATE, a statement from the Secretary of the Treasury was laid before that body in reply to the Senate's resolution, of the amount of stock and other Government securities redeemed since the 3d of March, 1853, by which it appears that the whole amount of stock redeemed is $18,813,714 75; premium paid on the same, $2,657,902 93. The Chair also presented a message from the President, transmitting copies of the correspondence of our late Minister at Berlin with the King of Prussia, respecting religious toleration, &c. Mr. Fish presented the memorial of the New York Chamber of Commerce, that treaties be made with the European powers to put on a more secure footing the rights of neutrals, &c., which was referred to the Committee on Commerce. Mr. Cass presented two memorials in favor of religious freedom, and intimated that he would like to speak on the subject next Second-day. Mr. Douglas read the remonstrance of certain clergymen of the Northwestern States against the Nebraska bill. The vetoed Insane Land bill was postponed. The Homestead bill came up as the special order, and was debated at some length, but was finally postponed.

The HOUSE, on motion of Mr. Richardson of Illinois, resolved itself into Committee of the Whole on the State of the Union, when all business on the calendar was laid aside, and the Nebraska bill was taken up. The vote on Mr. Richardson's motion stood, Yeas 109, Nays 88. Mr. Caleb Lyon of New York then addressed the House in opposition to the measure until the adjournment of that body.

THIRD-DAY, MAY 9.

In the SENATE, a report was received from the Auditor of the Treasury, inclosing a statement of receipts and expenditures for the Post Office Department for the year 1853. Numerous memorials were presented, including several against the passage of the Nebraska bill. Two thousand copies of the report relative to the exploring cruise of the brig Dolphin were ordered to be printed. After the transaction of some unimportant business, the Indian Appropriation bill was taken up. The amendment to pay $500,000 to the Creek Indians for land taken from them in the war of 1812, was debated till three o'clock, when the Senate adjourned.

The HOUSE, at an early hour, resumed the consideration of the Nebraska bill. Mr. Ingersoll of Conn. made a speech relative to the European war. He urged the unanimous declaration by Congress of our neutral rights, and that "free ships make free goods—no papers overhauled but ship's papers." Mr. Perkins of La. followed in a speech denouncing England and France for their interference in the Cuban question. Mr. Zollicoffer of Tenn. then addressed the Committee in favor of the Nebraska bill. Messrs. Walley of Mass. and Simmons of New York followed in opposition, and Mr. Cox of Ky. in favor of the measure. At nine o'clock Mr. Ball of Ohio obtained the floor and made a strong speech in opposition to the bill. He considered the bill as a gross outrage and wrong on the people of the North, threatening the peace of the whole country. At ten o'clock in the evening the House adjourned.

FOURTH-DAY, MAY 10.

In the SENATE, Mr. Morton reported a resolution in favor of discharging the Committee on Agricultural Affairs from the further consideration of the subject of breaking up the monopoly enjoyed by the British Government in the guano trade of Peru, and referring the matter to the President. Mr. Morton from, the Committee on Agriculture, also reported in favor of the establishment of Agricultural Schools. After considerable discussion, 37,000 extra copies of the Agricultural Report of the Commissioner of Patents, were ordered to be printed. An ineffectual attempt was made to take up the President's veto of the Insane Land bill. After the transaction of some unimportant business, the Senate adjourned.

In the HOUSE, Mr. Richardson of Illinois gave notice of his intention to introduce, today, a motion to close the debate on the Nebraska bill, but he did not state on what day he desired the debate to terminate. The House then went into Committee of the Whole, and resumed the consideration of the Nebraska bill. Mr. Bayly of Va. having the floor, spoke in favor of the bill; and Mr. Grow of Pa. followed. Messrs. Seward of Ga., Elliott of Ky., Dowdell of Ala., Carpenter and Tweed of New York, spoke in favor of the bill; and Messrs. Perkins of New York, Elliot of Mass., Farley of Me., and Harrison of Ohio, spoke against it, and at a late hour the House adjourned.

FIFTH-DAY, MAY 11.

In the SENATE, Mr. Bright offered a resolution directing the Secretary of the Senate to contract with the Editors of the *Sentinel* for publishing the debates of the Senate in that paper, which was debated for an hour, and then laid over. The vetoed Insane Land bill was taken up, and Mr. Badger addressed the Senate at length in support of the constitutionality of the bill, when its further consideration was postponed.

In the HOUSE, the Nebraska question came up immediately after the assembling of that body, on a resolution offered by Mr. Richardson to terminate the debate on the Nebraska bill on Sixth-day, at 12 o'clock. The entire day and evening was consumed in motions of various kinds, debates touching questions of order, calls of the House, appeals, &c. The session was one of intense excitement, but no definite result was arrived at.

SIXTH-DAY, MAY 12.

The SENATE met at the usual hour, but upon the roll being called, it was ascertained that a quorum was not in attendance, and after the presentation of several petitions against the Nebraska bill, adjourned over until Second-day.

The HOUSE was in uninterrupted session from Sixth-day forenoon, considering Mr. Richardson's motion to terminate debate on the Nebraska bill. Innumerable votes by yeas and nays on motions to adjourn and on other minor questions were taken, but nothing done, and the struggle was waged fiercely until eleven and-a-half o'clock Sixth-day night, when the motion to adjourn until Second-day was finally carried.

European News.

The steamer Canada, with European news to April 29th, arrived at Boston, May 11.

There is no intelligence of the missing steamer City of Glasgow.

The news from the seat of war indicates increased vigor on the part of the allies. Twenty thousand French and 8,000 English troops had landed at Gallipoli.

No event of importance had occurred. A sanguinary engagement had taken place near Kalafat without decisive results.

It was reported that the Russians had been defeated at Pattschernaroda, and that they had evacuated Little Wallachia.

Sir Charles Napier was at Stockholm on the 27th of April, and his fleet was about fifty miles off.

The allied fleets in the Black Sea were at anchor off Odessa on the 26th of April.

The British steamer Fury, of six guns, on the 11th April, steamed under American colors within three miles of the entrance of Sebastopol, where she saw two merchantmen, two brigs, two frigates and a steamer, leaving the harbor. The Fury dashed in and seized one of the merchant ships and towed her off. The Russians gave chase, and the Fury was finally obliged to cut the prize adrift, but not until one of the frigates and the steamer came within range and exchanged shots. The Fury, after four hours chase, succeeded in eluding the Russians and carried off the merchant-ship's crew as prisoners, who gave important information respecting the strength of Sebastopol.

A bold and successful feat is also recorded of the Russians. A steamship supposed to be a Russian dispatch vessel, under British colors, boldly steamed from the Archipelago, passed the Dardanelles and batteries, and succeeded in escaping into the Black Sea.

Six of the twelve Russian merchant ships captured by British cruisers had arrived in England. Their crews were liberated on parole not to serve against England or France.

On the 26th ultimo a sharp combat took place before Kalafat. Twenty squadrons of Russians, with six guns, were making a reconnoisance of the Turkish lines, when the Turks sallied out with two regiments of regulars and some Bayouks and cannon, and, after a combat of three hours duration, obliged the Russians to retreat with a loss of 500 men.

Accounts from Circassia of the 1st of April, state that the insurrection against Russia is becoming general among all the warlike tribes of the Caucuses.

The expulsion of the Greeks from Turkey continues. Their stores and dwellings, in which some arms were found, have been seized and closed up.

The steamer Ercolarco was lost off Villa Franca, Italy. Fifteen English passengers were drowned, and five saved. Among them was Sir Robert Peel.

A revolution is reported at Ava. The Prince had poisoned his brother, and seized the throne.

Four Days Later.

The steamer Atlantic, with four days later news from Europe, arrived at New York on Second-day afternoon, May 18th.

By this arrival we have accounts of the bombardment of Odessa by a portion of the allied fleet. One account says that it continued two hours; another, ten hours. "A battery of four guns was destroyed, and one Austrian ship and eight Russian merchant ships in harbor were burned."

On the 28th of April, the Bremen bark Favorite, with 180 passengers on board, was run into and sunk by the American bark Hesper, in the English Channel. Some of the passengers took to the boats and have not been heard from; many others probably went down with the vessel.

California News.

California dates to April 15th, two weeks later, have been received since our last.

On the 13th of April, the steamers Secretary and Nevada left San Francisco for Petaluma. While crossing San Pablo Bay, the Secretary burst her boiler, carrying death and destruction in every part of the boat to the passengers, of whom a large number were on board. So great was the force of the explosion, that the boat was literally blown to pieces. Many persons were blown overboard and their bodies not recovered. The following is a correct list of killed and missing, as far as ascertained: Theodore A. Bourse, Geo. Clark, Jessie Potter, Mrs. Hillmans and child, James Wright, Mr. Bessin (Engineer,) Miller, (deck hand,) John Ebbetts, W. H. Tripp, Thomas Cameron, Emma Holmes, G. P. Henry, (fireman,) Cook (name unknown,) deck hand (wounded,) Mrs. Day and child, J. Parlthrop, Mr. Lundy, Mrs. Hillman, J. D. Cookinsham, Chas. Smith, G. Walker, D. Johnson, D. H. Van Buren, Lewis Johnson, Jas. MacGuire, Edward Bruce Bracket, Mrs. Harden, Richard A. Lewis, Lewis Lamberton (clerk) J. A. Shorley, Judge Ferrill, Mr. William Lundy, wife and child; Geo. Robertson, C. W. Rodgers, E. H. Snyder, S. H. Fenill, E. Travers, (Capt.,) E. A. James, and R. Pudder.

The Governor of California has addressed a message to the Legislature, recommending a restriction upon the price of steamboat fare. A large company has obtained possession of all the steamboats on the interior waters of the State, and of course, charge their own prices, which are entirely too high to be popular.

It appears that there is to be no end to the Indian difficulties. In the south, particularly at the Indian Reserve on the Tejon, the red men are in peace, but in the North, on the Pitt and McCloud rivers, there is a continued state of hostility. A battle, or rather a massacre, occurred lately, in which fifteen Indians were killed. Since the beginning of winter sixty-five McCloud Indians and forty-nine Pitt Indians have been shot down. Their offense is stealing.

Diggings which pay $3 and $4 a day, have been discovered on Russian river, about 40 miles northwest of Sonoma. About 400 miners are at work there, and the number is increasing. These mines are near the extensive farming districts of Russian River, Bodega, and Santa Rosa.

We have Oregon dates to March 25, one week later. The subject of a State Government is the all-absorbing topic—having both warm supporters and strong opponents. Over ten millions of bushels of wheat will be harvested during the coming season.

We have dates from Honolulu to the 23d March. The King has called the Legislature to meet on the 8th of April. The census returns of the islands have been published. The total population is 71,019, of whom 37,079 are males and 2,118 are foreigners.

Hamburg ship Wilhelmsburg arrived at San Francisco on the morning of April 15, from China, bringing files to the 27th of January, being but a few days later than previously published. She brough 571 Chinese passengers, of whom 100 are females.

THE NEWLY-DISCOVERED PALACE.—Of one of the slabs taken from a buried palace recently opened near Nineveh, a missionary correspondent of the *Independent* gives the following account:—

"The most interesting yet uncovered is an extensive lion-hunt, in which the king is engaged personally—in one case piercing a fleeing lion with an arrow, in another thrusting a dagger into him in a hand-to-hand fight, and in a third, quietly spitting with his spear an enraged beast that is leaping upon the chariot. In all, there are some thirty lions pictured; some dead; some, pierced with arrows, vomiting up blood; some in cages, and one in the act of springing from his cage through a trap-door opened by a concealed eunuch. This shows that the game was either reared for the chase, or caught and kept till the king's pleasure. On one slab seems a picture of royal pleasure-grounds, exhibiting large columns rising from human-headed bulls, and from lions; also a series of pointed arches, very sharp. In another place, the king is seen through a city gate-way, hunting in the distance—the first instance of an attempt at perspective."

THE DANGERS OF THE SEA.—The Report of the Seamen's Friend Society furnishes some very striking facts illustrative of the dangers of the sea. From it we learn that the past year has been peculiarly marked with storms, and wrecks, and disasters, and deaths on the sea. Seventy ships, 61 barques, 107 brigs, 232 schooners, and 11 steamers—in all, 481 vessels, are reported as lost, most of them total wrecks. Of five ships, five barques, nine brigs, thirteen schooners, and one steamer, the record is, "sailed at a certain date, and have not been heard of since." In these wrecks nearly 850 lives are known to have been lost. There could not have been less than 700 on board the 32 missing vessels.

THE WEATHER AND THE CROPS.—The late frosts injured peaches nearly all over the United States, yet the crop is not wholly cut off, and in some localities will be good. At Terre Haute, Ind., they are exulting over the prospect of a good crop of all kinds of fruit. On the Ohio River, below Cincinnati, they are laughing out of the other corner of their mouths. Most of the peaches, cherries, and strawberries in that neighborhood have been killed; apples are yet safe.

In Ohio the prospect of a good crop is much more flattering than it was a few weeks ago. In Southern Michigan, late travelers tell us the wheat looks well. It is not quite so promising in the central parts of the State, particularly on old land.

The Wheat Crop in Eastern Virginia promises finely. The weather is similar to that three years ago, when the crop was very large.

In Wisconsin, a recent traveler says he did not see a single poor field of wheat. On the Wabash the crop is also good. So it is at Springfield, Ill.

Green Peas and Strawberries are sent north from Norfolk by every steamer, a thousand barrels at a time.

SUMMARY.

The Industrial League of Illinois, chartered at the last session of the Legislature, is making efforts to awaken the public interest in favor of and finally secure legislative action to appropriate the fund of about $150,000, which the State now has, to establish a "State Industrial University," where the students shall be thoroughly instructed in all the various branches of industry, such as agricultural, mechanical, mercantile pursuits, &c., and where they shall have all the advantages that science can afford, and also have connected with the Institution a State Normal School for the purpose of educating teachers of Common Schools, and preparing them to impart instruction to their pupils in all these branches, which are designed to be strictly practical in every particular.

A bright and interesting little girl, about eight years of age, died recently in the village of Newark from convulsions, brought on by excessive exertions in "jumping the rope." She was competing with several of her school companions in this exercise, who were endeavoring to outdo each other in endurance. She jumped four hundred times in succession, and until entirely overcome by the long continued exertions. The child was taken home insensible, but the movement of the muscles of the limbs, as in jumping, continued without cessation forty-eight hours, until the sufferer was released from the painful exercise by death.

An establishment founded by the efforts of some philanthropic ladies of New York, on the plan of the Creches, or Public Nurseries of Paris, has just been opened at No. 110 St. Mark's-place, on the east side of the City, where Wet Nurses of unblemished character may be obtained or may find places, and where poor mothers who go out to days work may leave their infants through their working hours, returning to nourish them when they see fit, and feel assured that they will here be wisely and tenderly cared for by intelligent and faithful nurses.

The Universalist Societies throughout the United States were invited to take up collections on the first Sunday of May to aid in erecting a Monument to the late venerable Hosea Ballou in the Cemetery at Mount Auburn, near Boston. The Society in Boston, to which Mr. B. had long ministered, was willing of itself to erect a suitable Monument, but it was thought that others might wish to contribute, with the understanding that but a moderate sum was desired. The collection in the Rev. Mr. Chapin's Church, New York, amounted to $103 77.

According to an advertisement in a Concord, N. H., paper, Geo. W. Nesmith, Esq., of Franklin, (Old Salisbury,) is appointed a "Commissioner to allow the claims of creditors against the estate of Hon. Daniel Webster," which is decreed to be administered as an insolvent estate!

A dispatch dated Philadelphia, Monday, May 8, 1854, says: The Pennsylvania Legislature to-day passed the bill relative to the sale of spirituous liquors. It prevents the sale of beer, or other malt liquors, without license, and prohibits any person from obtaining a license and selling spirituous liquors, by the quart or otherwise, unless the person so applying shall be a retailer of foreign or domestic goods, wares, and merchandize, entitled to be classed equal to class 14, and have been thus classed by mercantile appraisers. Persons violating the law to be subject to the same penalties as keepers of unlicensed tippling-houses.

The New York Methodist Conference has expelled from its communion a rum-selling member who showed no humiliation under private rebuke, and was duly tried, and by a committee unanimously cut off. So ought all churches to do with such transgressors of the great law of love. The editor of the paper announcing the fact, says—"We confess, we can make nothing of rum-sellers, or habitual rum-drinkers either, and must therefore get rid of them."

A dispatch dated Erie, Pa., Monday, May 8, 1854, says: Yesterday, during the morning service at the Catholic church in this city, the gallery, which was crowded on account of the presence of the Bishop, gave way, precipitating the occupants on the crowd below. One man was taken out dead, and many others badly injured, three of whom are not expected to recover.

The Detroit (Mich.) *Advertiser*, May 10, says Hon. James G. Birney, of Lower Saginaw, we were pleased to welcome back again to his home on Saturday last. He, with his lady, has been spending the winter in Philadelphia, and return, we believe, in very good health and spirits. They will be warmly welcomed by their neighbors, by whom they are justly held in high esteem.

Charles Irving, of the Lynchburg (Va.) *Republican*, has challenged the Hon. Philip S. White, the great Temperance lecturer, to fight a duel, in consequence of some remarks which Mr. White had made in a public address in that city. Mr. W. replied, that he was under engagements until the 10th of June, but should be happy to meet Mr. Irving on the 12th of June at the United States Hotel in Philadelphia.

A letter from Weaversville, Fauquier county, Va., states that the recent cold weather proved very fatal to the cattle, sheep, and lambs of that neighborhood. One farmer lost thirty-five sheep, other farmers, eight, ten, and twelve cattle. It is conjectured that these losses were occasioned by the animals being suddenly chilled.

There will be a grand exhibition of horses on the Washington Trotting Park, Providence, R. I., on the 21st and 22d of June. The Society for the Encouragement of Domestic Industry offer premiums to the amount of $650.

The Legislature of Massachusetts, at its recent session, passed resolutions appropriating $20,000 for the establishment of a State Reform School for girls, provided that an equal amount shall be raised by individual donation.

The trial of Mrs. Hayes in New York for the murder of Dr. Lutener was concluded by a verdict of acquittal, the Jury declaring that though they believe the deceased was murdered, there was no evidence to fix the guilt upon Mrs. Hayes.

The New Orleans Board of Aldermen have passed a resolution authorizing the payment of $100,000 to Messrs. Roselius, Hunt, Gehiele, and Preaux, the gentlemen who conducted the McDonough will case on behalf of the city.

The sales of real estate at the Exchange in New York since the first of January, four months, have amounted to $6,000,000, or $4,000,000 more than for the four months next preceding.

The *Frankfurter Journal* informs us that the Sultan, in consideration of a loan from the house of Rothschild, has made over to them Palestine, and the revenues derivable therefrom, as security.

Rev. William Dean, DD., a returned Missionary from China, was married on the 9th inst., to Mrs, Brown, who went to Siam some years since, as the wife of the lamented Slafter.

Mary Howitt is engaged in writing a popular history of America, intended to made the reading class of English artisans, &c., better acquainted with the history of the United States than they have hitherto been.

In Norristown, Pa., recently, a woman named Maria Daley killed her infant, six weeks old, by cutting its head from its body with a razor. The woman was of intemperate habits. She is in prison, awaiting trial.

The United States Mail steamship Illinois sailed from Old Point Comfort a few days ago, having on board the U. S. troops landed at Norfolk by the Falcon, which put in in distress.

The Caloric Ship Ericsson has been raised and brought to her dock. It is said that her machinery has suffered no serious injury, but it will take a month or two to put her in order again.

On Sabbath morning, May 13th, a sad accident occurred on the Troy and Greenbush Railroad, a short distance south of the village of Bath, by which several persons, including four ladies, were badly injured.

Mr. J. R. Speed, an enterprising and valuable citizen of Tompkins County, and recently President of their Agricultural Society, was killed, a few days since, by lightning.

The New York and New Haven Railroad has already paid $250,000 on account of the Norwalk accident, and will probably have to pay $50,000 more.

The steamer Washington arrived at New York last week from Bremen, having on board 447 persons taken from the ship Winchester, abandoned at sea.

The Editors of Illinois, in a State Convention, Simeon Francis presiding, drafted a Memorial to Congress against increasing the rates of newspaper or letter postage.

About one hundred persons applied for passage in the Pacific, which sailed last week for Europe who could not be accommodated for the want of room.

The next State Fair of the Wisconsin Agricultural Society will be held at Milwaukee the first week in October.

John Henry Harris, a colored man, has recovered a verdict of $50 damages against the select men of Boxboro', Mass., for refusing to allow him to vote in the year 1852.

The Free Church Society in Cazenovia has invited the Rev. Antoinette L. Brown to become their pastor. She has not, however, signified her acceptance.

New York Markets—May 15, 1854.

Ashes—Pots and Pearls $6 06 a 6 12.

Flour and Meal—Flour, 8 00 a 8 06 for Canadian, 8 31 a 8 62 for common to straight State, 8 50 a 8 87 for Michigan and Ohio, 10 00 a 11 00 for extra Genesee. Rye Flour 5.00 for common, 7 00 for extra superfine. Corn Meal 3 87 for Jersey, 4 12 for Brandywine.

Grain—Wheat 2 05 a 2 12 for mixed Western, 2 10 a 2 25 for white Ohio, 2 30 a 2 45 for white Genesee. Rye 1 11. Barley 1 12 a 1 18. Oats 55c. for Jersey, 59 a 60c. for Western. Black-eyed Peas 2 25 a 2 37. White Beans 1 25 a 1 62.

Provisions—Pork 12·87 for prime, 14 12 for mess. Beef, 7 00 a 8 25 for country and city prime, 9 50 a 12 00 for country mess. Lard 9½ a 9¾c. Butter 14 a 16c. for fresh Ohio, 20 a 25c. for State. Cheese 10 a 12c.

Hay—75 a 80c. per 100 lbs. for shipping, 1 00 a 1 12 to the trade.

Hops—27 a 33c. for Eastern aad Western.

Lumber—16 00 for Eastern Spruce and Pine.

Potatoes—Western Reds 3 00 a 3 50 per bbl., Mercers and Carters 4 50 a 5 00.

Seeds—Clover 7½ a 8c. Timothy 17 00 a 22 00 per tierce. Rough Flaxseed 1 78 a 1 80 for 56 lbs.

Tallow—11¾ a 12c.

Wool—40 a 45c. for native, 53 a 54c. for full blood Merino, 54 a 57c. for American Saxony Fleece.

MARRIED,

In Scott, N. Y., on the evening of the 8th inst., by Eld. A. W. Coon, Mr. D. AUSTIN BABCOCK to Miss M. ARTELIA CLARKE, all of Scott.

On the 8th inst., by Eld. H. Cornwell, Mr. NATHAN EMERSON, of Welling, to Miss HELEN LYON, of Alfred.

At Alfred, N. Y., May 11, by Eld. N. V. Hull, Mr. RICHARD G. JONES to Miss ELECTA MATILDA COOK, all of Alfred.

DIED,

In Brooklyn, N. Y., on the 27th ult., Mrs. MARY ANN VARS, wife of John Vars, and daughter of Henry R Remington, Esq., of Washington, Coventry, R. I., aged 33 years.

At Marlboro, N. J., May 6th, of inflammation of the lungs, Mrs. RACHEL M., wife of Dea. Alexander C. Heritage, in the 41st year of her age. Her painful and protracted illness was borne with Christian patience and resignation. Sister H. professed religion in early life, and united with the Seventh-day Baptist Church at New Market, but after her marriage with Dea. Heritage, she became a member at Marlboro, and continued to adorn her profession until her death. She was respected and beloved in life, and has left a large circle of friends, relatives, and Christian acquaintance, to mourn their loss, consoled with the thought that she rests from her labors, and her works do follow her. On the afternoon of the 7th, a large number of persons assembled at the dwelling of her husband to take their leave of the remains of one they loved, and were addressed from the 7th verse of the 116th Psalm. On the morning of the 8th, a number of the friends accompanied the body by public conveyance to New Brunswick, and thence to New Market. The funeral took place on the 9th at the New Market Seventh-day Baptist meeting-house; sermon by Eld. D. Clawson, from 1st Cor. 15: 51—"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed." The exercises were attended by a large concourse of people, friends and mourners. D. C.

LETTERS.

L Crandall, N V Hull, A W Coon, P C Burdick, J B Wells (yes,) Farley F Coon, John Green, N J Read, D Clawson, D Loomer, H Cornwell, P L Berry, Chas Potter, Robert Williams, Joseph Goodrich.

RECEIPTS.

FOR THE SABBATH RECORDER:

FFCoon, WaterfordCenter, Mich	$15 00	to vol. 10	No. 52
N J Reade, Walworth, Wis	2 00	11	52
Dr Geo W Post, Appleton, Wis	2 00	11	52
Charles Maxson, Albion, Wis	3 00	11	26
Delorma Loomer, Princeton, Wis	2 00	10	52
Wm S Livermore, Independence	2 00	10	52
Hazard P Clarke "	2 00	10	52
Sarah Holmes, Petersburg	1 00	11	11
Hamilton Clarke "	2 00	10	52
John D Truman, South Otselic	12 00	10	52
Daniel Babcock, Milton, Wis	3 00	11	26
O M Crandall "	2 00	10	52
Wm Vincent "	1 00	9	39

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Daniel B Irish	$1 00	A M Whitford	$1 00
James Summerbell	1 00	Roswell Saunders	1 00
Asa Burdick	1 00		

WILLIAM M. ROGERS, Treasurer.

Missionary Receipts.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums for the Palestine Mission:—

Plainfield, N. J.:			
Randolph Dunham	$10 00	A D Titsworth	$8 00
John D Titsworth	8 00	Wm Dunn	5 00
R M Titsworth	5 00	Simeon F Randolph	10 00
T S Alberti	5 00	E B Titsworth	2 00
Edgar Ayars	2 00	W S D	3 00
S U Randolph	1 00	I S Dunham	5 00
Cash	2 00	Peter Wooden	2 00
Asa Randolph	5 00	John C Smith	1 00
Q S Dunn	5 00	C M Dunn	5 00
E S Dunn	2 50	H M Dunn	2 50
Grace Ann Dunn	5 00		
New Market, N. J.:			
D Dunn	5 00	I Clawson	2 00
Cash	2 00	Mary Randolph	50
Joel A Dunn	10 00	Catharine Stelle	5 00
J C Ayars	3 00	Edith Ayars	1 00
I H Dunn	3 00	Jeremiah Dunn	3 00
Wm Dunham	1 00	John Pope	1 00
Samuel Dunham	50	Hannah Dunham	50
Margaret Kempton	50	Sarah Randolph	1 00
H V Dunham	1 00		
Shiloh, N. J.:			
Caleb Sheppard	20 00	Ammi Sheppard	3 00
George Bonham	5 00	A W Thomas	5 00
J W Bonham	1 00	H W Glaspey	5 00
Hannah A Burdick	1 00	George Tomlinson	3 00
Enoch J Davis	5 00	Eld John Davis	1 00
Mrs John Davis	2 00	John T Davis	10 00
C Bright	3 00	Mrs Johnson	1 25
C B Tomlinson	2 00	Reuben Davis	5 00
George B Davis	2 00	Elizabeth Bright	1 00
Micajah Ayars	2 00	J B & E A Davis	5 00
Ellis A Davis	5 00	Maria Woodruff	1 00
Edward Ayars	1 00	Margaret Randolph	1 00
Nathan Tomlinson	5 00	E B & E F Swinney	5 00
Ann Burt	1 00	Mary H Davis	2 00
D D Sheppard	2 00	Ebenezer Woodruff	1 00
Reese Ayars	1 00	Lavina Ayars	1 00
Charles Dickason	2 00	Collins S Young	1 00
Seeley Tomlinson	2 00	Sarah Wheeler	50
Sarah Jane Davis	1 00	John S Bacon	5 00
Joseph Allen	4 00		
Marlborough, N. J.:			
Belford E Davis	1 00	Mrs Sockwell	1 12
E A Crossley	2 00	A C Heritage	1 00
John Humel	1 25	J C Bowen	1 50
Margaret Clawson	1 00		
Westerly, R. I.—A Friend			2 00
Stonington—B F Langworthy			1 00
Waterford, Ct.:			
Mrs Green Rogers	2 00	Green Rogers	1 00
Ezekiel Rogers	1 00	David P Rogers	1 00
David Rogers	2 00	Oliver Maxson, Jr	25
Dea Oliver Maxson	1 00	A Friend	1 00
Mrs Geo Potter	1 00	Collection	2 56
P L Berry	1 00		
New York City:			
Jos Bachman (a Jew)	1 00	A Friend	10 00

A. D. TITSWORTH, Treasurer.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Eastern Association.

THE Eastern Association will hold its Eighteenth Anniversary with the Church in Greenmanville, Ct., commencing on the Fifth-day preceding the fourth Sabbath in May, (the 25th,) at 10 o'clock A. M. Introductory Sermon by Eld Joel Greene, of Rockville, R. I.; alternate, Walter B. Gillett, of Shiloh, N. J.

S. S. GRISWOLD, Secretary.

Central Association.

THE Nineteenth Anniversary of the Seventh-day Baptist Central Association will be held with the 2d Brookfield Church, commencing on the 8th day of June next, at 10 o'clock A. M. Introductory Sermon by James R. Irish; C Chester, alternate.

J. B. WELLS, Secretary.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A M., 12 M., and 4 and 6 P.M.

Leave Plainfield for New York at 7 and 8.30 A.M., 12.50 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup t.

Great Western Mail Route.

SIXTY MILES DISTANCE SAVED—MICHIGAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St. Louis, all the way by RAILROAD. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

Passengers by this line have the privilege of stopping at any point and resuming seats at pleasure. And they will not be subjected to the numerous and vexatious delays occasioned by LOW WATER, as by other routes.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to

JOHN F. PORTER, General Agent.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr,
JOHN D. TITSWORTH, R. M. TITSWORTH.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate.

Nothing has called louder for the earnest inquiry of medical men, than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for protection from attacks upon the respiratory organs, until the introduction of the CHERRY PECTORAL. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. Of this last statement the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify it has done for them, if we can trust our own senses, when we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know—in short, if there is any reliance upon anything, then it is irrefutably proven that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known. The afflicted should know it. A remedy that cures, is priceless to them. Parents should know it, their children are priceless to them. All should know it, for health can be priced to no one. Not only should it be circulated here, but everywhere, not only in this country, but in all countries. How faithfully we have acted on this conviction, is shown in the fact that already this article has made the circle of the globe. The sun never sets on its limits. No continent is without it, and but few peoples. Although not in so general use in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both Americas—in Europe, Asia, Africa, Australia, and the far off islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations of its kind, it is an expensive composition of costly material. Still it is afforded to the public at a reasonably low price, and what is of vastly more importance to them, its quality is never suffered to decline from its original standard of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. No toil or cost is spared, in maintainingit in the best perfection which it is possible to produce. Hence the patient who procures the genuine CHERRY PECTORAL, can rely on having as good an article as has ever been had by those who testify to its cures.

By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been done already.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere. 37–6

Miscellaneous.

Thank Heaven I'm still a Boy.

They smile at me—they laughing say,
"When will you be a man?
The parting year leaves you the boy
You were when it began."
And I in love with the disgrace,
Their smiles and jests enjoy,
And thank kind Heaven that, old in years,
In heart I'm still a boy!

What is it, this they'd have me win—
This gain from which I start?
A keener, calculating head—
Ah! loss, a colder heart!
Well, manhood's sense, or boyhood's warmth,
But leave one if I enjoy—
Leave, the heart, and keep the head;
I still will be a boy. [W. C. Bennett.

Perpetual Daylight.

The influence of the long summer day in the Arctic Regions has often been described, but seldom with more force and beauty than in the following passages of Dr. Kane's description of the late American Expedition to the Arctic Regions :—

"The perpetual daylight had continued up to this moment with unabated glare. The sun had reached his north meridian altitude some days before, but the eye was hardly aware of the change. Midnight had a softened character, like the low summer's sun at home, but there was no twilight.

"At first the novelty of this great unvarying day made it pleasing. It was curious to see the 'midnight Arctic sun set into sunrise,' and pleasant to find that, whether you ate or slept, or idled or toiled, the same daylight was always there. No irksome night forced upon you its system of compulsory alternations. I could dine at midnight, sup at breakfast time, and go to bed at noonday; and but for an apparatus of coils and cogs, called a watch, would have been no wiser and no worse.

"My feeling was at first an extravagant sense of undefined relief, of some vague restraint removed. I seemed to have thrown off the slavery of hours. In fact, I could hardly realize its entirety. The astral lamps, standing, dust covered, on our lockers—I am quoting the words of my journal—puzzled me, as things obsolete and fanciful.

"This was instinctive, perhaps; but by-and-by came other feelings. The perpetual light, garish and unfluctuating, disturbed me. I became gradually aware of an unknown excitant, a stimulus, acting constantly like the diminutive of a cup of strong coffee. My sleep was curtailed and irregular; my meal hours trod upon each other's heels; and but for stringent regulations of my own imposing, my routine would have been completely broken up.

"My lot had been cast in the zone of liriodendrons and sugar maples, in the nearly midway of latitude 40 degrees. I had been habituated to day and night; and every portion of these two great divisions had for me its periods of peculiar association. Even in the tropics, I had mourned the lost twilight. How much more did I miss the soothing darkness, of which twilight should have been the precursor! I began to feel, with more of emotion than a man writing for others likes to confess to, how admirable, as a systematic law, is the alternation of day and night—words that type the two great conditions of living nature, action and repose. To those who with daily labor earn their daily bread, how kindly the season of sleep! To the drone who, urged by the waning daylight, hastens the deferred task, how fortunate that his procrastination has not a sixth months' morrow! To the brain workers among men, the enthusiasts, who bear irksomely the dark screen which falls upon their day dreams, how benignant the dear night blessing, which enforces reluctant rest!"

Management of the Locust Tree.

From the Ohio Farmer.

The Locust, *Robinia pusedo-acacia*, is a native of the United States.

Method of Cultivation.—"It is capable of being raised from the seed, cuttings, layings, and suckers; but the seed method is said to afford the best plants. The seeds should be sown about the end of March, or beginning of the following month, on a bed of light mould, being covered to the depth of about half an inch. The plants usually appear in the course of six or eight weeks. They should be well weeded and watered, and, when sufficiently strong, should be set out in the spring, or autumn, in nursery rows for two or three years, in order to remain to have a proper growth for final planting." [Rees' Cyclopedia.

Dr. Drown, of Rhode Island, says that "the easiest method of raising the locust is as follows: Plant fifteen or twenty trees on an acre, and, when fifteen or twenty feet high, run straggling furrows through the ground, and, wherever the roots are cut with the plough, new trees will start up, and will soon stock the ground with a plentiful growth."

Use.—It is observed in the *North American Sylva*, a celebrated work, by F. Andrew Michaux, that "The greatest consumption of locust-wood is for posts, which are employed in preference for the inclosing of court-yards, gardens, and farms, in the district where the tree abounds, and the circumjacent country. They are transported for the same use to Lancaster, Baltimore, Washington, Alexandria, and the vicinity. When the trees are felled in the winter, while the circulation of sap is suspended, and these posts are allowed to become perfectly dry before they are set, they are estimated to last forty years. Experience has shown that their duration varies according to certain differences in the trees from which they are formed; thus about Lancaster, and at Harrisburg, a small town on the Susquehannah, where a considerable trade is carried on in wood that is brought down the river, those trees are reputed the best whose heart is red; those next in esteem are those with a greenish-yellow heart; and the least valuable are those with a white heart. From this variety in the color of wood, which probably arises from a difference of soil, are derived the names of *red, green*, and *white* locust. In the Western States there is a variety which is sometimes called the *black* locust."

It is probable that the locust with a "greenish-yellow heart," spoken of by M. Michaux, is the same with that which Mr. Briggs calls the *yellow* locust; and although M. Michaux supposes "this variety in the color of the wood probably arises from a difference of soil," it is not impossible that there may be permanent specific differences in the several varieties. If so, the discovery is of importance.

M. Michaux says, "In naval architecture, the shipwrights use as much locust-wood as they can procure. It is as durable as the live oak and the red cedar, with the advantage of being stronger than the one, and lighter than the other."

With regard to the insect which destroys the locust, M. Michaux says, "Within eighteen or twenty years, an obstacle has unhappily appeared which will contribute greatly to prevent the multiplication of the locust in all the anciently-settled parts of the United States; this is a winged insect, which attacks the trees while standing, penetrates through the bark in the center of the trunk, and, for the space of a foot, mines it in every direction, so that it is easily broken by the wind. This inconvenience is already so serious as to induce many people to forego all attempts to form plantations of locust. In Virginia, I have not learned that trees of the natural growth have been visited by this destroyer, but those that have been reared about the plantations have already felt its ravages. This evil, which is hard to remedy, will be more sensibly felt when the destruction of the forests now on foot—an inevitable consequence of the neglect of all measures of preservation—shall force the inhabitants to have recourse to plantations which they will wish to form, in a certain proportion, of the locust. Hence it may result that, disappearing from the American forests, by constant consumption, and not being reproduced on account of the insect, the locusts will become extremely rare in their native country; and abundant in Europe, where no similar catastrophe forbids their propagation."

The *Massachusetts Society for the Promotion of Agriculture* have offered a premium of fifty dollars "for a mode of extirpating the worm that attacks the locust tree, which shall appear to the satisfaction of the trustees to be effectual."

End of the Great Fraud Case.

The *Washington Globe* of May 2d, says: Yesterday being the day fixed for the trial of John Charles Gardiner, for perjury, charged to have been committed by him as a witness in the first trial of his brother, the late George A. Gardiner, the defendant was called, but did not appear; his recognizance was therefore forfeited. The recognizance in the case of the indictment for false swearing, charged to have been committed in his affidavit presented to the Board of Commissioners in support of his brother's claim, was also forfeited. Dr. Thomas Miller was the surety in the sum of $8,000 for the appearance of Gardiner to answer the charge of perjury, and Hudson Taylor and James McClery were his sureties in the sum of $4,000 to appear to answer the charge of false swearing. We learn from a reliable source that Messrs. Miller, Taylor, and McClery will suffer no loss, being amply indemnified. This is probably the end of one of the most remarkable cases to be found in the criminal annals of the country. The facts are familiar to our readers, and indeed to nearly the entire people of the United States. An enormous fraud supported by perjury, was practiced upon the Government, and an amount exceeding $400,000 was drawn from the Treasury. The principal in this nefarious transaction was convicted, and one hour after the verdict of the jury was rendered, he committed suicide by taking poison. His brother, yesterday, forfeited his recognizance, and it is reported, and believed, that he left the city two weeks since for some place beyond the United States. The two Gardiners were prosecuted by Phillip Richard Fendall, Esq., late District-Attorney of the United States, and by the Hon. Henry May, of the House of Representatives, with the ability, zeal, and firmness for which they are distinguished. About $80,000 of the money improperly obtained from the Treasury by Geo. A. Gardiner, was some time since attached in the hands of Messrs. Corcoran & Riggs, and will, in due time, be returned to the Treasury. The probability is, that the history of the Gardiner claim, and a report of the trial which resulted in his conviction, will, at no very distant day, be published; and it will be found to be the most imposing and remarkable case to be found in the criminal authorities of this or any other country.

A Turkish Joan D'Arc.

A Paris correspondent of the Cincinnati *Gazette* narrates the following story of a practically Woman's Rights companion:—

A curious story is told at this moment of a second Joan of Arc who has appeared in the Turkish Army. A girl named named Gara, a descendant of Solomon Pacha, former Governor of Morach, in Asia, arrived lately at Adana, on her way to Constantinople. She marched at the head of a corps of irregular cavalry; many persons tried to persuade her to abandon the strange enterprise; but nothing shook her courage or her resolution to combat the enemies of her country. Some persons thought to intimidate her by saying that if she remained in the army, she must give a trial of her skill by assault at arms. The Governor of Adana, who was informed of the fact, ordered that the young girl should be brought before him, and he asked her if she still persisted in her resolution. She responded in the affirmative, and added that she would engage willingly in the trial at arms to which they had said she must submit, provided they would give her for an adversary the bravest and most vigorous of the 2,000 cavaliers of which the detachment was composed. The combat took place immediately, and after a contest of some minutes, the cavalier chosen for her adversary was disarmed by the young girl, and declared vanquished. The Governor then ordered that she should then be regularly enrolled, and counted her down 1500 piastres, ($85,) and gave the rank of officer to her brother who served in an inferior grade.

Culture of Melons, &c.

With judicious culture, melons of excellent quality may be produced in abundance. Those who wish to be in season, should lose no time now in preparing the ground for it. For each hill, dig a hole two feet deep and three feet wide, and fill one foot of the bottom with rich manure; then fill to the natural surface with fine compost of rich earth and mould. In this, when the weather is warm enough to insure quick germination, plant your seeds at equal distances apart. If the weather should be very dry, the hills should be watered once a day, with water that has been exposed to the air long enough to attain an equal temperature with the atmosphere; or better still, set a tall and narrow box on the center of this hill, and fill it with horse-stable manure; once in a day or two, at night, pour in a few quarts of water, and let it leach through the manure. When the plants show themselves above ground, defend them by a box covered with millinet, to keep off the bugs, which will also serve to ward off cold winds. When the plants are well established, select a few of the best, and pull up the others. Keep the plants free from weeds.

Cucumbers may be treated in the same way.

"Our Own Correspondent."

The Paris correspondent of the New York *Times* gives the following picture of the comforts and dignity of the "own correspondent" of the London *Times*:—

"Next to the berth of British Ambassador at Paris, I suppose that the post of correspondent to the London *Times* is most to be desired. Let me rehearse a few of the immunities and privileges of that individual. His salary is $5,000 a year. He has a handsome suite of rooms, furnished and paid for by the paper. He has two clerks constantly in his employ, who read the French journals, translate, collate, cut out items from Galignani, and add their eyes, invention, experience and observation to his. These gentlemen are paid by the *Times*, of course. The correspondent buys and charges to the paper any books of which he may stand in need—and the library is a very choice and complete collection of standard authors, cyclopedias, dictionaries, and other books of reference. He is empowered to pay for any important intelligence, just what it may cost.

"When the Post-office closes early, to the infinite annoyance of all us correspondents of low degree, he writes on merrily till sunset, and then hires a man to jump into the 7 o'clock train and take his letter to London! The *Times* pays the bill. Besides all this, his position is such that a great many things come to him, without his giving himself the trouble to go to them. Thus, a proclamation of Henry V. desires to see the light, M. Berryer sends it to the correspondent of the London *Times*, who gives it to one of his clerks to translate. All the other correspondents, when they see it in print, throw up their hands, and wonder how the man knew there was such a proclamation in existence, and where he went to get it. In short, it is a great thing to represent the London *Times* in Paris. To be able to say you are the Russian Ambassador, is one thing; to be forced to confess you are the Envoy from Venezuela, is another. To stand up and say you are the correspondent of the *Times*, is to locate yourself between the two, and rather nearer the top than the foot of the column."

Curiosities of the Patent Office—Agricultural Implements.

During the last year, 144 patents were granted for agricultural implements, twenty-seven of which were for harvesters, power-reapers, mowers, &c. The following abstract of this interesting department of invention, as exhibited in the Patent Report, is given in the *Scientific American*:—

"Three patents were granted for horse-power potatoe-digging machines; the models of two of these we have seen, but have not yet had the pleasure of seeing a large one in operation. Fifteen patents were granted for improvements in ploughs, and four for cultivators. No less than twenty-six were granted for seed-planters. This number is very large, considering that such machines are of no recent origin; it shows the importance of this class of machines, and the dissatisfaction entertained with those already in use. The devices patented, however, were mostly confined to the mode of distributing the seed; the novelties patented are said to be small, but that of B. D. Sanders, of Holiday's Cove, Va., for operating the shove-rod to work the valves by friction-rollers and rotary-cam, is a very good one. Three patents were granted for horse-rakes, and threshers and separators; one of the latter consisted in having an inclined, rotary, cylindrical straw-carrier, supported on friction-rollers. This cylinder is full of holes, and as the straw is carried, the grain falls down through the openings. Ten patents were granted for hullers and smut-machines—one of them being for washing and scrubbing, and drying the grain. One patent was granted for a weigher combined with a winnower. The weighing apparatus is secured in such a manner to the machine, that when the measure is filled up to the proper weight, the balance tips the weighed grain, which is thrown upon inclined ways, and immediately starts off on a railroad track to the grain-depot. Four patents were granted for corn-shellers; in one the ears are allowed to accumulate, to act in the mass as an elastic bed against the spiral shelling projections. Three patents were granted for straw-cutters, and nine for miscellaneous agricultural implements, one of them being for a metallic tube scythe-snath."

The Cranberry.

It has frequently been asked, What is the most successful method of *cultivating* the cranberry? This may perhaps be a somewhat difficult question to answer, as it has been grown "successfully" in a great variety of ways, and on almost every description of soil, intervening between dry and dusty sands, and those composed of viscid and tenacious clay. It is indigenous to low, boggy lands, and consequently to such its cultivation has, till recently, been almost exclusively confined. When grown on such lands, the plants are generally "set" in the fall. The bog land requires no preparation, except a covering of sand about two inches deep. The vines are removed from their original position, with a small quantity of soil attached to their roots, and transplanted two or three feet apart. They develop foliage rapidly, and require hoeing only during the first two years after being set out. When circumstances admit of it, it is a good plan to keep the water on them from December till about the first or second week in April, and after that to keep it, if possible, level with the ground's surface, so as to retain a supply of moisture about the roots, during the first part of the season. Early frost, or frost in the autumn, before the fruit begins to ripen, proves fatal to the crop. Cranberries are obtained from vines thus managed, the second or third year, and the plants, when once established, never run out.

A writer in the *Massachusetts Plowman* gives an experiment in transplanting cranberries from low, swampy land, into good corn land, "in hills far enough apart to admit the cultivator, and clean hoeing." The work of transplanting was performed early in the spring; at midsummer they blossomed, and in the fall produced fine fruit. The berries were large, very handsome, and many of the hills produced a pint of fruit."

In 1846, the *Cultivator* contained an interesting article on cranberry culture, in which it was asserted that Mr. Sullivan Bates, of Bellingham, Mass., had raised this fruit in great abundance, "by transplanting the vines from low ground to high." The system this gentleman pursues is, it seems, to plant them in lines, or drills, twenty inches apart, (whether vines or seeds, it is not stated,) and seven inches in the drill. His plan is always successful. He has raised from a single acre in one season, cranberries to the amount of *four hundred bushels!* It is essential, however, to the success of this plant, that the soil be such as will not parch or bake, and should be replete with energetic humus in a state of slow but uniform decomposition and decay.

It is also asserted in the Farmer's Dictionary, that the cranberry is a plant easily and successfully cultivated on uplands, and that the powers of prolification, and the general health and physiological character of the production, appear to be ameliorated and greatly improved by changing its medium, and also that the product is more desirable, being a fairer development, and superior flavor. "The runners," says this authority, "can be 'layered,' or seed sown in the spring. They grow rapidly, covering nearly every thing, and are but little subject to the attacks of insects. The plants are set about eight inches apart, and are kept clean at first. The yield increases for several years, and becomes as great as four hundred bushels per acre, in five years, although two hundred is a good average. The fruit is gathered with rakes, which serve to prune the plants at the same time. When the berries are intended for keeping, they should be rolled over a gently inclined plane of wood, in order to remove such as are soft or rotten. They keep well for a year in tight casks, filled with water, and headed close.

It is stated in the *American Agriculturist*, that Mr. William Hall, of Norway, Maine, "sowed the berries on the snow, in spring, on a boggy piece of land, about three rods square. The seed took well, rooted out the weeds, and produced accordingly." It is greatly to be hoped that the cultivation of this plant, now ascertained by so little trouble and expense, will become more common.

[Germantown Telegraph.

Sweet Potatoes.

We are rather late for the following directions, but in some situations it may still be seasonable, and it will do for all another year:

In the spring, as soon as all danger from frost is past, the hot-bed for sprouting the potatoes should be made, by boarding off the space intended therefor in a warm situation, and filling it to the height of two or three feet with manure from the horse-stable, and upon this a layer of three or four inches of fine chip-dirt must be placed, upon which the potatoes may be laid as closely as possible, and covered about two inches in depth with the same material, or with any fine rich earth. If the weather should prove very dry, an occasional watering with tepid water, or warm soap-suds, would be beneficial, or, if the nights should be cold and frosty, the hot-bed should be protected by covering it with any material most convenient. When the sprouts are sufficiently large to warrant good roots, they may be pulled from the potatoes and planted in ridges previously prepared.

The ridges are mostly made by throwing two furrows apart with the plough, and applying some well-rotted manure, then covering the same by returning the earth, thus forming a ridge of the height of ten or twelve inches, in which sets are to be planted six or eight inches asunder. The best time to plant them is immediately before or after a rain, or. during a spell of damp weather, or even in the cool of the evening, if watered occasionally until fairly established.

The ground must then be kept mellow and free from weeds until the vines prevent further culture. When the vines are killed by frost, the potatoes should be taken up, and after remaining in the shade a short time to dry, those not intended for immediate use may be packed away in dry sand or earth in barrels or boxes, by first placing a layer of sand and then one of potatoes, until the vessel is filled. Upon the approach of cold weather, they should be placed in a situation secure from frost. In this manner they have frequently been kept till May or June. In packing them away, all potatoes that have been injured in taking up should be laid aside for present use. A soil moderately fertile and somewhat sandy, with a southern aspect, is mostly preferred for the sweet potatoe.

To Kill Crows.

In the winter, or towards spring, the crows are generally very plentiful. Take the entrails of hogs or sheep, or a dead carcass of any kind, and place it at a proper distance behind the barn, or other out-buildings; then take a two-inch augur and bore a hole through some convenient spot, the proper height, and remain inside after they frequent it. Then take a good fowling-piece, well loaded, and when the crows assemble to dine, point the muzzle of your gun through the port-hole, take a dead level at the thickest part of the assembly, and let go, and the carnage will be desperate. This is no theory; it is practical experience. I think nothing of killing twenty at four shots with a small gun. I have often done it, and had crows in the spring by the bushel. If you want scare crows, take out the insides, and throw in a handful of salt to preserve them, and you can have crows to hang over the fields in the spring in any quantity; and, depend upon it, they are perfectly horrified at the sight, and have no idea of entering premises where their black brethren are so uncivilly dealt with.

Orchards worth Improving.

The present high prices of fruit remind farmers that good orchards are profitable, even in a barren season like the past, and may induce the inquiry with many, How shall I manage my orchard, which produces but a scanty crop of inferior fruit, to make it more profitable?

That there is cause for barrenness is evident, and in order to apply a remedy, it is first necessary to ascertain where the trouble is. Perhaps the first inquiry may properly be, were the trees when planted in good condition and well set? or were they of second or third quality, and fifty or more planted in a day, when the same labor could have been profitably expended upon five? If the error should be traced to either of these causes, an effectual remedy may be sought for in vain. I will cite an example within my knowledge of one who ploughed a few furrows for the roots of his trees, and then ploughed the dirt on to cover them, a quick way to plant trees, but the result was as might be expected; a small part lived a few years, but I think all died.

Another labored hard to plant five trees, but when done were worth more than one hundred crowded into small holes, as too many are.

But if the trees have become exhausted, as too many have, in the same way a corn field would, planted many years in succession without manure, much may be done towards restoring it, not to that degree of tilth of N. P. Norton's, (whose entire farm consists of eight acres, and whose fruit crop the past season amounted to $850,) yet with a liberal dressing, judicious pruning, scraping and washing the trees, &c., much of its decayed vigor may be restored, which would be largely repaid in the quality and quantity of fruit, besides affording its owner the pleasure of seeing his trees in a comparatively healthy condition, rather than dying by inches from starvation.

[Maine Farmer.

TREATMENT FOR HYDROPHOBIA.—A writer in the Worcester *Transcript*, who professes to have had successful experience in treating persons bitten by rabid dogs, recommends the following treatment immediately on a bite being received:—

"First—enlarge the wound with some sharp cutting instrument, if punctured, taking care completely to sever the nerve or nerves injured. Second—after washing the wound, apply either nitrate of silver, nitric acid, muriatic acid, or spirits of ammonia taking care that all the wounded parts are touched. In extremely nervous cases we would recommend muriatic acid, or ammonia, if they can as easily be obtained. This done, apply a poultice of bread and milk and poppy leaves, for one or two days, long enough to keep the parts warm and moist, and wash the wound in a strong tea of sumach bark and lobelia herb—healing with a poultice of slippery elm wet up with the above tea. Attention should be paid to the condition of the pores, and they should be kept free, and all exposure to colds avoided. Lobelia in small doses, alone or combined, forms one of the best internal remedies for this purpose, and should almost invariably be used."

QUILTING-FRAMES.—Somebody has invented a new and more convenient quilting-frame, which is described in one of our exchanges as follows:—

Frame four legs together, like the frame of a kitchen table, with side pieces 9 feet long, dropped 5 inches below the top of the legs, and end pieces 2½ feet long. Now take some scantling 2 or 2½ inches square and round them, with inch round tenons upon each end, to work in sockets in the top of the legs. Upon one end of each of these rollers have a little rachet wheel and catch, and nail a strip of cloth along one side of each, to which to tack the edges of the quilt. When all ready, roll it all but the 2½ feet wide strip upon one roller and tighten the catch; now quilt that and roll upon the other roller and so on till finished. The side pieces should be made to go in with a key, so that the frame can be taken down and packed away at any time, even with the quilt half finished, as it can be rolled up snug. It is a simple piece of domestic machinery, but would add to the comfort of many a household.

A PRAIRIE PECULIARITY.—A correspondent of the New York *Post* states that the consumption of wood upon the prairies in cold weather in the locomotives is much greater than among the settlements or in the timbered country, and the amount of steam produced much less. A train will leave Detroit with from twenty-five to thirty-five freight cars, and from eighty to one hundred pounds of steam. As it nears Chicago, on the open prairie, the steam will fall gradually to thirty-five or forty-five pounds; and the engine, leaving half its train, runs with the remainder to Chicago. So, put an iron box stove on the top of one of the cars on the pairie, let the fire burn intensely, and the surface of the stove will not burn the hand laid upon it. It is a problem, the solution of which would make the fortune of an inventor, how this very rapid loss of heat can be prevented.

THE LENGTH OF DAYS.—At Berlin and London, the longest day has sixteen and a half hours. At Stockholm and Upsale, the longest day has eighteen and a half hours. At Hamburg, Dantzi and Stettin, the longest day has seventeen hours, and the shortest seven. At St. Petersburg and Tobolsk, the longest has nineteen, and the shortest five hours. At Tornea, in Finland, the longest day has twenty-one hours and a half, and the shortest two and a half. At Wanderbut, in Norway, the day lasts from the 21st of May to the 22d of July, without interruption; and at Spitzbergen, the longest three and a half months.

A TARTAR INN.—When a traveler arrives at a Tartar inn, and mentions what he wishes to eat, the controller of the table sings them in a kind of chant to the governor of the pot. Before commencing his supper, the traveler invites everybody present to partake of the feast: "Come and take a glass of wine with me! Come and eat a plate of rice with me!" says he. Each one excuses himself, and says, "No, thank you!" and so the matter ends. When the traveler prepares to leave, the controller again chants the names of the dishes, but this time he is careful to mention *the price of each.*

Mr. John Toothaker, who is engaged in extensive lumbering operations about the upper waters of the Umbagog lakes, writes to the Farmington *Chronicle* that one of his men, who was felling a pine tree near the Mooselamaguntic, struck a hard substance which rendered his axe comparatively useless. On examination it proved to be a stone, which, when taken out, weighed thirty-three pounds. The stone was four feet from the ground, in the center of the tree—the tree was perfectly smooth, and over two feet in diameter at the place where the stone was imbedded.

Mr. Barnes, formerly editor of the *London Times*, said to Thomas Moore, that the great deficiency he found among his writers, was not talent, but common sense. Not one of them, he said, can be trusted to write often or long on the same subject, as they were sure to get bewildered with it; and he includes himself in this remark.

There is no policy like politeness; and a good manner is the best thing in the world either to get a good name, or to supply the want of it.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishe the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

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The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

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BUDHISM.

An Essay read by Rev. Mr. Culbertson at a missionary inquiry meeting held in Shanghae, China, on the last Second-day evening in November, 1853. Communicated for the Sabbath Recorder by Nathan Wardner.

The worshipers of Budha are the inhabitants of Siam, Ceylon, Japan, Cochin-China, and the greater part of China Proper. Budha has more than 180,000,000 of worshipers. This religion originated about 543 years before Christ. Budha Gaudama was of royal descent, and embraced the life of an ascetic. Owing to the universal disposition of superstitious nations to reverence men of great external austerity, he became the leader of his sect, and after his death was worshiped as a god. He was the son, probably, of a king of the city of Benares on the Ganges. It would seem that some time in the course of his life, he conferred great benefits upon the island of Ceylon. It is a current opinion among the learned Burmans, that Gaudama was not worshiped until 450 years after his death. It is a question not yet settled, whether Gaudama was the founder of a new sect, or whether he embraced a religion already prevalent. The want of credible historical records renders it difficult to determine whether Bramanism or Budhism was the original religion of India. But during eleven successive reigns—a period of 291 years—the kings were of the Budhist faith. At the end of this period the reigning monarch was assassinated, and the throne usurped by an adherent of Braminical superstition; and of course the scales turned, and the Budhists were obliged to take refuge from the rage of their enemies among the surrounding nations, and thus propagated their religion where it is now found. This persecution continued about 183 years.

The Budhists, like the Bramins, have chosen for their hero ten incarnations. In one of his incarnations, many ages before he attained to the state of Budha, he was born with an inheritance of vast riches, which his ancestors had been amassing for several generations. All these he dispensed to the poor, and betook himself to the monastic life in the forest, in a place prepared for him by the god Sakkria. He was there invested with the priesthood, and in the course of seven days was endowed with the power of flying in the air. One day, while flying above the city Ramawattu Nuwara, he understood that the then reigning Budha was to pass that way. He descended from the air and extended himself upon the road, with his head towards the Budha. When the Budha arrived at the place, the superstition came upon him, and he prophesied that after innumerable years the prostrated pilgrim would become a Budha like himself. In the close of that life the pilgrim was born in the heaven called Loosita, which is the fifth heaven. While there, all the gods in that heaven came to him in a body, and besought him to come into the world of men and accept of the dynasty of Budha. Gaudama, overcome by their importunity, consented, and chose for his mother the wife of king Suddadama of the city of Bonares, and after ten months was born. The Chinese assert that he was born. Immediately after his birth, he walked forward seven steps toward the North, and said in a tone that was heard through 10,000 worlds, "I will be the highest, I will be the chief and superior over all worlds." The world then experienced thirty-two unprecedented acts of bounty. The blind obtained sight, the deaf recovered their hearing, the fire of hell experienced a momentary extinguishment, the brutes banished their dread, the horses neighed, the elephants yawled, the lions roared, and all the rest of the quadrupeds made a melodious howling, &c.

When 34 years of age, he attained to the state of Budha. Soon after this, finding that Ceylon, where he foresaw that his religion would flourish, was the abode of none but devils and hobgoblins, he resolved to cast them out, and render the island a fit habitation for men. He found the devils so thick that there was not the least room between them. When he ordered them to make room for him to sit down, they complained that they were already too much crowded, and refused to obey him. He immediately caused fire to flash from his body in all directions. The devils were by this so much frightened that they scampered off in the utmost dismay, and finding no refuge from the piercing of the flames in the crevices of the rocks, cast themselves headlong into the sea. Budha was then moved with compassion, and to save them from utter destruction caused an island to spring up on which he allowed them to dwell. After this he repaired to the world of snakes, which lies below the world of men, and was there entertained at a royal banquet by his royal snakeship Mahodana, the king of the snakes. He there preached a sermon by which 12,000 snakes were converted to his religion. After his return to the world of men, he impressed the print of his foot upon a rock on the top of Adam's Peak, where it is still to be seen, and is held in the highest veneration by his worshipers. When the Papists arrived at Ceylon, they seemed to have adopted this relic of Budha as their own, and ascribed it to Adam. From this, the mountain takes its name. It stands in the centre of the island, and is visible from every part of it. When Budha saw his end approaching, 45 years after he obtained the happiness of Budhahood, he called the god Sakkria, and directed him to take Ceylon under his protection. Sakkria afterwards gave the island in charge to his assistant god Wisner Nerwana. He had edified the gods with his sermons, and saved a countless multitude of men. The good works of Budha are declared to have been "as great as the ground of the world is large, the sea is deep, the heaven is high, or the air is full." He was guiltless of slaying any thing which had life, of theft, fornication, lying, speaking indecent words, eating at night, dancing, smelling flowers, &c.

There have been in all 22 Budhas; five are to live in this culpa, that is, during the continuance of the present mundane system. Four of these have already appeared, and the fifth is now in the heaven called Toosita, and will make his appearance in due time. Budha has now been dead 2,382 years, and as his religion, according to his own prediction, was to continue 5,000 years, it will come to an end in 2,618 years, or A. D. 4,458. The other Budha will then appear on earth. It is the devout prayer of every Budhist, that he may be born, when he dies, in the heaven where this Budha now is, to be born again on the earth at the same time that he makes his appearance among men.

The doctrine he taught his followers was:

I. The being of God (or god.) One of the charges brought against the Budhists by the Bramins, is, that they are Atheists. This charge is true; for they deny that there is any Most High, and Sole Supreme Being. The Bramins acknowledge, theoretically, one supreme God, omniscient and omnipresent; but they have no idea of his performing any act of creation or of providence, except by the instrumentality of inferior gods. He is in fact completely hidden behind an array of 330,000,000 of inferior deities. The Budhists say that the number of the gods is infinite, or at least countless. The number of those whose names are known is 120,535. Although they acknowledge no First Cause, they say that one god, Maha Brama, is superior to all other beings except Budha. It is this god who has the government of the world. He inhabits the sixteenth heaven, is 50 miles high, and exhibits the four virtues, viz., munificence, meekness, affability, and kindness. He is blessed with an age of 84,000 years. This world, world of men, is under the more immediate superintendence of Sakkria. He in his turn commits the care of it to four inferior gods, whose duty it is to act as body guard to their superior god, and each of them to superintend one of the four quarters of the world. The first, Dirtheraacture, resides in the East. He, and every thing connected with him, clothing, horses, servants, &c., are white. The second, Veruddhi, superintends the South. His color is sky-blue. The third, Vesvislaeskani, governs the West. His favorite color is red. The fourth, Wayrewenne, governs the North. He rejoices in the color of gold. He, in addition to his other duties, has the charge of the devils. At or near the new moon, these four gods send out their emmissaries to pass through their respective provinces and take account of the actions of men. The first eight days they devote to making out a list of sins committed. The next eight, they go about in order to revise the account and correct errors. After this, they make out a consolidated report to Sakkria, who receives it in council with 32 other gods, superior to these four. If the number of virtuous men is greater than that of the wicked, there is great joy in heaven. If the reverse, there is much sorrow.

II. *Cosmogony.* The Budhists believe that matter is eternal, and that every portion of animated existence has in itself its own rise, tendency, and destiny. Everything that has been created must be ascribed to Nature. The world sprung into being by chance. For want of a complete copy of the Singalese Scriptures, it cannot now be exactly determined how long it is since this event took place. This world, or rather, this system of worlds, is only one of an infinite series, which in succession have occupied and will occupy the same position in space. When the time arrives which is fixed by Nature, each world is destroyed; and after the lapse of a period exactly equal to that during which the world existed, another world, similar to the former, springs up in its place. This intervening period is a blank. These destructions comprehend not this world only, but all the rest of the universe except the nine superior heavens. Thus each world is followed by its successor, just as the leaves which fall in autumn are replaced by others in the spring. The period of the world's existence is called a Culpa. To give some idea of the duration of a culpa, they say that if a man were to walk up a mountain nine miles high once in every 100 years, and continue the process until the mountain were worn down to a plane, the time required to effect this would be nothing to the fourth part of a culpa. The world, previous to this, perished by wind, fire, and water; but this hill, being concealed beneath the abyss of the earth, escaped the destruction. Soon after the commencement of the present world, a general deluge took place; or, to use the words of their own books, the whole was filled up with the general rain of the world called Sam-pattckere Mahama. The water rose almost to the fifteenth heaven. Those of the gods in this heaven whose time for leaving it had arrived, seeing the lotus leaves floating upon the surface of the water, seated themselves upon them, and by this means, when the waters subsided, they reached the earth. These gods were at that time without bodily parts or passions, and reflected from themselves sufficient light without the aid of the sun or moon; they therefore lived in the greatest happiness. They were free from all pain and evil of every kind, and were delighted with their new abode. But afterward, becoming inflated with pride, and debased by indulging in all sorts of food, they were changed into human beings of both sexes. They there lived for a long time in total darkness, until at length the sun and moon were produced by Nature. At first they lived on the clay of the earth, which was then sweet, but on account of their avarice, it was rendered tasteless to punish them. They then subsisted on a kind of shrub, which also became tasteless, for the same reason. Afterward a kind of seed was given them; but as they continued to grow more and more wicked, they were at last compelled to till the ground.

III. *Views of Virtue and Vice.* Degraded as these deluded people are, their consciences testify that they are sinners, although their conceptions of moral good and evil are vague and distorted. They distinctly recognize a moral faculty in man, which causes a sense of pleasure in doing what is right, and of pain on doing what is wrong. But they have no conception of the depravity of our nature as consisting in a state of the heart. Virtue and vice consist almost entirely in external actions, although it is not denied that sin may be committed by indulging proud, angry, or revengeful thoughts. To the question, How did sin enter the world? they answer, "By avarice, covetousness, and anger." Falsehood was long unknown, and was introduced on the following occasion: King Chatiqua, one of the line of 707,787 kings, who reigned in Jambudwissa previous to the advent of Budha, desired to advance to the post of prime minister a Bramin who had been his school-fellow; and the only obstacle in the way of executing his purpose was, that the existing incumbent was the elder brother of this Bramin. The king surmounted this difficulty by asserting that his favorite was older than his brother. The Bramin was inaugurated into office. But no sooner had the king ratified the act, than he was swallowed up by the earth and descended into hell. Since that time falsehood has prevailed and increased in the earth.

The precepts of Budha are different for different classes of men. His principal commandments are ten:

1st. Thou shalt not kill.
2d. Thou shalt not steal.
3d. Thou shalt not commit adultery.
4th. Thou shalt not lie.
5th. Thou shalt not slander.
6th. Thou shalt not desire the death of thine enemy.
7th. Thou shalt not covet.
8th. Abhor all idle and indecent conversation.
9th. Thou shalt not betray the secrets of another.
10th. Do not err in the true faith, or think it false.

The first commandment refers to inferior animals as well as men. The five deadly sins which Budha overcame in this life are comprehended under a code of five commandments: 1st. Thou shalt not kill. 2d. Thou shalt not steal. 3d. Thou shalt not commit adultery. 4th. Thou shalt not say any manner of falsehood. 5th. Thou shalt not drink any intoxicating liquor. Those who desire greater degrees of holiness observe additional precepts; such, for example, as to smell no odoriferous flowers, wear no costly garments, eat nothing after noon, &c. A priest must observe more than 200 such precepts, and a high-priest 8,820 quadrillions, five millions, and thirty-six. A life of the highest virtue is one spent in abstinence from the deadly sins, together with renunciation of the pleasures of riches, liberal bestowment of charities to the poor, and reverence to Budha, as manifested by contributing to the support of the priests and decorating the temples. Peculiar blessings are promised to one who makes an image of Budha, or writes a sermon on his doctrine. Such an one will never be born in hell, but will be born of a respectable family, and will never be born a girl, will not be frightened by tigers, lions, &c. He will be born in heaven in due time, and with 1,000 heavenly wives will live in an unspeakably shining habitation. Happiness hereafter is to be secured by a life of piety here, and can be obtained in no other way. A man receives no reward after death except what he fully deserves. The joys of the heavenly world are wholly sensual and brutish; such as feasting the eyes on the charms of the goddesses, dancing in the beautiful and divine palaces, &c. There are twenty six heavens, which are divided into four classes. Six, called Rama Lokas, for the inferior gods; eleven Brama Lokas, for the superior gods. Five triumphing heavens, the mansions of the souls which are to serve the great catastrophe of the destruction of the universe. Eight Aroopa Lokas, heavens above all heavens, in some of which there are souls without bodies, and in others, bodies without souls, which nevertheless live. The highest state of glory is designated Nirwana; but it is a difficult problem to ascertain what this means. The statements with respect to it are contradictory. One calls it a union with the divine spirits; but as they acknowledge no Supreme Being, this opinion seems to be incorrect. A Syngalese priest, in answer to a question proposed by the governor of Ceylon, calls it "the blotting out or death of the soul forever." Dr. Buchanan says, that among the Burmans it implies "exemption from all the miseries of life, but by no means annihilation." This cannot be obtained by any except by those who have abstained from all sensual indulgence. The punishment of sin is provided for, in part, by the doctrine of metempsychosis. The souls of the wicked, at death, pass into the bodies of various inferior animals, or are again born into the world in some low and miserable condition, or else are born in hell. There is to be no resurrection of the body hereafter, nor is there any day of final judgment. Sentence is passed immediately after death, by the inferior god Wassunartiga, upon those who have done some good in their life, and for whom there is no hope that they will at some future time arrive at heaven. The flagrantly wicked descend to hell at once, without a hearing. But no case is so desperate as to be altogether without hope, even in hell. For after making sufficient expiation for their sins, they may again be born into the world as a slave or a girl, and if they lead virtuous lives, may, in the course of innumerable ages, attain to heaven, and even to the hall of glory.

There are eight chief hells, situated under the abyss of the earth, and fitted into each other like a case of pots. Each of these has 16 minor hells connected with it, so that the whole number of hells is 136. They are inclosed on all sides with walls 36 miles in thickness. Punishments are inflicted in proportion to crimes committed, with sledges, bone-breakers, pincers, spits, &c. Occasionally, the skin is taken off, and not unfrequently, melted lead is poured down the throat.

The doctrine with regard to the origin of devils is, that when the sun, moon, and stars were produced by nature, those who are now devils were human beings. On account of their horrible sins, they fell from their state of happiness. It is denied that they ever were gods or angels. Such of them as are born into the world as men, may, by leading virtuous lives, regain their former happiness. Budha has forbidden his followers to pay divine honors to devils, but as they are enemies to the human race, and have the power of bringing calamities upon men, it is thought expedient to conciliate them by paying them some honors, such as making offerings of money, boiled meat, rice, &c.

IV. *Worship.* While Budha was upon earth, he taught his adherents to worship and hold in equal reverence three things, viz: the relics of his body, the books containing his doctrine, and an assembly of his followers. The priests worshiped at the temples daily by repeating certain forms of prayer, and offering rice, meat, flowers, &c. There are three stated periods of prayer, daily—in the morning at half-past four or five o'clock, at noon, and at half past six in the evening. Some pray much more frequently. Feasts are observed at the new and full moons, and at the first and last quarters. On these occasions all public business is suspended, and the people repair to the temples with their offerings. Some attend colleges to hear portions of the doctrines of Budha read by the priests.

The priests are not permitted to marry. They are supported chiefly by the produce of the lands, usually attached to the temples; and where there are no such lands, they rely wholly upon charity, going about from house to house for their daily food. They do not, like common mendicants, ask for what they desire, but wait at the door till something is offered, and take whatever is given. The whole worldly estate of a priest consists of three yellow garments, a begging dish, a girdle, a razor, a needle, and a cloth to strain the water he drinks, in order that he may not be guilty of destroying life. The houses in which they reside are built for them by the more wealthy among the people as works of merit. When a slave is offered to a priest, he emancipates him or has him appointed a priest. Colleges are erected by the wealthy, in which boys are taught gratuitously by the priests. When they find a boy of bright parts, they solicit the consent of the parents to have him appointed a priest.

V. *Literature.* It is stated in their histories, that the early kings for many generations reigned an asankaya of years, that is, a number of years too great to be counted. In those days, it is said, there was no sin in the world, and men lived so long that they forgot their birth and their death. They did not know the infirmities of life, and were strangers to misery and sorrow. They derided even the gods themselves, who were not blessed with so great an age. Even the irrational animals, in those days, had kings. After many generations their age and beauty began to diminish, until at last the kings reigned only 60,000 years, and then 50,000, and so on.

A story is related of one of the early kings, which resembles very much the translation of Enoch. He struck his right hand upon the ground, looked towards heaven, and said, "O, ye gods, I am not satisfied with the happiness of the world of mankind; give me the happiness of the gods, if I deserve it." Upon this, the gods caused to fall a shower of gold, covering the earth to the height of the knee to the distance of 150 miles. Soon afterward he was taken up to the world of the gods, and having remained there many millions of years, he returned to the earth and reigned an asankaya of years.

Traces of the dispersion at the building of the tower of Babel appear in the story of Moochalindanam. He had 60,000 sons, who having divided the kingdom of Jambudwipa amongst themselves, reigned in separate cities. After many years their descendants forgot each other, and the royal family became extinct.

Most of the Singalese books are scattered through the island, laid up in the temples, of which there are more than three hundred. The following are a few examples: 1st. The book called Dampiyawa contains sermons of Budha to the priests and others, together with rules of life. 2d. Brama-zala-sustraza, shows how the priests are to preserve the commandments of Budha, and how to abstain from sins, also the frame of the sixty-two other religions. 3d. Manzarsey is the first book of the doctors, by which every thing about physic may be known. 4th. Brachmugali-Socha, a dialogue between a Budhist priest and a Bramin, in which the latter is at last converted. The Jutakas are regarded as the most valuable compendium of the Budhist faith, and although copies of the entire work are extremely rare, no temple is without some portions of it. It contains 550 stories of the former incarnations of Budha. A few of them are given in Upham's Sacred Books of Ceylon. Most of them are dull and pointless, without moral or wit, serving neither for instruction nor amusement. One item is, that the Nada Jutaka relates the story of a royal henza, or swan, the king of the birds, who assembled all his subjects upon a vast plane, in order that his daughter might choose a husband from amongst them. The young princess selected the peacock for her consort. The peacock was so much puffed up with pride and vanity, by the preference shown him, that he immediately began to dance and spread out his tail in exultation. His Royal Majesty was so much shocked at the conduct of the peacock, that he at once broke off the match.

From the German of Johann Martin Miller.

THE CONTENTED MAN.

Why need I strive or sigh for wealth?
It is enough for me
That Heaven hath sent me strength and health,
A spirit glad and free;
Grateful these blessings to receive,
I sing my hymn at morn and eve.

On some, what floods of riches flow!
Houses, herds, and gold have they—
Yet life's best joys they never know,
But fret their hours away;
The more they have, they seek increase—
Complaints and cravings never cease.

A vale of tears this world they call;
To me it seems so fair,
It countless pleasures hath for all,
And none denied a share.
The little birds, on new-fledged wing,
And insects, revel in the spring.

For love of us, hills, woods, and plains,
In beauteous hues are clad,
And birds sing, far and near, sweet strains,
Caught up by echoes glad.
"Rise," sings the lark, "your tasks to ply;"
The nightingale sings "lullaby."

And when the golden sun goes forth,
And all like gold appears;
When bloom o'erspreads the glowing earth,
And fields are ripening ears—
I think these glories that I see,
My kind Creator made for me.

Then loud I thank the Lord above,
And say, in joyful mood,
His love, indeed, is father's love,
He wills to all men good.
Then let me ever grateful live,
Enjoying all he deigns to give.

ANNIVERSARY STATISTICS.

The American Board.

A meeting in behalf of the American Board of Commissioners for Foreign Missions was held at the Broadway Tabernacle on the 12th inst., when one of the Secretaries read the following statement:—

The American Board of Commissioners for Foreign Missions has under its care twenty-eight missions, which occupy one hundred and eleven stations and thirty-eight regular out-stations. Of these missions, seven are among the aborigines of our own country; two are in Africa, (one on the western coast, the other in the territory of the Zulus, near Port Natal, on the south-east side of the continent;) one is in Greece; one to the Jews in Turkey; four are among the nominal Christians in the midst of the Mohammedanism of Western and Central Asia; seven are on the continent in India, and one on the island of Ceylon; three are in China, to which a fourth is now to be added; and the remaining two are in the lovely isles of the Pacific. Since the annual meeting in October last, information has been received of the death of two missionaries, one unordained assistant missionary, and one female assistant missionary. Six missionaries and one female assistant missionary, who at that date were in this country, have returned to their fields of labor; twenty-three new laborers, of whom six are ordained ministers, have been sent, making the present number of missionaries (not including eight at the Sandwich Islands, who, with six lay and fourteen female laborers, are entirely supported independently of the Board) to be 161; of unordained or assistant missionaries 27; and of female assistant missionaries, 219; the whole number of laborers sent from this country is, therefore, 407. With them are associated 39 native preachers, and 192 other native helpers, making the total number of laborers connected with the missions, and supported by their funds, to be 638. Seventeen missionaries, and seven assistant missionaries, are now under appointment and expecting soon to depart—three missionaries to Micronesia, several to the Armenian, and others to other missions. From 11 printing establishments 37,127,251 pages of the Word of God, and of divine truth in other forms, were issued during the last year; the whole of the issues from the beginning being more than 958,000,000 of pages. In the nine seminaries, 23 boarding-schools, and 712 schools in the missions, between 23,000 and 24,000 pupils receive instruction, which, with the blessing of God, will not only be to their salvation, but furnish pastors and other well qualified agents for the work of evangelization. One hundred and three churches, under the care of the missions, contain nearly 26,000 members in full communion, of whom 2,016 were received during the year last reported. The receipts from August 1, 1853, to May 1, 1854, have been $213,200 17, being $3,847 32 more than in the corresponding months of the previous financial year. The expenditures of the year will, however, necessarily fall not much below $330,000. During the remaining three months, $116,800, or $38,900 per month, must therefore be contributed, to enable the Treasurer, at the end of the year, to exhibit no deficit. The amount received into the treasury during these months of last year was $95,702 73, or an average of $31,900 per month. In the present brief statement no attempt will be made to depict the progress of the great work in which the Board, in common with other similar organizations, is engaged. We can only say, in the most general terms, that never has the enterprise that has for its object the conquest of the world to the Saviour's crown, presented an aspect more animating to faith, or more solemnly impressive, than it does at the present moment.

American Female Guardian Society.

This Society held its Anniversary in Mercer-street church, Chancellor Ferris presiding. The receipts have been $17,869; expenditures, $14,090; the balance of $3,779 being payments made in advance for the *Guardian.*

The Home of the Friendless has been remarkably healthy during the year. Whole number of children received since the institution was opened, to May 1, 1854, including readmissions, 1597; whole number of adults, 2494; total, 4091. Received since May 1, 1853, children, 264; adults, 335; total, 599. Remaining in the institution, May 1, children, 81; adults, 15; total, 95.

In February last, the Society opened an industrial school for girls, now located in Thirty-fourth street, near Sixth avenue. 105 names have been registered. The children are supplied with dinner. Some thirty ladies have volunteered their services in teaching, on alternate afternoons, in order to supply the several classes. The pupils have made 158 articles. A marked improvement has been manifest, and various good results are recorded. It is believed that many will thus be induced to forsake an idle, vagrant life, and aspire to something better.

Presbyterian Board of Foreign Missions.

The seventeenth annual meeting of this Board was held in Dr. McElroy's Church. From the annual report, which was read, we obtain the following facts: Receipts from all sources (including a balance of last year of $618 97) have been $174,453 02; expenditures $173,185 50; leaving a balance of $1,267 52.

The Board has Missions among the Jews, the Indians, and the Chinese in California, in North America; in South America; on the continent of Europe; in Western Africa; in Northern India; in Siam and China, embracing 2 separate Missions, 59 ordained missionaries, 3 licentiate preachers, 109 male and female assistant missionaries, 2 native helpers, 26 churches, and about 500 native communicants; 53 schools and 4,050 pupils, 6 printing presses, from which have been issued more than 6,000,000 of pages during the last year.

THE GREAT EASTERN QUESTION.

Dr. John Thomas of England, author of a work entitled *Elpis Israel,* gives the following as a Bible view of "the great Eastern Question now pending, and which causes so much anxiety to the Powers, and excites so much hope in the heart of the world:"—

I have proved in Elpis Israel, that the "*secret diplomacy*" which has, contrary to its own wish, created an *imbroglio* from which there is no issue but a war that shall change the face of the world—that this Diplomatic Imbroglio is the apparent "*sign* of the Son of Man in heaven," which indicates to the intelligent believer that he is about to "come as a thief." Before it came to pass, even five years before, I showed by the interpretation of the remarkable prophecy of the "*three unclean spirits, like frogs,*" that a policy emanating from the Imperial Democratic Frog-Power, or France, would operate upon the Sultan, the Emperor of Austria, and the Pope, and cause to issue forth from each of them an unclean spirit, a belligerent spirit, which, in their combined workings upon the governments of the whole Romanized world, should involve them in a general war, which shall be continued till the furtive incoming of the much to-be-desired of all nations, who shall roll back the tide of devastation and death from the Holy Land upon the peoples of the papal west. Now, as far as this sign has manifested itself, it has come to pass according to my interpretation. The policy of Napoleon III. with respect to the Holy Places in Jerusalem originated the present Eastern Question. The Sultan granted the firman he sought for, by which France and the Papacy gained an advantage in the Holy Land that excited the jealousy of Russia and the Greeks. This brought the audacious Menschikoff against the Sultan, with all his demands, incompatible with the sovereignty of the Porte. The issue is war between Russia and the Sultan. The next stage of the matter into which diplomacy has already entered, is the *excitation of a belligerent spirit in the Emperor of Austria.* He professes a neutrality, which is believed to be dishonest; and doubtless it is, for honesty is no portion of Austrian policy. France has initiated an endeavor to make the Emperor declare himself definitely on the side of the Western Powers. The result is not yet manifested. The end, however, is certain. Between France and Russia, Austria will be forced to abandon her neutrality, and declare war on the side of Russia. French policy will stir up the Pope to the same result, and so all Europe will be in flames.

In this wide-spread conflagration, Europe and Asia, from the German and Atlantic oceans to the eastern confines of Persia, will be Russianized. The Russian empire will become a colossus and stride the world. Its head will be of gold; its breast and arms of silver; its belly and thighs of brass; its legs of iron; and its feet and toes part of clay. When it attains to this magnitude, its last Czar will be the last representative of *the power* styled "the king of a fierce countenance, doing according to his will." The last object of his ambition in the extension of his dominion, will be the conquest of Jerusalem and the Holy Land; which will be the last field of battle among "The Powers" for the dominion of the Old World. The invasion of this country will bring Russian and Britain face to face as the last principals in the war. Ere this, the French empire will have vanished, and France become again Bourbonized under Russia. In the end, Russia will overrun Egypt and Syria, and take Jerusalem. This is her last conquest. She will have acquired the Holy Places her superstition now prompts her to covet; while Britain will still hold the ancient countries of Edom, Moab, and a part of Ammon, on the east and south of Jordan and the Dead Sea. This relative position of Russia and Britain in the Holy Land, forms *the prepared situation* recorded in the Bible by Moses and the prophets. The *crisis* is the destruction of the Russian and British hosts, which "cover the land as a cloud," by pestilence, hail, fire, and sword, after the example of Senacherib's, so that of the Russian forces only "*one-sixth part*" escapes to proclaim its mysterious disaster. This extraordinary overthrow is the shattering of the colossus by the Stone of Israel, as set forth in Daniel iii. 34, 44, 45. Jerusalem and the Holy Land being thus delivered, Christ and his associates proceed with the work before them, as exhibited in what has already been expressed.

The things presented in this outline will be regarded incredulously by many. Let such produce a more scriptural and reasonable exposition of the tendency of things.

The Sabbath Recorder.

New York, May 25, 1854.

Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

☞ Elder THOMAS B. BROWN having removed from New York to Little Genesee, Allegany Co., N. Y., requests his correspondents to address him accordingly.

THE MINISTRY.

Last year, the Eastern Association honored us with an appointment to prepare an essay on the method of securing an able and efficient ministry. We regret our inability to fulfil that appointment. The subject is a very important one, and deserves to be discussed with an ability and thoroughness far exceeding what we could employ. The remarks we now offer are not intended as a substitute for what we would have submitted to the Association, but simply to keep the subject before our brethren, as one deserving their prayerful consideration.

We suppose that the most able ministry is that which best accomplishes the end of its institution. Its end is the conversion of sinners, and the growth of believers in grace. And as the best marksman is the one who certainly hits the object he aims at, so the best preacher of the gospel is the one who is most successful in winning souls, and in promoting their conformity to Christ. It is not the one who can bring out the most talented discourse, or make the greatest display of intellect; for there may be much "wisdom of words," where "the cross of Christ is made of no effect." But it is the one who so handles the Scriptures of Truth, that the hearers are made to feel their responsibility to God, and put in practice their duty.

But the number of ministers of this description is not large. It is of the utmost importance to know how the number may be increased; for while the ministry is weak and inefficient, Satan moves about in triumph. In order to this, however, it is important to know what is the cause of such a lamentable deficiency; for a disease is half cured, when we have intelligently determined what its origin was.

One principal reason of the lack of ministers of the true scriptural stamp, as we have often thought, is that the churches are not prepared to receive them. The same spirit which killed the prophets, and stoned the messengers of God, in ancient times, exists, to a great extent, in the churches now. A ministry that would, unhesitatingly, show to the people all their abominations, would find but little favor. One, however, who has the same worldly-minded, prayerless spirit that the great majority of Christian professors have, finds no difficulty in securing favor. The people receive him, because he lets their darling sins alone. Of old, the prophets prophesied falsely, and the people loved to have it so. Jer. 5:31. It is even so now. The people love to have a ministry that yields to all their prejudices, and justifies all their departures from truth, and God gives them what they make choice of. They sometimes pray, it is true, that God will search their hearts, and try their ways, and see if there be any wicked way in them; but he knows there is no sincerity in them, when they thus pray, and that, if he were to search them by a powerful ministry, they would only rebel against it. He therefore leaves them to enjoy that which they are determined to have.

Let the churches come to their senses in this matter. Let them know, and feel, that God will give them just about such a ministry as they are prepared to receive and profit by. If they have itching ears, and will not endure sound doctrine, they may expect to be treated accordingly. It has always been God's method "with the froward to show himself froward." Ps. 18:26. If people receive not the love of the truth, that they may be saved, it must not be a matter of surprise that God sends them strong delusion, that they may believe a lie.

The ruling spirit of the age seems to be the love of gain. It has corrupted the church to an alarming degree. The avenues to wealth are so numerous and broad, that God's people cannot resist the temptation to enter them. A godly ministry—a ministry after the apostolic pattern—must necessarily come into collision with this spirit. Its warnings against it will be oft repeated, and its conflict with it will be uncompromising. The church cannot bear such a ministry. And while we hold it to be the duty of all good people to labor for the correction of this evil, by entreaties and prayers, and every other method of a persuasive kind, we are much of the opinion that, till some providential check is given to the all-grasping, money-getting spirit of the age, so as to remove the temptation out of the way of God's people, and perhaps strip them even to poverty besides, the church will continue to stand in the way of raising up such a ministry as is most imperiously demanded.

T. B. B.

"SHADY SIDE CHANGED TO SUNNY SIDE."—Under this head the *Religious Herald* makes public the following instructive facts, from which it appears that our old friend and classmate has fallen into good hands:—

"It seems that Wm. Clift, pastor of the church at Stonington, Ct., had, like not a few other ministers, been receiving a salary which failed to meet his expenses. Instead of calling on the people to increase it, he gave himself to editorial and other pen-labor, endeavoring by this extra employment to make good the deficiency in his income. After working thus assiduously for the benefit of the church for some years, he received a call to a city church which made more liberal or just allowance for ministerial support, and he concluded to change his field of labor. To the surprise and sorrow of his people, he preached a plain, out-spoken sermon to them from 1 Cor. 9:14—"Even so hath God ordained that they who preach the Gospel should live by the Gospel," and concluded by requesting them to unite with him in calling a council to dissolve their connection. The church appointed a committee to ascertain the facts, who reported that Mr. Clift had incurred a debt of $1,500, and been forced to devote time and strength to other means of securing a support. Thereupon the church with great unanimity voted to present the pastor with $1,500 to meet past arrearages, to raise his salary from $800 to $1,500 per annum, and to appropriate $100 a year toward a pastor's library."

PRAYER.

"Prayer is the soul's sincere desire,
Unuttered or expressed—
The motion of a hidden fire,
That trembles in the breast

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

Adoration, as it looketh up to God from a lowly heart, is prayer. Confession, bursting from a full soul lying contritely in the dust before the great Law-giver and Judge, is prayer. Thanksgiving and praise, leaping up from a spirit jubilant in the assurance of forgiveness and mercy, is prayer. Petition, humbly, confidingly craving mercy, guidance and blessings, is prayer.

Prayer is one of the most reasonable, appropriate, and indeed essential exercises of a dependent and needy being. It is an essential component of all piety. All religions have prayer as one of their most important and regular duties. All men pray in sudden and overwhelming dangers or calamities, whatever may have been their previous belief or practice. The very relations of our spirits to Deity demand, insure this spontaneous appealing. It gives strength, and life, and permanency to religious feelings and resolutions. It is approved by universal intelligence, whenever fully comprehended and appreciated.

The Scriptures, likewise, affirm its importance—demand its practice. They command us to pray without ceasing. They predicate upon its faithful performance many and precious promises. They have recorded for our benefit many bright and cheering examples of those who were constant and prevalent in prayer. They tell us that the prayers of the righteous are all noticed in heaven. One of their chief lines of distinction between saint and sinner is drawn in prayer.

Acceptable prayer is the prayer of faith. It is a prayer founded on a firm belief in God—in Christ—in the Holy Spirit—in the Word of God—in His providences—in an unshaken belief that we shall receive what we pray for. Acceptable prayer is prayer offered according to and at the promptings of the Spirit of God—where His spirit kindly enlightens our ignorance, warms our coldness, softens our hardness, and leads us to pray in the true Bible spirit and manner. Acceptable, prevailing, effectual prayer, is prayer gushing up from a soul impelled by unselfish motives, towards a definite, all-absorbing object, with strong and urgent desires commensurate with that object, and a perseverance, an importunity, that will take no denial—the whole pervaded by an entire consecration of wishes, purposes, and life, to the will of the Lord. The effectual prayer is a prayer of deeds as well as of words. The hands must pray with the lips. The great burden of our hearts in prayer must be the great object of all our activities.

The objects of prayer are numerous and varied. In the language of an eminent Divine, we may turn all, everything into prayer. Every new and clearer view of ourselves, of others, of the world, every act or event of life, may become the subject of prayer. It is related of President Edwards, that he was in the habit of making every item of news, which he gleaned from newspapers or elsewhere, the occasion of raising his thoughts to heaven in prayer. Our spirits should be so attuned in the spirit and exercise of prayer, that all times and methods will be cheerfully accepted for the performance of this duty—not only the searching, earnest devotions of the closet, but also the more methodical exercises of social or public prayer—not only at stated periods, and in seasons of perplexity, or on great occasions or undertakings, but also at the slightest movings of the spirit in broken ejaculations or the silent breathings of our desires. In the language of the following truly beautiful stanzas, it may be said:

"Go when the morning shineth,
Go when the noon is bright,
Go when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Fling earthly thoughts away,
And, in thy closet kneeling,
Do thou in secret pray.

"Or, if 'tis e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee
When friends are round thy way,
E'en then the silent breathing,
Thy spirit raised above,
Will reach His throne of glory,
Where dwells eternal love."

How important is unceasing prayer! Without it, how weak is man! With it, how strong! Well may it be said, in the language of Tupper:

Frail art thou, O man! as a bubble on a breaker,
Weak, and governed by externals, like a poor bird caught in a storm;
Yet thy momentary breath can still the raging waters,
Thy hand can touch a lever that may move the world.
How strong, yet how most weak; in utter poverty, how rich;
What possible omnipotence to good is dormant in a man!
Behold that fragile form of delicate transparent beauty,
Whose light blue eye and hectic cheek are lit by the balefires of decline;
All droopingly she lieth, as a dew-laden lily,
Her flaxen tresses, rashly luxuriant, dank with unhealthy moisture;
Hath not thy heart said of her, Alas! poor child of weakness?
Thou hast erred; Goliath of Gath stood not in half her strength;
Terribly she fighteth in the van as the virgin daughter of Orleans;
She beareth the banner of Heaven, her onset is the rushing cataract,
Seraphim rally at her side, and the captain of that host is God,
And the serried ranks of evil are routed by the lightning of her eye:
She is the king's remembrancer, and steward of many blessings,
Holding the buckler of security over her unthankful land:
For that weak, fluttering heart, is strong in faith assured;
Dependence is her might, and behold—*she prayeth.*"

Are we conscious of having this strength in God? Have we the assurance that our prayers find audience in heaven? If not, may the Lord teach us, and give us the spirit of acceptable, unceasing, prevailing prayer.

PRO-SLAVERY BOOKS.

On the subject of slavery, the book publishers and book-publishing Societies seem just now to stand between two fires. On one side, the opponents of slavery charge them—and in some instances no doubt justly—with adapting the books they print to southern tastes, by expurgating them of all sentiments favorable to universal freedom and the right of every man to enjoy and dispose of the fruits of his own labor. On the other side, the upholders of slavery charge them with printing books the influence of which is against their darling institution. The result is likely to be a division on this question. Indeed, for some time past a concern has been in operation at Cincinnati, Ohio, for the purpose of supplying in their integrity such works as the large publishing Societies, out of regard to southern prejudices, have emasculated or neglected to issue. And now it appears that the Methodist Church South is about to establish a book concern to publish works adapted to the tastes of slave-holders. At a recent meeting of that body in Columbus, Georgia, this was the principal topic of discussion, and "concern" was determined upon.

The *Southern Argus*, printed at Norfolk, Va., notices this movement in the following exultant strain:—

"Some of the religious Societies whose houses of publication are located in northern cities, have been converted into instruments of anti-slavery propagandism. In tracts of a purely religious character, abolition sentiments are interpolated, and diffused through the South. This characteristic achievement of Yankee cunning has suggested to the General Conference of the Methodist Church South, the necessity of the establishment of a Book Concern, which, being under the control of southern men, will be made an instrument for the diffusion of a sound southern sentiment. The administrative talent of Smith, Early and Ralston, affords a sufficient guaranty that the scheme, if undertaken, will be successfully carried out. One instance of triumphant experiment would induce imitation, and ultimately all the religious communities of the South would become the efficient champions of southern interests."

An exchange suggests, that it is not the abolition sentiments read in books circulated at the South, but *the habit of reading at all*, that needs repression. "If the teachers are shot, like Prof. Butler, or imprisoned, as Mrs. Douglass was in Norfolk, they can do little harm; but if allowed to pursue their calling in the States south of the Potomac, they are sure to work harm to Slavery, no matter how thoroughly their text-books may be weeded. Even the Methodist Church South will not be able to prune its Bible of all such awkward precepts as 'Break every yoke, and let the oppressed go free'—'Remember those in bonds as bound with them'—'Whatsoever ye would that others should do unto you, do ye even so unto them'—'Love thy neighbor as thyself,' &c., &c.; and what can be the use of accommodating other volumes to the exigencies of slavebreeding, where the Book of books is still permitted to talk in this incendiary fashion? No: the only radical, efficient cure for the evil, is to be found in abolishing books and teachers altogether."

A JEW ON PROTESTANTISM.

Several weeks ago we copied from the (London) *Christian Times* an article in relation to the secession of a party of British Jews on the ground that the traditions of the fathers are not binding, and that the Old Testament—or, as the Protestants express it, the Bible, and the Bible alone—is the religion of Israelites. In a recent number of the *Hebrew Observer* we find that article, accompanied with the following among other remarks:—

"It is certainly a mistake to suppose that the entire party of movement and progress are committed to a principle involving the rejection of oral tradition as binding upon Israel. The rejection of oral tradition would place Judaism on a parallel with Protestantism. Now, although Protestantism in Christianity is not only a possibility, but even an advance, yet Protestantism in Judaism is a nonentity, and *if* attempted, a suicidal act. Christianity, discarding every thing which is ritual and ceremonial in the code of Moses, does not require any explanation for laws, the practice of which has only a typical, historical, or antiquarian interest for it. Thus, for instance, *the Sabbath, having been transferred from the seventh to the first day, ceases to be, with Christians, a Divine institution.* It is kept because it is convenient to do so; hence all the Divine laws with reference to the rest enjoined, fall to the ground. Christians, therefore, need care very little to know the performance of what kind of labor constituted a desecration of the Sabbath, and made the profaner liable to the punishment of death. But it is quite different with the Jews. Upon them all the Mosaic laws, however they may be classified, are equally binding; with them, therefore, an inquiry into the nature of the work prohibited on the day of rest, under the penalty of death, acquires a practical interest. The judge who may have to pronounce the doom of an individual accused of the profanation of the Sabbath, must, when the text of the law is not sufficiently explicit, have recourse to precedent, and to the interpretation given to the law by such as are supposed to have been more fully acquainted with the meaning of it, derived from superior sources now no longer accessible to him."

To the foregoing, a Christian correspondent of the *Observer* replies as follows:—

In the first place, the definition of Protestantism is not clear to my mind—at least, if I infer from the meaning you have given it; and, in the second place, you state that Christianity sets aside the moral law, and give several instances as a sequitem.

Now, by reference to the first, I may remark, that Protestantism can, and should, only be considered in opposition to Popery—of whatever denomination it may assume, whether Grecian or Roman; and consequently, as to the second, Christianity not only does not set aside the moral law, but confirms it.

Christians, since the resurrection of their Leader, (the second person in the Trinity, one in power and glory with God the Father and the Holy Spirit,) have, in remembrance of the same, and no doubt by his authority, substituted the Sabbath-day to the first day of the week, because he is Lord of the Sabbath; and though there are many professing Christianity who make it a holiday, a day of recreation, so as to suit their peculiar views, the real Christian considers it as holy and binding as any of the ten commandments.

The ritual law is distinct from the moral law, and must of necessity be so, since the formula of public worship is different—that of the Jews the prototype, that of the Christians the type, such as Circumcision and the Passover by the former, while the latter possess that of Baptism and the Lord's Supper.

I might enter into detail upon these points, but I forbear, seeing I cannot either add to, or detract from, the principles of Christianity so clearly in the New Testament.

How true to my mind are the words of that champion of Christianity, Paul of Tarsus, who, when addressing the Hebrews, said, "Blindness in part hath happened unto Israel, until the fullness of the Gentiles is come in, when all Israel shall be saved."

The times we live in are momentous, and not only so, but they afford great consolation to the Christian, who, while anticipating the indignation to be severe, and short, faith gives him that anchor of the soul which is sure and steadfast, until he enjoys "the rest that remaineth for the people of God."

Your faithful correspondent, Z.

To this the editor of the *Observer* says:

"Our correspondent, a devout Christian, is determined to introduce into a Jewish Journal his Christian views. We will indulge him for this time, as we perhaps provoked the controversy. His classification is arbitrary, at least not borne out by the Hebrew Scriptures, and has therefore no authority for Jews. It is not for us to examine the arguments he alledges for the change of the Sabbath. But if he wishes to see this point properly discussed, we refer him to the '*Sabbath Recorder*,' an American paper, the organ of the seventh-day keepers, devout Christians like himself, and who, nevertheless, have arrived at the conclusion, that the seventh, and not the first day, is the true Sabbath, and which they accordingly celebrate."

BAPTIST HISTORICAL SOCIETY.

We learn from the *Christian Chronicle*, that the American Baptist Historical Society, which was organized a year ago, celebrated its first Anniversary on the 15th inst. Dr. Stow of Boston presided. In the absence of the Secretary, H. G. Jones, Jun., Esq., by illness, Dr. Belcher acted in that capacity. Prayer was offered by Rev. Sidney Dyer of Indiana. Dr. Stow made some introductory remarks, which were appropriate to the occasion, and listened to with deep interest. His allusions to past times and the men that then spoke and acted, were truly affecting. He spoke of the noble aims of the Society, the great and important work to be done to collect the materials for a history of the Baptist Church that should extend, not only to Munster, but to the days of John the Baptist.

Mr. Belcher then read the Annual Report of the Curators. Their first meeting was held on the 11th of May, 1853. Dr. Belcher was elected President. An address was issued to the members of the Baptist Church upon the subject of the benefits of such an historical association. Corresponding members of every State in the Union were then elected. Up to the date of the report, 114 corresponding members had been elected. Many of them had promised to aid in the attainment of the objects of the society. The Curators stated that they had very little of a tangible character to present. But they had acquired possession of a number of valuable manuscripts, pamphlets, and jubilee medals. A number of the members had been assigned tasks of preparing memoirs of distinguished ministers of the Baptist Church, and the history of their labors; and more valuable works might be expected. One great object of the Society was to obtain a history of the Baptists in each State. The Curators spoke in praise of a kindred institution, "The Backus Historical Society," located in the city of Boston. In conclusion, they made an earnest appeal for aid in their labors.

The Rev. C. Billings Smith moved the adoption of the report, and in support of the motion, proceeded to deliver an address upon the philosophy of history, and the Baptist element in history. It was distinguished by great force of thought, fertility of illustration, and beauty of language. He traced the progress of various sects, and particularly that of the Baptists. He considered the Baptist principle to be the individual in opposition to the mass. He said the object of the Society was not to write the history of the Church—the time had not come for that—its mission had scarcely begun—the object was to collect materials for history.

Dr. Dowling made an eloquent and feeling address in connection with receiving in behalf of the Society an elegant portrait of the Rev. Dr. Staughton, as presented by Dr. Fahnestock, of Bordentown. It was true to life, and incased in a splendid gilt frame. It was taken when the Doctor was at the zenith of his popularity, and is probably the best that ever was taken. Dr. Dowling gave a little sketch of Dr. Staughton as a preacher, and related some touching incidents in his life.

The Rev. Mr. Banvard, of New York, closed the meeting with prayer.

This is an important Society, and has made a good beginning in collecting materials for a history of the Baptist Church. We are gratified to learn, that probably the Rev. J. N. Brown will immediately enter upon labors to effect such an end. Mr. Brown's attention has been turned in that direction for many years, and he is confident that he sees his way clear back to the days of the apostles, and can trace a history of the Baptists to those times, and thus place them immovably upon the foundation of Christ and those who spoke as moved by the Holy Ghost. It will require two or three years to write the history; but when completed, it will be of inestimable value.

The following is the list of officers for the coming years:—

President—Rev. William R. Williams, D. D., of New York.

Vice Presidents—Rev. John M. Peck, D. D., Ill.; Rev. Wm. Hague, D. D., N. J.; Rev. Baron Stow, D. D., Mass.; Rev. R. B. C. Howell, D. D., Va.

Corresponding Secretary—Rev. J. Newton Brown.

Rec. Secretary—Horatio G. Jones, Jr., Esq

Treasurer—Rev. Benjamin R. Loxley.

Curators—Rev. Joseph Belcher, D. D., Rev. John Dowling, D. D., Rev. J. Lansing Burrows, Rev. Heman Lincoln, Wilson Jewell, M. D., John Hanna, Esq., J. P. Crozer, W. B. Jacobs, and some others.

[At a meeting, next day, of the parent society, "The American Baptist Publication Society," on which the "*Historical* Society" is engrafted, a vote of thanks was unanimously passed, to be presented to Dr. Fahnestock, for the valuable donation to the Historical Society of the portrait of Dr. Staughton.]

EDUCATION OF WOMAN.

The Board of Managers of the American Woman's Educational Association held a meeting in New York on the 13th inst. From the report of the agent, Rev. W. L. Parsons, it appears that the Society has just terminated the second year of its existence, and that its leading and comprehensive object is to develop, and bring to bear upon society, the immense moral and educational power of woman. The principles underlying the movement were stated to be:—

1. That virtue and intelligence are the radical and only effectual safeguards of American institutions.

2. That the only hope of securing the virtue of a people lies in the right training of childhood.

3. That woman is the natural and appropriate educator and rector of childhood. She is every way better constituted for the work than man.

4. That the calling and profession of woman to teach, to construct fundamentally the habits and morals of generations, and hence to fix their destinies in life, ought to be so elevated, honored and rewarded, that, instead of being ever repulsive, it will command the best talent and the most heroic endeavors of the most highly cultivated, and even the most pecuniarily independent, of the sex.

The report further states, that the Association are aiding to establish institutions, in the new States, for the education of woman in accordance with their ideal of her responsibilities and duties. These schools are to be organized upon the college plan, with a faculty of coëqual teachers, and are to be supported, in part, by endowments, so that they may be as good for woman as the colleges are for men. Each institution, beside the literary and scientific, has its domestic and health departments, wherein pupils shall be trained for the practical duties of life, wherein woman shall be qualified to do for the world what only the true mother can do. She is the presiding genius of the home, where goodness and greatness, where personal happiness and public prosperity, combine their strength and exert it for good. The nation will be as its homes; the homes will be what the mothers make them; the mothers will be what their teachers determine; therefore let the standard of the mother and teacher rise to their own summit of importance. Each institution has also its Normal-Department for the training of teachers for the common schools, or for instructors and governesses in the family. The Association has already, in its infancy, secured the establishment of two institutions on its proposed plan, and is laboring to raise for each an endowment of $20,000. One is located at Milwaukee, Wis.; the other at Dubuque, Iowa.

PARENTAL DUTIES AND RESPONSIBILITIES.

(Concluded.

Reason teaches that the education of our children should have reference to their preparation for their highest destiny; and as religion teaches, most emphatically, the doctrine of a glorious Immortality to the righteous, the question whether we are training them for that immortality is one of no trivial import. The requirements of Jehovah, the benevolence of Christianity, and the instinct of humanity, all combine to make this duty imperative. Yet how much greater is the anxiety of even some professedly Christian parents to educate their children so that they will adorn earthly social circles, rather than shine in the society of heaven. But I will not attempt an essay. Dear parents, allow me to come right to your hearts. Are you educating your children for time *only?* Of what a sin are you then guilty! What! a parent—perhaps a Christian parent—and training your offspring for earth—aye, for hell—rather than for heaven! O, blessed Jesus, put it into the hearts of *thy* children to train *their* children for thee! N. V. H.

MUNIFICENT BEQUESTS.—By the will of Mr. Munson, of Utica, recently deceased, the Utica Orphan Asylum has been permanently endowed with about $34,000. Of this sum $25,000, and an interest in lands in Pennsylvania valued at $4,000, for a permanent fund. $5,000 is toward the erection of a suitable, plain and substantial building, the plans for which shall be approved by one of two architects named in the will. The bequest to the Asylum is on condition that the citizens of Utica will within five years raise the sum of $10,000 for the same object, and purchase a lot of not less than three acres within the city upon which to erect the Asylum. To Grace Church $15,000, of which $10,000 is for the purchase of a lot and for the erection of a church; $1,000 for the erection of a Sunday school-house, $500 for a Sunday-school library, $500 for a bell, $1,500 for an organ, $500 for church furniture, and $1,000 for inclosing the ground. The bequest to Grace Church is on condition that the parish shall raise within two years as much more as is necessary to carry out the plan.

BAPTIST HOME MISSION SOCIETY.—The American Baptist Home Mission Society met in Philadelphia on the 11th inst., to celebrate its 22d Anniversary. The Treasurer reported the receipt of $62,780 20 during the past year, nearly all of which has been expended in carrying on the operations of the Society. From a summary of labors and results, presented at the meeting, it appears that 184 missionaries and agents were employed during the past year. These Missionaries were distributed as follows: In Canada, (West) 1; Canada, (East) 8; New York, (near Canada) 1; Pennsylvania, 6; Delaware, 2; Ohio, 9; Michigan, 8; Indiana, 28; Illinois, 34; Wisconsin, 35; Iowa, 23; Minnesota, 8; Oregon, 4; California, 4; New Mexico, 4. Twenty-one of the number preach in the following foreign languages: French, 8; French and German, 1; French and Polish, 1; Swedish, 1; Swedish, Danish, and Norwegian, 1; German, 3; Dutch, 1; Spanish, 2; Spanish and Pueblo, 1; Spanish and Navajo Indian, 1; Chippewa and French, 1. The number of States and Territories occupied is 14. The number of stations and out-stations supplied is 612; and the aggregate amount of time bestowed upon the field, according to the reports received, is equal to that of one man for 137 years and 18 weeks. The Missionaries report the baptism of 1,322 persons; the organization of 67 churches, and the ordination of 30 ministers. Twenty-two church edifices have been completed, and 24 are in progress of building. Of the number baptized, more than 100 are known to have been previously Roman Catholics or Lutherans.

REVIVAL IN MENDHAM, N. J.—The *N. Y. Evangelist* says that a deeply interesting and precious work of grace has been for some time in progress in Mendham, N. J., in the Presbyterian church under the care of Rev. Thomas Hastings, Jun., of which the first fruits have recently been gathered. The religious interest has been increasing ever since Mr. H.'s settlement, a year or more ago, and instances of conversion occasionally transpired. In connection with the communion at the commencement of the year, a few extra meetings were resolved upon, which were conducted principally by the Rev. Dr. Squier, of Beloit College. These meetings disclosed an unexpected degree of feeling, and at the first inquiry meeting ten persons were found indulging hope. From that time, meetings were held some four days in the week, for several weeks, the pastor having the aid of Dr. Squier and Rev. Mr. Brayton. A noiseless but powerful work went on, conversions multiplied, old secret hopes were brought to light and resuscitated, and the impenitent almost universally affected throughout the town. As the fruit of the work, one hundred and sixteen now stand propounded for admission to the church, and ten more have been examined. Besides these, there are not less than twenty others intelligently hoping in Christ—making the total of conversions, thus far, about one hundred and fifty. Of these, about forty are heads of families; while some are quite in youth.

INTERESTING FACTS.—At a recent meeting of the Executive Committee of the American Tract Society, letters were read from a large number of missionaries and others in Europe and in heathen countries, from which are gathered some interesting facts.

A firm in Edinburgh propose to order an edition of 20,000 copies monthly of *The Child's Paper*, the Society's juvenile periodical; and a London house requests casts of a portion of the Society's engravings—a handsome compliment to American art.

The Rev. Mr. Oncken of Germany solicited one hundred and fifty thousand pages of German tracts and fifty libraries of German books, to be loaned at preaching stations, and the grant was authorized.

The Rev. Mr. Schauffer of Turkey speaks of the enthusiasm of the Mohammedans in the existing war; of the conflagration at Salonica; of the bombardment of Odessa, where two of his sisters reside; and of the starving condition of poor Turks thrown out of employment while provisions are at war prices. The missionaries at Bebek have provided for the support of one hundred souls for two months.

The Rev. Dr. Perkins of Oroomiah, Persia, states that he has just put to press the last sheets of Baxter's Saints' Rest in Syriac, at the Society's expense, and is proceeding with other works. He communicates the interesting fact, that a revival of religion is in progress in the two seminaries at Oroomiah.

THE MAINE LAW AT HOME.—The Rev. W. W. Lovejoy of Waterville, Maine, in a private letter to Rev. W. R. G. Miller of Auburn, Mass., incidentally says:

"You wish to know how the Maine Law works here. Admirably! Liquor is still sold clandestinely, in some places. No law can prevent that at once and entirely. But its public distribution is everywhere suppressed, and a drunken man is rarely seen. The people are prompt and energetic in the enforcement of the statute; and the state of morality is altogether higher than formerly. Strenuous efforts were made at the last election to bring about a repeal of the law, but failed. It is too well established, and its beneficial effects too apparent. The stories which are circulated in New York and the West to the contrary are mere humbugs gotten up by its enemies."

BAPTIST PUBLICATION SOCIETY.—The American Baptist Publication Society held its 30th Annual Meeting in Philadelphia on the 11th inst. From reports presented on the occasion, it appears that the receipts of the Society last year were $49,612 18, of which $35,218 56 was from sales, and the remainder from donations to the colportage fund, the building fund, &c. The Society has now 450 publications, of which 208 are bound volumes, and the remainder tracts.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, MAY 15.

In the SENATE, resolutions from the Massachusetts Legislature against the Aimstad claim were presented; also, the proceedings of a meeting in Philadelphia in favor of the Homestead bill; the Map of the United States, Mexico, Isthmus of Darien, and the West Indies, as recently corrected at the General Land Office, was ordered to be printed. The Senate then proceeded to consider the resolution in favor of religious freedom of Americans abroad. Mr. Cass having the floor, made a speech of great length in favor of the resolution. The vetoed bill granting land to the insane was ordered to be printed as it passed Congress. The Senate then adjourned.

The HOUSE OF REPRESENTATIVES met at the usual hour, and after a renewal of the contest for Freedom, Mr. Richardson moved that the debate on the Nebraska bill be closed on Sabbath-day next at meridian, which was carried by a vote of 114 to 59. The consideration of the Pacific Railroad bill was postponed until the 24th inst. by a vote of 123 to 53, and at six o'clock the House adjourned.

THIRD-DAY, MAY 16.

In the SENATE, Mr. Mallory of Florida offered a resolution declaring that the course pursued by Spain in relation to the Island of Cuba, gives just reason to apprehend that her design is to carry out a policy which is calculated to renew the scenes at St. Domingo, and that such a course is detrimental to the interests of the people of the United States. The consideration of the President's message vetoing the Indigent Insane bill, was then resumed, and Mr. Butler of South Carolina spoke his hour in defense of the veto.

The HOUSE, after the usual opening business, went into Committee of the Whole on the State of the Union, and resumed the consideration of the Nebraska bill. After considerable excitement and confusion, Mr. Maxwell of Florida obtained the floor and addressed the Committee in favor of the bill. Messrs. Mayall of Maine, Flagler of New York, and Giddings of Ohio, followed in opposition to the bill.

FOURTH-DAY, MAY 17.

In the SENATE, the bill giving the Port Huron and Erie Railroad Company the right of way through the Military Reservation at Fort Gratiot, was passed. Mr. Clayton then called the attention of the Senate to the humanity and generosity of the officers of the British steamer Virago, in rescuing Lieut. Strain's Surveying party, and offered a joint resolution expressing the gratitude of Congress therefor. The resolution offered by Mr. Mallory, concerning the Africanization of Cuba, was then taken up, when a long debate ensued.

The HOUSE, immediately after the opening business, went into Committee of the Whole, and the debate on the Nebraska bill was resumed. Messrs. Ready of Tennessee, and Straub of Pennsylvania, spoke in favor of the bill, and Messrs. Etheridge of Tennessee, Bennett of New York, and Wade of Ohio, opposed it.

FIFTH-DAY, MAY 18.

In the SENATE, Mr. Brodhead presented the memorial of Senor Atocha, praying to be allowed a claim rejected by the late Board of Commissioners on Mexican claims. The resolution increasing the compensation of the *Globe* for reporting debates, was resumed, and after considerable debate, adopted.

In the HOUSE, the Speaker presented a communication from the Secretary of State, transmitting copies of correspondence which had passed between the United States and England with regard to the rights of neutrals. The testimony taken before the Select Committee on Military Superintendencies was ordered to be printed; the majority of the Committee agreed to the report favorable to restoring the civil superintendency. The House then went into Committee of the Whole on the Nebraska bill. Messrs. Banks of Mass, Peckham of New York, Taylor of Tennessee, Wentworth of Mass., and Meacham of Vermont, addressed the Committee in opposition to the bill. Mr. Miller of Missouri, supported it. At 11½ o'clock the Committee rose and the House adjourned.

SIXTH-DAY, MAY 19.

In the SENATE, Mr. Cooper laid on the table, to have printed, a substitute for the bill suspending the collection of duties on railroad iron. A bill establishing an additional Land District in Florida was passed. Mr. Slidell offered a resolution of inquiry as to the expediency of taking some measure expressive of the appreciation by Congress of the conduct of Capt. Fitch and officers of the steamship Washington in rescuing the passengers of the ship Winchester; and, also, as to the expediency of a general law providing for a compensation in such cases—passed. The remainder of the session was devoted to the consideration of the private calendar. Adjourned until Second-day.

In the HOUSE, on motion of Mr. Dawson of Penn. the Secretary of the Treasury was requested to inquire into the propriety of establishing at the Philadelphia Mint a department to strike off medals commemorative of patriotic services. The House then went into Committee of the Whole on the Nebraska bill. Messrs. Wheeler and Dean of New York, Morrison of New Hampshire, Benton of Missouri, Benson of Maine, Knox of Illinois and Pratt of Connecticut addressed the Committee in opposition to the bill; and Messrs. Walsh of New York, Hamilton of Maryland, Dunham of Indiana and Goode of of Virginia in favor of it.

SABBATH-DAY, MAY 20.

The HOUSE met at 9 o'clock and resumed the consideration of the Nebraska bill. Messrs. Harlan and Stuart of Ohio, Goodrich and Edmunds of Mass., Pennington of New Jersey, made speeches against the bill; and Messrs. Stanton of Tenn., Henn of Iowa, Witte of Penn., and Chastain of Georgia, spoke in favor of the bill. Twelve o'clock, the hour for the general debate to terminate, having arrived, on motion, all the gentlemen who had not succeeded in obtaining the floor, were accorded the privilege of printing their speeches. Several amendments to the bill were offered and rejected; and at 3 o'clock, without taking a vote, the Committee rose and the House adjourned.

☞ A bill to abolish capital punishment, debated at great length in the Ohio State Senate, was finally lost by two votes.

European News.

By the steamers Europa and Franklin we have European dates to May 10th.

Official advices are received of the bombardment of Odessa. The works of the harbor have been destroyed, two powder magazines blown up, twelve small Russian vessels of war sunk, and thirteen transports captured, all with the loss of eight men killed and eighteen wounded in the allied fleet. The Russians acknowledge four men killed and sixty-four wounded; but credible letters from some of the inhabitants state that 300 were killed, 300 seriously, and 300 slightly wounded.

From the Danube there is a new report of a decisive victory gained by Omar Pasha over Gen. Luders, but of this affair we have nothing beyond a telegraphic dispatch by way of Vienna, the great manufactory of stock jobbing hoaxes. The story runs, that the Turks, 70,000 strong, overhauled Lüders somewhere between Silistria and Rassova, the latter being a place on the Danube some ten miles above Chernavoda, and that while Omar Pasha was pressing the Russians in front, another corps, sent around for the purpose, fell upon their flank, and so between the two fires they were used up.

It appears that the hostilities against Russia are to be carried out on a much larger and grander scale by the Allied Powers, and the *Paris Moniteur* of the 6th inst. announces that the French and British Governments have agreed in the adoption of all the measures of precaution which the present war may render necessary. With this object the Emperor has decided on the formation of two camps. The first of 100,000 men, will be established between Montreuil and St. Omer, and the second of 50,000, near Marseilles.

The policy of the Shah of Persia appears to have become hostile to Russia. He claims the restoration of the ancient provinces, and was putting in force an army of 50,000 men.

Hopes are now entertained of the safety of the steamer City of Glasgow. A dismasted steamer answering to her description was seen near the Azores, and it is conjectured that her passengers have been landed there.

Rescue of Shipwrecked Passengers.

The steamship Washington, which arrived at New York on the 14th inst., rescued from impending death some five hundred passengers of the wrecked ship Winchester. A passenger by the Washington furnishes to the N. Y. *Tribune* an account of the matter, which we abridge as follows:—

On the morning of the 2d of May, while under a furious gale, the sea rolling mountain high, the passengers of the Washington were called on deck by the intelligence of a dismasted vessel drifting in the direction of the steamer. About 10 A. M. we were near enough to enable Capt. Fitch to hail the vessel, and ascertain that she was the Winchester, from Boston, the captain of which entreated Capt. Fitch to stay by his ship and save the passengers and crew. The latter was in a difficult position. To lower the boats and venture out upon the waves, tremendously lashed by the gale, was a most perilous undertaking. Besides, the Washington was filled with passengers and heavily laden. On the other side, hundreds of human lives were at stake. The humane captain of the Washington, however, quickly decided. He communicated to his passengers his resolution not to proceed until all was done within human power in saving the people on board the wreck. No sooner had Capt. Fitch made known his noble resolution, than Mr. King, first officer of the Washington, at once stepped forth and called upon the crew for volunteers to board the wreck. From among the brave sailors who, without exception, offered their services, he chose four excellent seamen. A life-boat was lowered. Mr. King, with his men, ventured out upon an enterprise, the obvious dangers of which could not but excite the highest admiration for their heroism, as well as the truest regard for their self-forgetful love of their fellow-men. All eyes were fixed upon the boat, in which these heroes, after superhuman exertions, at length succeded to get alongside the Winchester. However, it was found impracticable to board the wreck, as the sea was continually making a complete break over it and the boat. The captain of the Winchester threw a bottle into the boat, which contained a letter requesting their rescue, and stated the number of passengers and crew as being 445. Mr. King again reached the steamer in safety, and immediately left once more, with the answer of Capt. Fitch sealed up in a bottle. This time, however, the noble seamen nearly fell a sacrifice to their humane intentions. Coming near the wreck, their boat, broken in the forward air chamber, commenced to sink. Ropes were thrown from the Winchester, by means of which, first the four sailors, and last Mr. King, were snatched from a watery grave.

On board the wreck, a spectacle was presented to Mr. King, of the most heart-rending description. The passengers, of every age and sex, in a state of unspeakable anxiety, excitement and exhaustion, were partly lying on deck, and although secured by ropes, owing to the tremendous rolling of the ship, continually knocked about in such a manner that the arms, fingers, and legs of many were broken, and all suffering from painful contusions. The remainder of the passengers and crew were engaged at the pumps, which they could not leave for fear of being thrown overboard by the rolling of the vessel. Upon seeing Mr. King, those on deck crept up to him on their knees, crying piteously, and entreating him, with folded hands, to take them off the vessel. Mr. King, wet throughout, and nearly fainting, tried to console the passengers—assured them they should be taken care of, and recommended them cheerfully to work the pumps. Mr. Moore, Captain of the Winchester, was answered, that Capt. Fitch had resolved to stop until all were saved, and to leave Mr. King on board the vessel as a guaranty of his intentions. During the night, regular signals were exchanged with the Washington. There Capt. Fitch guided the movements of the steamer, which, despite the heavy gale, he always kept near the drifting Winchester, at the same time superintending the preparations for embarking and saving the passengers and crew of the wreck. Early on the morning of May 3d, four life boats were lowered, and Capt. Fitch directed their movements with so much circumspection, and assisted by his chief engineer, Mr. Matthews, watched with so much prudence, care and kindness, the getting on board of the wrecked passengers, that the whole operation was finished without the least accident. Capt. Moore and Mr. King were the last to leave the wreck, which began rapidly to go down. The wreck, twenty minutes after being totally abandoned, was engulfed by the sea. To give some idea how narrow was the escape of the last boat-load, some of the sailors of the Winchester were compelled to even abandon their clothes-bags, after in hand, to save themselves!

There was one incident of the most thrilling nature. As Mr. King of the Washington, and Capt. Moore of the Winchester, were about to take their final leave of the wrecked ship, which was just before she went down, carrying her dead to their watery grave, he thought it best to take one more glance at the corpses. "I really believe that woman *breathes!*" was the exclamation of one of them, as a thrill of horror mingled with hope ran through his bosom. They approached the body of a female, and placed their ears to her mouth, when lo! they discovered that one whom they had supposed dead was still breathing! They removed her on board the Washington, and she is now at the Hospital on Staten Island, in a rapid state of convalescence!

All the other ships that came alongside took only so many passengers as they had provisions for, while the Washington took on all that remained, without considering the question of provisions, &c. Lives, they felt, were more important than provisions. There were provisions enough on board the Winchester, but there was no time to save them.

The following is a list of the officers of the vessel which has so nobly and successfully served the cause of humanity in the rescue of the passengers from the unfortunate Winchester:

E. M. Fitch, Commander.	J. K. Matthews, Chief Eng.
P. W. King, Chief Officer.	V. R. Terry, Jr., 1st. Ass't.
Wm. Donaldson, 2d do.	Chas. G Fleet, 2d do.
Mr. Dwyer, 3d do.	Henry C. Maxson, Ass't.
Edward Brown, 4th do.	Mr. Kisterd, Ass't.
Dr. Fulmer, Surgeon.	Mr. Keating, Ass't.

HONOR TO VERMONT.—The *Rutland* (Vt.) *Herald* makes the following assertions with regard to the State in which it is published:

"There is but one city in the State, and not one soldier. We have no theaters nor mobs. We have no police, *and not a murder has been committed within this State for the last ten years.* We have no museums, opera houses, nor crystal palaces; but we have homes that are the center of the world to their inmates, for which the father works, votes, and talks; where the mother controls, educates, labors, and loves; where she rears men, scholars and patriots."

A RIGHTEOUS VERDICT.—Our readers will remember the case of the negro man Freeman, arrested and for a long time imprisoned in Indiana as a fugitive slave. His claimant having failed to prove him a slave, or Freeman having proved himself a *free man*, he was in process of time permitted to go at large. Thereupon he sued the would-be kidnapper for false imprisonment, and has just obtained a verdict of two thousand dollars and costs.

ADVANTAGE OF PAYING FOR A NEWSPAPER IN ADVANCE.—One of the facts put in evidence at the trial in the Supreme Court, to sustain the will of the late William Russell, was, that only a few days before he had made the will, he called at the office of the *Democrat* and paid for his paper a year in advance, thereby saving 50 cents. This fact was dwelt upon at length, by counsel, and commented upon by the Judge in his charge, as evidence that he was sane, and competent to make a will.

SALARIES OF CLERGYMEN.—At a meeting of the New School General Assembly of the Presbyterian Church, held last week in Philadelphia, resolutions were passed fixing the minimum salary of clergymen at $500 for single men, and $750 for married men.

SUMMARY.

Mr. S. Spooner, of New York, purchased in London and brought hither the original plates of "Boydell's Illustrations of Shakspere," which he restored and reïssued here at a subscription price of $50 for the set. Having partly completed his work, Mr. Spooner traveled southward to obtain subscriptions. He had obtained a number in Richmond, Va., and was going on prosperously, when John M. Daniel (now Chargé d'Affaires to Turin) came down upon him savagely in his *Examiner*, declaring his work a fraud, a humbug, &c., and warning Virginians to keep clear of all subscriptions to Yankee book agents, unless they chose to be cheated. This finished Mr. Spooner's business in Richmond, but he some time after caught Mr. Daniel in New York, and sued him for libel, and a Jury last week gave the plaintiff a verdict for $8,000 damages.

The Aberdeen (Scotland) *Journal* states that the Widow of Alexander McBeath, a seaman, belonging to Aberdeen, on board the Three Bells, of Glasgow, whose exertions cost him his life, has had transmitted to her, by the shipping-master at Glasgow, the sum of £76 16s. 6d.; the greater part of which was contributed at New York, Baltimore, and Philadelphia, and the remainder by Capt. Crighton and the crew of the Three Bells, on behalf of the survivors of McBeath and another lost comrade—the latter receiving an equal sum.

Twelve towns in Oneida County have chosen No License Boards at their Town Elections this year. Rome, after Utica the most important town in the County, chose a No License Supervisor, but he was overruled in the Board by Justices elected in former years, who granted some Licenses; but the Village of Rome chose a Municipal Board which has just decided (5 to 4) not to license for any but medical purposes; and so only the four drug-stores in the village are now entitled to sell.

A dispatch dated Buffalo, Tuesday, May 16, 1854, says: The train on the Central Railroad which left Albany at 10½ o'clock last night, ran into a freight car on the track a mile and a half from this city, smashing the locomotive and some of the cars. Several persons were hurt and one Irishman killed, both his legs being broken and terribly mangled.

The bark Springbek, arrived at Boston, brings Cape Town, Cape of Good Hope, dates to the 26th March. The papers are filled with accounts of the gold discoveries, which are said to extend over the whole sovereignty. Many pure nuggets, 40 grains, had been received at Cape Town.

Mr. Alfred Dutch, of the Chicago *Commercial Advertiser*, obtained a verdict of $4,000 against certain parties, at the last term of the Circuit Court, for destroying his office when acting under legal process of distress for rent. He has now another suit at this term of the Court, against those and other parties, for a conspiracy to destroy the paper and ruin him. He has laid his damages at $100,000. The defendants are men of high standing and wealth.

Very full, animated and enthusiastic educational meetings of the Connecticut State Teachers Association took place on Tuesday and Wednesday, May 10 and 11, day and evening, in the Medical College, New Haven. Addresses were delivered by Dr. Hooker on the Method of Teaching Physiology in Schools, and by the Rev. Dr. Perkins of West Meriden on Education as Developed by God's Plans with Man.

Five convicts recently attempted to escape from the State Prison at Alton, by scaling the wall. They had already reached the top, and were about to let themselves down on the outside, when three of the guard fired at them. One of the convicts fell back dead, and two others were seriously wounded, but managed to maintain their footing on the wall. The whole party were recaptured.

James Worthington, a colored barber, was arrested at Akron, Ohio, on Thursday, on a charge of counterfeiting; but it being ascertained that the real cause of his arrest was, that he was a fugitive slave, the citizens turned out in great force and prevented his removal. Considerable excitement prevailed and trouble was apprehended.

The ship Currituck, of Norfolk, Capt. Foster, from Antwerp, with merchandize and 235 passengers consigned to W. F. Schmidt & Co., arrived at New York last week, having on board Capt. Bunker, his crew, and 356 passengers, rescued from the ship Black Hawk, from Liverpool for New York, lost at sea on the 23d of April.

In Liberia, Africa, there is a plant or tree which grows 75 feet high and bears cotton in bolls similar to the common cotton plant of this country. The staple is very short, but has a soft silken texture, and is of a delicate fawn color. The odor is exactly like cotton, though its appearance is quite unlike it.

Tuscaloosa was for many years the capital of Alabama, (now transferred to Montgomery.) The *Monitor*, urging the people of Tuscaloosa to subscribe toward bringing a Railroad through their place, says that its real estate has fallen one-half within ten years, and is still falling at the rate of ten per cent. a year.

A Mr. Watts opened a grog-shop recently in Regmond, Miss. He was committed in default of bail. His counsel had him brought before the Court of Appeals by a writ of habeas corpus, who sustained the constitutionality of the law and the action of the magistrate.

A dispatch dated Cincinnati, Wednesday, May 10, 1854, says: From 20 to 25 deaths from cholera occurred among some German emigrants, on their way from New Orleans to St. Louis, on board the steamer Dresden, which arrived at St. Louis on Saturday last.

Mr. H. E. Pierrepont, of the city of Brooklyn, has presented to the First Church erected in the town of Pierrepont, St. Lawrence County, N. Y., a new and beautiful bell of 903 pounds weight, with all the necessary hangings.

Hon. Joseph L. White has purchased the farm formerly belonging to J. Fenimore Cooper, on the east side of Otsego Lake, in the vicinity of Cooperstown, and is about to erect a summer residence thereon.

A terrible explosion occurred on the 11th inst., at English Coal Pit, 14 miles from Richmond, Va. There were twenty men in the pit at the time of the explosion, all of whom were killed but one, who was taken out dreadfully injured.

Dr. Robert de Lambelle, a distinguished Physician of Paris, announces that a shock of electricity, given to patients dying from the effects of chloroform, immediately counteracts its influence and returns the sufferer to life.

A man, his wife, and about half a dozen children, passed through Cincinnati recently on their way to the wilds of the West. Their effects were being transported in a dry-goods box on truck-wheels, and "pulled along" by a woman and girl.

The Hon. Rufus Choate has resigned the Attorney-Generalship, and the Hon. John H. Clifford has been recalled to the position. It is rumored that Gov. Washburn has tendered Mr. Everett's place to Mr. Choate.

The Grand Jury of Passaic County, N. J., have presented twelve freeholders who signed a license-petition for a person who was destitute of the necessary accommodations for keeping tavern.

Our advices from Mexico by way of New Orleans, give four days later intelligence from that city, and do not confirm the accounts of Santa Anna's successes, which have been before announced.

The citizens of Coldwater, Mich., are agitating the subject of a railroad from Fort Wayne, Ind., to Grand Rapids, passing through that place, Battle Creek and Hastings.

The Hon. Edward Everett, in consequence of ill health, has resigned his seat in the United States Senate, the resignation to take effect in June.

The Cholera is making visitations here and there along the Missouri and Mississippi Rivers, and also on the Ohio. So far, it has not proved very formidable.

A tavern-keeper in Woodbury, Vt., was convicted by a Jury, a few days since, of twenty-one different offenses for selling liquor.

New York Markets—May 22, 1854.

Ashes—Pots $6 00; Pearls 6 12.

Flour and Meal—Flour 8 00 a 8 37 for ordinary to good State, 8 37 a 8 87 for mixed to fancy Michigan and common to good Ohio, 9 25 a 9 75 for fancy Genesee. Rye Flour 6 00 a 7 00. Corn Meal 3 75 a 3 81.

Grain—Wheat 1 95 a 2 00 for mixed Southern and Western, 2 00 for fair white Canadian. Barley 1 18 a 1 21. Rye 1 12. Oats 52 a 55c. Corn 67 a 70c. for Western mixed, 70 a 74c. for Southern yellow.

Provisions—Pork 12 50 for prime, 14 00 for mess. Beef 7 00 a 8 25 for country and city prime, 9 50 a 12 00 for country mess. Lard 9¼ a 9¾c. Butter 12 a 14c. for Ohio, 18 a 21c. for State. Cheese 9½ a 11½c.

Hay—75 a 80c. per 100 lbs.

Hops—28 a 33c. for Eastern and Western.

Lumber—16 00 for Eastern Spruce and Pine.

Seeds—Clover 7¾ a 8½c. Timothy 18 00 a 22 00 for mowed and reaped. Flaxseed 1 80 for 56 lbs.

Tallow—11¾ a 12c.

Wool—34 a 36c. for native, 42 a 44c. for full-blood Merino, 50 a 55c. for American Saxony Fleece.

DIED.

In Brookfield, Madison Co., N. Y., May 10th, of consumption, Miss KATE S. COVEY, daughter of Jesse and Salena Covey, aged 20 years. Sister Covey experienced religion and united with the 2d Seventh-day Baptist Church in Brookfield about one year since; and during her short experience, she gave evidence of the sincerity and ardor of her love for Christ and his Church, by her studied, cheerful and faithful walk in the way of obedience to him, and in the ordinances of his house. She was patient and resigned in her sickness and death, and we doubt not our loss is her eternal gain. J. C.

In Wirt, Allegany Co., N. Y., May 11, 1854, NATHAN W. PHILIPS, aged 35 years and 22 days. Bro. Philips was a member of the Seventh-day Baptist Church at Pawcatuck, R. I., and while in the midst of life, was suddenly cut down and called to try the realities of the future. He died with full confidence in God, and a full assurance of life and immortality beyond the grave.

LETTERS.

E R Clarke, Henry Babcock, W E Landon, N V Hull, Joshua Clarke, Joel Jones, M Maxson, A C Spicer, Christopher Teft, J W Langworthy, Jeremiah Barrett (yes,) Joel A Dunn, Remembrance Lippincott, W B Wells, J R Livingston, E Fairbanks, L Crandall, Rowse Babcock, Wm M Fahnestock, A B Crandall.

RECEIPTS.

FOR THE SABBATH RECORDER:

J W Langworthy, Brand's I Works	$2 00	to vol. 10	No. 52
J Langworthy "	2 00	10	52
Harriett F Randolph, Plainfield, N J	2 00	11	52
Randolph Drake "	5 00	11	52
A Simmerman, Newark, N J	2 00	11	52
A Herpech "	2 00	11	52
A F Randolph, Grass Valley, Cal	2 00	11	52
Joel A Dunn, New Market, N J	2 00	11	52
A C Spicer, Milton, Wis	2 00	10	34
R Lippincott, West Union, Iowa	2 00	11	52
Stephen Stebbins, Cowlesville	5 00	10	52
Z R Maxson, Little Genesee	2 00	11	52
A B Crandall, Portville	2 00	11	52
Silas Burdick, West Genesee	2 00	10	52
Hannah Crandall, Alfred Center	2 00	10	52
Lester T Rogers, DeRuyter	2 00	11	52
Erastus Miller, South Otselic	2 00	11	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Lester T Rogers	$3 00	Sophia Maxson	$1 00
James C Rogers	1 00	Harriett F Randolph	1 00
J W Langworthy	1 00	Z R Maxson	1 00
J Langworthy	1 00	A B Crandall	1 00

WILLIAM M. ROGERS, Treasurer.

Missionary Receipts.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report in the *Recorder*:—

For Palestine:

Meriba Hawley	$3 00	Eliza C Hawley	$3 00
Emma E Hawley	1 00	Geo H Perry	5 00
Alfred Clarke	3 00	Peleg Clarke	10 00
Reuben Brown	2 50	Geo A Langworthy	50
Sarah A Langworthy	25	Margaret Langworthy	25
John M Langworthy	5	Marg A Langworthy	10
Edmund R Langworthy	12	Sandf'd Langworthy	1 00
Thos S Langworthy	25	Geo C Spicer	25
Benjamin Green	3 00	Widow Anna Brown,	
Wm Buffington	50	aged 94 years, who	
Josiah Langworthy	3 00	has been praying for	
John R Wells	5 00	the Jews 70 years	3 00
Martha, his wife	3 00	Geo A Burdick	1 00
B S Clarke	5 00	O G Merritt	2 00
Peleg Babcock	3 00	Henry Clarke	1 00
Elizabeth T Kenyon	1 00	Hannah Burdick	1 00
J W Langworthy	10 00	Joseph Langworthy	8 00
Stephen W Babcock	2 00	B F Chester	1 00
Susanna Langworthy	1 00	John Willard	1 00
M Kenyon	8 00	Mrs Kenyon	2 00
Fem Juv Mite Society,		Col by W M Jones	238 62
Plainfield	5 70	Geo Greenman	25 00
Clark Greenman	25 00	" " outfit	50 00
" " outfit	75 00	Thos Greenman	25 00
B F Langworthy	5 00	" " outfit	50 00
" " outfit	5 00	H R Gators	2 00
Warren Lewis	1 00	T R Wells	1 00
Wm A Rendolph	1 00	Frank Champlin	2 00
Pardon C Lewis	1 00	" " outfit	3 00
Franklin Barber	3 00	E D Barker	50
Thos M Clarke	3 00	A Friend	50
Wm E Maxson, outfit	5 00	P B Maxson, outfit	2 00
Elizabeth Haynes "	1 00	J Edmondson "	1 00
Polly Champlin "	2 00	Eliza A Burdick	1 00
A Sister	1 00	O P Hull	10 00
Caleb Church	2 00	Mrs Church	50
Susan Church	50	Col by W M Jones	32 81
Letter of Credit by T		" " "	20 00
B Stillman	150 00	E Maxson	5 00
Zuriah Maxson	1 00	Judith Crandall	50
Margaret Crandall	50	Henry D Crandall	4 00
John S Coon	5 00	Orrilla Coon	1 00
Charles A Coon	25	Joshua Maxson	3 00
Fanny Maxson	1 00	Ezra Coon	5 00
Abigail Coon	50	Leroy A Clarke	50
Henry Clarke	50	Daniel S Maxson	2 00
Leroy Maxson	1 00	Wm M Palmiter	2 00
Niles Davis	50	Truman H Maxson	1 00
Edwin T Maxson	50	Ichabod Burdick	2 00
Mary Crandall	1 00	David Maxson	3 00
Jane Calkins	50	Otis B Arnold	1 00
Benj Burdick	5 00	Kenyon Crandall	3 00
Jesse Burdick	1 00	John H Burch	1 00
John Maxson	2 00	Roswell P Dowse	1 00
Herman A Hull	1 00	David Whitmore	1 00
Nathan Burch	1 00	Daniel Willard	1 50
Benj F Burdick	2 00	Amy Dennison	30
Maria Holt	25	Samuel Ordway	2 00
Ira J Ordway	2 00	Eliza Ann Ordway	1 00
Jabez B Burdick	1 00	Lorinda Crandall	1 00
Albert Clarke	1 00	Elisha Crandall	25
Gardner Hall	2 50	Waite Crumb	1 00
J B Clarke	3 00	Mrs E G Emmerson	74
Elisha Crossley	1 00	Nathan Crossley	50
Eunice Crossley	50	Thos H Dunn	1 00
Diantha Dunn	1 00	Gideon Dunn	1 00
Philip Dunn	1 00	Simeon Dunn	1 00
Rachel Dunn	50	Rebecca Dunn	50
Berthia Curtis	25	Moses Crossley	50
A Friend	34	I D Titsworth	25 00
Emeline Burch	5 00	A D Graham	2 00
Marth A Graham	1 00	Richard Clarke	2 00

For General Purposes:

Eliza H Lewis	1 00	Monthly Col Shiloh	21 75
Omitted in last credit	1 00	Col in Sab Sch	1 25
Box of clothing, &c.,		A firkin of butter	18 00
from Alfred, for Br		Cash with same	7 00
Wardner, valued	50 00	G W Allen, to con	
O P Hull	10 00	W C Kenyon L M	25 00
Miss D Burdick	50	Luke Maxson	1 00
Susan Maxson	1 00	Maxson Greenley	2 50
Friends in Otselic	5 00	James Muncy	4 00
Cussewago Church	6 00	Hannah Wheeler	86
Gardner Hall	2 50	Col at New Market	8 00
Ch at DeRuyter, to con		Ch at Independence	19 86
J H L Jones L M	25 00	Emeline Burch	5 00
A D Graham	2 00	Martha A Graham	1 00
Richard Clarke	2 00		

A. D. TITSWORTH, Treasurer.

Western Association—Executive Board.

THE Executive Board of the Western Association will meet at Alfred Center on the morning of June 22, 1854, previous to the opening of the Association. All communications designed for the action of said Board should be forwarded to the Secretary as early as practicable, that the Board labor under no embarrassment in making their annual report.

E. R. CLARKE, Clerk.

Norwich Line to Boston,

WORCESTER, Lowell, Fitchburg, Nashua, Concord, Bellows Falls, &c. Via Norwich and Worcester. Worcester and Nashua, Boston and Worcester, New London and Willimantic, and Palmer Railroads.

Passengers by this Line leave pier No. 18 North River, foot of Cortlandt-st., every day, at 5 o'clock, P.M., (Sundays excepted.)

Steamer CONNECTICUT, Capt. J. W. Williams, will leave New York every Tuesday, Thursday, and Saturday.

Steamer WORCESTER, Capt. Wm. Wilcox, will leave New York every Monday, Wednesday, and Friday.

Passengers by this Line arrive in time to take the early trains out of Boston.

Passengers taken at the lowest for New London, Norwich, Willimantic, Stafford, Munson, Palmer, Worcester, Boston, Fitchburg, Lowell, Lawrence, Nashua, Concord, Bellows Falls, and other places in Northern New Hampshire and Vermont.

For further information inquire of E. S. Martin, at the office, pier No. 18 N. R., foot of Cortlandt-st.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Eastern Association.

THE Eastern Association will hold its Eighteenth Anniversary with the Church in Greenmanville, Ct., commencing on the Fifth-day preceding the fourth Sabbath in May, (the 25th,) at 10 o'clock A. M. Introductory Sermon by Eld Joel Greene, of Rockville, R. I.; alternate, Walter B. Gillett, of Shiloh, N. J.

S. S. GRISWOLD, Secretary.

Central Association.

THE Nineteenth Anniversary of the Seventh-day Baptist Central Association will be held with the 2d Brookfield Church, commencing on the 8th day of June next, at 10 o'clock A. M. Introductory Sermon by James R. Irish; C Chester, alternate.

J. B. WELLS, Secretary.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commencing Monday, April 10, 1854:—

Leave New York at 8 A M., 12 M., and 4 and 6 P.M.

Leave Plainfield for New York at 7 and 8 30 A.M., 12.50 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

Great Western Mail Route.

SIXTY MILES DISTANCE SAVED—MICHIGAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St Louis, all the way by RAILROAD. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

Passengers by this line have the privilege of stopping at any point and resuming seats at pleasure. And they will not be subjected to the numerous and vexatious delays occasioned by LOW WATER, as by other routes.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to

JOHN F. PORTER, General Agent.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate.

Nothing has called louder for the earnest inquiry of medical men, than the alarming prevalence and fatality of consumptive complaints, nor has any one class of diseases had more of their investigation and care. But as yet no adequate remedy had been provided, on which the public could depend for protection from attacks upon the respiratory organs, until the introduction of the CHERRY PECTORAL. This article is the product of a long, laborious, and I believe successful endeavor, to furnish the community with such a remedy. Of this last statement the American people are now themselves prepared to judge, and I appeal with confidence to their decision. If there is any dependence to be placed in what men of every class and station certify it has done for them, if we can trust our own senses, when we see dangerous affections of the throat and lungs yield to it, if we can depend on the assurance of intelligent Physicians, who make it their business to know—in short, if there is any reliance upon anything, then it is irrefutably proven that this medicine does relieve and does cure the class of diseases it is designed for, beyond any and all others that are known to mankind. If this be true, it cannot be too freely published, nor be too widely known. The afflicted should know it. A remedy that cures, is priceless to them. Parents should know it, their children are priceless to them. All should know it, for health can be priced to no one. Not only should it be circulated here, but everywhere, not only in this country, but in all countries. How faithfully we have acted on this conviction, is shown in the fact that already this article has made the circle of the globe. The sun never sets on its limits. No continent is without it, and but few peoples. Although not in so general use in other nations as in this, it is employed by the more intelligent in almost all civilized countries. It is extensively employed in both Americas—in Europe, Asia, Africa, Australia, and the far off islands of the sea. Life is as dear to its possessors there as here, and they grasp at a valuable remedy with even more avidity. Unlike most preparations of its kind, it is an expensive composition of costly material. Still it is afforded to the public at a reasonably low price, and what is of vastly more importance to them, its quality is never suffered to decline from its original standard of excellence. Every bottle of this medicine, now manufactured, is as good as ever has been made heretofore, or as we are capable of making. No toil or cost is spared, in maintaining it in the best perfection which it is possible to produce. Hence the patient who procures the genuine CHERRY PECTORAL, can rely on having as good an article as has ever been had by those who testify to its cures.

By pursuing this course, I have the hope of doing some good in the world, as well as the satisfaction of believing that much has been done already.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere. 37-3

Miscellaneous.

Home.

There are, thank Heaven, beneath this fitful dome,
Some leaflets floating near affection's home;
Some cloudless skies that smile on scenes below,
Some changeless hues in life's wide-spanning bow.

So let us live, that if misfortune's blast
Comes like a whirlwind to our hearths at last,
Sunbeams may break from one small spot of blue,
To guide us safe life's dreary desert through.
[James T. Fields.

Siberian Ladies and Fashions.

From *Household Words* we extract a passage respecting the qualifications of a Siberian bride, and the winter custume of Siberian ladies :—

"A bride is required, on arriving at her husband's house, to invite guests to a dinner that shall prove her quality, and upon which, in fact, her future reputation will depend. It must be prepared by her own hands, and both her honor and her parents' shame will be the consequence if she be found deficient. If her dinner proves a triumph, it will recommend to honorable notice, not only herself; but also the family in which she was soundly trained. Men marry for domestic comfort, in a place where they are quite unable, as bachelors, to get it. Wives, therefore, are in great demand, and women have opportunity to make choice of their own husbands, with no chance at all if they be not infirm or deformed, of dying single. Great as is the nicety of rank among the Berezovians, or inhabitants of the town of Berezov, in marriage all distinctions founded on it are set aside as inconvenient. The daughter of a poor Cossack may be courted by a high government functionary, and will not unfrequently refuse him. During the brief summer, Berezovian ladies visited and went to parties in thin attire. There was a great display of silks and satins, and all feminine finery. But when September opened with a heavy fall of snow, and the whole dirty town suddenly looked clean, and became covered with a sheet of white, the ladies and gentlemen out of doors underwent a great transformation. They all turned out like a herd of white bears, that is to say, in Ostiaks. Winter clothing, in Berezov, consists in putting on, first, a shirt of reindeer skin, with the hair inside, and over that a coat of the same make and material, but larger, with the hair outside. To this coat there is a hood, which is drawn quite over the head, and tied with a leather strap under the chin; it comes over the entire head, face included, leaving only openings for the accommodation of the eyes, the nose, and the mouth. This warm hood is formed of the skin taken from the reindeer's head, and the ears of the reindeer, left upon it, stick up as fine ornaments. The gentleman or lady—for the most fashionable Berezovian wears the dress out of doors during the winter—draws over the hands large gloves of shaggy fur, which are attached to the fur coat, and, when not used, are tucked up in the manner of cuffs. Over the feet and legs are drawn long stockings of reindeer skin, having the hair inside, and over these again are put the boots with the hair outside. The boots are made of skins taken from the reindeer's legs sewn together in strips; they cover the thighs, and are fastened by straps at the girdle. As the soles also have the hair turned outward, they assist the feet in walking over the ice. In traveling, the Ostiak, or his Russian imitator, throws a third garment of fur over the other two, having a hood that covers the whole head, and contains no opening before the eyes, nose, or mouth. So dressed, the traveler bears not the least resemblance to a human being."

How Van Diemen's Land was Discovered.

Anthony Van Diemen, Governor of Batavia, had a daughter, whose name was Maria. Since she was not only charming and accomplished, but was the only child of a rich papa, who was Governor of the Dutch East Indies, Maria's image was impressed on many a heart, and she had no lack of suitors. There were great men among them; but with maiden-like perversity, Maria most favored a poor young sailor—a handsome, dashing fellow, who was very skillful in his business, but who had no pockets, and no use for any. The young sailor's name was Abel Jansen Tasman.

He was devoted to Maria's heart and soul, had exchanged pledges with her, and had brought matters to so serious a pass, that the proud father determined to put the young adventurer quietly and courteously out of sight. The doing so he took to be a better and more fatherly course than the institution of a great family quarrel. That his Maria should become Mrs. Tasman, he knew very well was a thing not for a moment to be thought of. Whoever won his daughter must have wealth and a patent of nobility. She was no fit mate for a poor sailor. Tasman, however, could not be easily dismissed from dangling after her.

The Batavian traders had at that time a vague notion that there was a vast continent—an unknown Austral land, somewhere near the South Pole; and Van Diemen determined to send Tasman out to see about it. If he never came back it would be no matter; but, at any rate, he would be certainly a long time gone. Van Diemen therefore fitted out an expedition, and gave to young Tasman the command of it.

Off the young fellow set, in the year 1642, and like an enamored swain as he was, the first new ground he discovered—a considerable stretch of land, now forming a well-known English colony—he named it after his dear love, Van Diemen's Land, and put Miss Van Diemen's Christian name beside her patronymic, by giving the name of Maria to a small adjoining island close to the south-eastern extremity of the new land. That land—Van Diemen's Land—we have of late begun very generally to call after its discoverer, Tasmania.

Continuing his journey southward, the young sailor anchored his ships on the 8th of December, in a sheltered bay, which is called Moodenare's (Murder's) Bay, because the natives there attacked his ships, and killed three of his men. Traveling on, he reached, after some days, the island which he called after the three kings, because he saw them on the feast of the Epiphany; and then coming upon New Zealand from the north, he called it, in a patriotic way, after the States of Holland, Staten Land; but the extreme northern point of it, a fine bold headland, jutting out into the sea, strong as his love, he entitled again Cape Maria. For he had gone out resolved not indeed to "carve her name on trunks of trees," but to do his mistress the same sort of honor in a way that would be nobler, manlier, and more enduring.

After a long and prosperous voyage, graced by one or two more discoveries, Tasman came back to Batavia. He had more than earned his wife; for he had won for himself sudden, high renown, court favor, rank and fortune. Governor Van Diemen got a famous son-in-law, and there was no cross to the rest of the career of the most comfortable married couple, Abel and Maria. Tasman did not make another journey to New Zealand; it remained unvisited until 1669, when it was re-discovered by Capt. Cook, who very quickly recognized it as a portion of the land that had been first seen by the lovelorn sailor. [Household Words.

Singular Cure.

M. Flaudin, in his Narrative of a Residence in Persia, relates a curious incident which occurred when he was at Ispahan :—

"The Persian servant of a European had been stung by a scorpion, and his master wished to apply ammonia, the usual remedy in such cases, but the man refused, and ran off to the bazaar. When he returned, he said he was cured, and appeared to be so. The European, rather surprised at this almost instantaneous cure, questioned him, and found that he had been to a dervish, who enjoyed great reputation in such cases. This dervish, he said, after examining the wound and uttering a few words, had several times lightly touched it with a little iron blade. Still more astonished at the remedy than at the cure, the European desired to see the instrument by which the latter was said to have been effected. At the cost of a small *pichkech* he was allowed to have it for a few minutes in his possession. After a careful examination, finding nothing extraordinary in the instrument, he made up his mind that the cure was a mere trick; that the dervish was an impostor; that the scorpion's sting had not penetrated, and that his servant had been more frightened than hurt. He threw the blade contemptuously upon the table, when, to his great surprise, he beheld it attach itself strongly to a knife. The quack's instrument was simply a magnet. But what power had the loadstone's attraction over venom? This discovery was very odd; incredulity was at a nonplus; and yet the man stung by the scorpion was cured, and he who had cured him was in great renown at Ispahan for the treatment of that sort of wound. I relate these facts without comment. Who knows if science will not one day discover something as yet unknown to it, but practiced by the Persians? Have not savages remedies composed of the juice of plants, of whose existence European science is ignorant?"

Important Plankroad Decision.

At the March Term of the Court of Appeals the following decision was made in the suit of the Auburn and Cato Plankroad Company *vs.* Peter Douglas :—

The plaintiffs, a corporation organized under the Plankroad acts, had built their road and erected a toll-gate thereon, pursuant to such acts, opposite to the defendant's farm, which lies upon one side of the road, and contiguous thereto. After the erection of the gate the defendant moved his fence from the line of the road where it originally stood, back upon his farm some twenty or thirty feet, and graded a track by the side of the road, but entirely upon his own land, extending on both sides of the toll-gate, so that persons traveling upon the road could, if disposed, leave the road and pass over this track upon the defendant's land, and thus avoid the gate. The plaintiffs, in their complaint, state these facts, and aver that the acts of the defendant were done for the purpose and with the intent to injure the plaintiffs and defraud them of their rights; and pray for an injunction, together with damages for the injury sustained.

The answer of the defendant denies the motives attributed to him in the complaint, and insists that the fence was removed and the track graded to facilitate his farming operations, and to afford him convenient ingress and egress to and from his barn and other premises.

To this answer the plaintiffs demurred.

The Court held that the legislative acts granting franchises to corporations are to be constructed strictly according to their terms, and that the grantees in such acts take nothing by implication, either as against the power making the grant, or against other corporations of individuals.

That the acts authorizing the formation of Plankroad Companies give to such companies no interest or easement in or upon the lands adjoining their road, and no rights to restrict the use which the proprietor of such lands may make of his own premises.

That every proprietor of land has the absolute control over his own property, and may do with it whatever he pleases, unless he thereby infringes some fixed legal right of another of his own property being damnum absque injuria, unless the former has previously acquired some legal right to restrict the use which the latter shall make of such property.

That where no such right of restriction exists, it is immaterial what may be the motives of a proprietor for dealing with his own property in a particular way. If, in such case, he violates no legal right of another, although he expressly intends to do the other damage by such use, and although such damage actually results, yet no action will lie.

Held, therefrom, that the present action could not be maintained, although every fact stated in the complaint was established.
[Auburn Daily Advertiser.

Premium for Cure of Cholera.—John Robert Breant, a scientific Frenchman, who died in Paris in 1852, left by will 100,000 francs (about $20,000) as a premium to the person who shall discover the cause of Asiatic cholera, or the cure of that terrible disease. The money is left in trust to the Institute of France, but the Institute have made no regulations, as yet, for the presentation of essays; as the heirs of Mr. Breant are contesting, in court, the legality of this legacy. As soon as the decision of the court is declared, if in favor of the legacy, it is expected that the Institute will proclaim the regulations to be observed by competitors for this munificent prize. Until that time, all communications to the Institute, or to any other quarter, on the subject, are premature and useless. Such is the substance of a communication just received at the State Department, Washington, from our Minister in Paris, and published for the information of all interested in the matter.

German Burial-Grounds.

There are, generally speaking, a greater number of monuments in proportion, than one would find in similar places in England; the monuments and graves are constantly hung and covered over with garlands, crowns, anchors, and wreaths made of evergreens, roses, violets, everlasting, and basil, and the rare and more costly blossoms of the camellia, rhododendron, &c., and the long branches of a particular kind of palm (grown expressly for this purpose) tied with streamers of white ribbon. Many of these monuments are surrounded with iron or wooden railings, within which are comfortable chairs or garden benches, with foot-stools and watering pots for the mourners, who make periodical visits, loaded with garlands, and sit feeding their grief and watering the trees and growing flowers. The whole system is, to my mind, filled with sentimentality and bad taste. In one of these "Ruhestatte," places of rest, as it is prettily called, I found innumerable crowns of artificial flowers, silver garlands, white satin embroidered pillows, and three dozen of oranges, which formed part of the different wreaths and anchors offered up to the dead. In one part, a grave was literally studded over with glass beads like a pin-cushion, and on another was placed a small Christmas-tree, hung round with tawdry ornaments. [Lit. Gazette.

Culture of the Pie Plant.

All who have had any experience in the matter, are fully convinced of the luxury and healthfulness of fresh and succulent substances for pies at all times of the year. Yet the idea has never suggested itself to many, or if it has, it is not practiced upon, that a cycle of such substances may be had so as to furnish fresh material through the year. The pie plant furnishes a beautiful link in this connecting chain, coming, as it does, when Apples begin to lose their freshness, or as they are in many families, not to be found at all before Gooseberries, which have not yet found place in one garden of twenty to any tolerable extent. Yet how few cultivate the Pie Plant! Why, we know not, for nearly all are fond of it when properly cooked, and it can be raised as easily as the Burdock when once introduced into the soil. Neither of them will grow successfully in poor soils; the Burdock chooses a location for itself, and the Pie Plant is nearly always thrust into some poor corner of the neglected garden, and then blamed excessively if it will not produce large, fine foot stalks, where even common weeds would refuse to grow, and where no grass would vegetate, unless it be the ever intrusive Quack. We once planted some miserable, puny roots of the Pie Plant in rich deep soil. The consequence was, the next year the size of the foot stalk increased one-half. The following autumn, before the setting in of frost, we covered the bed some three or four inches deep with fresh horse manure. This kept the roots in fine preservation through the winter; and early in the spring, when the ground was fairly settled, the manure was mixed with the earth by a deep and thorough forking. No wonder that the vigor of our plants was increased in a wonderful proportion! As soon as any buds appeared they were taken off—the leaves were cut as often as they became large enough for use. The next autumn we gave the usual protection of manure, and the following spring we forked it in. This course we have followed for four years with some plants we took from neglected grass land. Now mark the result: From the miserable, puny leaves and stalks of the first year's growth, when the stalks were not more than six inches long and proportionally slender, we have now large, broad leaves, and stalks so strong that all who see them are inquiring where we got our new variety of plant, so luxuriant, strong and beautiful. The answer is conclusive; cultivation has done it; and the simple process we have followed, if pursued by others, will, on a small piece of land, and with very little labor, furnish them with an abundance of pie material at the season when, with many, there is the greatest dearth in the article. If gypsum is sown on the young leaves when the dew is on, it will push their growth finely by aiding the manure at the roots in giving them nourishment. We have no doubt but this article can be raised in the way we have adopted, so as to furnish it to cultivators at the rate of enough for a pie for half a penny. What a comfort!
[Horticulturist.

The Power of Silence.

A good woman in New Jersey was sadly annoyed by a termagant neighbor, who often visited her and provoked a quarrel. She at last sought the counsel of her pastor, who added sound common-sense to his other good qualities. Having heard the story of her wrongs, he advised her to seat herself quietly in the chimney corner when next visited, take the tongs in her hand, look steadily into the fire, and whenever a hard word came from her neighbor's lips, gently snap the tongs, *without uttering a word.*

A day or two afterwards the good woman came again to her pastor with a bright and laughing face to communicate the effects of this new antidote for scolding. Her troubler had visited her, and, as usual, commenced her tirade. Snap, went the tongs. Another volley. Snap. Another still. Snap. "Why don't you speak?" said the termagant, more enraged. Snap. "Speak," said she. Snap. "Do speak; I shall split if you don't speak!" And away she went, cured of her malady by the magic power of silence.

It is hard work fighting a Quaker. It is poor work scolding a deaf man. It is profitless work beating the air. One-sided controversies do not last long, and generally end in victory for the silent party.

Blackberry Wine.—A correspondent of the *Southern Planter* writes as follows: "It may not be known to many of your subscribers, that they possess in the blackberry, grown unwillingly in their fields, the means of making an excellent wine as a valuable medicine for home use. To make a wine equal in value to port, take ripe blackberries, or dew berries, and press them; let the juice stand thirty-six hours to ferment; skim off whatever rises to the top; then to every gallon of the juice add a quart of water and three pounds of sugar, (brown sugar will do;) let this stand in open vessels for twenty-four hours; skim and strain it; then barrel it until March, when it should be carefully racked off and bottled. Blackberry cordial is made by adding one pound of white sugar to three pounds of ripe blackberries, allowing them to stand twelve hours; then pressing out the juice, straining it, adding one-third spirit, and putting a teaspoonful of finely powdered all-spice in every quart of the cordial, it is at once fit for use. This wine and cordial are very valuable medicines in the treatment of weakness of the stomach and bowels, and are especially valuable in the summer complaints of children."

A Remarkable Character.—New York possesses many remarkable characters—remarkable for very diverse reasons, but generally for their eccentricity. We have one in mind, a Madame De L. who is now probably sixty years old, and lives apparently in extreme destitution in the garret of the house she *owns.* She pays taxes on $14,000 of real estate and $1,000 personal property, and owns banking and railroad stock to the amount of something like $50,000. In the street, her appearance is well calculated to excite commiseration. Indeed, some kind-hearted individual, a few days ago, benevolently offered her one cent as a gratuity. The insult, however, was resented, as became her insulted honor. Diminutive in stature and decrepid, her head is covered with a hood, slouched and almost perennial. The cloak is well matched, and appears to have done good service, as the folds in the cloth are mostly worn to the warp. Her daily food consists of a shilling loaf of bread which is left at her door regularly, and there is added to this a small portion of meat, or such other food as she sees fit to obtain at the market. Even these small comforts are shared in solitude in her quiet retreat. The human face divine has no charms for her. Her property naturally descends to a nephew living in Cincinnati, and the old lady's greatest fear is that he may get it.
[Journal of Commerce.

California Gambling.—The *Maysville Herald* says that recently a gambler absconded from that place, leaving behind him a roulette wheel, which, on being taken apart, was found to be so constructed, that by touching a spring, the bottom of every box painted red would be made to rise, presenting a smooth surface, and leaving the ball no alternative but to drop into the black. Should the heaviest betting be upon the black, the screw might be pressed a little harder, whereupon the bottoms of all the black boxes would come up, and the ball must go into the red. Moving with the smthooness of clock work, the machinery would never fail. With it a child might play against the world and win every game. Doubtless many a young man who has gone out from our eastern States to the land of promise, buoyant with health and energy, and has there earned by the sweat of his brow, an amount sufficient to render him independent for life, has, in a moment of excitement or forgetfulness, been induced to stake his hard earned gains at the table of a gambler, perhaps on such an instrument as this, and has thus been robbed not only of his wealth, but of his hope, his energy, and of his self-respect.

Pistol Shooting.—The N. O. *Picayune*, of May 4, says: The great match and bet of one thousand dollars to eight hundred, has at last been decided, Mr. Travis winning the money upon the first shot. The affair came off on May day, at the private residence of Mr. C. A. Babbitt, at Bayou Ramos, on Tiger Island, parish of St. Mary's, in this State. It being difficult to procure an apple, a small orange, only about five inches in circumference, was substituted. After the shooting distance of thirty-six feet was measured, and all parties agreed, the orange was placed by the judges, upon the head of a gentleman, a friend of both parties, Mr. J. P. O., and no object intervening, the first shot told the story, hitting the orange, half of the bullet going through. Both gentlemen displayed great nerve upon the exciting occasion. Some of the best sportsmen and acknowledged best shots in the country were present, and all express themselves fully satisfied that Mr. Travis is the *best pistol shot in the world.*

Important Insurance Decision.—An insurance case has been determined in the Supreme Court of New York, which settles the principle of the validity of parole contracts, voluntarily assumed by Fire Insurance Companies or their agents. The Baptist Church of Brooklyn held a policy for one year with the Brooklyn Fire Company, regularly renewed for several years, and by a verbal understanding with an officer of the Company, it was to be renewed every year, without notice, and the Treasurer or Trustee of the Church, who was always to be found in Wall-st., agreed to pay the premium when called upon. At the time of the great Brooklyn fire of 1848, the renewal had been neglected at the office for some weeks, and no renewal receipt sent to the Trustee. The church was destroyed, and now the Court holds that the parole arrangement to renew, binds the Company as fully as if the receipt had actually been passed.

The Three-Dollar Gold Coin.—An act of Congress of February, 1853, directed the coinage of three-dollar gold pieces, and specimens of this coinage having been approved by the Secretary of the Treasury, the coins will be immediately put in circulation. The obverse of this coin represents an ideal head, with the feathered cincture symbolic of America, the word "liberty" appearing on the band encircling the head, and the inscription "United States of America" surrounding the whole. On the reverse is a wreath composed of some of the staple productions of the United States, viz.: wheat, cotton, Indian corn, and tobacco.

Houses in the United States.—It is computed, on calculations furnished by the census returns, that 663,000 new houses have been built in the United States in the last six years, which, at an average of $1,000, would add $663,000,000 to the wealth of the country, to say nothing of the furniture necessary to the habitations; the shipping and railroads, however, would increase this amount to over $1,000,000,000. In addition to this, all the vast sums for factories, insurance companies, mines, &c., will swell the aggregate, without having made any perceptible increase in the amount of stocks held abroad.

Stone Tree.—There is a tree in Mexico called the *chijol*, a very fine wood, which, according to a writer in the *National Intelligencer* (W. C. Porter) becomes petrified after being cut, in a very few years, whether left in the open air or buried. From the timber, houses could be built that would in a few years become fire-proof, and last as long as those built of stone. The wood in a green state is easily worked; it is used in building wharves, forts, &c., and would be very good as railway sleepers, or for plank road stringers.

Elastic Horse-Shoes.—We have examined (says the N. Y. *Tribune*) specimens of the new Horse-Shoe invented and patented by Mr. J. O. Jones of Boston, and like the notion. The shoe is not peculiar in its external appearance, but has a piece of India Rubber inserted between the two surfaces of Steel or Sweedish Iron (the latter preferred on pavements) from either side of the heel most of the way to the toe. These give the shoe an elasticity elsewhere unknown, diminishes the force and abruptness of each concussion when the shoe strikes on rock or other solid, induces the animal to put his feet down firmly and fearlessly, prevents bruises and consequent tenderness resulting in lameness, and sometimes cures diseases of the foot already contracted. The rubber is never displaced, and the shoe is durable of itself, besides making the horse so. Such is the inventor's account of the matter, and it is backed by good certificates.

The English Language.—The following analysis of Gray's Elegy in a Country Churchyard, a composition which has been more extensively read, within a short period, than any other in our language, will exhibit the structure of our vernacular: Anglo Saxon, 777 words; French, 168 words; Latin, 17 words; Dutch, 12 words; German, 6 words; Greek, 4 words; Celtic, 2 words; Scandinavian, 2 words. Total, 988 words. About four-fifths of the words in the English language are monosyllabic. The doxology, "From all that dwell below the skies," contains fifty words, all but ten of which are monosyllabic. The twenty-third psalm contains one hundred and seventeen words, all but twenty-two of which are monosyllabic.

Divers' Amusements.—To lay the foundation of some new work in the Island of Alderney, divers are employed; these men, enclosed in their India-rubber armor, see strange sights at the bottom of the ocean. The fish, at first, are alarmed at the unwonted apparition, with its huge glass goggle eyes; but, soon recovering confidence, approach to satisfy themselves of the real nature of the intruder. The monster raises his hammer, which he has brought with him to quarry the rocks; the curious fish come up and inspect it; while doing so they receive a sudden knock on the head that stuns them; and when they recover their senses, they find a bit of string through their gills, and themselves prisoners tied fast to the India-rubber monster.

American Sail Duck.—Not many years ago, says the *Washington Union*, the whole commercial marine of the United States was dependent upon Russia for sail duck. About twenty-five years since, the manufacture of sail-cloth was commenced in Patterson, New Jersey, and such has been the increase of this branch of industry, that the Russian article has been nearly driven from the market. The whole imports of sail-cloth, of all descriptions, from Russia, would not furnish the single town of Gloucester with its canvas. More than four thousand bolts of duck are annually required at Gloucester, while the whole imports into Boston, which has nearly the entire Russian trade, during the year 1853, were about 3,000 bolts, or $38,000 worth.

VARIETY.

The deflecting needle system of telegraphing in England is vastly inferior to any of the American systems, both as regards accuracy and rapidity of communication; but so great is the prejudice in that country against everything American, that down to the present time neither the Morse nor the House system has received any countenance among the telegraph companies on the other side of the Atlantic. But it appears that one company—the Sub-marine and European Line from Liverpool to London, Dover and Calais—has at length taken measures to introduce the House Printing Telegraph instrument at all its stations, and has intrusted this duty to Messrs. B. K. Baldwin and J. N. Ashley, two experienced and accomplished operators, formerly connected with the Southern and Boston House Lines in this City.

Mr. John B. Gough has terminated his lecturing tour in Scotland, where he has been two months. For the first month, it is said, he received £250, and a very massive silver jug valued at £40, besides a number of small presents to himself and wife. For the second month he received £275, and a splendid silver tea service valued at £50, and other presents. It is estimated that his receipts for the twelve months which he is to remain in that country will not be less, but probably more, than £3,000.

It is reckoned that the British fleet, which numbered 2140 guns, fired away 45,000 lbs. of gunpowder during the battle of Trafalgar. In the action off Cape St. Vincent, one ship fired 17,730 lbs.; while upon the bombardment of Algiers, which lasted nine hours, 500 tons of shot, and nearly 118 tons of powder were expended, 28,000 lbs. of powder and 6730 shot being fired from the "Impregnable" alone.

When the French troops embarked at Toulon for Constantinople, an old man who witnessed their departure, exclaimed, in a mournful voice, "There goes my only child, to fight for a cause he does not understand, and against men with whom he never had a difference." To how many wars which history records, will the remark of this aged man apply!

Constantinople has been besieged twenty-four times—eighteen times without success. The place is one of the easiest to defend in the world, and Nicholas would find it hard work to get inside of its walls after he had reached their outside.

At Spring Creek, on the Illinois Central Railroad, 5,000 cords of wood, cut and piled up for the use of the locomotives, may be seen in one heap. The land from which it was cut was purchased by the Company for $30 per acre, and the wood is worth more than this money.

John Harper, Esq., lately left at the store of Mr. Wrightson Jones, in St. Michaels, an egg about the size of a goose egg, and when broken open it was found to contain *another perfect egg* about the size of an ordinary hen's egg.

Ladies who have a disposition to punish their husbands, should bear in mind, that a little warm sunshine will melt an icicle much quicker than a regular north-easter.

Never anticipate wealth from any other source than labor. He who waits for dead men's shoes may have to go a long time barefoot.

American Sabbath Tract Society's Publications.

The American Sabbath Tract Society publishe the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz :—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
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No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
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No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited :—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

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The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

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The Sabbath Recorder.

SUNDAY TRAVEL.

The Church-and-State mania, which prompted the Sunday Mail movement, some twenty-five years since, but which was so signally rebuked, and quieted for a time, by the celebrated "Sunday Mail Report," in the House of Representatives of the National Legislature, has within a few years past been revived, insidiously, and been prosecuted astutely, in different forms, to attain the same end; namely, by attempting to close the Public Works on Sunday, influence the Post-Master General and Rail Road Companies to discontinue Sunday lines, and enforcing the Sunday coërcion enactments.

The *loss* the Sunday advocates *gained* in the trial before the Supreme Court of Pennsylvania, in the case of my German brethren, in which the "*Christian Sabbath*" was stripped of all its "sacredness," repudiated as a "religious institution," and declared to be a mere "*civil rest day*," which the Legislature may, *ad libitum*, change to any day of the week, has led them to labor indefatigably to vamp up some better show for the *festival day*, by shutting up taverns, closing barber shops, and stopping omnibuses on Sunday.

Some time since, an action was instituted at Pittsburg, against an omnibus driver, for running his omnibus from that city to a suburban village, Lawrenceville, three miles distant, on Sundays, at hours to accommodate persons residing in the country who attend worship in the city, and to convey those from the city who bury their dead in the Cemetery, to enable them to visit the graves of the departed, at the only leisure they can appropriate to so sacred a purpose. The Justice of the Peace mulcted him in the usual fine. The case was carried up to the Supreme Court. A majority of the Bench (*three* against *two*) sustained the judgment of the inferior Court; but it called forth a dissenting opinion, delivered by Chief Justice Black, (Judge Lewis coinciding with him,) which deserves all commendation. Had Judges Black and Lewis been on the bench at the time when my German brethren were demanding their constitutional rights, I cannot doubt, for a moment, that the decision would have been in their favor.

The opinion of Chief Justice Black is marked, throughout, by a strong-minded, common-sense view of the subject. It is a noble production, and fully sustains his reputation as one of the very best Jurists of the State. While we have such men as Black and Lewis on the bench, the friends of Constitutional rights—immunities of conscience—religious liberty—may confidently look forward, to have their charter privileges, now trampled in the dust, restored to them ere long. Judge Black has shown himself, on former occasions, the decided friend of unfettered constitutional rights, and has, now, given us renewed assurance of his devotion to that sacred cause, in the following incomparable opinion, derived from the American Law Register, for May, 1854. W. M. F.

The Commonwealth vs. Johnston.

1. Special pleading before a Justice of the Peace, though not to be encouraged, is not unlawful, and when a defendant has pleaded specially, and the plaintiff demurs to his plea, the facts therein alledged are regularly on the record, and become substantive ground of the judgment.
2. In a conviction under the Act of 22d April, 1794, for performing worldly employment on Sunday, it should appear what the work was for which the defendant was convicted; but as the whole record is to be taken together, it is sufficient if the description of the work appear in any part of it.
3. Driving an omnibus as a public conveyance daily and every day is worldly employment, and not a work of charity or necessity within the meaning of the Act of '94, and therefore not lawful on Sunday.
4. A contract of hiring by the month does not, in general, bind the hireling to work on Sundays, and if his work be such as the Statute forbids, an express agreement to perform it on Sunday will not protect him, for such a contract is void.
5. Though traveling does not in a legal sense fall within the description of worldly employment intended to be prohibited, yet the running of public conveyances on Sunday is forbidden by the Statute. Black, Ch. J. and Lewis, J. dissenting

The following dissenting opinion was delivered by

Black, Ch. J.—The defendant, Johnston, was convicted, before an alderman, of violating the Lord's day, commonly called Sunday, in "driving certain horses, to which was attached an omnibus, in which certain persons were carried over the streets of the city of Pittsburg, and from the said city over and along certain roads within the county of Allegheny."

It is important that the laws which relate to this offense should be properly administered. A general suspension of ordinary employment at regularly recurring periods, is universally admitted to have good effects on the physical, moral and pecuniary condition of the people. It is for these worldly reasons alone that the law of 1794 was made. No sane man can read the constitution and believe that the government has a right to enforce the observance of this or any other religious duty, as such.

The statute is capable of being perverted by a loose construction to purposes for which it was never intended. Being the only point of possible contact between the Church and the State, it is natural enough that some who have not fully learned the important principle of toleration, should desire to make it rub hard. Besides, it happens unfortunately that this is the very subject on which the opinions of the several sects are at the greatest variance. Some believe that that denunciations of the Old Testament against the violation of Saturday, are in full force against those who do not rest on Sunday, and that a Christian is bound to keep the latter just as a Jew did the former. Others adopt this opinion only in part; they call the first day of the week by the Jewish name for the seventh, but think that the spirit of Christianity has much mitigated the severity of the old law. A third class treat it as a weekly festival of the church, at which the resurrection of its Founder is to be solemnly celebrated, but repudiate utterly the notion that it has any connection with or analogy to, the Mosaic Sabbath. This latter party is subdivided between those who hold that the transcendently great event which the day commemorates should be honored by cessation from labor, as well as by acts of special worship, and others who maintain that their duties are fulfilled by the appropriate religious ceremonials alone. There are many persons, again, who are clear that one day is not more holy than another, who profess to have traced the origin of the contrary custom to the decree of a Roman Emperor in the third century, and who stoutly oppose themselves to all those doctrines and commandments of men, by which the original purity of the divine revelation has, in their opinion, been corrupted. Besides all these, there is another numerous and respectable Christian sect, whose exemplary moral behavior and devoted piety give their feelings a fair claim to be considered. Their doctrine is, that the fourth commandment in the decalogue was never changed nor repealed. They teach (and as far as they are permitted, they practice what they teach) that Sunday is one of the six days on which they are commanded to labor and do all their work. To them the seventh day is the Sabbath of the Lord their God. The universal privilege of private judgment enjoyed in this country has not only created an endless variety of opinions among Christians, but we have with us and of us still others (the Jews for instance) whose faith on this subject is neither derived from, nor in accordance with, that which is taught in the New Testament.

We are not to decide between these conflicting doctrines. The law protects them all, but adopts none as a favorite. It regards the sincere professors of every faith with equal eye, and leaves even the sin of hypocrisy to be punished by Him who alone knows the secrets of the heart. The government has no more authority on this question of observing the first day of the week than it has on the other disputes of polemic theology. It may as well attempt to make men unanimous on the duties of prayer, devout meditation, baptism, or the eucharist, as on this. It is no doubt very desirable that we should all be of one mind on subjects which interest us so deeply. But how shall such a consummation be effected? The experiment of legal force has been fully tried, and is a flat failure. The world has been governed with very little wisdom. Its political history, until we come to that of our own country, is almost an unbroken record of errors and of wrongs. But of all blunders, the most preposterous is the effort to advance religious truth by State favor; and of all tyranny, the most brutal, blind and revolting is that which punishes a man for the sincere convictions of his heart. Rulers have doubtless been impelled to do it very often by the best motives. "*Malo regnum vastatum quam damnatum*," said Philip V., when told that his persecutions would make the Low Countries a waste; and the English government may have only desired the salvation of the Irish, when it hanged and slaughtered them by thousands, and confiscated their property, for honestly adhering to an outlawed faith. Such benevolence produces precisely the same effect as the most malignant hatred. I admit that there is a great difference between burning a man to death at a slow fire, and compelling him to pay a fine, so small that a laborer, by diligence and self-denial, can make it up in a month. But the difference is only in *degree*. It was to extirpate the *principle* of intolerance that our constitution provided that "No human authority can in any case whatever control or interfere with the rights of conscience, and no preferense shall be given by law to any religious establishment or mode of worship."

Those among us who believe that the institution of the Jewish Sabbath has been engrafted on the Christian system, and changed from the seventh to the first day of the week, have a right to propagate their doctrine. But they must do it by moral means—by appeals to reason and conscience—by their own example of an upright walk and conversation in life—and by charity to those who differ from them. They must get their arguments from revelation, (if they can,) not from the statute book. Religious truth asks no favor except that of its natural freedom. The absurdity of planting an oak in a hot-house is no more palpable than that of sheltering Christianity under legal enactments. It needs no forcing glass. It demands the stimulus of no artificial heat. By the power of its truth it will conquer the world; but it rejects the unworthy aid which the arm of flesh is so prone to offer. *Non tali auxilio, nec defensoribus istis.*

If the act of 1794 be not construed according to the spirit of that religious liberty which the constitution guaranties, the construction must inevitably be wrong, and will lead to the worst consequences. We need not fear a union of Church and State; of that there is no danger. But the best interests of the country depend much on the reverence of the people for the religion which is taught among them. Any thing which is calculated to bring Christianity into contempt is a deep public injury. And how can that be done more effectually than by clothing it in the coarse rags of human legislation, patched up and forced on by judicial decisions? Any advantage given by law to one sect over others, is an irreparable injury to the party so favored. It will naturally be construed into an admission that it has no vital truth to sustain it. We live among a people who scorn all contrivances to fetter the mind. Statutes are necessary for some purposes, but nobody in this country believes them to be inspired. Justices of the peace and aldermen, judges, sheriffs, and constables are useful in their way, but they are not called and sent to preach any system of theology whatever. Convictions and executions, fines and imprisonment, will never be accepted as arguments, by any American, who has sense enough to know his right hand from his left. It is far better, even for the denomination we may desire to help, that every man should be fully persuaded in his own mind, and then suffered to act according to his honest convictions. Of course, if his opinions prompt him to do what is injurious to his neighbor, the law should stop him. But I hold, that the essence of republican liberty consists in this—that every citizen may do as he pleases, in regard to all those things which concern nobody but himself. And with due deference to the majority, who seem to think otherwise, I submit, that if I choose to go to church, or even to a heterodox meeting, in a three cent omnibus instead of a carriage hired for three dollars, or bought for a thousand, it is nobody's business but mine, and neither I nor the man who drives me ought to be punished for it.

These are general principles, which, up to the present time, have never been violated by this Court. I am willing to go now as far as our predecessors have ever gone. But the affirmance of this judgment takes a wide leap beyond that mark. It clears the bounds of natural justice, and leaves all precedent out of sight behind it. It fines a man for carrying decent and good citizens to religious meetings, and to other proper places, where, heretofore, it has been thought they had a right to go. It denounces as criminals, punishable by law, those men and women who go to church or visit the graves of their friends, or take the air on Sunday, and whose poverty compels them to go by the cheapest mode of conveyance. It is true that those who rode in the omnibus are not convicted; but no sophistry can make a distinction between the sin of the agent and that of the persons who employ him and participate in his acts.

Let us look more particularly into the case before us.

There were pleas, replications and demurrers filed. All this was something worse than useless. The alderman could not enroll them. A party accused may have his ground of defense stated on the record, as was done in *Specht* vs. *The Commonwealth*, 8 Barr. But the decision of a magistrate on sharp points of special pleading would be a very unsafe reliance in the execution of the law.

The evidence is also returned. Neither have we any legal right to notice *it*. A bill of exceptions is the only means by which evidence can be made part of the record so as to bring it before a Court of Error; and a bill of exceptions before an Alderman is as novel as a demurrer.

This case, therefore, like all others of the kind, must stand or fall by the naked record of conviction.

In these summary proceedings the magistrate acts both as judge and jury. To allow them at all is a violation of the great fundamental principle of jurisprudence, secured in England by Magna Charta, and here by the constitution, which requires that every man shall be tried by his peers. Therefore, all intendments are against such a record. Whatever does not appear on it is taken not to exist. When it leaves room for a presumption, that presumption is always in favor of innocence. The statute must be strictly pursued by the justice; "otherwise," says Burn, "the common law will break in upon him, and level all his proceedings."

The act of 1794 furnishes a form of conviction under it. If that form be followed, perhaps a particular description of the work or labor done may be omitted. This is not a case which involves that point. But when the justice does undertake to describe the act committed by the accused party, and that description shows him to be innocent, I had hoped that no court in Pennsylvania would sustain the conviction. Suppose, for instance, a man were convicted of breaking the Sabbath by preaching the gospel, or burying the dead, or nursing the sick, it ought clearly to be reversed, because it is manifest from the whole record taken together, that the magistrate's conclusion of guilt was erroneous. So, also, where the offense is set out so equivocally that it cannot be known whether the act was innocent or guilty; thus no plausible argument could be made in favor of a conviction for rapidly moving one's hands up and down on Sunday, without saying whether the defendant was pitching hay or gesticulating in the delivery of a sermon. A person may violate the Sabbath by walking from one place to another, if he were walking for a wager; but he may also walk without being guilty of any offense. A record which charges him with no more than walking, charges him with nothing.

In the case before us the alderman has very properly incorporated into his record of conviction the act which the defendant had done, so that we might review it. He gives his own judgment that the defendant is guilty, but he offers us the premises and leaves us to draw *our* conclusions, and say whether his was right or wrong. Let us see what it is. The defendant is accused and convicted of driving certain horses attached to an omnibus in which certain persons were carried. This is the whole head and front of his offending. Whether this was a crime or not depends on other circumstances not stated. If he was carrying the passengers to a bull-bait or a horse race, it was a scandalous violation of law and morals; but if he was taking them to a camp-meeting, or a funeral, or to some other proper place, he did no wrong, and to punish him would be an outrage on common justice. What are we to infer from a record like this? Not guilt; for the presumption of law is in favor of innocence, and the record does not contradict it. The alderman having stated the facts, we must accept them as being truly stated according to the evidence. Here, then, is a man sentenced for a criminal offense, without accusation and without proof, that either he or the persons with him, did, or intended doing, anything in the smallest degree unlawful.

Under the circumstances here disclosed, it is not only the legal, but the natural presumption, that those persons were about no guilty act, nor bent on any evil purpose. The inhabitants of Pittsburg and its environs are as moral and religious a people as any other on the globe, of equal numbers and living within similar limits. A fair man of sound judgment, (to say nothing of Christian charity,) who would see a score of unknown persons passing in or out of the city on Sunday, would take it for granted, without any aid from the rules of law, that they were not going to perpetrate any crime.

It will not do to say that this presumption of innocence is repelled by the alderman's judgment pronouncing the act an unnecessary worldly employment. This is only his judicial conclusion from the evidence. We, having before us the same materials for a judgment, are not forbidden to differ from him. If it be true that the judgment of conviction is conclusive, though against the palpable truth of the case as set out on the record, then a justice of the peace may convict a man of anything which, in his ignorance or bigotry, he may choose to call Sabbath-breaking, no matter how innocent it may be in the eye of the law. Opinions on this subject are very various among the eight or ten thousand inferior magistrates of the State. One justice would convict without hesitation for an act which others would pronounce entirely harmless. Besides, this law presents questions of real difficulty, about which the most learned lawyers have differed many a time, and will again. The citizen has no security except in having the law applied to the facts of his case by a tribunal competent to do it. But this, it seems, we must avoid for the future. Even when an alderman or justice of the peace doubts whether it is right or wrong to go to a place of public worship in an omnibus, but inclines to the latter opinion, and yet fearing that he may do injustice, puts the whole case fully and truly on the record for the purpose of having it reviewed, we can do nothing but astonish him and all who know him, by declaring his opinion infallible. If this be the true view of the subject, why should a party be mocked with a writ of error?

I think no lawyer will say, when the facts on which a summary conviction is based are set forth on the record, that they ought to be taken more strongly against the defendant than a special verdict would be in a common law indictment. And when was a special verdict like this ever sustained? Or what court of error ever listened to an argument on the proposition that the judgment of the inferior tribunal was conclusive of the defendant's guilt, when the facts, found and placed on record, proved him to be innocent?

I am of opinion that this conviction ought to be quashed, because it is on its face a conviction for nothing worse than decently passing along a public road on the first day of the week, a privilege which is and ought to be enjoyed by every man, woman and child in the commonwealth. The presumption is, that the defendant and the persons with him were going about their proper moral and religious duties. I do not believe that it is worse to ride in an omnibus than in any other vehicle, nor that a man who holds the reins and guides the horses is more wicked than they who profit by his skill. I think a coachman who takes his employer's family to church is not within the act of 1794, and I can make no distinction between that case and this.

But this case being one of a long series, and having been argued with reference to the evidence taken by the alderman, I will assume that it is all before us. A very slight examination of it will show that the record is precisely correct in the statement it furnishes of the defendant's acts. He is not charged with carrying persons over streets and roads for any improper purpose, simply because the proof was otherwise. The alderman has in this respect done his duty like an upright magistrate, and given the result of the evidence truly, without "extenuating anything or setting down aught in malice."

It appears that the defendant is an employee of a line of omnibuses which runs between Pittsburg and Lawrenceville, a town three miles distant, where the public cemetery is situated. If anything can be proved by human testimony, it is established that these omnibuses are used on the first day of the week for purposes which are not only innocent, but meritorious and praiseworthy. The inhabitants of Lawrenceville prefer a residence there for reasons of taste, economy or health. But being a mere suburb of Pittsburg, their business during the week, and their religious duties on Sunday, require most of them to be in the city. The convenience of an omnibus line to carry them and their families to church was a motive which is proved to have influenced at least some of them, in the selection of that place. Without this mode of conveyance, there are great numbers who would be wholly deprived of all ecclesiastical communion with the people of their own faith; for they have no churches or meeting-houses nearer home than Pittsburg, they are not able to keep carriages, and the roads are generally in a condition which makes traveling on foot difficult for anybody, and impossible for women, children and persons of infirm health. The use of the omnibuses by these persons and by others who go to visit the graves of their friends, and by some who leave the smoke of the city to breathe for a brief space a purer atmosphere in the woods and fields, constitutes the full sum of the immoralities complained of. This is proved by the testimony of a dozen most unimpeachable witnesses, all of whom are called by the informer himself.

The whole business is conducted with the utmost propriety. One person only testifies that on a single occasion, long ago, he had heard swearing in an omnibus. The proof is full that all disorderly persons were turned and kept out. It is certainly not improbable that among the many persons who use this conveyance for such purposes as I have mentioned, an occasional sinner in disguise may have been admitted, and used it for traveling on worldly or unlawful, and, for aught I can say, criminal business. But, surely it is better that a wicked man should be left to the punishment which will in time overtake him, than that the innocent should suffer for his offense. The agent of the line swears that the vehicles are run on Sundays with special reference to the hours at which the religious congregations assemble and dismiss, and not either as often or at the same times as on other days.

Notwithstanding the necessity thus existing for a line of cheap conveyances to carry the people back and forth between Lawrenceville and Pittsburg, all the drivers were prosecuted, as if they had been detected in the perpetration of some great enormity. When the prosecutions failed with one alderman, they were renewed before another. What motive prompted the effort to deprive the people of Lawrenceville of the means which had been previously at their command, of worshiping God in the way their consciences told them was right, I do not pretend to judge. But whether it be done by infidels to injure the Christian congregations generally, or by bigots of one church to break down another, it is equally a perversion of the law and of the gospel. If any portion of our people hold the privilege of going to church in an omnibus, when that is their only means of getting there, at the mercy of every profane scoffer or blinded sectary who chooses to make an information, then freedom of conscience is in a worse condition than I thought it was.

It may be answered, that though it was proper enough for the passengers to go to church or to the cemetery, or into the country for health and recreation, the defendant himself was engaged in his ordinary calling, and therefore is guilty. This mode of putting the case is very superficial, to say the least of it. When it is proper for one man to do an act which he cannot accomplish without assistance, another may aid him. A person charged with doing worldly employment on Sunday, may plead his neighbor's need for it as well as his own. The fact that he does it for hire, makes no difference. A calling, profession or trade may be exercised on the first day of the week for money, if the public welfare or private necessity demands it. Thus the apothecary sells drugs on that day, the physician attends the sick, the undertaker buries the dead, the sexton opens the church—all in pursuit of the business by which they earn their bread—and they justify their conduct, because it is necessary, not to themselves, but to their customers.

If, therefore, it be lawful for men to go and come to church and elsewhere on the first day of the week, he who bears them over the mud or snow is as innocent as they are. In ministering to their necessities he brings himself within the exception of the statute, as clearly as if his own safety or convenience depended upon it. The half dime which his customers pay him for carrying them to the church, is no greater sin than the contribution expected from them when they get there to the preacher's salary.

The very point was ruled by the Court in *Logan* vs. *Matthews*, 6 Barr, 417, that what a man may lawfully do by himself, he can do by the assistance of another. The keeper of a livery stable, in the exercise of his ordinary business, hired a horse on Sunday to a person who used to visit his father. The contract was declared to be lawful. And why? Because there was nothing in the law to hinder or forbid such a visit. Since no law hinders men from going to church or visiting a burying-ground, or taking the air, it is lawful, on the principle of the case referred to, for an omnibus driver to furnish them the means of doing so.

I give to the word *necessity* the broadest definition. Nothing is necessary which is not *indispensable*. But different things may be necessary as means to different ends; one thing is necessary to life, another to health, another to decency, another to comfort, another to intellectual improvement, another to moral culture, another to spiritual progress; and all these ends being lawful, whatever is necessary to effect either of them, is a necessity within the meaning of the law. To the health, comfort and decency; to the moral, mental and religious improvement of these people, a cheap, rapid and ever ready mode of conveyance is an absolute necessity. To compel them to remain imprisoned within their houses on Sunday, is odious tyranny. To allow them to go out only on condition that they trudge through the mud and endure the rains, is absurd, as well as cruel. What would be thought of an order to close the bridges and tie up the boats, lest the people of Allegheny should commit the sin of going to church dry, instead of swimming across the river?

Numerous omnibuses, hacks and carriages, running through a populous city, may become a nuisance. When this is the case the local authorities may properly regulate them, or stop them altogether. But of this the people themselves are the best judges. The city authorities, representing the people, have not thought proper to do so in Pittsburg.

In *Jones* vs. *Hughes* (5 S. & R. 299,) it was held that traveling was not within the act of 1794. The correctness of this decision has never been questioned. All the legislation of the Commonwealth has proceeded on the principle then established. The State government carries passengers over her own canals and railways every Sunday, and regularly provides by law the means of doing so, keeping for that purpose officers, agents and laborers in her constant employ. There is more walking and riding done on the first day of the week than any other. Persons who cannot go out at any other time, go then. The whole population is in motion. Not one in ten thousand thinks it his duty to keep within doors, and perhaps no man in the Commonwealth is so completely saturated with bigotry, that he would prevent people from moving about from place to place, if he could. The worst that malice itself can allege against those who rode in an omnibus, No. 11, on the 1st of September, is, that they were going where they pleased in a decent and orderly manner, and for purposes of which the propriety and lawfulness have not been questioned. What the driver did, was to furnish them with the necessary means of doing so. If the authority of *Logan* vs. *Matthews* is not to be overturned, and common sense upset along with it, the driver and passengers were alike innocent of every offense, except, perhaps, that of patronizing the wrong church.

DEATH OF MOZART.

There is something beautiful and touching in the circumstances of his death. "His sweetest song was the last he sung"—the "*Requiem*." He had been employed upon this exquisite piece for several weeks—his soul filled with inspirations of the richest of melody, and already claiming kindred with immortality. After giving it its last touch, and breathing into it that undying spirit of song which was to consecrate it through all time, as his "cygnean strain," he fell into a gentle and quiet slumber. At length, the light footsteps of his daughter Emilie awoke him. "Come hither," said he, "my Emilie—my task is done—the Requiem—*my* Requiem is finished." "Say not so, dear father," said the gentle girl, interrupting him, as tears stood in her eyes; "you must be better—you look better, for even now your cheek has a glow upon it. I am sure we will nurse you well again—let me bring you something refreshing." "Do not deceive yourself, my love," said the dying father; "this wasted form can never be restored by human aid. From Heaven's mercy alone do I look for aid, in this my dying hour. You spoke of refreshment, my Emilie—take these, my last notes—sit down by my piano here—sing them with the hymn of thy sainted mother—let me once more hear those tones which have been so long my solacement and delight." Emilie obeyed; and with a voice enriched with tenderest emotion, sung the following stanzas:

"Spirit! thy labor is o'er!
  Thy term of probation is run,
Thy steps are now bound for the untrodden shore,
  And the race of immortals begun.

Spirit! look not on the strife
  Or the pleasures of earth with reget—
Pause not on the threshhold of limitless life,
  To mourn for the day that is set.

Spirit! no fetters can bind,
  No wicked have power to molest;
There the weary, like thee—the wretched shall find
  A haven—a mansion of rest.

Spirit! how bright is the road
  For which thou art now on the wing?
Thy home it will be with thy Saviour and God,
  Their loud hallelujahs to sing"

THE CHINESE IN CALIFORNIA.

Rev. Mr. Speer, Missionary among the Chinese in San Francisco, says:—

"The Chinese are much stimulated to improvement by their residence in this country. Several have taken out the papers necessary to becoming citizens in due time. Many admire our institutions, and imitate some of our customs. Our own people regard the mission with favor. A deep interest is felt in the prospective commerce with China; when this city and Shanghae shall have been linked together by steam, and this port be the point of connection between the old and new world, and also in that wonderful revolution which is breaking down the ancient barriers of the East, and opening it to civilization and Christianity.

"On the other hand, I feel that my labors among the Chinese have not been so abundant, faithful, and prayerful, as they should have been; and how far my own heart has been from realizing their dreadful condition as idolators and guilty sinners going down to everlasting punishment. In their temporal condition there is much to mourn. They are given to gambling almost universally, and their tables are encouraged by the sanction of a municipal license (at $50 per month for each table.) Hundreds of the most infamous females are imported hither from the boats upon the Canton river, where they are purchased by the head by Chinese speculators, and brought here to pollute our mining population and their own people. The men working in the mines have often been treated in the most barbarous manner by the whites of various nations; many having been shot down like brutes, and the offenders allowed to go unpunished by our laws. Their effeminate frames have often sunk under the hardships of mountain toil, miserable food, and insufficient shelter. They enjoy unhindered indulgence in the intoxicating drug, which has poisoned many thousands of their countrymen; and not a few amidst their calamities have used opium to destroy their wretched existence. As a people, the Chinese here are in many respects to be deeply pitied." May the sympathies of Christians be drawn out toward them; and to each church, and to each pastor, where this report shall be read in our missionary paper, may we not send from this new and important field, the sincere and anxious request, that in their prayers mention may often be made of the heathen whom God is bringing for instruction and knowledge of salvation to the shores of our own enlightened and Christian land."

EXPLANATION OF DANIEL.—How strinkingly does the last discovery of Colonel Rawlinson explain the meaning of the promise made by Belshazzar to the wise men, and also to Daniel, that he that should interpret the handwriting on the wall should be made "third ruler in the kingdom." Matthew Henry explains this as meaning that he should be next to the king, and the heir apparent. But even this supposition was liable to contradiction. Why was he not, like Joseph, made next in rank to the king? But the whole matter is now made clear by the recent discovery of the JOINT reign of Nabonidas and Belshazzar. How emphatically might Daniel be proclaimed "THIRD ruler in the kingdom." Truly there is no wisdom nor knowledge against the Lord. [Edin. Witness.

Speaking of the goods of life, Sir William Temple says: "The greatest pleasure of life is love; the greatest treasure is contentment; the greatest possession is health; the greatest ease is sleep; and the greatest medicine is a true friend."

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THE GOSPEL HID FROM UNBELIEVERS.

Though it was Paul's care to preach the Gospel, "not with wisdom of words, lest the Cross of Christ should be made of no effect," we are not to suppose that his preaching was destitute of real wisdom. And though he speaks of the Gospel as the "foolishness of God," we are not to suppose that a foolish thought, in any strict sense of the term, ever escaped his lips. His meaning is perfectly obvious. The Gospel is a scheme above the comprehension of the unrenewed man. "The natural man discerneth not the things which be of the spirit; they are foolishness to him; neither can he know them, because they are spiritually discerned." All who are not taught by the Spirit of God, are lacking in discernment of the adaptation of the Gospel to the end which it proposes to accomplish; hence, they think it foolishness. It proposes to cleanse the sinner from his guilt, and to present him to God in a justified state. It proposes to break up the love of sin in his heart, to purify him from all iniquity, and to make him fruitful in good works. But the unrenewed man can see nothing in the Gospel which is adapted to such results. In the story of Christ crucified for our sins—in the doctrine of his death as an atoning sacrifice—in the doctrine of salvation by grace instead of works—in the doctrine of justification solely by the merits of our Redeemer, without regard to our own righteousness, the unrenewed man sees nothing which is calculated to awaken a sense of responsibility, and arouse the sinner to reformation.

It is true, as far as the Gospel consists of mere natural precepts, or as far as it enforces the natural law of righteousness under sanctions which appeal to our fears, and even as far as this law is commended by the example and heroic martyrdom of a man so good and holy as Jesus was, natural men are willing to admit that it is according to wisdom. Hence, those errorists who reject the doctrine of Atonement, preaching Jesus as an example of conformity to moral rectitude merely, and urging obedience without any reference to the great Propitiation, have no difficulty in finding disciples among the wise of this world. But what they preach is not the Gospel. For though the Gospel enforces the Law, or (to speak more properly) is a power which promotes conformity to the Law, it is not the Law itself. Though moral precepts are scattered all through the New Testament, they are not (strictly speaking) the Gospel, nor (considered merely as moral precepts) even a part of it. And though these moral precepts are commended by the example of Christ, yet (considered in this light merely) they are not a part of the Gospel.

This may appear strange language to many, but we insist on our position. The term gospel means simply *good news.* The Gospel is good news—glad tidings of great joy—because, in virtue of the great Atonement which it sets forth, and in virtue of the Holy Spirit which it produces, it becomes a *power* by which the sinner is raised from his fallen condition into a state of justification before God, and by which he cleanses himself from all filthiness of the flesh and spirit, perfecting himself in holiness. Hence, it is beautifully and truly described as the POWER OF GOD. Rom. 1: 16. Take away the Atonement, and take away the Holy Spirit which the Atonement secures to believers, and the Gospel is as powerless to save as the Law. It is no longer the Gospel, for it can be no longer good news.

In an extended sense, we often speak of the Gospel as a system which embraces moral precepts, as well as the great doctrine of atonement. But even in this extended sense, moral precepts are not part and parcel of the Gospel, *except so far as they are enforced, sanctioned, and commended by the death of Christ considered as a propitiatory offering for our sins.* In any other point of view, they are not entitled to be considered as *gospel* precepts. Considered as enforced by the example of Jesus merely, whether this example be in his life, or in his death simply as martyrdom to a good cause, they are not gospel precepts. For even when thus enforced, they do not constitute the power by which the sinner is emancipated from his condemned state, and brought into justification with God. They are but precepts of law, after all, and have no more power to save, than such precepts had when enforced by the examples and martyrdom of the ancient prophets.

Now, as all the power of the Gospel centers in the Atonement, and in the accompanying work of the Holy Spirit; and as the Gospel proposes to accomplish the salvation of the sinner by that power which is peculiarly its own, rejecting all extraneous aids; it is counted by the natural man as a system of foolishness. He does not believe that God has been so foolish as to give such a system to the world, and therefore either rejects the Bible as not being a revelation from the infinitely wise God, or else labors, by torturing its language, to make it declare some other doctrine. He does not believe that those who preach this doctrine are true messengers, and laughs at their preaching, as not adapted to the end proposed. He laughs, and disbelieves, because he is blind—because spiritual things are foolishness to him—because they are above his comprehension—because the Gospel is a mystery hid from the wise and prudent, and is wisdom only to those who by the Holy Spirit are made to see its perfection. "If our gospel be hid, it is hid from them that are lost."

T. B. B.

THE EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association held its 18th annual meeting with the church at Greenmanville, Ct., commencing on Fifth-day, May 25th, and closing on the following First-day.

The Introductory Discourse was preached by Joel Greene, from Prov. 11: 30—"*He that winneth souls is wise.*" P. L. Berry served as Moderator, and Geo. B. Utter and W. B. Gillett as Recording Secretaries. Letters were received from all of the churches connected with the Association except Berlin, and delegates were present from nearly every church. The Western Association was represented by Leman Andrus.

The afternoon of Fifth-day was mostly occupied in reading the letters from the churches, the report of the delegate to the Central and Western Associations, an essay by H. H. Baker on the method of conducting Sabbath-Schools, the reports of the Executive Board, the Treasurer, &c. From the Report on the State of Religion, printed herewith, some idea may be gathered of the condition of the churches, as represented in their letters. The essay on Sabbath-Schools will appear in the *Recorder* at an early day. The report of the Executive Board showed that but little had been done during the past year, except to supply the South Kingston Church with preaching half of the time.

The morning session of Sixth-day was given to a public examination of Ethan P. Larkin, with reference to his ordination to the work of the gospel ministry, in compliance with a request of the New York Church. The examination proved satisfactory, and the ordination took place on First-day.

The afternoon session of Sixth-day was occupied in receiving and acting upon the reports of Standing Committees, and the appointment of delegates to sister Associations. S. S. Griswold was appointed delegate to the Central Association, A. B. Burdick to the Western Association, and Geo. H. Perry co-delegate to both those Associations; C. M. Lewis to the North-Western Association, and W. B. Gillett to the Virginia and Ohio Associations.

The business sessions of First-day were mostly taken up in discussing a series of resolutions introduced by the Business Committee. Those adopted by the Association will be found below.

In the way of preaching, there was no lack. Charles M. Lewis preached in the evening following Fifth-day, E. P. Larkin in the evening following Sixth-day, James Bailey on Sabbath morning, Leman Andrus on Sabbath afternoon, and Lucius Crandall on First-day morning, previous to the ordination. The evening after the Sabbath there was a general conference meeting.

Late in the afternoon of First-day, the Association adjourned, to meet at Pawcatuck, R. I., on the fifth day of the week before the fourth Sabbath in May, 1855, when W. B. Gillett is to preach the Introductory Discourse; James Bailey alternate.

Report on the State of Religion.

The Committee on the State of Religion report: That from a careful consideration of the subject, they find some marked evidences of a more healthy and advancing state of religion among the churches. The Committee refer to the report of revivals, of improvement in discipline, the settlement of difficulties, the flourishing state of Sabbath Schools, the increased contributions for benevolent operations, the great harmony and peace which pervades the Association, and the apparently higher standard of Christian action which is manifest. All these are indications for good, and speak much for our religious prosperity. While we hail these as evidences of religious interest, we feel that some of them often amount to but little in the end; for, painful as it is, fidelity requires that it should not be disguised, that many are the defections from the hopeful converts of modern revivals; and your Committee would seriously call the attention of this body to a prayerful consideration and inquiry concerning the cause of such defections; and would also respectfully suggest, a more direct application of gospel truth to the removal of the varied forms sin assumes in the present day. As the antagonism of all wrong, Christianity must be aggressive in its movements; and so much has the light dawned in this day, that ignorance cannot be urged as a plea for not applying truth in its most appropriate way. While we rejoice at the apparent signs of increasing prosperity in the Association, we would stir up the mind by way of remembrance and Christian counsel.

The following extracts from the letters of the churches, will serve to show their own estimate of their condition:—

Newport, R. I.—Since the removal of Eld. Lewis, we have been entirely destitute of the preached word, with few exceptions; the result of which is obvious and natural, we being only a remnant, weak and small, existing in broken fragments of our ancient and for a long time flourishing Zion. Our meetings have been very irregular, and almost entirely without the ordinances of the gospel, yet we feel an individual responsibility to act our part on the stage of life.

Piscataway, N. J.—During the past year, we have been highly favored. The Lord hath visited us by the outpouring of his Spirit, and turning many from their evil ways to love and obey him; and we have been led to exclaim, "Bless the Lord for his goodness." We have enjoyed a good degree of religious and Christian feeling in the Church. Our meetings for prayer and conference are well attended.

1st Hopkinton, R. I.—We have enjoyed a revival of religion during the year, and quite number of the youth have been hopefully converted and gathered into the church, while the hearts of God's people have been made to rejoice. Our meetings for worship, and especially on the Sabbath, are well attended, and a firm determination seems to prevail, to be thorough in the discipline of the church.

Shiloh, N. J.—We have great reason to bless God, that he has favored us with general prosperity, in that some precious souls have been born into the kingdom, and that many have felt the necessity of a closer walk with God. Our Sabbath morning service is well attended. We have sustained prayer meetings weekly, and our young brethren and sisters meet weekly for conference and prayer. We have a Bible-class, conducted by our pastor, and a Sabbath-School of one hundred scholars.

Waterford, Ct.—We have not enjoyed, the past year, the labors of a pastor. All our meetings have been well attended, and a good degree of religious interest manifested; but we feel that in promoting the welfare of Zion, and the progress of the true reforms of the day, we ought to bave more zeal and attachment.

Marlborough, N. J.—Death has been permitted to call from our number some with whom we were wont to take delight. But on the other hand we have had cause to rejoice at the outpouring of the Spirit of God during the winter, by which the wandering have been reclaimed, saints encouraged, and sinners converted.

2d Hopkinton, R. I.—Our prospects at the present time are more flattering, having secured the labors of Eld. Daniel Coon for the coming year, if the Lord permit. Our congregation looks like days of old, when the people were glad to go up to the house of the Lord. We enjoy perfect harmony as a church.

3d Hopkinton, R. I.—It is not our happiness to tell you of large success in the ingathering of souls the past year; but we find a pleasure in saying, that we retain a sense of our obligations to be faithful to God, and our pledged vows. The pastoral relation existing between Eld. Joel Greene and this church is about to be dissolved, which will take effect at the closing of this Association. The resignation is contrary to our anticipations and hopes, and leaves us destitute of an under shepherd.

Petersburgh, N. Y.—We have nothing of a very encouraging nature to write in our annual epistle, yet we have abundant reason to be thankful that the Lord has not entirely left us. We trust that with most of the members of our church, a good degree of union and Christian fellowship prevails; yet we are sorry to say, that in a few instances, where peace and love ought to prevail, an opposite state of things is too apparent.

Westerly, R. I.—Our Sabbath meetings have been quite well attended the most part of the time, and there still seems to be a disposition on the part of some to struggle on, until victory shall turn on Zion's side.

Plainfield, N. J.—When we last addressed you, we were destitute of a pastor. In September, Eld. James Bailey accepted the charge of the church. At the commencement of the year, we held a series of evening meetings, and the Lord visited us in mercy.

Pawcatuck. R. I.—In regard to our spiritual standing, we have nothing unusually cheering to communicate, being conscious that to too great an extent we have come short of that degree of Christian perfection which we believe it to be the privilege and duty of every Christian to arrive at. But we have from time to time found it to be refreshing to wait upon the Lord in his sanctuary as well as in the discharge of other duties.

New York.—Although meetings on the Sabbath have been regularly maintained, and tolerably well attended, no special refreshing from the presence of the Lord has been experienced. Bro. T. B. Brown, who has served the church as pastor since its organization in 1845, resigned that office in April, 1854; and the church is at present without a pastor.

Greenmanville, Ct.—We believe that it is our leading aim to possess that religion which will visit the widow and the fatherless in their afflictions, and keep itself unspotted from the world. We feel desirous to give to the world the only true evidence of real Christianity, viz., "Love to God and love to man," universal.

South Kingston, R. I.—We feel thankful for the assistance rendered to build us a house of worship, and still we feel somewhat embarrassed with the debt that hangs upon us. We appreciate the labors of Bro. Clarke, under your direction, and do earnestly pray that he, or some other one, may continue to break to us the bread of life, hoping that such labors may not be in vain in the Lord.

The Resolutions.

1. *Resolved,* That this Association recommends to the Board of the Publishing Society vigorously to prosecute to completion the arrangement to secure a Publishing House in New York.

2. *Resolved,* That we recommend that the Executive Board of this Association estimate the expenses of our missionary operations for the coming year, and apportion the same among the churches; and we further recommend, that the churches respond at once to the Board, whether they will sustain the apportionment.

3. *Resolved,* That this Association authorizes its committee on the Newport Church property to co-operate with the committee of that Church for the purpose of relieving their property from incumbrance by a lease held by the Fourth Baptist Church.

4. *Resolved,* That in the opinion of this Association, the holding, selling, or purchasing of human beings, except for the direct object of securing the freedom of such persons, is in itself a sin against God, and a high crime against man.

5. *Resolved,* That this Association continues to view with unabated and unmitigated abhorrence the system of American Slavery; and that it laments the passage of the Fugitive Slave Law of 1850, and the passage in 1854 of what is commonly called the Nebraska Bill, by which a large territory once sacred to freedom is thrown open to slavery.

6. *Resolved,* That this Association considers aggressive war inconsistent with the gospel of Christ, and advises its members in no way to give it their influence or sanction.

7. *Resolved,* That for the next meeting of the Association, Lucius Crandall be requested to prepare an essay on the New Testament organization and discipline of a church; Geo. B. Utter an essay on the method of securing an able and efficient ministry; James Bailey an essay on partnerships between Sabbath-keepers and First-day-keepers, in which business is conducted on the Sabbath; H. H. Baker an essay on the use of Tobacco; and S. S. Griswold an essay on the nature and influence of American Slavery.

THE WANTS OF CHINA.—In a letter from Mr. Johnson, dated Hong Kong, Jan. 25, he states that the "Cassina" brought from Nanking, with other books, a copy of the Gospel of Matthew. "It is the old version of Medhurst and Gützlaff, with a few verbal alterations. They are going to print the whole New Testament, *Taiping Wang* himself superintending the publication, all the copies to bear on the title page his *imprimatur.* So that it is not Bibles and tracts that we especially need to meet this emergency, but men. Oh! that the churches could be made to feel this!"

SECRET SOCIETIES.

To the Editors of the Sabbath Recorder:—

In the 48th and 49th numbers of the 10th volume of the *Sabbath Recorder,* is an article on Secret Societies. I regret its publication, as great injustice is done to the members. As a member, I feel compelled to enter my protest against the sentiment, as well as the spirit, of the communication. Jealousy is the foundation of this opposition to Secret Societies—the same spirit that tempted the disciples, when they complained to our Saviour saying, "We found one casting out devils, and we forbade him, because he followed not us." But Christ said to them, "Forbid him not." So I say, Let them do all the good they can; if they do evil, protest against the evil. I find this disposition still in the world, of finding fault and persecuting all that will not follow them.

I regret, as much as any person, the necessity of any organization except the Church, for the reformation of the world; but with all our churches, drunkenness and poverty have continued for near six thousand years, and the prospects were anything but flattering, until other efforts were made. These efforts have all been opposed, and will be, by some good men. The opposition to Secret Societies, I am fully satisfied, is caused by ignorance or superstition. I was taught to oppose them, and did so, until about four years since, I became intimately acquainted with the members of the Order of the Sons of Temperance. Through the influence of several members of the Baptist and Methodist Churches, I became a member of the order, and am now a member of the Grand Division of Western New York; also a member of the order of Good Templars. Of these I can speak from experience. That the charges alledged are not true in regard to the Order of Odd Fellows, I am fully satisfied from intimate acquaintance with many of its members, who are worthy members of the Baptist, Methodist, and Presbyterian churches.

I ask, Does our connection with these Societies render us less useful in the church or the world? If it does, admonish us for that defect—say wherein—and not complain of us because we are trying to do more than you. If you can devise more efficient means to advance the cause of temperance or benevolence, bring them forward; we will not oppose you, but will cheerfully lend a helping hand. Our object is to benefit the human family. We will not hinder you, even if you will not follow us.

I am fully satisfied that the charge of trying to climb up some other way to heaven, than by Jesus Christ, does not apply to us. We fully believe the church is wanting in action in the cause of temperance, and in providing for the poor and the sick. We believe that God would approve of this, more than so much effort to raise the salaries of ministers; not but what they should be liberally supported, if they spend their time and talents in the spread of the gospel, but they should urge the church to take care of the poor, instead of sending them to the poor-house, to suffer and die like the brutes. LUKE P. BABCOCK.

HOMER, N. Y., May 19, 1854.

LETTER FROM PALESTINE.

PLAINS OF SHARON, March 22, 1854.

Through the preserving care of our Heavenly Father, the members of our little colony are all, at present, enjoying good health, notwithstanding our labors and responsibilities have been considerably increased since my last letter. Through an occasional paper from the United States we hear of the war with Russia, but we have experienced no change or disturbance in our affairs whatever; neither do intelligent foreign residents apprehend any molestation, so far as we can learn. Resident consuls of different nations pass and re-pass on tours of pleasure or business. Shipping merchants (French, Italians, and Greeks) are buying grain and prosecuting their affairs as usual. Missionaries pursue their various duties at Lebanon Beirout, Jerusalem, and Jaffa, as before. While there are not so many pilgrims from surrounding countries, and bordering on Russia, as usual, European and American travelers are exploring in every direction, and coming across the Great Desert as usual. As many as twenty Americans, we hear, are this week in Jerusalem. A few only have called on us, as we are situated some miles from the general route.

We have not heard of any resident leaving the country on account of the war, except the Russian consul, who left quietly some months since. Last autumn we heard of a few cases of dissatisfaction in the interior among the Bedouins, with each other, and the government taxes, which resulted in mutual skirmishes, stealing of horses and cattle, &c. But the government sending a few soldiers, and the recent arrival of a new Pasha from Constantinople, whom the Arabs say has threatened to take off the head of every offender, has at once suppressed these troubles. For ourselves, we feel more safety here than we did at home, where we were liable, within the safest bolts, to have the midnight robber take not only our light valuables, but our life also, and where we were never, as here, secure from the alarm and danger of fire, which, in the United States, as we learn from the newspapers, has wasted millions the last year! Here we have not heard of a door being broken, or of life being endangered, by the miserable natives who pilfer for nakedness and hunger; the open and insecure dwellings, and want of good fences, being the greatest difficulty. A number of the principal Turks in Jaffa visit us familiarly with their families, and assure us of their friendship and protection. A late Governor offers us his town-house, in case of any disturbance in the country. The poor Arabs and Fellaheen of the villages near us, are also very friendly, and we are gaining quite an influence among them, from the good effects they daily receive from our little dispensary. The Jews show increased confidence in our object, and the young men in our employ have become attached, like affectionate children, to us—they have greatly improved, and are beginning to be very useful to the work. It is a sweet reward to our toil, to see their cheerful, ruddy faces, and hear their hearty laugh, while ambitiously engaged at work, so great a reverse from their pale dejected looks, and actions, at their first coming to us. We have now four places of labor and effort.

In Jaffa, the school of sister Williams, for Jewish girls, in the house of the Chief Rabbi (with sister N. for assistant) steadily improves. About a mile and a half north of Jaffa, in sight of our house, brother Dickson and family reside, who, with his son, have finished an addition to their house, and repaired the high walls, inclosing a large area round the house, stabling, and well; vigorously breaking and laying stone, from a ledge at a short distance, for that purpose. They are now putting in their spring crop of potatoes, and arranging their garden for summer. After meeting last Sabbath, which principally consists of reading the Scriptures, singing, and special prayer for the direction and blessing of the Lord upon our work, he expressed himself highly satisfied with his position, and greatly encouraged by the prospect of usefulness widening around us. Next is the house in which we and our Jews reside, our first foothold here, leased the middle of last May, which lease we expect to renew soon; also, our fruit and vegetable garden, mulberry orchard, and small wheat field, joining brother Dickson's, which we leased in June, and have since labored upon. We had three measures of wheat sown last November (about one and a half bushels,) on rich soil, well prepared by an American plough. Its appearance thus far is the finest, the Arabs say, that they have ever seen. It is very rank, of a dark green, and began to head last month. Its excellence, no doubt, is on account of deep ploughing, which cannot be accomplished by the miserable Arab plough. We have half an acre of horse beans, now yielding early and well, which the Arabs so much prize, that citizens come out for them from Jaffa, and give three piastres per rottle (six and a half pounds.) Our winter beets, ruta baga turnips, and peas, have done very well. We have a fine crop of the former ready for the Jews at their Passover, when they particularly prize and need them.

Our next and last place, which we have recently commenced cultivating, is situated nearly a mile and a half further north, near the sea. An account of this place, in somewhat tedious detail, is perhaps necessary, that you and the friends of Israel may understand why we have ventured to undertake so much; also, the necessity and precise state of our work.

In our letters we have repeatedly mentioned to you our friend the Chief Rabbi of Jaffa. That he is interested in our object, and in the cultivation of this land—that, in connection with a Rabbi of Jerusalem, six years since, he purchased a wild piece of land (about twenty acres) very low, and has since cultivated a large Biarrah (or watered fruit orchard) upon it with success. It is so far from the orange plantations, immediately surrounding Jaffa, in the vicinity of wilder Arabs, their villages, and wandering shepherds, that it has not been safe for him to employ his poor brethren upon it; but himself and friends visiting it by day, and returning by night, and leaving its principal care with an Arab gardener. When the Jews are laboring in connection with us, they are respected as being under American protection, and they seldom suffer any indignity from the Arabs. As watering is expensive, and he has been obliged to depend on Arabs, he has spent much and received little, although his trees are beginning to bear well. Through his gardener's want of care, his three good mules for drawing water have all died the last season; he has become reduced in means, and is unable to replace them, or continue the cultivation of his Biarrah, on which account it must soon perish, and be destroyed by Arab flocks. Since we came to Jaffa, he has repeatedly urged us to take *his* garden under our care, upon any terms; but on account of our previous engagements and limited means, we could only encourage him to hope for aid from American Christians, to whom we repeatedly stated his case, being most unwilling to have him fail in his cherished hope, of preparing there a home for himself and children, in the approaching "better day" that he anticipates. He frequently inquired if we had received any encouragement from our friends for him, while we still sustained his hope, trusting that God would surely send him aid. He is generally esteemed as a worthy man; he is aged, and although procurator for the Jews in Jaffa, he is very poor. He has won our sincere regard, through his kind, judicious decisions in cases of variance and difficulty among the poor Jews, to whom he is a father and judge. Again and again we encouraged him, while our hearts were sad at the long delay, until, late in February, one day he came, as usual, (two principal men were with him,) in great distress, and informed us that his gardener had run away, and that the Arab shepherds had commenced breaking the hedge and pasturing their herds among his choicest fruit trees. He exclaimed, "I have not a piastre to spare from my children to save it! All is lost; All my expense and labor for six years are gone! I have no hope but in God and you! I give the entire premises to you; it is yours; if you do not save it, it will be immediately destroyed." He was pale and trembling with emotion, and waited our reply. Though we knew too well our poverty and weakness, we begged him to take courage, and we would consider what could be done, and he left us somewhat comforted. Afterwards, when brother Dickson and family, the German brethren, and all were gathered, we laid his case before them, and offered all we could spare of means and aid to any one that woutd undertake the care of his garden. Our own hands were full; many sick coming from a distance to us, sores to be daily dressed, our own gardens almost ready to change crops in preparation for summer, but most of all, our destitution of sufficient means. Our Jews could do nothing alone, and it seemed an impossibility for us to undertake it. Our Arab consul had desired us not to extend further from Jaffa, but to occupy a piece of rich soil near the city of his own. All present deeply sympathized with our Jewish friend, but declared that they were more than occupied, and, like ourselves, had no means to spare, and would not attempt what they could not accomplish! While we were still anxiously considering what could be done, sister Shuler volunteered to take Abdallah (who has courage and influence among the Arabs) and go and watch the Biarrah until something might be done. So one whole rainy week, with her donkey and lunch, she went and returned each day. One of our German neighbors went also a few days with her to encourage her. Abdallah would have been unwilling to have undertaken the task without one of us, so that he could show the Arabs that the Americans had taken the garden, and they must not dare to trespass any more. The first morning, flock after flock drove in, until Abdallah shouted at them, and gave them the above information, when they all quietly dispersed.

We had written to friends in New York, from whom we hoped for aid for him, but soon after we received intelligence that those that had anticipated assisting him, were hindered from fulfilling their purpose, and therefore his garden must perish meanwhile. It would be of little use to watch it, the season was growing late, all the soil beneath the closely planted bushy trees (which cannot be ploughed) must be well digged with a mattock, and the channels made for watering, (this must be done once every year,) this labor only would take ten laborers a month, with careful attention, provisions, pruning, &c. This would cost one thousand piastres. Three mules, worth one thousand piastres each, must be purchased, and be well fed, hedges repaired, a crop planted, &c., which in all, would need more money than we possessed! All this we had to consider. We knew that Jews in Jerusalem had knowledge of this Rabbi's garden, also others in Europe, also of our proximity, and professed love and care for Jewish cultivation here, and it seemed that the success of our whole work was at stake. After much prayer, and venturing to perish in the attempt, we resolved to commence, and trust in God to aid us in rescuing this truly first effort of the Jews themselves to cultivate this land!

I will add further statements in another letter. Yours, &c. M.

GOV. SEYMOUR'S VETO MESSAGE.

At a meeting of members of the New York Legislature who voted for the bill entitled "An Act for the Suppression of Intemperance," held on the evening of April 4, a committee of three Senators and four Assembly-men was appointed, by whom a review of Gov. Seymour's Veto Message has been prepared and published, demonstrating that the objections urged by him to the bill presented for his signature have no foundation in constitutional law, or fact. The final paragraph of the document is as follows:—

> In conclusion, we ask—What will the friends of this great measure of reform do? Will they be discouraged by a single failure? Will they yield now when success—when the triumph of the right is so clearly within their reach? Will they permit this one disappointment to weaken their efforts and banish hope from their hearts? We answer No! A hundred times, No! This great cause is the cause of Virtue—of Morality—of Religion—of social progress—of humanity itself; and though it were a thousand times stricken down, it will rise again to a glorious triumph at last. It is above all political considerations, superior to all party responsibilities. It appeals alike to the interests and the duty of the People. Its success will relieve labor from a mighty burthen of taxation. It will carry comfort to thousands and tens of thousands of families, and hope and happiness to the hearts of millions in the future, who would else go down in sorrow to their graves. It will remove the most pregnant cause of pauperism and crime, and save countless numbers from the destruction that hovers over the life and eternity of the inebriate. Let no friend of the cause, then, relax any effort to carry it forward. A single man has stood between the will of the people, clearly expressed, and the accomplishment of their purpose on this subject. That will, founded as it is on the principles of Eternal Truth—upon the profoundest wisdom, and looking to the greatest possible good of the people, will not change. It will go on increasing in strength until it will sweep away the barriers that oppose its sway, and crush whoever stands in the way of its career.

MONUMENTS TO THE DEAD.

That "E. S.," or any other interested person, may understand the proposition for a monument to Eld. Cochran, the Committee would simply say, that the Church at Plainfield had resolved to erect a suitable tombstone, or monument, to his memory, *at their own expense.* Having learned that some others of his friends had expressed a wish to aid in this token of remembrance, for one so loved in his day, and so mourned in his death, they simply offered them an opportunity of doing it, calculating to regulate the style and expense of it, by the free offerings of his friends. We do not now, nor did we in the notice, ask any one to contribute, but simply give them an opportunity to do so if they wished. We have no idea that what might be done in such an enterprise would at all diminish contributions for benevolence elsewhere; for those who would give for this are in the habit of giving freely for other purposes; and commonly those who complain of contributions in one direction, do not help much in any other.

For the Committee, J. BAILEY.

THE TEACHER OF THE CHINESE REVOLUTIONISTS.—The following notice of Mr. Roberts, the Baptist missionary at Canton, who has been invited by the Chinese revolutionary chief to visit him and assist in the religious instruction of the people, is given in a California paper:—

> "Mr. Roberts is an original, and we may say a remarkable man. We knew him in our boyhood, before he left for that great theater on which he is now acting so distinguished and extraordinary a part. On making a profession of religion in Mississippi, where he was a large planter, he suddenly emancipated his slaves, leased out his plantation, and offered himself to the Baptist Board, in Boston, as a missionary to China. His proposition came so unexpectedly, and he being so little known, that body of Christians declined to receive him. Nothing daunted by this refusal, he packed up his trunks for China, as a missionary on his own account. Since he has been there, he has been in the service of the Northern and Southern Baptist Board of Missions, but never obeyed their orders only when it suited him."

RELIGIOUS INTELLIGENCE.

A clergyman in one of the pulpits in Boston, a few Sundays ago, remarked that in the city churches, within the life-time of a generation, the price of a pew has ranged over a scale of valuations more extreme and capricious than that of any other article of property. A pew was recently sold for $42, for which the family disposing of it gave $1000. In another case, $550 was paid for a pew, which ten years ago was sold for $60.

The congregation of the Church of the Epiphany, Philadelphia, have made a subscription for the family of its late rector, the Rev. Mr. Fowles, amounting to about $10,000. Such substantial testimonials of the affection of a people for one who has faithfully broken to them the bread of life, is worthy of all commendation.

The "Society for the Relief of Aged and Destitute Clergymen" lately chose a committee of six, to interrogate ministers concerning their salaries. From more than a thousand ministers have they received replies, which will soon be given to the public in pamphlet form.

In 1822 there was not one convert among the natives of New Zealand. Now they can, without impropriety, be called a Christian people. Cannibalism is extinct, agricultural implements take the place of weapons of war, and the people, instead of wasting their neighbors' lands, are diligently cultivating their own.

We learn from the New York *Evangelist* that over one hundred and fifty of the exiled Portugese converts from Maderia, arrived in this city recently on their way to join their countrymen in Illinois. They are victims, like those who preceded them, of Romish persecution, driven from their homes for no earthly reason but their love of Christ and belief of the Bible.

An East India paper of Feb. 10th says "that the famous *Car of Juggernaut* of Muhes, near Serampore, was totally destroyed by fire on the night of Monday last, and the 'Oddekuries,' or proprietors of Juggernaut, 'have emerged in grief, attributing the accident to the fury of the gods for causes of which they were not cognizant.'"

The longest pastorate ever held in New England was by the late Rev. Samuel Nott, D. D., of Franklin, Ct., namely, seventy years, during all but three of which he discharged all the duties of pastor entirely unaided, and lacked but twenty months of one hundred years of age at his death.

The Legislature of Texas has passed a bill "to establish the Christian Sabbath," which provides for the punishment, by fine or imprisonment of such persons as may perform any labor, or procure any to be done, on Sunday.

The United Presbyterian Church of Scotland, has contributed $100,000 to Home and Foreign Missions during the past year—a sum exceeding by $15,000 the amount of any previous year.

Rev. Dr. Anderson expects soon to visit the missions of the American Board in India. No officer of the Board has ever visited any of the missions in that part of the world.

Some of the Long-Islanders are making strenuous exertions to establish on their railroad a Sunday milk-train.

INTOLERANCE OF RUSSIA.—We clip the following paragraph from an article on Russia in one of our exchanges. It shows a state of things different from what most persons had supposed to exist there :—

"No Associations for Religious purposes are tolerated in Russia; no printing presses are permitted to print the Bible in the vernacular tongue of the people; no versions of the Scriptures in the only language the masses can understand are permitted to cross the frontier. It is stated that there has not been a copy of the Bible in Russ, printed in that country since 1823. Colporteurs, Bible agents, tract distributors, find as little favor with the bigoted Czar as so many Red Republicans. Even to the two millions of Jews concentrated in his empire, not a copy of the Old Testament in their native Hebrew is permitted. No Christian missions to the most barbarous and distant tribes under his sway are tolerated. The inoffensive and pious Moravians, permitted to pursue their charitable work everywhere else, have been driven from their labors in Russia.

NEBRASKA-KANSAS.—By reference to the Congressional proceedings in another column, it will be seen that the Nebraska-Kansas Bill has been passed. This bill repeals so much of the Missouri Compromise of 1820 as prohibited forever the legalization of Human Slavery in any part of the territory of the United States north of N. lat. 36 deg. 30 minutes, and east of the Rocky Mountains—that is, all of the Missouri Compromise which was favorable to Freedom. Forty-four Representatives and fourteen Senators from the Free States voted for the bill. By the votes of these men, representing Free Labor constituencies, One Million square miles of Territory, heretofore shielded FOREVER from Slavery by a borgain, forced by the South upon a reluctant and struggling North—(and whereof all that part enuring to the advantage of Slavery has been fully secured and enjoyed)—has been opened to slave-holding immigration and settlement, and so exposed to be brought into the Union as Slave States.

FUGITIVE SLAVE TROUBLE.—Boston has been the scene of great excitement, growing out of the arrest of an alledged fugitive slave named Anthony Burns. The arrest was made on Sixth-day last, and was followed by a demonstration against the proceeding, in the course of which a shot was fired that killed a man named Batchelder. The fugitive was confined in the court-house up to the evening of Second-day, and large crowds were collected in the city, from whom violence was apprehended. At 5 o'clock Second-day afternoon, it was estimated that not less than ten thousand people surrounded the court-house.

TAKEN BACK TO SLAVERY.—On Sixth-day, May 26th, three colored men, named Stephen, Robert, and Jacob Pembroke, (near relatives of Rev. Dr. Pennington,) were arrested in New York as fugitive slaves, and taken back to Maryland. The affair created considerable excitement, and much sympathy is expressed for the fugitives and their free relatives.

Abstract of Proceedings in Congress.

SECOND-DAY, MAY 22.

In the SENATE, the President presented Mr. Everett's resignation, to take effect on the 1st June. Mr. Smith presented the resolutions of the Connecticut Legislature against the repeal of the Missouri Compromise. Mr. Clayton offered a resolution of inquiry as to the propriety of restricting the powers of American Consuls in Spanish Islands so as to prevent them granting sea-letters in cases where they are likely to be used to protect vessels engaged in the African slave trade. A resolution was adopted inquiring into the expediency of providing steam-vessels for service on the upper lakes. A message was received from the President transmitting copies of correspondence relative to the arrest of Dr. King at Athens in 1852. The Indian Appropriation bill was then taken up, and, after a brief debate, was again postponed.

In the HOUSE OF REPRESENTATIVES, the Committee on Post-Offices reported a bill making provision for postal service in California, and in Oregon and Washington Territories. Mr. Pratt presented the resolution of the Connecticut Legislature against the Nebraska bill. The House then went into Committee of the Whole on the Nebraska bill. At 11½ o'clock at night the bill passed by a vote of 113 to 100.

THIRD-DAY, MAY 23.

In the SENATE, the bill passed by the House providing for the organization of the Territories of Nebraska and Kansas was received. A resolution was introduced calling upon the President to transmit to the Senate copies of whatever correspondence had been had with this Government in relation to the African slave trade in Cuba. Mr. Douglas submitted a resolution of inquiry into the expediency of recognizing the independence of the Republic of Dominica, and of opening diplomatic intercourse with the same—laid over. The House bill regulating the pay of Deputy Postmasters was amended and passed. The Finance Committee reported a bill authorizing the coinage of fifty-dollar and one-hundred-dollar gold pieces. The Nebraska bill, as received from the House, was then taken up and read once—its second reading being objected to, it was laid over. The Indian Appropriation bill was then taken up.

In the HOUSE, after the reading of the journal, Mr. Maurice of New York requested to have his vote recorded among the "Nays" on the Nebraska bill, having been confined to his room by sickness on Second-day night when the vote was taken—refused. Mr. Giddings moved that 50,000 copies of Second-day's proceedings be printed, to be distributed throughout the country—lost. The consideration of Mr. Bennett's Land bill was postponed for four weeks. The consideration of the Deficiency bill was then resumed. A discussion ensued on the Senate's amendment appropriating half a million dollars for continuing the works for supplying Washington and Georgetown with water. Without concluding the debate, the House adjourned.

FOURTH-DAY, MAY 24.

In the SENATE, Mr. Seward presented numerous memorials in favor of a ship canal at Niagara Falls; also ten remonstrances against the Nebraska bill, including one from 105 Methodist clergymen, and from 434 clergymen of Michigan. Mr. Benjamin of Louisiana, introduced a series of resolutions passed at the recent session of the Legislature of that State relative to the annexation of the Island of Cuba to the United States. A warm debate on the subject ensued between Messrs. Clayton, Benjamin and Seward, and the resolutions were referred. The Nebraska bill was then taken up, read a second time, and debated until 5 o'clock, when the Senate adjourned.

The HOUSE at an early hour went into Committee of the Whole on the Pacific Railroad bill, and its further consideration was postponed. The consideration of the Deficiency bill was then resumed, but on account of the difficulty to keep a quorum, owing to proceedings on the Nebraska bill in the Senate, the Committee rose and the House adjourned.

FIFTH-DAY, MAY 25.

In the SENATE, Mr. Gillette, the recently elected U. S. Senator from Connecticut, was duly qualified and took his seat. The Committee on Foreign Relations reported a resolution manifesting the sense of Congress relative to the relief afforded to the surveying party of Lieut. Strain by the officers and crew of the British steamer Virago, and voting a gold medal to each of the officers, and $100 to each of the men engaged in affording relief—adopted. A bill was reported providing for a Marine Hospital at Pensacola. The Senate then resumed the consideration of the Nebraska bill as it came from the House. After a long discussion, Mr. Clayton's amendment, depriving aliens of the right to vote, was rejected by a vote of 41 Nays to 7 Yeas. The bill was ordered to a third reading by a vote of 35 to 13, and at one o'clock the bill, as received from the House, was passed, the Senate refusing to call the Yeas and Nays. The Senate then adjourned until Second-day.

In the HOUSE, Mr. Dunbar presented the resolutions of the Louisiana Legislature relative to the Africanization of Cuba. The House then went into Committee of the Whole, and, on motion, the Pacific Railroad bill was set aside. The consideration of the Deficiency bill was then resumed, and various amendments discussed.

SIXTH-DAY, MAY 26.

Only the House was in session. It had under consideration the Deficiency Bill, but did little else than to reject several of the Senate's amendments, one of which appropriated $771,000 for custom-houses, another $131,500 for marine hospitals, and another half a million to supply Washington with water. Adjourned till Second-day.

ANOTHER INDIAN MASSACRE IN TEXAS.—An extra from the office of *The San Antonio Western Texan*, dated May 8th, gives the following account of another Indian massacre:

"On Tuesday, May 2, a Government train, consisting of fourteen wagons and about one hundred mules, horses, etc., left Fort Ewell for El Paso, and had proceeded about five or eight miles from the Fort, when they were attacked by about twenty Indians, who were well mounted and armed with bows and arrows; knives, lances, and two rifles. At the time of the attack the wagon-master, Mr. McIntosh, was a short distance from the train in pursuit of a horse and unarmed, and there was only one weapon of defense among the whole train, and that was an old rifle and unloaded. The Indians made a charge upon them and killed the wagon-master and scalped him, and also killed five others. Some few escaped, and two are still missing; they are supposed to have been taken prisoners and are now with the Indians, and no doubt undergo the most horrible tortures. All the mules and horses connected with the train were taken, and the wagons destroyed completely, with their contents, amounting in all to some $20,000 or $30,000.

California News.

California dates to May 1st have been received. The following summary gives the principal items of news.

The French Consul at San Francisco, Mr. Dillon, having been arrested and brought into Court to testify in the case of the Mexican Consul, had struck his flag, and declared he would not raise it again until ordered by the Emperor.

The Mexican Consul had been found guilty, but was recommended to mercy.

Col. Fremont arrived on the 16th of April, completely broken up, only twenty men left, the greater part having deserted after crossing the Colorado.

The ship Golden Fleece, while beating out of the harbor of San Francisco on the 22d of April, struck on some rocks and became a total wreck.

The bark Walter Claxton had capsized and 13 lives were lost. She also was a total wreck.

The steamer Gazelle exploded on Columbia River, Oregon, killing 25 persons and wounding 30 others.

The accounts from the mining districts are of the most flattering character.

The markets were dull and prices of leading articles depressed.

European News.

European dates to May 13th have been received.

The report of the ship Baldaur, as to the steamship seen on the 21st April, is confirmed, but with this important addition: "The steamer was headed north, but altered her course toward the Baldaur, *and immediately disappeared.* The Baldaur steered to the spot and saw large quantities of biscuits and boxes. When the steamer was first seen, a bark was alongside of her, but the latter steered away south, and as no one was seen on board the steamer, it is surmised that the bark may have saved the passengers."

Negotiations for an alliance, offensive and defensive, between Sweden and the Allied Powers, are said to have progressed so favorably that they are on the point of being concluded. It is confidently stated in Paris, that Spain, Portugal and Piedmont are willing to join the western powers.

Fourteen Russian merchantmen have been captured in the Black Sea.

Full accounts are now to hand of the bombardment of Odessa. As surmised, the affair was far from decisive, being mere destruction without result.

The British accounts report the attacking force as the English steamers Sampson, Terrible, Tiger, Retribution, Furious; French steamers Mogador, Vanban, Descartes and Caton—also detachments of English rocket boats. The mode of attack was, the steamers continued for twelve hours to sail round in a circle of half a mile in diameter, 2,000 yards distance from the batteries, and each steamer delivered fire as it passed; the rocket boats continuing to throw 24-pound rockets to set the town and shipping on fire. The steamers also threw red-hot shot. The Russians fought with extreme bravery, replying to the fire of the ships. Toward night, the battery becoming untenable, its fire became slower, though regular; and at length the shipping in the rear being on fire, it was silenced. During the action, red-hot shot from the steamer Terrible blew up the Russian magazines on the Imperial Mole, and silenced a formidable battery. Three Russian frigates in the harbor took fire and burned to the water's edge, also 12 smaller ships, and two ships-of-war building. The rockets also set the lower part of the city on fire, and it burned for two days. Three of the attacking steamers were disabled, and the Vanban was set on fire, but it was extinguished. The British estimate their loss at less than twenty killed and wounded. The Russians estimate theirs at twenty killed and sixty wounded. The British Admiral after the action sent a circular to the fleet that he had inflicted retribution on the Russians for firing on a flag of truce.

The Russian accounts look as like the truth as the British. Russia says that on March 27th the British steamer Furious approached Odessa. Two guns, without ball, were fired from the batteries, and the Furious ordered not to approach nearer. The steamer thereupon stopped and sent a boat ashore with a flag of truce. The boat was respected and allowed to land at the wharf, when it was sent back to the Furious with the information that the British Consul had left. The Furious, however, again got up steam, and approached nearer, as if to survey, on which the batteries fired seven shots, not on the boat with the flag of truce, but on the advancing frigate, which then left. On the 2d April, three of the allied steamers came to Odessa to demand an explanation. Gen. Osten-Sacken expressed in writing his surprise that the allied admirals should imagine that the Russian shots were fired at the flag of truce, explained how affairs were, and of course refused to deliver up the shipping in the harbor as demanded by the admirals. Accordingly the bombardment took place.

THE CRYSTAL PALACE.—The Secretary of the Treasury has authorized the Director of the United States Mint to have the Medals of the Association for the Exhibition of the Industry of All Nations struck at the Mint—the Association merely furnishing the material and paying the actual expense incurred. The medals for 1853 will all be completed during the present month. The Diplomas for 1853 are nearly all ready. The receipts at the Crystal Palace are daily increasing, and are considerably more than the expenses. The proprietors of the hotels in this City offer to present their guests with a Crystal Palace ticket until the first of August next. Several jobbing-houses and other stores are presenting tickets to their customers. A number of large manufacturers are furnishing all their workmen with tickets to the Crystal Palace.

EARTHQUAKE AT SAN SALVADOR.—On the Sunday following Easter week, a terrible earthquake occured at San Salvador, by which two hundred persons were killed and upward of four millions of property destroyed. The first sensation felt was on the night of Easter Thursday, and it seemed like the rumbling of heavy waves. In consequence of the volcanic nature of the country, no serious attention was paid to the disturbance of the earth, and it continued as above described until about noon of Sunday, when the earthquake occurred. Hundreds of the houses, which are built of mud brick, were prostrated in a moment, and for a brief time the atmosphere was filled with dust. The cathedral erected many years ago by the Castillians, was shaken to its foundation. Many of the beams of the structure were displaced, and one of the timbers in its fall seriously injured the Bishop and several of the Priests who were at the time offering prayers that no calamity should befall them. On the following Monday hundreds of people came to San Salvador and commenced the work of plundering from the ruins. It was found that about two hundred persons, many of whom occupied offices of distinction, were killed. The loss of property is estimated at four millions of dollars.

STEAMBOAT ACCIDENTS ON THE PACIFIC.—The last California mail brought accounts of two of the most disastrous steamboat explosions which ever occurred on the Pacific coast—one in the bay of San Francisco, and the other at Canemah, in Oregon territory. On the morning of the 15th April, the steamer Secretary burst her boilers, while on a voyage from San Francisco to Petaluma, in Sonoma County—when sixteen of the passengers (among them the veteran explorer, Maj. Ebbets) were killed, six badly injured, twenty-three slightly injured, and eight saved unhurt. It is stated that the Secretary was racing at the time with another boat named the Nevada, and that the explosion was the result of the criminal recklessness of the engineer. On the 8th April, the steamer Gazelle, after landing at Canemah, O. T., burst her boilers, blowing the decks, etc., to atoms. Twenty persons were killed, and double that number severely injured. The cause of the accident is not known.

Of the 424 inmates of the Insane Asylum at Utica during the past year, 90 were intemperate, 100 were addicted to the use of tobacco, 28 had no education, 187 were not connected with any religious denomination. The probable causes of derangement are stated as 14 from spiritual rappings, and 125 from intemperance and other vices.

It is stated that a very successful experiment has been made on the Hudson River Railroad with coke made from the Cumberland Coal Company's coal, in driving locomotives. If coke can be used in locomotives instead of wood, it will open a new market for coal, and make a considerable saving to railroads.

On the 15th of April the City of Neutreas was visited by one of the largest conflagrations ever known in that country. The entire city was destroyed, together with some seventy or eighty thousand hides; a large lot of deer skins and other produce. It is supposed many lives were lost.

The Board of Excise in Homer, Cortlandville and Scott, Cortland County, N. Y., have refused liquor licenses to all the public houses in those towns. Some of the hotels have applied for and received temperance licenses.

On Sabbath morning, May 20th, several persons were injured by an explosion, caused by gas, in the new building No. 119 Nassau-st., New York.

New York Markets—May 29, 1854.

Ashes—$6 00 for Pots and Pearls.

Flour and Meal—Flour 8 25 a 8 50 for common to straight State, 8 44 a 8 87 for mixed to fancy Michigan and common to good Ohio, 9 25 a 10 00 for fancy Genesee. Rye Flour 5 25 for common, 6 25 for fine, 7 00 a 7 25 for superfine. Corn Meal 3 75 for Jersey.

Grain—Wheat 1 90 a 2 00 for Western red, 2 00 a 2 05 for Western mixed, 2 10 a 2 25 for white Ohio, 2 35 a 2 40 for white Genesee. Rye 1 15 for Northern. Barley 1 16 a 1 20. Oats 51 a 52c. for Jersey, 56c. for Western. Corn 70 a 73c. for Western mixed, 75c. for yellow. Black-eyed Peas 2 25 a 2 62. White Beans 1 25 a 1 26.

Provisions—Pork 12 50 for prime, 14 00 for mess. Beef 7 00 a 7 37 for country prime, 9 50 a 14 62 for mess. Lard 9½ a 10c. Butter 11 a 14c. for Ohio, 16 a 20c. for State. Cheese 9 a 11c.

Hay—80c. for Eastern and Western.

Lumber—16 00 for Spruce and Pine.

Potatoes—2 62 a 3 00 per bbl. for common, 4 50 a 4 75 for Mercers and Carters, 6 50 a 7 00 for new crop of Bermuda.

Seeds—Clover 7¾ a 8¼c. Timothy 17 00 a 22 00 per tierce. Flaxseed 1 80 for rough.

Tallow—11¾ a 12c. for prime.

MARRIED,

In the Seventh-day Baptist meeting-house at Greenmanville, Ct., on First-day afternoon, May 28th, by Eld. S. S. Griswold, ETHAN P. LARKIN, of New York City, to SUSANNA E. CRANDALL, of Alfred Center, N. Y.

In Verona, N. Y., May 22d, by Eld. Charles M. Lewis, Mr. JAMES E. WENTWORTH to Miss SUSAN M. WILLIAMS, both of Verona.

In Adams Center, N. Y., on the evening of May 6th, by Eld. James Summerbell, Mr. THOMAS P. JONES to Miss ABIGAIL SAUNDERS, all of Adams.

In Brookfield, Madison Co., N. Y., May 27th, by Eld. J. Clarke, Mr. ABEL CONGER to Mrs. HARRIET MINER, all of the above place.

At New Salem, Va., on the evening of the 20th of May, by Eld. Samuel D. Davis, of Lost Creek, Va., Mr. TILMAN H. BIRCHER to Miss HESTER CLARKE, both of New Salem.

In Syracuse, N. Y., on the evening of May 25th, by A. W. Coon, Mr. J. ROWLAND WEST, of Rutland, Wisconsin, to Miss MARY J. SLOCUM, of Syracuse.

DIED,

In Hounsfield, Jefferson Co., N. Y., May 23d, 1854, at 11 o'clock A. M., of a combination of complaints, long protracted, PATIENCE, wife of John Witter, aged 74 years, 6 months, and 5 days. She was a member of the Independent Seventh-day Baptist Church in Adams. At her death she expressed a strong confidence in her God, and her willingness to meet death. The funeral was attended by a large concourse of people at the Seventh-day Baptist meeting-house in Hounsfield, on the 24th, at 11 o'clock A. M. Sermon by Eld. A. Campbell. J. W.

In Coloma, Washara Co., Wis., May 12th, ANGELINE, wife of Walter Brown, in the 21st year of her age. Her illness, though short, was so very distressing that for the last three days she could not breathe without groaning. She has left a circle of mourning friends, and an infant daughter too young to know the loss it has sustained. She was a worthy member of the Milton Church, and though for the last two days deprived of her reason, except momentary returns, we have reason to believe she has left this world of suffering for a home in heaven, where

Sickness and sorrow, pain and death,
Are felt and feared no more. J. M. T.

RECEIPTS.

FOR THE SABBATH RECORDER:

Mrs M Billings, Leonardsville	$2 00	to vol. 11	No. 39
S Crandall, Jr, Rockville, R I	2 00	10	52
Silas Thomas, Alfred	2 00	10	52
O Davis, North Fairhaven, Mass	1 00	11	26
Augustus Saunders, Brookfield	2 00	11	52
Sam'l Clarke, Newport, R I	2 00	11	52
Mrs K C Barker "	2 00	11	52
H S Berry, Westerly, R I	2 00	11	52
J P Stillman "	2 00	10	52
C C Stillman "	2 00	10	52
Sanford Noyes "	2 00	10	52
A B Langworthy "	2 00	10	52
Samuel Saunders "	2 00	10	52
Emeline Chapman "	1 42	10	52
David Stillman "	2 00	10	52
Charles O Stillman "	2 00	10	52
Geo H Perry, Hopkinton, R I	2 00	10	52
Henry Clarke, Dorrville, R I	2 00	11	52
Weeden Barber "	2 00	10	52
E D Barker, Mystic Bridge, Ct	2 00	11	52
Charles Grinnell "	2 00	10	52
Charles Mallory "	2 00	10	52
John Cundall "	6 00	10	52
Franklin Barber "	6 00	10	52
Barton Saunders, Mystic, Ct	10 00	10	52
E C Scranton, Madison, Ct	2 00	10	52
Hiram Newton, Hancock, Mass	7 50	10	52
Charles H Davis, Shiloh, N J	2 00	10	52
B J Randolph, Plainfield, N J	6 00	10	52
Orrin Lewis, Dayton, O	1 00	11	23
Calvin Davis, Montra, O	2 00	11	17
E P Stout "	1 00	11	17
Robert S Meekins, New York	1 00	10	52
John Powers "	7 50	10	52
Wm S Rogers "	2 00	10	52
Abner Mills "	2 00	10	52
John Walker "	1 50	10	52
Charles McCarty "	4 00	10	52
Jesse Maxson, Adams Center	2 00	11	52
Joseph L Perry, Lowell	2 00	10	52
Hiram Sherman, Verona	2 00	11	52
Lemuel Rogers, Richburg	2 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

Nathan H Langworthy, Westerly, R I	$7 50
Sherman S Griswold, Mystic Bridge, Ct	3 00
John Greene 31c, L Andrus 30c,	61

FOR SEVENTH-DAY BAPTIST MEMORIAL:

J M Platts	$1 00	Augustus Saunders	$1 00
Wm S Rogers	2 00	Edmond D Barker	1 00
Joshua B Maxson	2 00	Henry Clarke	1 00
Jesse Maxson	1 00	Geo H Perry	1 00
John B Cottrell	1 00	George Greenman	1 00
Wm T Sheppard	1 00	Clarke Greenman	1 00
N H Langworthy	1 00	T S Greenman	1 00
Welcome B Lewis	1 00	Wm E Maxson	1 00
Hazard Gates	1 00	B F Langworthy	1 00
Wm C Tanner	1 00	Thomas M Clarke	1 00
Wm E Haynes	1 00		

WILLIAM M. ROGERS, Treasurer.

The following letter from the celebrated Dr. James C. Ayer, gives the honest side of the Nostrum question. Since the Public will use these remedies, we wish, for the sake of suffering humanity, there were more of them like his Cherry Pectoral and Cathartic Pills, which require no secrecy to make them go down.

LOWELL, 26th April, 1854.

Messrs. ——— ——— & Co.,
New York City,

Gentlemen,—Yours of the 23d inst., asking me to join in a combination to put down the Ohio Nostrum Bill, came duly to hand. I cannot accede to your request, for the following reasons:

The law requiring that the composition shall be published, of every medicine sold in the State, cannot work to the injury of any body who deserves protection. I have published the recipes of my medicines for fifteen years, and believe this to be the honest way of making their virtues known to the community. The Medical Profession publish their discoveries to the world as soon as made, for the benefit of all mankind. Why should we not? The law which you fear will destroy your business, can injure only those who falsely pretend to discoveries and secrets which they have not. It will expose the emptiness of such pretensions, and the public will turn aside from such preparations as are found to be worthless, when their composition is known. If medicines have real worth, they will be only the better appreciated and the better patronized by laying their composition open to the public, that all may judge for themselves. If they have not real merit, it is due in common justice, to the suffering sick, to the public health, and to the cause of humanity, that the people should know them to avoid them. Yours respectfully, JAS. C. AYER.

Water Cure.

MOUNTAIN GLEN WATER CURE AND SUMMER RETREAT, at Plainfield, N. J.
A. UTTER, M. D., Physician and Proprietor.

If beauty and variety of scenery, pureness of air and water, *personal professional attention*, neatness, cheapness, and good cheer, are requisites of such an institution—these are combined at the Glen.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 6 P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

Hudson River Railroad.

SUMMER ARRANGEMENT.—Trains leave Chambers-st. daily for Albany and Troy as follows:—

Express Train, 6 A. M., through in four hours, connecting with Northern and Western Trains.

Mail Train, 9 A. M. Through Way Trains, 12 M. and 5 P. M.

Express Train, 4 P. M. Accommodation Train at 6.30 P. M.

For Tarrytown at 11 P. M.

For Poughkeepsie—Way Passenger Trains at 7 A.M. and 4.10 P. M. from Chambers-st.; and Way, Freight and Passenger Train at 1 P. M. from Chambers-st.

For Peekskill at 10 A. M., 3 and 5.30 P. M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

Passengers taken at Chambers, Canal, Christopher, 13th and 31st sts.

Sunday Mail Train at 3.40 P. M. from Canal-st. for Albany, stopping at all Way Stations

EDMUND FRENCH, General Sup't.

To Printers.

A NEW EDITION OF THE SPECIMEN BOOK OF BRUCE'S NEW YORK TYPE FOUNDRY, was published in September, 1853, and will be given to those proprietors of Printing Offices who will send for it, or it will be forwarded to them by mail on receipt, in advance, of fifty cents for the postage.

In it are exhibited many articles never before shown; there have been added to the Foundry new varieties of Roman Types from Nine-line Pica to Pearl, various imitations of Writing, a great number of fancy founts, borders, both plain and illuminated, labor-saving rules, and a complete foundry of German.

The types now manufactured are cast from a new combination of great durability, and are usually kept on hand in large quantities. Every fancy fount is sold by weight, and at the printed prices, which are from ten to twenty-five per cent. less than those of some other foundries. All other printing materials are furnished at manufacturers' prices, either for cash or credit.

Printers wishing to open accounts with me, or whose dealings have been long suspended, are requested to accompany their orders with city references to prevent delay.

Printers of newspapers who choose to publish this advertisement, including this note, three times before the 1st of August, 1854, and send me one of the papers, will be paid for it in type when they purchase five times the amount of their bill from me, of my own manufactures, selected from my specimens.

GEORGE BRUCE,
50—3 13 Chambers-st., New York.

Central Association.

THE Nineteenth Anniversary of the Seventh-day Baptist Central Association will be held with the 2d Brookfield Church, commencing on the 8th day of June next, at 10 o'clock A. M. Introductory Sermon by James R. Irish; C Chester, alternate.

J. B. WELLS, Secretary.

Western Association—Executive Board.

THE Executive Board of the Western Association will meet at Alfred Center on the morning of June 22, 1854, previous to the opening of the Association. All communications designed for the action of said Board should be forwarded to the Secretary as early as practicable, that the Board labor under no embarrassment in making their annual report.

E. R. CLARKE, Clerk.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A.M., 12 M., and 4 and 6 P.M.

Leave Plainfield for New York at 7 and 8.30 A.M., 12.50 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup t.

Great Western Mail Route.

SIXTY MILES DISTANCE SAVED—MICHICAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St Louis, all the way by RAILROAD. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

Passengers by this line have the privilege of stopping at any point and resuming seats at pleasure. And they will not be subjected to the numerous and vexatious delays occasioned by LOW WATER, as by other routes.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to

JOHN F. PORTER, General Agent.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM *(a Silver Medal)* of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved, beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements.

Office of Transportation, Laurens R R., S. C.,
Aug. 4, 1853.

J. C. Ayer, Dear Sir,—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect,

J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me
Yours, with respect, JOHN C. WHITLOCK

Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy. Yours very respectfully,

D. A. McCULLIN, Attorney at Law.

Wilkesbarre, Pa., Sept. 28, 1850.

Dr. J. C. Ayer, My dear Sir,—Your medicine is much approved by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it for pulmonary affections, as do many of our principal physicians.

I am your friend, CHAS. STREATER, M. D.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere. 37—3

Miscellaneous.

The Country School-House.

BY J. A. BLACKMAN.

Hard by [illegible] road and dusty street,
Where [illegible] throw a cooling shade,
And frequent tread of playful feet
A bare and beaten way has made;
The school-house standeth, old and rude,
And there a score of years hath stood.

The windows are curtainless and bare,
Are marred [illegible] with a broken pane,
Until the sharp autumnal air,
Or wintry blast, beat through again;
And the rude benches and the walls
Are rough with uncouth cuts and scrawls.

The rill that bubbles sparkling by,
Has [illegible], unbroken flow;
Its flood [illegible], mimic mills supply,
And infant navies o'er it go;
And where it slumbers still and wide,
The boys in winter skate and slide.

And passing by the half oped door,
You hear the teacher, loud and clear,
Pouring his precepts evermore
Into the young and listless ear;
Patience and hope his toils attend,
And to his heart their sunshine lend.

A plain contented man is he,
He [illegible] no incense mean to fame;
'T is his alike unmoved to be,
'Mid [illegible] flattery or blame;
A husbandman in mind's rich soil,
He deems it proud to delve and toil.

He loves to gaze on coming years,
And [illegible] those buoyant spirits climb—
Frail creatures of his cares and fears—
High [illegible] the fame paved mounts of Time;
And thinks, right hopefully, to share
Their triumphs and their honors there.

Now at the sudden wane of day,
O'erjoyed to hail their labors o'er,
The little legions, wild for play,
Burst forth with frolic and uproar;
While down their mirth's Lethean tide
All thoughts of books and lessons glide.

Dearer than all earth's kingly halls,
Thou, rough old school-house, art to me:
Thy time-darkened sides and crumbling walls
Hoard [illegible] a precious memory
Of that fair past, when life was new,
Seasons [illegible] days, and dreams were true.

Not in high pompous courts of state,
Proud freedom's land! thy hopes enshrine;
But where for life's great combats wait
Truth [illegible], radiant and divine;
Time's [illegible] destinies are wrought,
Where the young potent soul is taught.

A Novel Scene.

An officer on board the "Duke of Wellington," line of battle ship, (Sir Charles Napier's,) the chief of the Baltic fleet, describes a scene as follows. It will be seen that the laconic address of the Commander-in-Chief, signalized to the rest of the fleet, announcing the declaration of war, differs slightly from previous reports of it:—

April 4. At noon to day the Old Duke looked as if she was dressed for a holiday; she was covered with flags, forming a general signal to the fleet, which had anything but a holiday signification—it was the Commander-in-Chief's declaration of war, and ran, word for word, as follows:

"Lads! War is declared, with a bold and numerous enemy to meet. Should they offer us battle, you will know what to do with them. Success depends on the precision and quickness of your fire. Also, lads! sharpen your cutlasses and the day is your own."

The Blenheim, Captain the Hon. F. T. Pelham, immediately answered, "Ready and willing," the Neptune, Capt. Smith, "Ready"—and every ship manned her rigging and gave three such cheers as are seldom heard in those waters. Ourselves and all the ship's company were then called up on deck, and Commodore Seymour then read the signal to us; and the men were beginning to follow the example of the other ships, when the old Admiral came forward, and, leaning over the poop railing, said:

"Now, my lads! you have just heard what the Commodore has said to you; and all I have to say is, you must be cool and collected—don't throw your shot away. A shot fired in the air or water is of no use. Make every one of them tell; we have quite a different system now to what we had in the last war. I have no doubt some of you have been in action before, but it will be different to what you have been accustomed to; but Admiral Chads showed you, the other day, that a shell bursting between decks is not so dangerous as you imagine; and if one comes on your deck, you must lie down, and it won't hurt you more than the common splinters of an ordinary action. Should we meet the Russian fleet at sea, as I dare say we shall, you will know how to dispose of them. We will now man the rigging, and give three cheers for the Queen—God bless her!"

The men rushed to the rigging and gave three times three for the Queen and one cheer more, and three for the Commander-in-Chief. This was followed by the rest of the fleet, and peal after peal came floating over the waters, until the most distant sounded like the echo of the other. Hands were piped down—men under punishment were forgiven, and an extra glass of grog given each man at supper-time.

Farms Improved by Keeping Sheep.

To some extent, keeping sheep is found to improve a farm, as they consume much feed that is left by other stock and lost, and at the same time enrich the ground, and give it a better and smoother appearance. This is shown by instances quoted in the transactions of the Norfolk Agricultural Society, which we relate in brief:—

A man having a small farm, formerly kept forty sheep, four cows and one horse, and had food enough for them the whole year round. The price of wool falling, he sold his sheep, and for a number of years has kept other stock altogether. He now keeps but three cows and one horse, the year round, and pastures two cows extra through the summer, sells very little hay—not half enough to keep another cow; he has the same amount of pasture and mowing as when he kept the forty sheep in addition to his other stock, and yet his farm does not look near as well as then. He used to raise turnips among the corn for his sheep to eat in winter, and gave them besides a few bushels of grain. The lambs, however, more than paid for his extra feed.

Another farmer for a great number of years kept about sixty sheep, eight or nine cows, (or other stock equal,) one pair of oxen and one horse. After keeping the sheep for a number of years, he found he could then keep as large a stock on his farm with the sixty sheep, as he could keep without them before; showing that they had improved the farm to furnish their own support. To stock a farm entirely with sheep would not be so profitable as to keep a limited number—yet it would pay as well as other stock. The object is to keep enough to consume that part of the vegetation peculiarly fitted to sheep, and which other stock will not eat, adding at the same time enriching elements to the pastures and yards by their manure. It is the opinion of many farmers that pastures for other stock may be improved by keeping a small flock of sheep upon them a portion of the time, and the opinion seems fairly supported by reason and experiment. [Wool Grower.

Moulding from Life.

Hayden, the painter, when in the beginning of his career, and all enthusiasm to master art, fell in with a negro from the United States, whose magnificently developed form fired him with the design of taking a cast of the entire man. But we must let him tell the story in his own words:

"Pushed to enthusiasm by the beauty of this man's form, I cast him, drew him and painted him, till I had mastered every part. I had all his joints moulded in every stage, from their greatest possible inflexion to their greatest possible extension. The man himself and the moulders, took fire at my eagerness, and after having two whole figures moulded, he said he thought he could bear another to be done if I wished it; of course I wished it; so we set to again.

"In moulding from nature great care is required, because the various little movements of the body produce perpetual cracks, and if the man's back is moulded first, by the time you come to his chest he labors to breathe greatly, so that you must then have the plaster rubbed up and down with great rapidity till it sets. We had been repeatedly baffled in our attempt at this stage, and I therefore thought of a plan to prevent the difficulty, to build a wall around him, so that plaster might be poured in, and set all around him equally and at once. This was agreed upon. The man was put in a position, extremely happy at the promise of success, as he was very proud of his figure. Seven bushels of plaster were mixed at once and poured in till it floated him up to the neck. The moment it set it pressed so equally upon him that his ribs had no room to expand for his lungs to play, and he gasped out, 'I—I—I die.' Terrified at his appearance, for he had actually dropped his head. I seized, with the workmen, the front part of the mould, and by one supernatural effort, split it in three large pieces, and pulled the man out, who, almost gone, lay on the ground senseless and streaming with perspiration. By degrees we recovered him, and then looking at the hinder part of the mould, which had not been injured, I saw the most beautiful sight on earth. It had taken the impression of his figure with all the purity of a shell, and when it was joined to the three front pieces there appeared the most beautiful cast ever taken from nature, one which I will defy any one in the world to equal, unless he will risk, as I unthinkingly did, the killing of the man he is moulding. I was so alarmed when I reflected on what I had nearly done, that I moulded no more whole figures. The fellow himself was quite as eager as ever, though very weak for a day or two. The surgeons said he would have died in a second or two longer. I rewarded the man well for his sufferings, and before three days he came, after having been up all night drinking, quite tipsy, and begged to know, with his eyes fixed, if I should want to kill him any more, for he was quite ready, as he had found it "a good concern." However, I had done with him, and would not venture, as I had mastered his form, to run any more such risks."

Neat Cattle in England.

Without assuming to decide which is the best breed of cattle in Great Britain, Mr. Nash, the intelligent correspondent of the *Country Gentleman*, asserts it to be unquestionable, that the raising and propagation of fine cattle is among the prominent means by which the present advanced state of British agriculture has been reached. It is his opinion, that owing to climate, Americans can never rear or propagate that watery, bloated, and to the eye, admirable size, and plumpness of form seen there. But with all this, Englishmen, he thinks, can never produce beef of as good a flavor as American, fatted on Indian corn. Notwithstanding this, the English, in estimating the value of thier oxen, look chiefly to their qualities for the meat market, and not, as with us, to their power in the draught. For they reject their labor as a general thing, and so do not—we think mistakenly—take his ability to perform labor into account as we do. They think less of milking qualities than we, and dream only of beef, *beef*, BEEF. The animal which will produce most fat and flesh, is in most esteem. Fat meat is more to an Englishman's than to an American's taste.

Mr. Nash visited the farm of Mr. J. S. Tanqueray, of Hendon, Middlesex, distinguished for his herds, which are among the best in that country. His farm contains three or four hundred acres.

His herd is of the Short-horn *vs.* Durhams, containing upwards of 100 animals. Among the first lot shown us were the recent purchases from the celebrated Tortworth sale, of the late Earl Ducie's stock, of which accounts have been published by yourself and others. In this lot was the far-famed cow, Duchess 55, bred by the late Mr. Bates, of Kirkleavington, three of whose calves have lately been sold for the astonishing sum of 2,300 guineas; Grand Duke, to Mr. Thorne, of New York, for 1,000 guineas; Duchess 64, to the same gentleman for 600 guineas; also, the daughter of this cow, Duchess 66, to Col. Morris, President of the New York State Society, and Mr. Becar, of New York. This beautiful heifer is now at Hendon, under the care of Mr. Tanqueray. These gentlemen also joined Mr. Tanqueray in the purchase of a bull at the the sale of Earl Ducie's stock, called the Duke of Gloucester, for 650 guineas; and rather than lose him, they were prepared to give higher for him than ever was given for an animal of this character. It will be observed that at the Tortworth sale, three of his calves sold each for 300 guineas or more, one of them a calf, at the time, of only a few weeks old, realizing 310 guineas. This last was from the heifer of Messrs. Morris & Becar, which at the the time of the sale, was under three years old, so that the heifer, at this early age, and her calf, but a few weeks old, brought upwards of 1,000 guineas. Mr. Tanqueray also purchased Duchess 69, from the same cow as the Duke of Gloucester, calved in March last, for which he paid 400 guineas. This is a splendid specimen of the Durham. We may form some idea of the spirit and enterprise of this gentleman, from the fact that his purchases at the Tortworth sale alone exceeded 2,000 guineas. From his herd have been exported of late into the United States, several fine specimens. These have gone to Col. Morris, Mr. Becar, and Mr. Thorne, of New York; Mr. Alexander, and other gentlemen in Kentucky and Ohio; Messrs. Kelley and Remmington, of Philadelphia; and to Mr. Levi A. Dowly, of Boston.

Mr. Tanqueray has given a neat and picturesque appearance to his grounds; perfect neatness and economy in his farm buildings prevail. His animals, *down to the pigs*, of which there are many, breathe sweet air; and the ladies, whose titles his animals bear, might visit his premises without boots, and without carrying anything away to remind them where they had been, though the nature of the soil, and position of the stalls and yards are such, as in some hands would render them intolerably filthy. The improvement of neat cattle perhaps, has reached its maximum in England, and its diffusion has been going on, till the average weight of animals is doubled in the English market, and the time of rearing them shortened; yet this diffusion is now advancing more rapidly than ever. A competent judge remarks, that Aldernay cows are best for milk, and Durhams for beef.

The Oregon Pea.

Mr. A. B. Rozell, a farmer of Nashville, Tennessee, communicates to the *Daily Union and American* some of the results of his experience as to the great utility of the celebrated Oregon pea. He says:—

"The pea grows on a bush from five to six feet high, with five or six large branches near the ground; and they with the main stalk, put out other branches, until two stalks would make a bunch as large round as a tobacco hogshead, or near it. It grows more like cotton than anything else I know of, only it is much larger, and the branches not so horizontal. After leaving the ground a little, all these branches, with the branches they put out at every joint, bear from four to ten pods in a bunch, with about fifteen peas in a pod; so they are hung with peas pretty much from top to bottom. The leaves are very large and beautiful, and taking it altogether, it is the most beautiful and rich plant I ever saw.

"The stalks and leaves make perhaps the finest hay in the world—stock preferring it to any other—and yielding a greater abundance than any other. The hay and pea together, is a better and far cheaper feed than can be raised from any thing else in the United States for horses, mules, cattle, sheep, and hogs. I believe I can raise more and better feed for my stock from one acre of land, than I can from any thing else I know of. It will grow on land so poor that it would produce little or nothing else; and tolerable poor land is better for it, and will produce more than rich land. This may appear strange to some, but it is nevertheless true. Rich land will produce more stalk but not so many peas; in this respect, it is like cotton. As an Improver of the soil, I consider it far superior to clover, or anything known in Tennessee, when fed off on ground, and then plowed in. Now, taking it altogether, I consider it one of the greatest acquisitions to the farmers of the valley of the Mississippi that has been introduced for the last thirty years; and I am of the opinion it will prove a greater blessing to the farmers of Tennessee, and surrounding States, than the many boasted railroads that are now being built among us, and that many of us are being taxed heavily to pay for their construction."

Mr. Rozell had a part of his crop ready for market on the 2d inst. He would raise about forty bushels of peas this season. All the peas of last year's crop were sold at $2 per quart, or $1 per pint, or $80 per bushel They can be had this year, at either of the above places, at $40 per bushel, or $1 per quart or 50 cents per pint.

Items for Farmers.

Birds and Corn.—Birds must eat, and it is natural for them to look in the plowed fields for food. Of course they will pull up your corn, unless you prevent them by making it unfit for food. If you shoot or poison the birds, you will kill your friends. If you wish to prevent them from eating up your seed corn, pour a bushel of seed into a tight vessel and heat a pint of tar and pour it over the corn, and add warm water and stir all together until the grains are coated with tar; then drain off the water, and add lime, ashes or plaster, or wheat bran, enough to adhere to the grains, so that you can handle them without sticking, and the birds will not pull your crop as soon as it comes above the surface.

Butter.—Not one pound in five of butter sold in this city is fit for human food. Butter makers should remember these few short rules:

The newer and sweeter the cream, the sweeter and higher flavored will be the butter.

The air must be fresh and pure in the room or cellar where the milk is set.

The cream should not remain on the milk over thirty-six hours.

Keep the cream in tin pails, or stone pots, into which put a spoonful of salt at the beginning, then stir the cream lightly each morning and evening; this will prevent the cream from moulding or souring.

Churn as often as once a week, and as much oftener as circumstances will permit.

Upon churning, add the cream upon all the milk in the dairy.

Use nearly an ounce of salt to a pound of butter.

Work the butter over twice, to free it from the buttermilk and brine, before lumping and packing.

Be certain that it is entirely free from every particle of buttermilk, or coagulated milk, and it will keep sweet forever.

In Scotland, a syphon is sometimes used to separate the milk from the cream, instead of skimming the pans.

Hedges.—Osage Orange Hedges are all the rage now, since almost every other plant that has been tried has proved a failure nine times out of ten, and the one time is not anything like a safe, permanent fence. The Osage Orange *Bois d'Arc*, is, in its natural condition a tree, as much so as the apple tree. The young hedges, if carefully set and cut back well, grow to a good fence. If neglected they soon run to the natural form of trees, and are worthless as a fence. It is yet to be proved whether the hedge that is well trimmed every year, will live and prove a close fence. It is used by Mr. Longworth of Cincinnati, to fence his vineyards, and keeps out all intruders. The plants are easily grown from the seed, if properly treated by soaking in boiling hot water. They should be planted in nursery beds in May, and transplanted to the hedge rows next spring. Cut the shoots off close to the ground, and set the roots not over six inches apart. The soil of your hedge-rows must be rich, deep and mellow, as the plants are gross feeders, and a full grown hedge admits no other plant to grow near it to any advantage.

Leather for Manure.—Old boots and shoes, and old harness and shoe shop scraps are first rate manure. They may be eaten up in ashes or ley, or added to the compost heap, or chopped fine and plowed in the soil. Old woolen rags and scraps of wool, hair, skins, all should be treated in the same way.

Mr. Stephenson, of Edinburg, applied one cwt. of nitrate of soda and two cwt. of common salt per acre to a wheat crop, and increased the yield nine bushels per acre.

On the 25th and 27th of October next there is to be a great Cattle Show at Springfield, Ohio. Twenty acres of ground have been inclosed and 200 stalls erected for cattle.

When the bark slips freely in June, July, or August, is the best time to girdle trees. Cut the small growth three feet above ground; the roots do not sprout, and the stumps are more easily removed.

A tun of broom corn will make 1,200 or 1,360 brooms. It is worth $50 a tun, beside the seed. It is a great crop in the Mohawk Valley.

Fence Posts, steeped in a solution of blue vitriol—one pound of vitriol to forty pounds of water—will last forever and be pretty good after that.

Red Ants may be driven away by sprinkling fine sea shore sand upon the shelves.

Chickens should be kept in coops, with floors above the ground, until they get strong enough to run at large.

Bones may be decomposed by putting them between layers of wood-ashes moistened in a barrel. Bones and eggshells should be thus disposed of as fast as they come from the kitchen. A strong heating compost heap will decompose bones. Diluted oil of vitriol in an old kettle or big earthen jar, is a good thing into which to cast the waste bones.

A recent traveler thinks we shall become exporters of flax, instead of importers, in a few years.

Tomatoes should always be bushed just as much as peas. Tomatoe plants should be trimmed also, and not permitted to bear all the fruit that sets upon the bushes.

We have an account of a cow owned by John B Decker, of Wantage, N. J., that is *thirty-two years old* and has a young calf, the fifteenth in nine years. She has brought over forty calves in her time. She gave 20 to 24 quarts of milk last summer. She was raised by the father of her present owner. Her teeth are yet good. This cow with all her descendants, if alive, would make one of the greatest cattle-shows ever seen in this country.

Shaping Trees and Shrubs.

Who has not observed the great difference in beauty between a handsomely-shaped tree, and one of uncouth or distorted form, of the same species? How often do purchasers of ornamental trees and shrubs anxiously search for symmetrical specimens, forgetting or not knowing, that the most irregular may be easily pruned into any desired shape? If the Dutch gardeners display so much skill in training vegetable growth in peacocks and hedgehogs, American gardeners may find an appropriate exercise of their skill in imitating the graceful and beautiful in nature.

At the present season, or during the commencement of vigorous growth, this desirable object may be most easily accomplished. By occasionally removing needless shoots, but more frequently shortening-back such as are overgrown or pinching-in those that threaten to become so, and by looping certain portions to induce dormant buds to push where branches and foliage may be deficient, a degree of skill may be exercised, not unworthy of comparison with that of the artist who developes a beautiful statue from a shapeless block of marble.

Even small plants, which otherwise would grow tall and meagre, may be made to assume a bushy and thick appearance, by pinching off the ends of the leading shoots while they are young. The English gardeners have acquired a skill in managing in this way their pot plants intended for public exhibition, that is really astonishing to those who first witness the rich and symmetrical masses of flowers and foliage which they are thus enabled to present to view.

A great error is often committed when flowering plants are placed in open ground, by crowding them too closely together, giving them too much the appearance of weeds. They are much the best when every plant is allowed full room to expand. When crowded, the flowers are fewer and more imperfect, and the plants and foliage slender, and greatly inferior in beauty to the dense and rich mass of well developed leaves and bloom of a freely growing uncrowded plant. [Albany Cultivator.

Influence of a Newspaper.

A school teacher, who has been a long time engaged in his profession, and witnessed the influence of a newspaper upon the minds of a family of children, writes to the editor of the Ogdensburg *Sentinel*, as follows:—

I have found it to be a universal fact, without exception, that those scholars of both sexes and of all ages, who have had access to newspapers at home, when compared with those who have not, are:—

1. Better readers, excelling in pronunciation and emphasis, and consequently read more understandingly.
2. They are better spellers, and define words with ease and accuracy.
3. They obtain a practical knowledge of geography, in almost half the time it requires others, as the newspaper has made them familiar with the location of the important places, nations, their governments and doings, on the globe.
4. They are better grammarians, for having become so familiar with every variety of style, in the newspaper, from the common place advertisement to the finished and classical oration of the statesman, they more readily comprehend the meaning of the text, and consequently analyze its construction with accuracy.
5. They write better compositions, using better language, containing more thoughts, more clearly and connectedly expressed.
6. These young men who have for years been readers of the newspapers, are always taking the lead in the debating society, exhibiting a more extensive knowledge upon a greater variety of subjects, and expressing their views with great fluency, clearness and correctness in their use of language.

Value of a School Master.—There is no office higher than that of a teacher of youth, for there is nothing on earth so precious as the mind, soul and character of the child. No office should be regarded with greater respect. The first minds in the community should be encouraged to assume it. Parents should do all but impoverish themselves, to induce such to become the guardians and guides of their children. To this good all their show and luxury should be sacrificed. Here they should lavish, whilst they make use of frugality in everything else. They should wear the cheapest clothes, live on the plainest food, if they can in no other way secure to their families the best instruction. They should have no anxiety to accumulate property for their children, provided they can place them under influences which will awaken their faculties, inspire them with higher principles, and fit them to bear a manly, useful and honorable part in the world. No language can express the cruelty and folly of that economy which, to leave a fortune to a child, starves his intellect and impoverishes his heart. [Channing.

A Death-Bed Revelation.—A large wine dealer residing in London, recently on his death bed, being in great distress of mind, acknowledged to his friends that his agony was occasioned by the business he had followed for years. He stated that it had been his habit to purchase all the sour wines he could, and by making use of sugar of lead and other deleterious substances, restore the wine to a palatable taste. He said he did not doubt he had been the means of destroying hundreds of lives, as he had from time to time noticed the effects of his mixtures on those who drank them. He had seen instances of this kind where the unconscious victims of cupidity, after wasting and declining for years, despite the best medical advice, went to their graves poisoned by the adulterated wines he had sold them.

VARIETY.

A California correspondent of a Kentucky paper gives the following account of the manner in which a law suit was settled in the Golden State: One neighbor sued another upon a disputed account; the parties met, a Jury assembled, and all was ready for the trial. At the suggestion of the Judge, the parties agreed to decide it by a horse-race, and actually did so; the Jury acted as Judges, the counsel bet their fees on their respective clients, the Judge held the stakes, and the winner, by previous agreement, treated the crowd!

Gen. Sam Houston first entered Congress as a Representative (from Tennessee) thirty years ago. He has since been Governor of Tennessee; then a fugitive from her borders; then an Indian chief; then a pioneer of Texas; then leader of her revolution; then President; then out of power, and esteemed a dissipated, broken-down demagogue; then President again; a reformed man and Temperance advocate; then and finally Senator of the United States, which position he has held for the last eight years.

According to the London correspondent of the Boston *Post*, the people of Spain are in a bad predicament. They despise and abhor the present sovereign; but there is not in the whole family of Spanish Bourbons a single eligible, or even respectable prince to take her place. Don Paula is imbecile, Count Montemolin a puerile bigot, Don Enrique a worthless vagabond, and the Duke of Montpensier too much French to suit the Spaniards.

It is computed, says the *Ledger*, on calculations furnished by the census returns, that 663,000 new house have been built in the United States in the last six years, which, at an average of $1,000, would add $663,000,000 to the wealth of the country, to say nothing of the furniture necessary to the habitations; the shipping and railroads, however, would increase this amount to over $1,000,000,000

The Chicago *Journal* records the departure of quite a fleet of vessels from that port, all loaded with grain, for Buffalo and Oswego. The fleet numbered nineteen vessels, (three barks, six brigs, and ten schooners,) having on board 260,120 bushels, of which 208,332 bushels were of corn, 32,039 bushels of wheat, and the balace barley and oats. Of the whole quantity over 213,000 bushels went to Buffalo.

Different nations have different kinds of loafers. The Italian spends his time in sleeping; the Turkish loafer in dreaming; the Spanish in praying; the French in laughing; the English in swearing; the Russian in gambling; the Hungarian in smoking; the German in drinking; and the American in talking politics.

Man is like a snow-ball. Leave him in idleness, against the sunny fence of prosperity, and all the good that's in him melts like fresh butter in hot days; but kick him around, and he gathers his strength every revolution until he grows to an avalanche. To make a figure in the world, you must keep moving.

The Culpeper *Observer* advertises for an Editor in the following terms: "Wanted, at this office, an editor who can please everybody; also, a foreman who can so arrange the paper, as to allow every man's advertisement to head the column."

"Enjoy the blessings of this day," says Jeremy Taylor, "if God sends them, and the evils bear patiently and sweetly. For this day only is ours; we are dead to yesterday, and are not born to-morrow.

There were 231,791 soldiers engaged in the revolutionary war. Of this number, there are now less than fourteen hundred living, whose ages must average nearly ninety years. Seventy-three have died during the past year.

An interesting young literary thief, named Rufus Rood, has lately been arrested in Boston. Over seventy different individuals have found their property (mostly books) in his possession.

The Grand Jury of Boston has just indicted forty nine tippling houses for violation of the Probibitory Liquor Law.

A new Chinese almanac has appeared, in which the only day designated as sacred is the Sabbath.

Butter was unknown to the Greeks; they have no word that expresses an idea of it.

American Sabbath Tract Society's Publications

THE American Sabbath Tract Society publishe the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.
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The Sabbath Recorder.

OCEAN PENNY POSTAGE.

BY ELIHU BURRITT.

The whole reduction of postage contemplated in this project, is exclusively confined to the single item of the *ocean transit.* It is proposed that this single service shall be performed invariably for one English penny, or *two cents;* leaving the different governments to reduce or retain their present inland rates, just as they please. If this project were adopted, the whole charge on a single letter from any town in the United States to any town in Great Britain, would be *seven cents;* to any town in France, *ten cents;* to any town in the Postal Union of Germany, *nine cents,* provided the inland rates in these countries should remain as at the present moment. The American Post Office would receive five cents for every single letter thus transmitted across the sea, or three cents for the American inland, and two cents for the ocean transit.

The proposition of a universal Ocean Penny Postage has been held up before the public mind, on both sides of the Atlantic, for several years. In Great Britain, more public meetings have been held in favor of this postal project, during the last two years, than for all other reforms put together, involving parliamentary action. The subject has been brought before the House of Commons, and a committee of inquiry is to be appointed by that body, during its present session, to investigate this proposition, and report upon its feasibility. It has already commended itself to the sympathy and support of eminent men of all political parties in that country, and there is every reason to believe, that a majority in both houses of Parliament will vote for its adoption, so far as it depends upon the action of the British Government. It is of vital importance to the realization of the scheme, that the United States shall coöperate with England in giving to mankind the inestimable boon of this cheap ocean postage.

One of the first and most important considerations adduced in favor of this project, is the almost universal conviction that it may be adopted without occasioning any sensible loss of revenue to the Post Office. Take one important direction, for instance, in which the system proposed would produce the greatest benefits, and involve the least hazard of income. Full three-fourths of all the foreign commercial correspondence between the United States and the rest of the world, cross the Atlantic *via* Great Britain. All the American mail steamers to Europe touch at Liverpool or Southampton. All the British steamers to America sail from Liverpool or Southampton. The whole gulf stream of emigration from Europe to North America flows in this direction. Will the United States coöperate with England in establishing a penny transit rate in this one important route, as the first instalment of a universal ocean penny postage? If the system were carried out in this direction, would it produce as much revenue as the existing rates?

The whole charge on a single letter, at the present time, from any town in the United States to any town in Great Britain or Ireland, is 24 cents. Under the system proposed, it would be *seven cents;* or three cents for the American inland, two for the ocean transit, and two for the British inland service. Then an ocean penny postage must bring into the mail bags about *four times* the number of letters now conveyed in them, in order to produce the present amount of revenue.

It has been generally conceded by men of cautious judgment, and of large experience, on both sides of the Atlantic, that the persons in America and Europe who now correspond with each other across the sea, would write *twice,* under an ocean penny postage, where they write *once* under the existing system. This would *double* the number of letters now conveyed across the Atlantic. Here we have half the requisite augmentation.

There are 400,000 persons who emigrate from Europe to North America every year. These are all *new* correspondents, annually increasing by several hundred thousand. Give them an ocean penny postage, and they would, on an average, write to their friends in the Old World, at least two letters per head, annually, and receive two in return. Thus, these new correspondents would produce 1,600,000 letters during the first year of the new postal system, 3,000,000 the second, and probably 5,000,000 the third, after allowing for all the deaths that might be anticipated among them during that period. These letters would all be in addition to the number written and received by those who now correspond across the ocean.

The reduction of the ocean transit to *two cents* would break up the clandestine conveyance of letters by private hands, and bring into the mail bags a great amount of mailable matter now conveyed outside of them, on the very steam packets that are paid such a large sum for their transportation.

An ocean penny postage would almost entirely put an end to the custom of enclosing, in one envelop, several communications, written on thin paper, and addressed to as many different individuals, residing in different parts of the country to which the packet is transmitted. Under the system proposed, these letters would be generally writen on ordinary paper, and posted as distinct communications, each paying the legitimate postage.

This reduced rate of postage would greatly diminish the number of *dead letters,* which now occasion a great expense of labor to the Post Offices on both sides of the Atlantic. These *dead letters* are conveyed twice across the ocean, and incur several inland services. In 1851, their number between the United States and Great Britain averaged about 10,000 per month.

In view of these, and other sources of increase, the most cautious mind, surely, must admit, that no serious loss of revenue could accrue to the Post Office Department from the establishment of an ocean penny postage between the United States and Europe, *via* Great Britain.

It would not cost the Post Office a farthing more for the transportation of its mails across the ocean, than it does at the present moment, though they should contain ten times the amount of matter now conveyed in them. Nor would it even be necessary to *quadruple* the bulk or weight of the mail matter, but only the number of the *letters,* in order to realise, under an ocean penny postage, the whole revenue derived from the existing rates. For, as one of the effects of the present system, tons and tons of old newspapers, pamphlets, reports &c., are conveyed across the sea for no earthly purpose but to communicate to distant friends what may be expressed in the manuscript direction on the cover.

Although an enormous sum is paid by the American and British Post Office Departments to the Collins and Cunard lines of steam packets, for the transportation of the mails across the Atlantic, this circumstance does not militate against the practicability and safety of reducing [illegible] *cents* per letter. It rather furnishes a new argument in favor of a reduction by which the people of the two countries can only receive back the worth of the vast sum of money which they pay for the sea service on their correspondence. Whatever be the amount paid to the different lines of ocean steamers for this service, if the reduction proposed should *quadruple* the number of letters transmitted, the same amount of revenue would be derived under the low rate, as from the existing charges.

But if the Post Office Department insist upon the positive proof that a reduction of the ocean transit charge to *two cents* will not occasion any loss of revenue; if it cannot be persuaded to adopt this low rate at once, on every ocean mail route, and by every line of mail steamers in its pay; if it must try some informal experiment, as a preliminary to the establishment of a universal ocean penny postage, there are screw steamship companies ready to convey all the letters that cross the Atlantic for two cents apiece. The agent of one of these companies has offered publicly and repeatedly to do this, and his offer has been widely published in the journals of the United States and Great Britain, and it has been pressed upon the attention of the British Government by a member of Parliament. Powerful screw steamers, from 1,500 to 3,000 tons, that make the transit, on an average, in less than fifteen days, are plying regularly between the principal ports of the two countries; and they are increasing so rapidly, that, in the course of the present year, a semi-weekly departure and arrival of one of their number may be expected. There is no room for doubt, that all these steamship companies would readily agree to convey across the Atlantic any amount of letters for two cents per half-ounce. The Post Office could not lose any thing by this arrangement, especially as the amount it now pays for the sea service on its mails exceeds by far the revenue it derives from them. This might not afford satisfactorily expeditious transmission for strictly commercial correspondence; but the merchants, on both sides of the ocean, could well afford to pay for the speed they almost alone require. They might continue to dispatch their letters by the Cunard or Collins line of packets, and at the present charge, if it must absolutely be retained. Full one-half the letters that cross the Atlantic are written and received by the emigrants from Europe in this country, most of whom are poor, hard toiling day laborers. Three days' difference in the ocean transit of their letters is of no appreciable importance to them. It seems almost cruel to compel a poor Irish or German housemaid to pay, as she does now, *nineteen cents* for the mere sea service on her letter to an aged mother in the Old World, when private enterprize offers to perform that service for *two cents,* with a difference of only three days in the transit. Why should she be constrained to pay, in the charge on that letter *sixteen cents* for that mere difference of speed, which is almost only of importance to the merchant?

The United States, by a recent step, have taken the lead and surpassed all other nations in Christendom, in the policy of cheap ocean postage. The American Post Office now conveys a letter from the remotest town in California or Oregon to Bremen for *ten cents.* This sum covers all charges upon it for three long ocean transits and three inland services. Nor are these transit services performed by screw steamers, but by paddle wheel steamships of the first class in size and speed. It requires but a small step in advance of this, on the part of the United States, to give the world an ocean penny postage, and thus immeasurably promote the happiness and win the gratitude of its sea divided families. How small is that step! The American Post Office now conveys a single letter from New York to Bremen for ten cents. Could it run any serious hazard by conveying one from New York to Liverpool for *seven cents?*

The benefits that would accrue to every class of the community, to every interest and enterprise of Commerce, Civilization, and Christianity, from the establishment of a universal ocean penny postage, would be infinite and indescribable.

Correspondence is the right hand of commerce, and the reduction proposed would give it an impulse and expansion which are indispensable to its legitimate development and prosperity. New branches of domestic trade have been originated and carried on through the agency of cheap inland postage in the United States and Great Britain. Samples of dry goods, groceries, &c., as well as trade circulars, are transmitted by post from town to town in both countries. The penny postage is not only a medium of communicating private intelligence, but actually of conveying light and costly articles, as jewelry, &c., from one end of the country to the other. A reduction of the ocean transit to two cents, would operate in the same way upon foreign or international commerce, opening up a vast number of mercantile transactions across the sea, which the present postal rates render utterly impossible. Samples of goods, fruit and flower seeds, specimens of grain, of woods, of minerals, even, as well as circulars and trade cards, would be transmitted across the ocean. Under the pressure of the existing rates, the New York or Boston commission merchant generally sends his circular to England in *manuscript,* to be printed and posted there by some correspondent. All he pays for ocean postage on the whole transaction is 24 cents on the letter that conveys the manuscript of his circular to the English printer. The same is done extensively by British merchants and manufacturers in reference to the United States. These trade circulars will never get into the ocean mail bag, until the transit service on them shall be performed for *two cents* per half ounce. When this low rate is established, they will doubtless cross the ocean as letters, and thus vastly augment the commercial correspondence between the two countries.

There is no measure within the constitutional competency of the U. S. Government [illegible] of this country, which would do more to increase their social happiness, and to secure their sympathy and gratitude, than the establishment of an ocean penny postage. They number at this moment full three millions in this country, who have left behind them in the Old World at least fifteen millions of relatives and friends, to whom they are bound by the strongest ties of nature and affection. These poor men and women from Europe produce at least half the letters that cross the Atlantic, and, owing to the poverty of their friends across the sea, they pay the postage on the letters they receive from them, as well as on those they write. Thus, nearly the whole direct, sensible tax for the transmission of the mails across the Atlantic, is imposed upon the emigrants from Europe in the United States. For most of the letters which they do not write or receive, are the business communications that pass between rich merchants in America and Europe, who never pay the postage on them out of their own pockets, but charge it, as they are expected to do, on the goods sold to their customers. As an illustration of the strength and warmth of the social affections existing between these emigrants and their friends in the Old World, the fact may suffice, that the Irish alone in this country sent across the sea to their friends more than $5,000,000, during the year 1852, in sums probably not averaging more than $20 per remittance. Thus it required 250,000 letters merely to convey this amount to as many different homes scattered all over Ireland.

An ocean penny postage would connect and permeate all the sea divided communities of mankind with myriads of new ties and veins, to strengthen and beautify their brotherhood with bonds of sympathy and the circulation of knowledge. It would be one of the most powerful aids to the work of Christian Missions; for all the good impressions produced upon the emigrants to this country from pagan and semi-barbarous populations of Asia and Europe, would flow back upon the lands of their birth in full running rivulets of religious influence.

An ocean penny postage is demanded by the social necessities of the Anglo-Saxon race, which now numbers more than sixty millions; and, before another century rolls its round, will number 500,000,000 of human souls, if it continue to increase at the ratio of the last sixty years. The United States, in the course of their expansion, must constitute the grand family centre of this mighty race, both by locality and attraction. Now is the juncture at which to intensify that attraction, by freeing every current of our social and political influence from impediment; by giving the principles and ideas of our best institutions unrestricted egress. So shall this sisterhood of States hold to its heart, with bonds stronger than "hooks of steel," the vast populations of that race of which it will soon be the first numerical representative. By all the considerations embraced in these important facts, we trust every American Christian, philanthropist, patriot, and citizen, in every post or sphere he may fill, will exert his influence in favor of the immediate establishment of a UNIVERSAL OCEAN PENNY POSTAGE.

NAPOLEON AND MRS. JUDSON.

Rev. Dr. Taylor, missionary of the Methodist Episcopal Church, South, who has recently arrived from China, enclosed a slip from the Richmond *Christian Advocate* to the N. Y. *Recorder,* which contains some interesting information in reference to the graves of Napoleon and Mrs. Judson, which he visited when at St. Helena.

"That of Napoleon, now vacant, is situated in a lovely vale, about three miles from the anchorage at Jamestown, and is surrounded by trees, and flowers, and grass, and shrubbery. It fully realized all my anticipations of beautiful scenery in its rustic dell. But in that of Mrs. Judson I was painfully disappointed. I had read of it as being in the valley of Jamestown. Perhaps it was from the associations of my boyhood, but I had not thought of a *valley,* and especially a *graveyard* in a valley, without connecting with it the images of a pretty greensward, the sweet wild-flowers, and the ideas of undisturbed stillness and quiet retirement, away from the busy haunts of men, and from the noise and bustle of every-day life. Judge, then, of my surprise and disappointment, to find the burial-ground in the heart of the town, which is as densely built, and necessarily so, as any part of your most populous cities. For it is crowded into a narrow gorge, but six hundred yards in its widest parts, between two high, steep, barren hills. A paved street runs along one side of the ground, which is hemmed in by buildings, and is surrounded by a high stone wall, through which a gate leads from the street. It is the English Episcopal burial place, and no dissenting minister can be allowed to perform a funeral service within its walls. This exclusiveness will, however, be of no practical inconvenience hereafter, for, by a town ordinance recently passed, no more interments can be permitted to take place there, as the ground is already quite crowded. Not a blade of grass, not a single flower, nor any green thing, did I see, except, if I mistake not, a few trees along the lower side of the enclosure, one of which—a species of banyan—partly shaded the grave of Mrs. Judson. Their leaves were all covered with the dust, which is ever rising from the loose, barren soil, except during the wet season, when, I was informed, it is a mass of mud. Notwithstanding the unlovely and unattractive appearance of everything about the place, I stood by this grave with very different feelings from those with which I stood by the empty tomb of Napoleon. The headstone is very neatly lettered, and contains a most appropriate inscription, but is so soiled and discolored by the tenacious dust, that you would hardly suppose it was ever white marble.

"The Baptist mission on the island has a most beautiful cemetery on the hillside of a charming valley, where they are now building a neat country church and parsonage, two [illegible] To this lovely, secluded spot, they desire to remove the remains of Mrs. Judson; and I sincerely hope, for the sake of all that is sacred and endearing in our association of rural beauty with the resting-place of the loved and gone, every hindrance may be speedily removed, and they may soon succeed in effecting this truly praiseworthy design."

From the Boston Recorder.

"LOVE NOT TOO WELL."

O, when I gaze upon his brow,
And look into his beaming eye,
Or, bending o'er, as I do now,
When sleep has laid his laughter by;
And listen for his breathing deep
To tell me that it is but sleep;
A something whispers to my soul,
With power beyond my weak control,
Love not too well!

O, never let the fault be mine,
The brightest form of earthly mould
My loving heart can e'er enfold,
To worship as a thing divine.
Yet who the magic line has found,
That deep—*a mother's love*—to sound?
Or who shall claim the power to know
When such affection's changeless flow
Loves but too well?

Is it the mother, to whose eye
No smile is passed unheeded by;
Whose ear can catch the faintest tone
Of that sweet voice so all her own;
Who loves, with trembling glance, to trace
The lights and shadows of that face,
Whose every pleasure, every pain,
Is mirrored in her own again?
Go ask that mother: Can she say,
Though love holds such unbounded sway,
She loves too well?

Full oft the loving heart is found
Unable its own depths to sound;
Till it, like frailest earthly things,
Falls with the prop to which it clings,
And finds, alas! but all too late,
The secret of its bitter fate;
A voice, in that dark hour of woe,
Whispers the soul in breathings low,
Love not too well!

That thrilling voice—O, is it not
Oft heard from love's most sacred spot?—
Some little coffin's closing lid,
Where buds, too fair for earth, lie hid;
Some grassy hillock, short and wide,
Where withered flowers lie [illegible]
Some marble column's chiseled lines,
Where morning cypress darkly twines,
Breathing, in solemn, saddened tone,
O'er cherished forms for ever gone—
Love not too well!

O, Thou, to whose unerring eye
Each human heart doth open lie,
Whose sympathizing love can cheer,
Whose smile dispels each rising fear,
Whose strength but makes our weakness known,
Leave us, O leave us not alone.
Show us THYSELF—then shall we be
So drawn with love supreme to thee,
That earthly forms, however dear,
Shall find no cause to bid us fear
They're loved too well! J. P. E.

EFFICACIOUS PRAYER.

The following instances of remarkable answer to prayer will serve to impress on the minds of our readers that prayer really avails to secure the blessing we need and desire, on which point we are constrained to believe there is far too much skepticism in the churches.

The first instance is taken from Professor Park's Memoir of Rev. Dr. Hopkins, page 155. There was a slave named Newport Gardner, in Newport, Rhode Island, who earnestly desired to obtain his liberty, and that of his wife and children. He was allowed by his master to labor for his own profit during whatever time he might gain by extra diligence. "The slave devoted all this gained time to procuring the means of liberating himself and family. He was finally advised by a deacon of Mr. Hopkins' Church to spend this time in fasting and prayer for his liberation, and he was assured of more rapid success, in this course than in that of manual labor. Accordingly, having gained a day, this pious negro, without communicating his plan to any but Mr. Hopkins and two or three Christian friends, spent that day in secret fasting and prayer that he might obtain his freedom. His master, totally ignorant of his slave's occupation, sent for him about four o'clock in the afternoon; but was told that Newport was engaged for himself, this being his gained day. 'No matter—call him,' says Captain Gardner, his master. After some hesitation the slave was called, and the owner gave him a paper, on which was written—'I, Caleb Gardner, of Newport, Rhode Island, do this day manumit and release forever Newport Gardner, his wife and children,' etc.; adding some conditions which could easily be complied with." The slave received his manumission with gratitude to his owner, but with still deeper gratitude to his all-wise Disposer above, who had signally answered his request for freedom, even before he had finished his supplication.

The other case is recorded in Wayland's Life of Judson, volume second, pages 32 to 37. While engaged in the missionary work in India, Dr. Judson became intensely interested in behalf of the Jews, and desirous of establishing a mission to Palestine. He awakened a sympathy in his views and feelings among his brethren, and in the bosom of an officer of rank in the East India Company's service, and together they raised one thousand dollars, which they pledged to the American Baptist Board, provideed they would send a missionary to the field referred to. Accompanying the pledge, he also forwarded a most powerful appeal in behalf of the lost sheep of the house of Israel. The plan, however, did not meet with favor, and he received no reply to his proposal, although he wrote to severat ministers in America on the subject. Thus apparently ended the effort. Long afterward, however, and only two or three days before he embarked on his last voyage, and not a fortnight before his death Mrs. Judson read to him the following paragraph from Rev. Dr. Hague's journal in the *Watchman and Reflector,* of his travels in the east:—"There [at Mr. Goodell's house in Constantinople] we first learned the interesting fact which was mentioned by Mr. Schauffler, that a tract had been published in Germany, giving some account of Dr. Judson's labors at Ava; that it had fallen into the hands of some Jews, and had been the means of their [illegible] Bizond, where a Jew had translated it for the Jews of that place; that it had awakened a deep interest among them; that a candid spirit of inquiry had been manifested; and that a request had been made for a missionary to be sent to them from Constantinople. Such a fact is full of meaning, a comment on the word of inspiration. 'In the morning sow thy seed, and in the evening withhold not thine hand—thou knowest not which shall prosper, this or that.'"

Mrs. Judson, in her relation of these facts, continues: "His eyes were filled with tears when I had done reading, but still he at first spoke playfully, and in a way that a little disappointed me. Then a look of almost unearthly solemnity came over him, and, clinging fast to my hand, as though to assure himself of being really in the world, he said, 'Love, this frightens me; I do not know what to make of it.' 'What?' 'Why, what you have just been reading. I never was deeply interested in any object—I never prayed sincerely and earnestly for any thing, but it came, at some time—no matter at how distant a day—somehow, in some shape—probably the last I should have devised—it came. And yet I have had so little faith! May God forgive me; and while he condescends to use me as his instrument, wipe the sin of unbelief from my heart.'"

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [Congregational Herald.

THE TELL-TALE.

Allow me, Messrs. Editors, to tell your readers one or two facts, and to ascertain whether or not I have acted rightly.

A few days ago, brother John Candid met me in the street, and with an awfully long face and *lubricous* tones began to tell me of a sad report which rumor was spreading of brother Isaac Honest. The tale in itself was not much, but the shrugs of the shoulder, the significant shakes of the head, and the speech of the eye, which said, "I am afraid—or rather, I *hope* it is all true," made the case appear a very bad one. Happily, I felt no disposition to believe a charge against a brother, especially as it was insinuated rather than openly alledged; and therefore I asked, "Well, brother Candid, have you seen brother Honest on this subject, and ascertained from him the facts of the case?" The reply was, "No, my dear brother; I really have not time to attend to the matter; besides which, you will understand that I do not believe it to be true." "Well, my brother," I replied, "I shall go direct to brother Honest, tell him what you say, and ask him as to its truth." The look of the good man in return was a picture. How fervently did he implore me to take no further notice of it; and what solemn assurances did he give me, in a five minutes' further conversation, that he would be more cautious! I have at present yielded to his entreaty; but whether my conduct was right or wrong, perhaps your readers can determine better than I can; at all events, brother Candid, should he repeat the offense, will not fare so well at my hands another time.

A short story more. Thirty years since, I was pastor of a church in which were some female gossips, a race which I will hope are rapidly dying away. Nothing could occur in connection with the church, but these prate-aways could make mischief out of it. At a church meeting I stated that I was resolved to destroy this practice of scandal; and that I would embrace the very first chance of tracing its author. An opportunity soon offered; a young lady was proposed for church fellowship, and the detractors were quickly at work. I overheard one telling another of a pretty story, which on its very surface indicated exaggeration. "Is this true?" I asked. "I do not know, sir, but I hope not." "Why do you report what you are not sure of?" "Mrs. —— told me, sir, and I was only just mentioning it *in confidence.*" To Mrs. —— I went, and found that she had told some thing, but not quite so bad as reported. I insisted on *her* authority, and went on tracing the report from one to another, till it ended in—nothing. Not quite so, either; for the whole facts were stated to the church, who very wisely strongly censured the practice, and for a period at least checked the evil. Did I act rightly in this case?

I have lying before me a sermon very recently delivered in one of our large cities, and printed only for private circulation. I will borrow its closing paragraph. "My hearers, be cautioned against such abuses. Let us bridle our tongues. Let us put a check upon our curiosity. Do your own business! Next to your own, be careful of your neighbor's reputation. Be slow to believe aught against him. Give no credence to flying reports. Reject unfounded insinuations. Pay no attention to rumors that go about like orphans in the world, or fondlings whom none dare own. Remember, 'that what every body says must be true,' is a sophism worthy of the father of lies. As matters stand, every body's word is worth no body's taking. If you hear against your will, demand proof of what you hear. Let not the scarcity of truth be atoned for by the abundance of affidavits. Keep the truth on your side. Speak evil of no man. If your neighbor injure you, tell him his fault alone. If he wish it, forgive him. Be no busy-body. Hate tale-bearing. Oh, if all would do thus! would there not be a millennium? But poor, weak, perverse human nature!—wicked and inexcusable, as well as human!—alas, my hearers!"

[Watchman and Reflector.

From the Christian Intelligencer.

ALL FOR CHRIST.

In the town of L—— I knew a man, some years ago, who was eminent for his financial abilities, but remarkable also for his greediness for gain. He was an usurer and a miser. He had amassed nearly all his immense fortune by taking advantage of the necessities of his neighbors. During the progress of a powerful revival in the town where he resided, Mr. M—— was brought to penitence and prayer; he even prayed before his family; and the whole community were amazed when it ran from mouth to mouth that the old miser had been seen in an inquiry meeting. The pastor of the church pointed out to him his besetting sin, and told him that unless he would give up the unjust and illegal practices of which he had been guilty, he would grieve away the Spirit and destroy his soul.

Within a few days he was waited on by a neighbor, who urged him to engage in a pecuniary speculation which would bring him large but *unlawful* gains. The allurement was too strong—the transaction was agreed to—and the Spirit of God immediately left him! That very night he refused to pray; and he relapsed immediately into the most shocking profanity and contempt for holy things. The aged scoffer still lingers, ripening, we fear, for an awful perdition. He would not give up *all for Christ.*

I have read too of a lawyer in I——, who was brought under deep conviction of sin. He was in great mental distress, and was urged to embrace the Saviour at once. An election was approaching in which he was to be a prominent candidate. When his pious friends conversed with him, he answered: "I know that I have a more important election to secure than that for which I am a candidate here. When this political canvass is over, I will secure the salvation of my soul." He was warned that he was grieving the Holy Spirit, but he remained resolute. The canvass ended. He was defeated, and, under the influence of shame and remorse, he plunged into intoxication, and became a wretched sot! He would not give up *all for Christ.*

If these sad incidents shall meet the eye of an inquirer who, like the "young ruler" in scripture, is hesitating between Christ and the world—between the Saviour of sinners and the snares of earth—let me tenderly exhort you to hesitate no longer. Do not falter or tamper for a single hour. Give up all for Christ. Cry unto God for strength to make any required sacrifice and a total heart-surrender, lest a disastrous fate should be yours. And *when* you come to Jesus, let your penitence and faith exclaim in words like these:

"Just as I am—poor, wretched, blind—
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come!

"Just as I am—thy love unknown
Has broken every barrier down:
Now to be thine, and thine alone,
O Lamb of God, I come!"

ALL SORTS OF MINDS.

There is a strong disposition in men of opposite minds to destroy each other. A grave man cannot conceive what is the use of wit in society; a person who takes a strong common sense view of the subject, is for pushing out by the head and shoulders an ingenious theorist, who catches at the slightest and faintest analogies; and another man, who scents the ridiculous from afar, will hold no commerce with him who tests exquisitively the feeling of the heart, and is alive to nothing else; whereas talent is talent and mind is mind, in all its branches. Wit gives to life one of its best flavors; common sense leads to immediate action, and gives society its daily motion; large and comprehensive views, its annual rotation; ridicule chastises folly and impudence, and keeps men in their proper sphere; subtlety seizes hold of truth; analogy darts away in the most sublime discoveries; feeling paints all the exquisite passions of man's soul, and rewards him by a thousand inward visitations for the sorrows that come from without. God made it all! It is all good! We must despise no sort of talent; they have all their separate duties and uses; all the happiness of man for their object; they all improve, exalt, and gladden life! [Sidney Smith.

HOW TO READ THE SCRIPTURES.—"I would recommend you," says one, "to pause at any verse of Scripture you choose, and shake as it were every bough of it, that if possible some fruit at least may drop down to you. Should this mode," he remarks, "appear somewhat difficult at first, and no thought suggest itself immediately to the mind capable of affording matter for a short ejaculation, yet persevere, and try another, and another bough. If your soul really hungers, the Spirit of the Lord will not send you away empty. You shall at length find in one, and that perhaps a short verse in Scripture, such an abundance of delicious fruit, that you will gladly seat yourself under its shade, and abide there as under a tree laden with fruit."

The secret of Dante's struggle through life was in the reckless sarcasm of his answer to the Prince of Verona, who asked him how he could account for the fact that, in the household of princes, the court fool was in greater favor than the philosopher. "Similarity of mind," said the fierce genius, "is all over the world the source of friendship."

The Sabbath Recorder.

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Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

THE RULE OF PREACHING.

Whatever the world may decide with respect to the gospel scheme, facts have proved it to be "the wisdom of God." It is a scheme of wisdom, because it is adapted to the end which it proposes. It secures that end without fail, for none ever yet trusted in Christ, and were confounded.

A most important question, then, arises—What is the best method of preaching the gospel? And the obvious answer is, To preach it in all that plainness of speech, and simplicity of illustration, in which we find it revealed. Paul used great plainness of speech, and contended that, if the gospel was hid at all, it was not because he kept back any part of it, or failed to declare the message in language suited to the comprehension of his hearers. Jesus Christ resorted to the greatest simplicity of illustration. His references were always to things with which the common people were quite familiar. He seemed to aim at making himself understood by persons of the lowest capacity, and in no instance did he depart from this rule. Neither he, nor his Apostles, aimed at philosophical speculations; they sought simply to reach the consciences of their hearers, and to make them feel their need of a Redeemer.

It is feared, however, that the simplicity of the gospel method is too often forgotten. A preacher, whose audience embraces a considerable number of intellectual men and women, labors under a strong temptation to adapt his discourses to their elevated habits of thinking. He feels that such hearers must be retained, at all events, and he makes mighty efforts, from week to week, to enrich his discourses with argument, with scientific allusions and quotations from the classics, hoping thus to gain his point. Probably, he does not mean to please men at the expense of being faithful to God; perhaps, he thinks that he is adopting the best method of doing good. He fears that, if men of intellect do not receive the gospel, the community at large will at length despise it; and so, for the sake of preserving in behalf of religion that influence which the upper classes are supposed to exercise over the lower, he gives them special attention.

Certainly, we have nothing to object against the practice of making a sermon as rich as possible in argument, in historic references and illustrations, provided all be rendered perfectly clear to the comprehension of the most illiterate hearer in the assembly. On the contrary, we think it the duty of a minister so to prepare his discourses that they shall inform the mind, as well as move the affections. For the affections lead us astray, when they are not governed by wisdom. But we apprehend, that an unnecessary amount of labor is often expended upon the merely intellectual part of a discourse. It is overlooked, that the gospel has to do, principally, with the conscience. Sinners, for the most part, know their duty; they know that they are responsible to their Creator for their actions. The great point is to present old and well known truth in such a manner that it will shake their consciences, and drive them to the Mercy Seat.

We think, however, that the wants and wishes of intellectual men are not always understood. We do not believe that, as a general thing, they visit the house of God for the purpose of having an intellectual treat. Their minds are kept upon the stretch through the week, in attending to their daily avocations. The lawyer's brains are taxed to the utmost. The merchant and the banker are racked with mental anxiety every day. The statesman knows no rest from hard thinking. And when these come to the sanctuary, it is rather for the purpose of having their minds relaxed, than put upon some new investigation. These all understand the minister's appropriate duty; and they expect him to probe their consciences, to appeal to their sense of justice and right, to reprove them for their sins, and to do it without fear. They do not look for what are called intellectual discourses; they do not wish them, and would be much better satisfied, if the minister would always deal more with the conscience, if not less with the intellect.

Besides, men of intellect are not *all* intellect. They have like passions and feelings with the common people. They are quite as great sinners, and if they get to heaven, they must go by the same path that their rougher neighbors do. Though they use their knowledge as the means of governing others, they are not a whit more apt to govern themselves by it, than the lower orders are. Like the lower orders, they are governed by their affections, and vile affections too. Hence the necessity of dealing with them, in preaching the gospel, just as we deal with the common people. Indeed, they themselves expect it, and will, in most cases, hold the minister in greater respect for his faithfulness.

Again, we think much mistake prevails in regard to the extent to which the favorable regard of the upper classes is necessary to secure the respect of the common people for religion. The gospel has always had to work its way in the world in spite of the opposition of "the wise and prudent," and it is not ascribing too much to its power to suppose, that it can still do so. Certainly, nothing should transpire to *evoke* their opposition, but their coöperation is no more necessary than the aid of Egypt was to the Israelites when they were in trouble. Unwilling as they may be to acknowledge it—blind, indeed, as they may be to the fact—the upper classes are much more under the influence of the common people, than the common people are under theirs. Important reforms never begin with the former. They are afraid to stem the torrent of popular prejudice. They feel that their comfort depends, very much, upon the amount of favor which they can secure from the common people. But the common people feel otherwise. And all history shows, that reforms have begun with the common people, and till they were pretty thorougly leavened, the upper classes were not ready to move. It has been emphatically so in the progress of the gospel; and that minister evinces the truest wisdom, who adapts his efforts in preaching to the circumstances of the poorer classes.

On the whole, it is a good rule, in preaching, for the minister to fix his mind upon the most ignorant members of his flock, and to make it an object so to speak that such shall not fail to understand. If he promotes their edification in Christ, he is pretty certain to have attained the great object. T. B. B.

THE EASTERN ASSOCIATION—AGAIN.

Our notice, last week, of the meeting of the Eastern Association, was necessarily hasty and incomplete, rendering it necessary to add two or three paragraphs this week.

The subject of ordination was quite extensively discussed during the meeting. The church in New York had requested the Association, either directly or through its presbytery, to examine a candidate for the gospel ministry, with a view to his ordination if the examination should prove satisfactory. No doubts were expressed as to the fitness of the candidate, but there were some who doubted the propriety of sending candidates to the Association, and thought that the churches ought to do their own ordaining, by the aid of councils or otherwise. Those who took this view, enlarged upon the danger of ministers being regarded as the creation of Associations, and amenable to them, rather than to the churches. On the other side, it was maintained, that scriptural example is quite as much in favor of associational as of church ordination, and that ordination at Associations is more convenient, and more likely to be done with simple reference to the fitness of the candidate. The proposed ordination took place; but it is probable that the discussion of the subject will have the effect, in some cases at least, of leading the churches to ordain their own candidates, where they can without too much trouble obtain suitable assistance.

The subject of communion at the Lord's table also occupied considerable time. The Committee on Resolutions introduced one to the effect that mutual participancy in the communion implies a sanction of the doctrines and practices of the communicants. This doctrine was opposed, on the one hand, by those who considered the communion as implying no more than a general admission of the Christian character of the communicants, without sanctioning their doctrines and practices in all points; and on the other hand, by those who thought that communion implied nothing of the kind—that it was simply a remembrancer of the Lord's death, and was wholly between Him and the communicant. If we mistake not, the prevailing sentiment was in harmony with the resolution, but for want of time for more thorough discussion, a final vote on the subject was waved.

Another subject which awakened some interest and discussion was presented in the letter from the church at Newport, R. I. That letter stated, that the church had been so long without a pastor that the interest on its ministerial fund had become adequate to employ a preacher for a time, and accordingly they had engaged Eld. Lucius Crandall. But there was a difficulty in the way, inasmuch as Elder Crandall had "felt it to be his duty to decline to commune with the churches of our denomination" on account of their connection with Secret Societies. The letter was referred to the Committee on Petitions, who reported to the effect that they saw no occasion for the Association to take action in the premises. This report was not satisfactory, and a Special Committee on the subject was appointed, who presented a report, which was adopted, as follows:—

The Special Committee to whom was referred the communication of the Newport Church, respectfully report: That on examination of this communication, they find it to contain two queries, which seem to claim their attention.

First—"What explanation can the Association give in respect to the course taken by some of the churches of the denomination in receiving and fellowshiping members of secret societies, in view of the Associational and Conference actions thereon?"

On this point your Committee would say, that in our opinion the principles on which the Conference and Associations are organized, and the limited constitutional powers afforded them, do not allow of their exercising other than advisory authority in matters relating to the discipline of the individual churches of which they are composed. Hence the churches have considered themselves left free to admit and fellowship in their communion members of these societies, or not, as they may consider advisable, entirely unembarrassed, by the resolves of either the Conference or the Associations.

The communication further says, "Elder Crandall having stated to the church that he felt it to be his duty to decline to commune with the churches of our denomination," on account of the course of some of our churches, as above alluded to; and then inquires—

Secondly—"What counsel the Association has to give this church in regard to the position of Elder Crandall, or what should be done in respect to the matter?"

To this question your Committee respond, that they most unfeignedly regret that any thing should exist in our churches which should cause an interruption of Elder Crandall's fellowship with the denomination, and earnestly desire that this cause, which has operated to disaffect his feelings, or the feelings of others, toward any of our churches, may soon be remedied, and that the fellowship and usefulness of Bro. Crandall and all others in our fraternal relation, may be finally secured to our churches. We know of no other advice necessary for us to offer to this honored mother of us all, than that they earnestly seek the guidance of Divine wisdom, which has so distinctly marked their history in the past, and which will enable them to administer discipline in this, and in all other matters, in accordance with the gospel of Christ, and that will eventuate in the glory of God.

In conclusion, your Committee would say, that in their opinion, had our churches seen proper to require of their members to refrain from connecting themselves with the societies above named, very much trouble to God's house would have been thereby averted, and the common cause of Christianity essentially subserved; and we fear that until this position is taken by them, internal schism, and the spirit of alienation, will continue to mar the peace and beauty of our beloved Zion.

THE PALESTINE MISSION.

On the 1st inst., the first intelligence from our missionaries to Palestine was received. The letters bear date, Smyrna Harbor, April 30th. From these letters we glean the items of most general interest, to lay immediately before our brethren and the friends of the Mission.

Bro. Saunders writes:—

"We sailed Seventh-day, March 11th, 1854, contrary to an agreement with the owners of the vessel. The captain said he was not informed of the agreement, or he would not have sailed on that day. Our slumbers were broken in the morning by the merry song of the sailors heaving up the anchor. In parting with all our friends at home, there was nothing that brought the reality, that we were leaving home, friends and country, so near as the simple act of heaving up the anchor. It seemed like letting go the last hold. But, having confidence in God's promises, we fear not. It is for the cause of our Saviour that we go."

During the first week the whole company were sea-sick. They had a succession of head winds and storms most of the time till reaching the Straits of Gibraltar, with cold and uncomfortable weather. They made the first land April 12th, thirty-two days from Boston. They passed the Rock of Gibraltar two days afterward, and arrived in the port of Smyrna on the 30th, just fifty days from Boston. As soon as possible after landing, our brethren engaged a passage to Jaffa. The price asked for their passage and freight on the steamer was $600. They finally engaged passage on board the Austrian barque "Adolar" for $290, and were to sail on the 5th of May, direct for Jaffa.

Relative to their worship on the "Rose Pool," Bro. S. writes:—

"As soon as we were over our sea-sickness, or partially so, we had meetings on the Sabbath at 10 o'clock A. M., in which we all took part. Bro. Jones generally read a chapter and made remarks from some passage. The rest talked and prayed as we felt it to be duty. We held a Bible Class at 2 P. M. We have enjoyed these seasons of devotion very much, and should have been glad to have had others that are on board with us, as they were invited, but it was seldom that any of them attended. On First-days we had meetings at 10 A. M., when Bro. J. preached, the rest taking part in the exercises of singing and praying. There was but once that any of the sailors were present, and I mistrusted they were not invited by the captain. We were not allowed to talk with them, which I thought rather strange. Aside from our company, there was not a professor on board. We hope at least some good impressions have been made on all. It has been our earnest desire and prayer, that they might be influenced by the Holy Spirit and our conduct to seek their souls' salvation. Capt. Harding called on us alternately at our meals to ask a blessing, which was attended to when we were not sick. This was a privilege we hardly expected. Pray for us, dear brethren, that we 'fall not out by the way.'"

Our missionaries were all in good health, when they wrote, and expressed their thankfulness to God for his goodness and great mercy to them. The friends of the mission will, on receiving this intelligence of their safe arrival, also join in thanksgiving to God for carrying them safely over the "great deep." A more detailed journal of their passage, &c., will be published hereafter. They may be addressed at present at Jaffa.

J. Bailey, Cor. Sec.

SECRET SOCIETIES.

I have read with interest and pleasure the article on "Secret Societies" recently published in the *Recorder*. Taken as a whole, I regard its positions as sound, and their elucidation clear. I have no doubt but good has been accomplished in some instances by such societies. I nevertheless sincerely believe, that Secret Societies as such are to be condemned, not because they have in some instances done good, but because the principle of secresy, in view of the weakness and depravity of the human heart, exercises, when possessed of the advantages of numerous and affiliating organizations, such a control over us as to betray us, even though we may be well-meaning persons, into the commission of grievous wrongs. I think that no man can employ that part of our Lord's prayer which says, "And lead us not into temptation," and join a Secret Society, in the popular sense of that term, and escape the charge of gross inconsistency, any more than the man who uses it and at the same time drinks spirituous liquors as a beverage. He that prays for God to keep him, must also keep himself.

Now, although the possession of such an opinion may subject me to the charge of "ignorance or superstition" upon the part of those who are wise, yet I will remind them that "ignorant" people, who are limited in their advantages, may perhaps be pardoned if they believe that it is wickedness, and not righteousness, that naturally seeks to "hide its counsel." N. V. H.

Death of Mrs. Judson.—Mrs. Emily C. Judson, widow of the pioneer missionary to Burmah, died at Hamilton, N. Y., on the 1st inst., after an illness of several months. She was a favorite contributor to the literature of the country, and was well known as a writer of popular sketches and tales which appeared over the signature of Fanny Forrester.

THE BOSTON FUGITIVE SLAVE CASE.

The case of the fugitive slave Anthony Burns, which was pending in Boston when our last paper went to press, was decided on Sixth-day, just as the slaveholders would have it. In the early part of the week, the claimant of Burns offered to sell him for $1,200, and the money was promptly raised; but, in compliance, it is said, with instructions from Washington, he subsequently declined to fulfill his engagement, and declared that the man should be taken back to Virginia. Throughout the week, Boston was in a state of intense excitement; the court-house was guarded by a strong military and police force, and a serious outbreak was apprehended. On Sixth-day morning the decision was given which consigned the poor fugitive to a life of bondage, and in the afternoon he was taken by the military to the wharf, and placed on board of a steamer, which took him to a revenue cutter, for transportation to Norfolk, Va. It is estimated that twenty thousand people lined the streets through which the fugitive was escorted; many places of business were closed, and some of them were festooned in black. To guard the fugitive, and render his rescue on the way from the court-house to the wharf impossible, required the entire police force of Boston, three companies of United States troops, one company of cavalry, an entire battalion of militia, and several pieces of artillery. By such means was the poor man taken from the court-house in Boston, on the 2d day of June, 1854, placed on board of a vessel belonging to the Government of the United States, and carried away to some one of the slave-pens or auction-blocks which abound in this "land of the free and home of the brave." We doubt if any one thing has transpired since the passage of the Fugitive Slave Law of 1850 which has done so much as this to excite general indignation and a determined hostility to American Slavery.

ANTI-SLAVERY IN BOSTON.

The Massachusetts Anti-Slavery Society held a three-days session in Boston last week. The fact that the case of the fugitive slave Burns was pending during the meeting, had something to do in giving shape to the resolutions discussed. The following were presented at an early stage in the proceedings, and several strong speeches were made in support of them. They express the sentiments of a large and growing class in the Free States:

Resolved, That resistance to slavehunters and slavecatchers is obedience to God; and in whatever forms they may appear among us, whether as President, Slaveholder, or Commissioner of the United States, or as Officers of the State Government, or as Southern slaveholders, or their minions, we pledge ourselves to resist them each, and by such means as we shall deem right and expedient.

Resolved, That no man should be allowed to be put on trial before any Court in this State, or in the nation, on the issue whether he is a freeman or a slave, a brute or a man; and that no Court should be allowed to hold a session in this State to try a case involving such an issue.

Resolved, That the Government of the State of Massachusetts, having in many ways demonstrated its unwillingness and incompetency to protect its citizens against kidnappers, it is the right and duty of each man and woman to protect themselves against such assaults upon their dearest personal rights, by such weapons as the conscience and judgment of each shall allow them to use.

Resolved, That the citizens of the Free States are bound to resist the execution of the Fugitive Slave Law, and to call every man to account before the tribunal of the people who shall attempt to execute it.

Resolved, That the experience of the past few days proves the necessity of a more thorough and efficient organization of the friends of freedom throughout this Commonwealth and the New England states for the special purpose of protecting our own citizens against the powerful band of kidnappers by whom the country is infested and whose presence among us is imminently dangerous to the liberty and life of every honorable and upright man.

Resolved, That a Committee of five be appointed by the Chair to report to this Convention a plan for such an organization.

EMIGRANTS FOR NEBRASKA.

The plan to make Kansas and Nebraska Free Territories, by sending thither large colonies of real freemen, is likely to be carried out. The Legislature of Massachusetts, at its last session, granted an act of incorporation for an Emigrant Aid Society, with a capital of five millions of dollars, which has this object primarily in view. The charter has been accepted, permanent officers are soon to be chosen, and public meetings will be held in various parts of the country for the purpose of awakening interest, securing subscriptions for stock, and enlisting emigrants. At a meeting of the corporators, held in Boston on the 4th of May, a report was presented, from which we make the following extracts to show the scope of the plan:—

The Emigrant Aid Company has been incorporated to protect emigrants, as far as may be, from inconveniences. Its duty is to *organize emigration to the West, and bring it into a system*. This duty, which should have been attempted long ago, is particularly essential now, in the critical position of the western Territories.

The Legislature has granted a charter, with a capital sufficient for these purposes. This capital is not to exceed $5,000,000. In no single year are assessments to a larger amount than ten per cent. to be called for. The corporators believe that if the Company be organized at once, as soon as the subscription to the stock amounts to $1,000,000, the annual income to be derived from that amount, and the subsequent subscriptions, may be so appropriated as to render most essential service to the emigrant; to plant a free State in Kansas, to the lasting advantage of the country; and to return a very handsome profit to the stockholders upon their investment.

* * * * * * *

To accomplish the object in view, it is recommended, 1st, that the Directors contract immediately with some one of the competing lines of travel for the conveyance of 20,000 persons from the northern and middle States, to that place in the West which the Directors shall select for their first settlement. It is believed that passage may be obtained, in so large a contract, at half the price paid by individuals. We recommend that emigrants receive the full advantage of this diminution of price, and that they be forwarded in companies of two hundred, as they apply, at those reduced rates of travel.

2. It is recommended that at such points as the Directors select for places of settlement, they shall at once construct a boarding-house or receiving-house—in which three hundred persons may receive temporary accommodation on their arrival—and that the number of such houses be enlarged as necessity may dictate. The new comers or their families may thus be provided for, in the necessary interval which elapses while they are making their selection of a location.

3. It is recommended that the Directors procure and send forward steam saw-mills, grist-mills, and such other machines as shall be of constant service in a new settlement, which cannot, however, be purchased or carried out conveniently by individual settlers. These machines may be leased or run by the Company's agents. At the same time it is desirable that a printing press be sent out, and a weekly newspaper established. This would be the organ of the Company's agents; would extend information regarding its settlement, and be from the very first an index of that love of freedom and of good morals which it is to be hoped may characterize the State now to be formed.

4. It is recommended that the Company's agents locate and take up for the Company's benefit the sections of land in which the boarding-houses and mills are located, and no others. And further, that whenever the Territory shall be organized as a free State, the Directors shall dispose of all their interests, then replace by the sales the money laid out, declare a dividend to the stockholders; and,

5. That they then select a new field, and make similar arrangements for the settlement and organization of another free State of this Union.

CLERGYMEN'S SALARIES.

An attempt to get at the salaries of the clergy was started lately in Boston. Queries were put by letter, and some fifteen hundred answers have been received from gentlemen of the various denominations in New England and New York.

A writer from New Hampshire says: "We know ten young men of rare promise who have not entered the ministry for fear of starvation, and we know eight who have left it for want of adequate support." A writer from Vermont estimates the average salaries of ministers in the whole State at from $450 to $500. In a particular county it is $350. In New Hampshire the average is placed at $500; and in Maine salaries range from $300 to $800 generally. Salaries in Rhode Island are much as in New Hampshire; and Connecticut may be ranked with Maine.

The average given by eighteen Congregational Churches of Berkshire, in Massachusetts, is $560. Twenty Baptist ministers in the same get but $372 each. In Franklin County, Mass., seven pastors receive from $600 to $700; seven receive over $400 and less than $600; and over twenty $400 and less. In Norfolk County, Mass., it is thought the average salary is not $600. Of more than one hundred ministers in Suffolk County, it is thought the average pay is not more than $1,200. In 1850 the income of the lawyers this country was $23,000,000; that of the in physicians, $20,000,000; and that of the clergy but $3,000,000.

Ministerial Support.—The subject of ministerial support is likely to be pretty thoroughly canvassed. At the last annual meeting of the Unitarian "Society for the Relief of Aged and Destitute Clergymen," a committee was appointed to investigate this subject, and their report has recently appeared in pamphlet form. A statement of facts has been obtained from all the parishes of the denomination in New England, and carefully arranged by the chairman of the committee, Rev. Mr. Brooks; and from these facts the following logical conclusions are drawn:—

1. The present low salaries paid to the clergy of all denominations in New England, not only subject ministers to social suffering, and lessen their respectability in the eyes of the world, but, moreover, rob them of due mental independence, and greatly abridge their professional usefulness.

2. Precarious and incompetent support prevents many young men of talent and character from entering the sacred profession.

3. The high Christian scholarship, so imperiously demanded by the new wants of the nineteenth century, will not be likely to appear under existing discouragements.

4. The inevitable consequence of the above facts is, that the Christian Church, in all its branches, must greatly suffer, and its conflict with sin and infidelity be more and more feeble.

5. The effectual remedies for this state of things are these: a thorough reform of public opinion on the subject of supporting preachers of the Gospel, and a new rally of all the friends of the cross.

Religious Liberty in Turkey.—The London *Christian Times* learns from its correspondent at Constantinople, that the sentence of death pronounced at Mosul against a Jewish Rabbi, for the alledged offense of blaspheming the Mohammedan religion, has been revoked by the Sultan and the Sheikul-Islam, and a severe reproof administered to the fanatic and inhuman zeal of the local authorities. An Armenian youth at Constantinople, (the son of Protestant parents,) who had been instigated by Turkish associates to profess the religion of Mohammed, and was on that ground detained by them from his relatives, had been restored to his father by the decision of a Turkish magistrate. These circumstances are significant, as showing the influence which the principles of toleration are obtaining in the councils of the Porte.

A Catechism for Slaves.—The *Southern Episcopalian*, a conservative religious monthly at Charleston, S. C., contains a catechism for slaves. The following is an extract:—

"Who keeps *snakes* and all bad things from hurting you?—God does.

Who gave you a master and a mistress?—*God gave them to me.*

Who says that you must obey them?—*God says that I must.*

What book tells you these things?—The Bible.

How does God do all His work?—He always does it right.

Does God love to work?—Yes, God is always at work.

Do the good angels work?—Yes, they do what God tells them.

Do they love to work?—Yes, they love to please God.

What does God say about your work?—*He that will not work shall not eat.*

Did Adam and Eve have to work?—Yes, they were to keep the garden.

Was it hard to keep that garden?—No, it was very easy.

What makes the crops so hard to grow now?—Sin makes it.

What makes you lazy?—*My own wicked heart.*

How do you know your heart is wicked?—I feel it every day.

What teaches you so many wicked things?—The Devil.

Must you let the Devil teach you?—No, I must not."

Pastors' Libraries.—At the recent meeting in Brooklyn of the American Congregational Union, one matter of general interest was discussed. This was a proposal to raise a fund of not less than $12,000, to be invested permanently, and the interest, with other subscriptions to be obtained yearly, devoted to the establishment of pastors' libraries. These are designed, not as gifts to individual ministers, but for the use of the pastor of the church by whom they are established; and will, therefore, be under the charge of the church-officers. The plan provides for granting not more than $50 in one year to a congregation, upon condition that they raise an equal amount themselves, the books to be approved by the Union Committee, and the whole collection to revert to them in the event of the church becoming extinct. The design is, to purchase those standard works in theology, Biblical literature, church history, etc., which are of constant use as works of reference, but are often too rare and costly for the minister's slender purse.

A Sabbath Convention.—A North-Western Sabbath Convention, so called, was held at Chicago, Ill., on the 17th and 18th of May. More than one hundred delegates were present, a majority of whom were clergymen. The Committee on Business reported an Address to the People, the chief object of which seems to have been to exhibit the evils to be apprehended from the desecration of "the Sabbath" by railroad companies. The Address was adopted, after considerable discussion and some alteration. A Constitution was also adopted, and officers were chosen, for a "North-Western Sabbath Union."

Jewish Missions.—The American Society for Meliorating the Condition of the Jews recently held a meeting in New York, when it was stated that their receipts last year amounted to $17,437. There were employed eight missionaries and eight colporteurs. They visited and preached to the Jews in forty large cities and towns, labored in hundreds of families, distributed among them about 260 Bibles, many New Testaments, books, and thousands of tracts. The results of missionary labor are cheering. Beside convictions of the truth of Christ, removal of prejudices, turning the attention of thousands to the subject of Christianity, twenty-nine Israelites have been reported from various fields, as having professed their faith in Christ.

Increase of Evangelical Christians.—It is a very prevalent opinion, that the increase of evangelical Christians during the last half century has not kept pace with the ratio of growth in our rapidly-multiplying population. Statistics, however, prove the falsity of this opinion. For, "during the past fifty years," says a writer on religious statistics, in the *Morning Star* of May 3, "the number of *members* of the evangelical churches in the United States has increased from FOUR HUNDRED THOUSAND TO THREE MILLIONS AND A HALF, being an increase of EIGHT-FOLD, while our population has increased *only four-fold!*"

A merchant of New York, deeply impressed with a sense of the magnitude and urgency of the claims of the unevangelized world on the class to which he belongs, growing out of their peculiar facilities for good or evil, and lamenting that they are in general so little felt, proposes to appropriate *One Hundred Dollars* for a Tract that may clearly and impressively set forth these claims, and enforce the responsibility which rests on merchants in view of them. The Tract not to exceed twelve pages, and to be stereotyped at the expense of the offerer of the premium.

The committee intrusted with the care of the fund for the benefit of the persecuted Madiai, have recently purchased an annuity of £63 5s. at the national-debt office, for which they paid £1078 1s. 6d. This is augmented by a sum of £40. They are fast recruiting their strength, and intend leaving Nice for some locality more congenial to their constitutions, probably Switzerland.

Mr. Dwight, missionary to Constantinople, concludes a letter to the *Missionary Herald* by saying that an Armenian of Constantinople, well acquainted with public affairs, has given it as his opinion that now is the time for American missionaries to work. The Government will place no obstacles in the way. The whole Armenian population, he thinks, may easily be made Protestants.

Hamilton Presbytery, Ohio, for reasons detailed at length, have resolved to petition the next General Assembly, respectfully, to take suitable measures for promoting an *amicable separation* of the Southern and Northern portions of the Church within their jurisdiction.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, MAY 29.

In the SENATE, a communication was received from the Secretary of State, transmitting a copy of the Penal Codes of France and other European countries. Mr. Gwin offered a resolution providing for the adjournment of Congress on Second-day, July 3, at noon. The consideration of the Indian Appropriation bill was then resumed, and after the adoption of a portion of the amendments, the bill was read a third time and passed. The Nebraska bill, signed by the Speaker of the House, was then received and signed by the President of the Senate. The bill authorizing the coinage of one hundred dollar and fifty dollar gold coins, was then taken up and read.

The HOUSE OF REPRESENTATIVES, at an early hour, went into Committee of the Whole on the Pacific Railroad bill. Mr. McDougall of California made a speech in favor of the bill. Mr. Gerrit Smith of New York obtained the floor, and said he intended to speak against the bill. The Committee then rose. A Committee of Conference was appointed on the disagreeing amendments of the two Houses on the Deficiency bill.

THIRD-DAY, MAY 30.

In the SENATE, Mr. Adams offered a resolution of inquiry as to the propriety of giving a pension to the widow and children of James Batchelder, who was killed during the late slave riot in Boston. Mr. Chase presented several petitions that the independence of Liberia be recognized. A bill was introduced granting land to Mississippi, Louisiana and Alabama, for constructing a Railroad from New Orleans to Mobile. The joint resolution for a final adjournment of both Houses on the 3d of July, was then taken up. Mr. Dawson moved to amend the resolution by providing for a recess from the 3d of July to the third Monday in October. After considerable debate, the amendment was agreed to. The Conference Committee on the Deficiency Bill made a report recommending the Senate to recede from all former amendments, including appropriations for water works, custom houses, marine hospitals, &c., and the House to recede from its refusal to agree to the Senate amendment amending the printing law so as to give all of the printing of each House to the printer of that House. The report was adopted, and the Senate adjourned.

In the HOUSE, a bill was introduced for the construction of certain military roads in Nebraska; also, a bill providing for the sale of public lands in that Territory, and establishing a land office therein, the President was requested to communicate the correspondence of our Minister at Constantinople with the State Department. The House then went into Committee of the Whole, and resumed the consideration of the Pacific Railroad bill. Gerrit Smith having the floor, spoke against the bill, on the ground that the Government proposed to build the road.

FOURTH-DAY, MAY 31.

In the SENATE, Mr. Badger presented the proceedings of a meeting held at Wilmington, N. C., in favor of the improvement of Cape Fear River. The resolution inquiring into the propriety of granting a pension to the family of Deputy Marshal Batchelder, killed in Boston during the fugitive slave riot, was then taken up and passed. The consideration of the President's Message vetoing the Indigent Insane bill, was then resumed. Messrs. Hunter of Va., and Foot of Vt., spoke in support of the course pursued by the President.

In the HOUSE, the Indian Appropriation bill, as passed by the Senate, was returned with amendments, and referred to the Committee on Ways and Means. An ineffectual attempt was made to report back the bill regulating the pay of Deputy-Postmasters, as it was returned amended from the Senate. The House then went into Committee of the Whole, and resumed the consideration of the Pacific Railroad bill, but no action was taken on it.

FIFTH-DAY, JUNE 1.

Both HOUSES met, and without transacting any public business, adjourned until Second-day.

European News.

The steamship Asia, with European news to May 20th, arrived at New York on the 1st of June.

The U. S. mail steamer Arctic struck a rock in coming out from Liverpool, and was obliged to put back for repairs.

One of the most important features of the news by this arrival, is the preparations for a rising in Italy under Mazzini, Garibaldi and Tomasseo. This outburst, it seems, is very near at hand, and we may soon hear of its result.

From the seat of war, the news is decidedly unfavorable to the Russians. They are defeated in the Dobrodja by both fever and the Turks, while they gain nothing elsewhere. None of the Turkish fortresses on the Danube have yet been besieged by them, as was reported, and there is no indication of their contemplating any forward movement. Indeed, they are alarmed about the designs of Austria, and are collecting armies in that quarter, as if to assail Francis Joseph, who on his part has ordered a large additional levy of troops. In the Baltic they have as yet suffered no serious loss, the fortress of Bomersund, on the isle of Aland, now taken by Sir Charles Napier, having previously been abandoned by them. In the Black Sea some shots have been fired at Sevastopol, but no real attack has been made upon it. The Turkish fleet has gone to carry aid to the now triumphing Circassians, and there is reason to suppose that all the Russian fortresses remaining on the eastern shore of the Black Sea must soon be captured.

The Greek insurrection is put down, and Greece itself is on the eve of seeing its capital and principal ports occupied by the French, as a force has been sent to take possession of them, provided the royal government does not at once pay up the back interest on a loan of $20,000 made to it by France in 1828, which of course it cannot do.

Joseph Varady and Franz Bartalis, agents of Kossuth, were hanged at St. George, Transylvania, on the 29th ult. Two of their associates were sentenced to eighteen years imprisonment.

The British steam frigate Tiger, 16 guns, 200 men, went ashore near Odessa, was taken and burned by the Russians. The crew made a gallant resistance.

A great fire had occurred at Constantinople. Nearly 1,000 wooden houses were destroyed.

Terrible Explosion and Loss of Life.

In Wilmington, Del., on Fourth-day, May 31st., five tuns of powder exploded at the corner of 14th and Orange streets, killing five or six persons, and fifteen horses, besides greatly damaging the neighboring houses.

There were three large teams, each conveying 450 kegs of powder, from Dupont's mills, the whole estimated at about five tuns. The powder was being conveyed from the mills to the wharf for shipment. The teams were passing along Fourteenth-st., at the time the explosion took place—the last wagon being opposite Orange-st., and immediately opposite the elegant residence of Bishop Lee. The other wagons were a short distance ahead. The Bishop's house was terribly shattered. The roof was lifted up bodily and broken into fragments. The front wall fell into the street. The floors were broken up, and every window and door in the house was torn away and broken to pieces. There was, fortunately, only one servant and a child in the house—the Bishop and his family being absent attending a Convention of the Diocese, a few squares off. The servant [illegible] escaped nearly unharmed.

Three houses on Orange-st., below Fourteenth-st., were completely destroyed. One of the houses was a wooden structure, and it was utterly demolished to its very foundation. A young Irishman was fatally injured, and died shortly after the disaster. Another man was very badly cut, and his clothes were torn off; his wife was also very seriously injured. Their child fell into a cellar, and was taken up uninjured. Two other families living in the house were more or less injured.

The fragments of the wagons, horses and drivers were blown in all directions. A human arm was found 300 feet from the explosion, and one of the drivers was lodged on the shore of the Brandywine. The tire of one wagon, weighing one hundred pounds, was thrown a distance of 200 feet, and a fragment of another tire was driven nearly through the trunk of a large tree.

To the Editors of the Sabbath Recorder:—

Your article of last week in relation to "*Birds and Corn*," I have many times heard asserted as a sure remedy, but for some years past have tried the same to my own satisfaction. It is very true that "birds must eat," and such as have not had a fair training in the corn-pulling business, might resort to what would seem to us a more agreeable method for securing a support, but those (especially the "blacklegs") that have been subject to "hooking" from the cornfields will not forget the many glad times that they have realized in so doing. This is manifest from the fact, that when the crow or some other of the corn-pulling tribe enters a field of "tender shoots," and commences his would-be delightful task, he is not satisfied with devouring a few of the feeble blades, in search of a kernel that is suitable to his taste, but, being possessed with a good share of the "grit," he goes into it man fashion, nor will he give up that his search is in vain till he has laid waste a shocking degree of the farmer's anticipations.

Many other means I have resorted to, but none have yet proved entirely successful, and none, I think, more so than the strewing now and then a little fresh grain over the fields for the entertainment of "our friends" until the growth becomes too large to "stoop" to the power of birds.

J.

SLAVERY ALREADY IN NEBRASKA.—The pretense that slavery cannot go into Nebraska and Kansas until expressly legalized therein, is pretty thoroughly exposed by the fact that it *already* exists there in fact, though not in law, in violation of the Missouri restriction. William Walker, a most intelligent half-breed, and Wyandot chief, who emigrated with his tribe from Ohio to Nebraska in 1842, thus writes, under date of March 25th, 1844:—

"There is one fact relating to Slavery in this Territory, of which perhaps you are not aware, as I perceive it is not generally known in the East, viz: The existence of Slavery here, among the Indians and whites, in defiance of the compromise of 1820. It has been in existence ever since it was organized as an Indian Territory. True, there are not many slaves, but still Slavery exists. Some slaves are held by the Indians by virtue of their own laws and usages, and some by regular bills of sale from citizens of Missouri. White people going into the Territory by authority of the Government, in the character of Indian Agents, licensed traders, mechanics, teachers, missionaries, &c., hesitate not a moment to take slaves with them, regarding it as slave territory, and the prohibitory clause a dead letter. The opinion prevailing so generally, was fortified by a decision of one of the Circuit Courts of Missouri, deciding that the Indian Territory, properly so called, was slave territory."

A HORRID TRAGEDY.—A woman by the name of Mrs. Banty, and five small children, attempted to cross Kickapoo Creek in a wagon, at a shallow ford four miles from Atlanta, Ill., on the 15th May. The current carried the horses and [illegible] into deep water, [illegible] wagon down the stream and threw them [illegible] wagon had turned over, all into the water. [illegible] caught the two youngest children under one arm, and with the other hand she caught the end of a limb which hung in the water. The oldest, twelve years old, drifted down the stream one hundred yards and lodged against a hanging willow. He had scarcely crawled upon it, when his little brother came along, and, with presence of mind perhaps unequaled, he caught him, but was unable to get him out of the water. While holding his head above water, his drowned sister came floating by; he caught her, and held for some time, but being unable to save both, he let the body go, and rescued the living child until assistance was rendered. The cries of the mother soon brought the neighbors to the spot, who, after a while, succeeded in rescuing her from her perilous position, with one of the children she had with her; the other was drowned. The boy who had lodged against a willow was rescued.

SUMMARY.

The *Belleville* (St. Clair Co.) *Tribune* of May 28th, contains the particulars of a very destructive tornado which visited that county on the 16th. An immense amount of valuable property was destroyed. The storm originated in Missouri and crossed over to the Illinois side several miles below St. Louis. In Waterloo, Monroe Co., a brick house was blown down, as well as four or five other houses, together with large quantities of standing timber and orchards. The storm next passed over to the farm of Fred. Merrill, where it was terrific beyond description, destroying everything within its reach for a great distance. The house was a two-story brick building, comparatively new, with 13 inch walls, stout and substantial in every respect, which was almost entirely destroyed. A large number of houses, some of brick, and others log and frame, were blown down, besides barns, fences, forests, &c.

We have one month later intelligence from New Mexico, giving full details of the different battles between the United States troops and the Indians. A fight between the troops under command of Lieut. Davidson, and Jicarilla Apaches, at Cienequilla in March last, was one of the severest that ever took place with the Indians. Of Lieut. D.'s command twenty-two were killed on the field, twenty-three wounded, and upwards of forty horses killed and lost in the action. Of the Indians it is not known how many were killed, but their loss is estimated at [illegible] sixty. The Indians appear to be getting tired of the war, and are ready to surrender all the plunder they have taken, and make peace.

A man in the employ of Mr. James Fisher, Jr., at Manchester, near Richmond, Va., while engaged in throwing up a quantity of earth, discovered among it a sparkling substance which he threw aside as of no value. Mr. Moore, another workman, took it up, and, upon examination, was so much impressed with the singularity of its appearance, that he determined to keep it. He submitted it to several jewelers, all of whom said that it must be either diamond or topaz. Subsequently he took it to Prof. Dewey, who immediately pronounced it a diamond—a gem of the purest water, and of exquisite beauty—weighing 19 carats, the largest ever discovered in North America.

The *St. Joseph Gazette* (Missouri) learns that a memorial has already been forwarded to Washington, asking of the Government permission to establish a newspaper at Fort Leavenworth, which is a military reservation, and so under the immediate control of the War Department. The memorial, it is added, has been signed by all the officers of the Fort, also by many persons living on the Missouri side of the river. The adjacent land not covered by the military reserve is Indian territory, and no white man can settle there without permission from the U. S. authorities; so that the Government has complete control in the premises.

A decision was recently given in a New York Court, of importance to hotel-keepers and travelers, relative to the liability of the former for lost baggage. The mooted question as to what constitutes the personal baggage of a traveler, was entered into at length by the Judge. Gold snuff boxes and opera-glasses were excluded, while a Bible and prayer-book, and a gold letter-seal, valued at fifteen dollars, were allowed. Judgment was rendered for the full amount of loss, excepting the snuff-box and two opera-glasses. The money in the trunk was decided to be at the risk of the owner.

We learn from the *Rising Sun* (Ia.) *News*, that Mr. C. Borders and his eldest daughter were drowned in the south branch of Hogan's Creek, on Sunday morning. Six of the family had started to church in a two-horse wagon, and in attempting to ford the stream, which had been swollen by a heavy rain during the previous night, the father and daughter lost their lives. An infant child was one of the company, but it was rescued from a watery grave by the hand of its mother.

A canal boat of the smaller class, hailing from Oswego, and called the George Talcott, says the *Troy Whig*, arrived at West Troy on the 14th of May. The Talcott is propelled by an engine of thirty-five horse-power, which works a screw-wheel at the stern. The captain says that he left Phœnix, on the Oswego Canal, and twenty-one miles east of Oswego, on the 12th, making the trip to West Troy in two days and a half. This speed is altogether ahead of any time ever yet made on the canals.

Prince Albert has given a new evidence of being a sensible man. A sum of money was raised to erect a statue of him in commemoration of his services in originating and developing the idea of the Exhibition of the Industry of all Nations. The Prince has declined the honor of the statue, and suggests that the cash raised for the purpose constitute a fund to be employed for the purpose of the permanent encouragement of the great objects for which the Exhibition was originally instituted.

The case of Charles Walker vs. the Illinois Central Railroad Co., which had been on trial at Chicago for two weeks, was concluded May [illegible]. The plaintiff, Walker, owned a lot on Lake Michigan, a part of which was taken by the Railroad Company for depot purposes, and this action was to recover damages. The Commissioners awarded $47,800, from which award both parties appealed, the Company, however, offering to pay $40,000. The Jury returned a verdict of $20,712.

The last published reports of the Theological Schools in the United States, make the number of students connected with them about one thousand four hundred, some three hundred more than [illegible] in 1838. It is estimated that there are needed [illegible] in this country to supply vacancies made by [illegible] and otherwise, from one to two thousand ministers, exclusive of the number made necessary by the increase of population.

Rev. Dr. Pennington has received a letter from Mr. Grove, the claimant of his brother, who was recently taken back from this city, offering to sell him to Dr. Pennington, should he wish to buy him, and stating that he will await a reply before selling him to the slave-drivers.

At a late communion-season in Midway Church, Liberty county, Georgia, fifty blacks were received into the church, on profession of their faith, most of whom were baptized. At the previous communion, the number received was nearly the same.

The *Louisville Democrat* gives a statement of the manner in which the Sunday is violated by the swelling foreign population of that city. Three places, known as "Woodland, Magnolia, and Elm Tree Gardens," are filled all day and evening with a noisy crowd, including musicians. It is estimated that on a late Sunday there were in each of these resorts four thousand persons, making an aggregate of not less than twelve thousand.

The Dahlonega (Ga.) *Signal* announces the death, on May 10, of a Mrs. Rhoda Young, in the one hundred and tenth year of her age. The *Signal* says: "Mrs. Young was kind and benevolent in feeling, possessing an energy of character rarely equaled. Until a few years past, her daily pursuit was that of gold digging, and so proficient was she in this art, that her name has been spread far and wide."

The U. S. Senate has voted that Congress shall take a *recess* from July 3d to Oct. 1st, or about three months. In other words, the proposition is that Congress shall legislate and draw pay for thirteen of the sixteen months intervening between its first meeting and the period fixed by the Constitution for its final dissolution.

Dr. Anderson, one of the Secretaries of the American Board, and Rev. Augustus C. Thompson, pastor of the Eliot Church, in Roxbury, Mass., and a member of the Prudential Committee, are about to visit India, as a Deputation of the Board to the several missions under its care in that country.

The question of admitting delegates to the Protestant Episcopal Convention from colored churches, has long been a subject of discussion. At a recent convention this question came up; and, although ably sustained by a number of clergymen and laymen, was voted down by a majority of the lay delegates.

Farmers and blacksmiths will be interested to learn that a man at Allegany City, Pa., has just patented a machine for making horse-shoes, which will, it is said, turn out twenty or twenty-five per minute, perfect in every part. By this machine the price of horse-shoes, it is supposed, will be reduced full 50 per cent.

The *State Journal* (Columbus) says: There is no danger of famine in Ohio. We assure the timid we never saw the wheat prospects more promising at this season of the year. There will be plenty of grain raised in Ohio this season to supply the inhabitants of four such States; so there is no danger of starvation.

Col. William Rayen, of Youngstown, Ohio, died recently, and bequeathed $100,000 to educate the children of Youngstown. The donor has made provisions that, in case the fund is not sufficient to educate all, the children and wards of the poor are to have the preference.

Rev. J. A. Butler and wife, who have been connected with the Mission of the American Board at South Africa, returned home in the bark "Springbok," which arrived on the 4th of May. They have returned on account of the failure of Mrs. Butler's health.

The Oswego *Times* of May 31st states that three fugitive slaves had shipped on board the steamer Ontario with the owner in pursuit, who was too late to take out papers for their detention. He had telegraphed to Sackets Harbor to have them stopped.

A terrible explosion of gunpowder took place at Wilmington, Del., June 1st, by which eight or ten lives were lost, fifteen horses killed, seven dwelling houses and six stables blown to pieces, and fifty other houses more or less damaged.

The corporation of London don't know what their tolls on carts and wagons produce, but they report to Parliament that a contractor pays them £5810 a year for the privilege of collecting them.

A dispatch dated Albany, Thursday, June 1, 1854, says: All the buildings of Charlottesville Academy, in Schoharie County, were destroyed by fire yesterday morning. No lives were lost.

Harvest has already commenced in Georgia, and they are rejoicing in new wheat flour. We notice one man who after harvesting his wheat plowed up the stubble and planted corn.

Hay has become so much exhausted in the midland districts of Upper Canada, that it has sold for $45 a tun, and many cattle have perished for the want of it.

A letter from Manchester, Ill., says wheat never looked better than it does this spring, though the chinch-bug threatens destruction to some crops.

The N. Y. *Tribune* of the 3d inst. contained the names of three hundred and twenty-six persons lost on board the ship Powhatan, on the Jersey shore. Not one escaped.

Mr. Hemans, the son of the poetess, has resided at Rome for more than six years, as the correspondent of a London newspaper. He is a "most exemplary" Roman Catholic.

A Cincinnati paper states that the Covington (Kentucky) Baptist Theological Seminary, opposite Cincinnati, has not now a theological student in it.

A dispatch dated Louisville, Tuesday, May 30, 1854, says: The cholera broke out at Nashville, Tenn., on Sunday last, and fifteen deaths are reported to have occurred from it.

It is stated that the Camden and Amboy Railroad Company have offered $12,000,000 for the Main Line of Pennsylvania Railroad.

The cash receipts of the Erie Railroad for May were about $550,000, the largest ever known in any month.

New York Markets— June 5, 1854.

Ashes—Pots $5 87; Pearls 5 75.

Flour and Meal—Flour, 9 37 a 9 62 for common to [illegible] State, 9 50 a 9 87 for mixed to fancy Michigan fine. Corn Meal [illegible] Ohio. Rye Flour 6 00 a 6 25 for

Grain—Wheat 1 85 a 1 87 for Jersey. for red Southern, 2 10 for white Canadian, Lake, 2 04 for white Genesee. Rye 1 25. Barley 1 16 a 1 20. Oats 70 a 75c. for State and Western. Corn 79 a 82c. for Western mixed, 86 a 87c. for yellow.

Provisions—Pork 12 25 for prime, 13 50 for mess. Beef 8 00 a 8 75 for country and city prime, 9 62 a 12 50 for country mess.

Hay—80 a 85c. for shipping.

Lumber—16 00 for Eastern Spruce and Pine.

Potatoes—2 75 a 3 25 for common, 4 50 a 4 75 for Mercers and Carters.

Seeds—Clover 8 a 9c. Timothy 18 00 a 21 50. Flaxseed 1 80.

Tallow—11½ a 12c.

Wool—33 a 36c. for native and half Merino, 49 a 53c. for American Saxony Fleece.

MARRIED,

In New York City, on the 1st inst., by Eld. Geo. B. Utter, Mr. PINKHAM MOSHER, of Melrose, Westchester Co., N. Y., to Mrs. SARAH ROGERS, widow of the late Capt. H. H. Rogers, of Indianola, Texas.

DIED,

In Truxton, Cortland Co., N. Y., on the 24th day of May, 1854, JOEL PHILLIPS, aged 72 years, 8 months, and 3 days. He had been afflicted with a disease of the lungs for some years, but no immediate danger was apprehended, he being able to pursue his business, till the morning of the 22d, when his disease terminated in a paralysis of the right side of the system, with which he fell to the floor, just as he was about to go out at the door of his house. On the 23d, he seemed to have his senses, and could answer questions by saying *yes* or *no*. And questions, whether he felt a reconciliation and peace with God, and safe in his hands, were promptly answered in the affirmative. But on the morning of the 24th, he was past speaking; and a little after 10 o'clock his spirit took its flight, leaving a bereaved companion, and numerous children and friends, to mourn.

The subject of this notice was one of the first settlers on Truxton Hill; and, in those early days, he professed the Christian religion, in connection with a First-day religious society. But after a few years, he was convinced that the seventh day was the true Bible Sabbath, and therefore kept it for some time, dissolving his former connection. And, though his views were never again changed in regard to the Sabbath, yet, by some singular turn of mind, he was led to think that the true seventh day, on this continent, must be the day called Friday. Therefore, retaining this view of the subject till a few days before his last sickness, he never connected himself with the Seventh-day Baptist Church.

A few days before his last sickness, the writer spent an evening with him in a free conversation on the subject. An outline of the arguments presented to his mind would be as follows:—First, we must go upon known facts, and not upon unknown probabilities, on all portions of the earth capable of sustaining them, when first discovered by civilized men; but that all we know of how it came to be so is, that the Lord scattered them at the time of the confusion of languages; and how they got there, or which way they came to their destined abodes, we are not informed. Nor have these savage tribes ever been made the instruments of regulating civilized society. And, thirdly, civilized society, in which the Sabbath has been cherished, was started, and has only progressed, in the light of divine revelation. And it is a fact that, though the day begins a little sooner on the eastern borders of the eastern continent than it does on the western, yet it has no perceptible, or practical effect, any more than it does with us in traveling from New York to Wisconsin, or from Wisconsin to New York. And thus the reckoning of the days, and the regular return of the Sabbath, was actually established throughout the eastern continent, and adjacent islands, so far as it is known at all. Again, it is a fact, that there always has been something like an instinct, in civilized man, to emigrate westward, as the light of day progresses, till they have reached the western borders of this continent, and these regulations have progressed hand in hand with civilized man, and have become an *established fact*, evidently controlled by the providence of that God who said, "Remember the Sabbath day to keep it holy." And then the wide waste of the Pacific ocean lies between, to prevent all confusion in the reckoning. Such was our conversation during the evening. In the morning, our departed friend informed us that, though he did not see it while listening to the argument, yet on thinking it over after he retired, it all became plain to his mind, and he was now satisfied that all we had to do was to take the day as it comes to us in its western progress, wherever we are on the globe.

In his intercourse with men, he was one of the best of neighbors, and a firm supporter of truth and righteousness among men. And any departure from these principles was apt to meet his stern rebuke. He will be greatly missed, and much lamented, in the circles where he moved. But we fondly cherish the hope that his departed spirit is now "where the wicked cease from troubling, and the weary are at rest."

ELIAS BURDICK.

At Phoenix, R. I., May 15th, 1854, ELIZABETH CRANDALL, wife of John E. Crandall, aged 27 years. Possessed of excellence of character, and mildness of disposition, sister Crandall won the Christian confidence of her friends and acquaintance. She was a member of the 2d Seventh-day Baptist Church of Hopkinton, and evinced her love for the church and the cause of Christ till the very close of life. Her sickness was protracted and very painful, yet borne with Christian resignation. It was her happy lot to enjoy unshaken confidence in Christ as *her* Saviour, and feel an abiding satisfaction that she should enter that "rest, which remains for the people of God." She was perfectly conscious till the last, so much so that she requested a friend in attendance to close her eyes. This being done, she "fell asleep in Christ."

LETTERS.

Wm B Maxson, A W Babcock, J M Todd, E G Champlin, Samuel Crandall, Jr, F F Randolph, N V Hull, Obadiah Davis, A Babcock, J Clarke, John Witter, C R Burdick, A W Coon, Amos Burdick, Joel Saunders, E R Clarke, D M Corbett, I L Spencer, S Davison, A M Covey, George Thorngate, Edwin S Burdick, Jason B Wells, James Coon, Isaac West, Russell Babcock, C M Lewis, Eli Forsythe, Charles Potter, R C Bond, A W Coon.

RECEIPTS.

FOR THE SABBATH RECORDER:

A A Burdick, Rockville, R I	$3 00	to vol. 11	No. 39
Amos W Thomas, Shiloh, N J	5 00	11	26
Geo Thorngate, Dakota, Wis	3 00	10	52
James Coon, Oak Grove, Wis	2 00	10	52
W H Shriener, Canton, Ill	2 00	11	52
Russell Babcock, Scio	2 00	10	52
A Fish "	2 00	10	44
Augustus Kenyon, Wirt	2 00	10	52
Wm Champlin "	2 00	11	52
Wm Wightman, Nile	2 00	11	52
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R M Titsworth	1 00	I S Dunham	1 00
Wm S Dunham	1 00	Wm Dunn	1 00
A D Titsworth	1 00	Simeon F Randolph	1 00

WILLIAM M. ROGERS, Treasurer.

The following sums have been received up to June 8, 1854, towards the Denominational Building in New York:—

Ezra Stillman, Newport, N Y	$10 00
Jesse Maxson, Adams Center	5 00
Paul Greene, Jr "	5 00
Calista Jones, Verona	1 00
Harvey H Satterlee, Durhamville	1 00
Ira J Ordway, West Edmeston	1 00
Hezekiah Babcock, Brookfield	1 00
Frederick Chase, Greenport	1 00
Mrs Ann Bush, Sangersfield	50
C C Lewis, Jr, Hopkinton, R I	3 00
Simon Kenyon "	2 00
Prudence M Stillman "	2 00
Oliver Maxson, Waterford, Ct	2 00
Caleb P Saunders "	1 00

Water Cure.

MOUNTAIN GLEN WATER CURE AND SUMMER RETREAT, at Plainfield, N. J.

A. UTTER, M. D., Physician and Proprietor.

If beauty and variety of scenery, pureness of air and water, *personal professional attention*, neatness, cheapness, and good cheer, are requisites of such an institution—these are combined at the Glen.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

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On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Western Association—Executive Board.

THE Executive Board of the Western Association will meet at Alfred Center on the morning of June 22, 1854, previous to the opening of the Association. All communications designed for the action of said Board should be forwarded to the Secretary as early as practicable, that the Board labor under no embarrassment in making their annual report.

E. R. CLARKE, Clerk.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A. M., 12 M., and 4 and 6 P. M.

Leave Plainfield for New York at 7 and 8.30 A.M., 12.50 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6 30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare.

GEO. H. PEGRAM, Sup't.

Hudson River Railroad.

SUMMER ARRANGEMENT.—Trains leave Chambers-st. daily for Albany and Troy as follows:—

Express Train, 6 A. M., through in four hours, connecting with Northern and Western Trains.

Mail Train, 9 A. M. Through Way Trains, 12 M. and 5 P. M. [illegible] Accommodation Train at 6.30 P. M.

For Tarrytown at 11 P. M.

For Poughkeepsie—Way Passenger Trains at 7 A.M. and 4.15 P. M. from Chambers-st.; and Way, Freight and Passenger Train at 1 P. M. from Chambers-st.

For Peekskill at 10 A. M., 3 and 5.30 P. M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

Passengers taken at Chambers, Canal, Christopher, 13th and 31st sts.

Sunday Mail Train at 3.40 P. M. from Canal-st. for Albany, stopping at all Way Stations

EDMUND FRENCH, General Sup't.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited.

A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved, beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements.

Office of Transportation, Laurens R R., S. C.,
Aug. 4, 1853.

J. C. Ayer, Dear Sir,—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect,

J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me

Yours, with respect, JOHN C. WHITLOCK

Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy.

Yours very respectfully,

D. A. McCULLIN, Attorney at Law.

Wilkesbarre, Pa., Sept. 28, 1850.

Dr. J. C. Ayer, My dear Sir,—Your medicine is much approved by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it for pulmonary affections, as do many of our principal physicians.

I am your friend, CHAS STREATER, M. D.

Prepared by J. C. AYER, Chemist, Lowell, Mass. Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere.

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Miscellaneous.

Fertilizers.

Farming, on any scale above the rudest and least efficient, has become a business as well as pursuit; it involves commercial ideas and calculations. "Will it pay?" is the vital question—not exactly, "Will the first harvest return the outlay?" but, "Will the twenty, thirty or fifty dollars' outlay suggested be returned with interest in the course of two or three years?" If it will, it is expedient; if not, not, though it might secure most luxurious harvests. Covering a whole farm an inch deep with ammonia might insure splendid crops of most vegetables, at least for one season; but whether it would or would not pay is another question.

Formerly, a farmer plowed and planted, tilled and harvested, and took such returns as it pleased fortune to send him. If he happened to have manure at hand, he sometimes applied it, and sometimes did not; but such a thing as buying fertilizers in large amounts, and every year, never entered his head. His barn-yard was generally cleared out once a year; if he happened to have refuse lime, or more ashes than his wife wanted for soap, he sometimes gave the surplus to his land; but liming a whole farm thoroughly would have been deemed an act of madness in this State less than forty years ago.

The times have changed. Now the good farmer who has given $5,000 for a fair farm does not consider it extravagant to pay $1,000 more for the materials needed to enrich it; he knows that if these add fifty per cent. to the average yield of his acres, his odd $1,000 has stood him instead of $2,500 expended in extending the area of his farm, while the requirements of labor, fencing, taxes, &c., will be fifty per cent. less than such extension would have involved.

The scientific farmer now makes one thousand loads or cords of fertilizing material annually, where his father had but one hundred. He does this by a liberal deposit of swamp muck, forest leaves, &c., under and around his barns; which, together with a little plaster, absorbs liquids and exhalations, precludes offensive odors, and facilitates a proper decomposition. Covering the compost heap, so as to exclude water and fervid sunshine, also prevents waste and dissipation. Weeds, wild grass, the rank growth of vegetation around fences, &c., may all be profitably converted into fertilizing compost by science and labor.

Every farmer who keeps a decent stock of animals can always make his farm richer with each year of cultivation, if he half tries, and without buying the more concentrated fertilizers of commerce. And these, we believe, can never be so cheap and abundant that a good farmer can afford to neglect or waste his old fashioned manures. True, the bulk of these renders their transportation for any considerable distance a losing business; but let them be applied near at hand, while the fields more remote from the barns are treated with Guano, Phosphates, &c., and the farm will gain rapidly and profitably.

Plaster was almost the only fertilizer bought to any extent by inland farmers thirty to forty years ago. The importation and use of Guano, which is about the quickest and most stimulating fertilizer yet discovered, has given a sudden and signal impulse to the use of concentrated or commercial manures. Whole counties at the South, previously exhausted by bad farming, have been speedily renovated by the use of the Peruvian dust, until it is doubtful whether the annual depreciation of Maryland, Virginia, and the Carolinas through Slavery is not compensated by the extensive and steadily increasing application of Guano. Nothing besides has yet done so much good to the worn out lands of the States just named as Guano; and, though its good effects are soon exhausted under bad cultivation, it by no means follows that they should be. A crop or two of clover, turned in following wheat or oats, stimulated by Guano, would make the Guano remembered for a long series of years. But this, though a popular and immediately efficient, is an expensive manure, and its price ($50 per tun) is very likely to be enhanced. The principal sources of supply are the Chincha Islands, off the coast of Peru, whose government claims them as its property, monopolizes the supply, and puts up the price as fast and as high as the consumers will stand it. If the present yield could find markets at $100 per tun, it would never be sold so low as $99. And the tendency to advance has incited and is only counteracted by the manufacture and use of acceptable substitutes, especially Phosphates and Super-Phosphates.

We presume the reader interested in Agriculture already knows that the basis of these is bone; dissolved in sulphuric acid, and thus rendered pabulum for plants. (There *is* Phosphate of Lime existing as a mineral deposit, and we mean to speak of one or two beds of it in this country; but as yet they have not been very productive.) Until a few years since, all bones to be found hereabout were gathered up and shipped off to enrich English farms; even the refuse of our bone-black manufactories took that direction. The Phosphate manufacture has nearly stopped this current, and saved this important and excellent fertilizer to be applied to our own soil.

Mr. Alfred F. Kemp, No. 62 Beaver-st., long known as an extensive manufacturer of bone-black at his Eagle Chemical Works on Staten Island, has recently added thereto the production of Super-Phosphate, because he can thus use up the finer portion of his calcined bones, after separating the coarser for bone-black—said finer portion having hitherto been exported to and sold in London for use as a fertilizer. To this calcined bone Mr. K. adds about an equal amount of finely ground, *unburnt* bone, which contains a considerable per-centage of ammonia. To the mixture he adds some six per cent. of the ordinary Sulphate of Ammonia, and this produces a Super-Phosphate which he sells for $45 per tun, and regards as unsurpassed. We do not know that it is better or worse than its rivals; but the idea of making no mystery of its ingredients, but allowing all rivals to criticise or improve upon them at pleasure, is a good one, and must lead to beneficent results.

The great obstacle to the extensive use of all these concentrated fertilizers is the notorious truth that ninety-nine hundredths of those who use them are "buying a pig in a poke." They know that Phosphate, Guano, Potash, &c., are good; but how can they tell just how much of these ingredients respectively is contained in the compound proffered them? What security have they, unless it be the character of the manufacturers, that the article offered this year is worth half as much per tun as that bearing the same marks which they bought last year?

Our State Agricultural Societies should look to this. They ought to employ competent and reliable chemists to analyze the several Phosphates, Poudrettes, &c., offered for sale—not samples provided by the manufacturers for the purpose, but samples taken from time to time from bags, sold and delivered to unknown customers—and state what the ingredients are, in what proportions commingled, and what is the actual and relative value of each respectively. By this means, fraud would be exposed and imposition prevented. We know that our Societies are weak, and obliged to devote most of their means to premiums and shows; but we do think the duty here indicated is fairly devolved on them, and should be faithfully, fearlessly discharged. A State Society needs its chemist as much as its Secretary, and ought to provide liberally for each. Meantime, we like the idea of having each manufacturer of Phosphates, &c., tell his customers just what are its ingredients, and let others combine better if they can. [N. Y. Tribune.

Maxims for Gardeners.

Grow nothing carelessly; whatever is worth growing at all, is worth growing well.

Many kinds of garden seeds lose their vegetative power, if kept over the first year; be sure, therefore, to sow none but new seeds.

Melons, cucumbers, and other plants of the gourd tribe, form an exception to this rule; their seeds should not be sown until they are several years old, for they will then produce plants with scanty foliage, but abundant fruit.

The seeds of most weeds will retain their vegetative power for an unlimited number of years; take care, therefore, that all weeds are burnt, or, at all events, that they are not thrown on piles, from which they would be liable to be brought back to the garden.

The first leaves which appear above ground (called the seed-leaves) are the sole nourishment of the young plant until it has acquired roots; therefore, if they be destroyed, or seriously injured, the young plant must die.

Seeds will not vegetate unless within the influence of moisture, air, and heat; be careful, therefore, not to sow your seeds too deep, or they will never come up.

Little good is obtained by saving your own seed from common annuals and vegetables; your ground is worth more to you for other purposes than the cost of the quantity of seed which you will require; besides which, you will have a better crop from seed raised in a different soil.

The roots of very young plants are not strong enough to bear removal; the best time for transplanting seedlings is when they have made from four to six leaves; for by this time the roots will be able to perform their proper functions.

Plants, when exposed to the action of light, transmit moisture copiously through their leaves; transplanted seedlings, therefore, and cuttings, should be shaded from the sun until their roots are strong enough to supply moisture as rapidly as it is thrown off.

Roots require that air should be admitted to them; the surface of a clayey soil should therefore be disturbed as often as it begins to cake.

Let unoccupied ground be left in as rough a state as possible during the winter, in order that a large surface may be exposed to the frost, and the soil become thoroughly loosened.

Frost takes effect more readily on roots that have been dug up, than on those which are left in the ground; therefore, either give your store roots complete protection, or let them stay in the ground.

All plants absorb from the ground different juices; a constant variation of crops is, therefore, indispensable.

Leaves absorb and give out moisture, and inhale and exhale air; they are, consequently, the most important organs of a plant, and if they are destroyed, or injured, the whole plant suffers.

The pores in the leaves of the plants, by which they transmit moisture and air, are exceedingly minute, and liable to be choked by exposure to dust; and especially soot; delicate plants should therefore be placed out of the reach of smoke, and if their leaves become soiled they should be washed.

The branches and leaves of plants rarely touch another while growing in a state of nature; learn from this not to crowd plants until the leaves are expanding; in the former case the three buds will bear early flowers; in the latter, they will not begin to expand until the others are in full foliage, and will bloom proportionally later.

The throwing off of its leaves by a newly-planted cutting, is a sign that growth has commenced; on the contrary, when leaves wither on the stem, it is a sign that the plant has not strength to perform the natural function of throwing them off.

When shrubs produce an abundance of foliage, but no flowers, either move them to a poorer soil, or cut through some of the principal roots.

Dry east winds are injurious, by absorbing moisture from the leaves of plants more rapidly than they are prepared to give it out; weather of this kind requires to be guarded against more than the severest frost.

If a grass plot becomes overrun with moss, manure the surface, and the grass will gain strength so as to overcome the intruder.

In all cases of pruning, cut towards you, beginning a little below a bud, but on the opposite side, and ending just above the bud; by this means the wood will be kept alive by the bud, and no water will be able to settle about it and cause it to rot.

Leaves shaded from the light do not acquire depth of color or strength of flavor; gardeners take advantage of this fact, tying up lettuces and earthing celery, that they may be white and mild.

Light is necessary to flowers that they may acquire their proper hues; therefore, when kept in rooms, their place should be as near to the window as possible.

All plants have a season of rest; discover what season is peculiar to each, and choose that season for transplanting.

Plants are in their most active state of growth while in flower; avoid transplanting them at this period, for in all probability they will suffer from the check.

On the contrary, choose the period of flowering in preference to any other for taking cuttings, as they are then most active in forming roots.

Plants, when in bloom, have all their juices in the most perfect state; choose, therefore, the period of their beginning to flower for cutting all aromatic and medicinal herbs.

Profuse flowering exhausts the strength of plants, therefore remove flower-buds before they expand from all newly rooted cuttings and sickly plants.

No plants can bear sudden contrasts of temperature, therefore bring nothing direct from a hot house to the open air. Warm weather should be chosen even for bringing out plants from a green-house.

Remove all dead flowers from perennials, unless you wish to save seed; the plants will thus be prevented from exhausting themselves.

To procure a succession of roses, prune down to three buds on all the branches of some trees as soon as the buds begin to expand; defer the same operation with others until the leaves are expanding; in the former case the three buds will bear early flowers; in the latter, they will not begin to expand until the others are in full foliage, and will bloom proportionally later.

By checking the growth of plants, you throw strength into the flowers and fruit. This is the reason why gardeners nip off the terminal shoots of beans and other such vegetables. On this principle too is founded the valuable art of pruning.

Generally speaking, the smaller the quantity of fruit on a tree, the higher the flavor; therefore, thin all fruits in moderation, but avoid excess. A single gooseberry on a tree, or a single bunch of grapes on a vine, no matter how fine it may be, is a disgrace to good gardening.

Fruit should always be gathered in dry weather, and carefully laid in baskets, not dropped into them. The slightest bruise will cause fruit to decay.

All bulbs and tubers should be placed in the ground before they begin to shoot. If suffered to form leaves and roots in the air, they waste their strength.

Never remove the leaves from bulbs after flowering until they are quite dead. As long as the leaves retain life, they are employed in preparing nourishment, and transmitting it to the roots.

Vegetables that are valued for their juiciness and mild flavor, should be grown quickly. The reverse should be the case when a strong flavor is required.

Though rapid growth is desirable in succulent vegetables, this is not the case with most flowering shrubs, which form bushy, and therefore handsomer plants, when grown slowly.

Few plants thrive in stagnant water; potted plants should therefore always have a thorough drainage of broken pots or brick, and should not be allowed to stand in damp saucers. They require but little water during the winter; but when they begin to grow, they should be liberally supplied.

Plants in pots are more liable to be injured by frost than plants in the ground which are exposed to the same temperature, because the fibres of their roots cling to the sides of the pots, and are soon affected. If they are kept out of doors during the winter, bury the pots in the ground.

All garden hedges should be kept clear of weeds; or when the latter run to seed, they will supply your gardens with a stock against the next season.

What May be Done with Old Rags.

There is a church made of old rags actually existing, near Bergen, which contains nearly one thousand persons. It is circular within, octagonal without. The relievos outside, and the statues within, the roof, the ceiling, the Corinthian capitals, are all of papier-mache, rendered water-proof by saturation in vitriol, lime-water, whey, and white of eggs. We have not yet reached this pitch of audacity in our use of paper; but it should hardly surprise us, inasmuch as we employ the same material in private houses, in steamboats, and in some public buildings, instead of carved decorations and plaster cornices. When Frederic the Second of Prussia set up a limited papier-mache manufactory at Berlin, in 1795, he little thought that paper cathedrals might, within a century, spring out of his snuff-box by the sleight-of-hand of advancing art. At present, we old-fashioned English, who haunt cathedrals and build churches, like stone better. But there is no saying what we may come to. It is not very long since it would have seemed as impossible to cover eighteen acres of ground with glass as to erect a pagoda of soap-bubbles; yet the thing is done. When we think of a psalm sung by one thousand voices pealing through an edifice made of old rags, and the universal element bound down to carry our messages with the speed of light, it would be presumptuous to say what can and what cannot be achieved by science and art under the training of steady old Time. [Dickens.

Gas for Country Use.

By a new invention, people living in towns where no coal gas is or can be profitably formed, may still obtain the luxury of a brilliant home-made gas-light at a cost cheaper than that of the ordinary oil or fluid. The editor of the Boston *Post* witnessed this important improvement in complete operation a few evenings since, at the residence of a well-known literary and scientific gentleman on Spring Hill, Somerville, Mass.—being the first house into which it had been introduced in this section of the country. The light produced is superior to that of coal gas, being clearer and more powerful, as the flame is of fuller volume and burns with greater steadiness, while the expense is about the same as coal gas at $2 50 per thousand feet. It is the combustion of benzole, a resinous liquid, sold at $1 50 per gallon, mixed with atmospheric air—the gas being generated by an ingenious and not inelegant apparatus, which may stand in the house entry-way, or even be placed on a closet shelf, and from which common gas fixtures may extend in all directions, and give the light in any or every room at pleasure. The apparatus generates no more gas than is immediately consumed, and requires for the purpose only the heat of one of the burners used as a light—so that the whole [illegible] gas is that of the benzole. An appa[illegible] sufficient capacity for a [illegible]-sized dwelling-house is offered for $150. It is so constructed that by means of a rotating air-pump, which is revolved by a cord and a weight wound up by a crank, a stream of air is forced into the generator, which is partially filled with benzole. The generator contains a vaporator exposing a large surface of benzole to the action of the air as the latter is forced through both apartments by the pump and weight, and the thus vaporated benzole, combining with the air, produces a gas of the highest quality for illumination. The apparatus is so perfectly simple, safe and durable, that it may be managed by the dullest domestic, only requiring the weight to be wound up before use, and the generator to be filled twice a month, or not as often unless all the lights are employed.

Steatite or Soapstone.

The railroads of our country are destined to extend immensely the employment of stone as a cheap material for building; first, by discovering and developing choice varieties or quarries during the process of construction; next, by facilitating and cheapening transportation. Forty-eight years ago, stone was taken from the mountains of Berkshire Co., Mass., by wagons forty miles to Hartford, Conn., thence by sloops to Boston, where two fine houses were built of it, which are said be still unaffected by the weather. The expense of transportation, however, was all but ruinous. Now, blocks are taken from the same quarries sixty miles north west by Western Railroad to Albany, thence one hundred and fifty miles south to this City, where they are sawed, cut, polished and sold at as low prices as any building stone in this market, though the Berkshire "Soap-stone" or Steatite is pronounced vastly superior in durability, polish, capacity to withstand trials by fire or water, not only to Brown-stone, but to Marble. We recently looked through the yard of the "Metropolitan Soapstone Company," occupying the block bounded by Ninth and Tenth-avs., Thirteenth and Fourteenth-sts., and believe some account of the work completed there will be interesting and instructive.

The "Soapstone" (so called from its soapy, greasy semblance to the touch,) otherwise termed Freestone, and by geologists Talc or Steatite, is quarried in Middlefield, Hampshire County, Mass., some twenty miles west of Springfield, on the Western Railroad. Thence it is brought without change of cars to the yard already designated, where it is sawed, cut, polished, &c., into all manner of useful and ornamental forms. Whole houses are built of it; oftener, as yet, fronts only; and no durable stone yields more readily to the saw or chisel. Cornices, friezes, &c., are cut with a sharpness and precision hitherto rarely attained, and are said to be indestructible by water, nearly so by fire, and scarcely corrosible by time. Pressed against a large emery wheel, one side of a regular block in a minute becomes as smooth as glass, and the value of the material thus rubbed off is sufficient to pay for the cost of polishing! It is sold by the barrel as the base of paints, lubricating oil for marble dressing, &c. &c. The dressed stone is used to line furnaces, build ovens, encase registers, &c., and finally small blocks of it are sold for feet-warmers during exposure to cold—this stone being very slow to impart or diffuse heat—so that the Shakers who have long used it for ovens certify that they usually heat but once and thereupon bake all day, often baking five or six batches without re-heating. The stone casings to registers are cut one within another until of a large square only a core remains, and of this is made a feet-warmer! Thus, of a car-load of rough stone blocks from the quarry, every particle down to the very dust, is converted to some use, and sold off the premises as fast as produced. Several houses and fronts of this stone have already been erected in New York and Brooklyn. [Tribune.

Facts about Friday.

From time immemorial, Friday has been looked upon as a day of ill-omen; and though this prejudice is less prevalent now than it has been of yore, when superstition had general sway, yet there are many, even in this matter-of-fact age of ours, who would hesitate on a day so inauspicious to begin an undertaking of momentous import. And how many brave mariners, whose hearts unquailed could meet the wildest fury of their ocean home, would blanch to even bend their sails on Friday! But to show with how much reason this feeling is indulged, let us examine the following important facts in connection with our own settlement and greatness as a nation, and we will see how little cause we, Americans, have to dread the fatal day.

On Friday, August 3d, 1492, Christopher Columbus sailed on his great voyage of discovery; on Friday, October 12th, 1492, he first discovered land; on Friday, January 4th, 1493, he sailed on his return to Spain, which if he had not reached in safety, the happy result would never have been known which led to the settlement of this vast country; on Friday, March 15th, 1493, he arrived at Palos in safety; on Friday, November 22d, 1493, he arrived at Hispaniola, in his second voyage to America; on Friday, June 13th, 1494, he, though unknown to himself, discovered the continent of America.

On Friday, March 5th, 1596, Henry VII. of England, gave to John Cabot his commission, which led to the discovery of North America. This is the first American State paper in England. On Friday, September 7th, 1565, Melendez founded St. Augustine, the oldest settlement in the United States by more than forty years. On Friday, November 10th, 1620, the Mayflower, with the Pilgrims made the harbor of Provincetown. On the same day was signed that august compact, the forerunner of our present glorious constitution. On Friday, December 2d, 1620, the Pilgrims made their final landing on Plymouth Rock. On Friday, June 16th, 1775, Bunker Hill was seized and fortified. On Friday, October 8th, 1777, the surrender of Saratoga was made, which had such great power and influence in inducing France to declare for our cause. On Friday, September 22d, 1780, the treason of Arnold was discovered.

On Friday, Oct. 19th, 1781, the surrender at Yorktown, the crowning glory of the American arms. On Friday, June 4th, 1776, the motion in Congress was made by John Adams, seconded by Richard Henry Lee, that the United States colonies were and of right ought to be free and indepen[illegible]. Thus, by [illegible] examples, we see that, [illegible] it may be with the other nations, Americans need never dread to begin on Friday any undertaking, however momentous it may be.

"Long-Tailed Charities."—As we were listening, a few evenings ago, to the conversation of one of the most wise and learned men of these times—a man of wit and humor, withal—we heard these remarks: "On the whole, I don't like long-tailed charities. It is but right that each generation should take care of its own poor, and sick and infirm. Great foundations seldom have a proportionate superstructure. The greater the remove from the life or death of the donor, the greater the probability of abuse or perversion of the gift. What a pity, by the by, that rich men do not see the economy of being their own executors and trustees!—as they are beginning to do, a little, in Boston and elsewhere. When a man of affluence says, 'I am rich enough—I will acquire no more—I will give my income to charity from this date,' he has taken a great step, and soon finds giving—wise and judicious giving—almost as easy as gathering! And then it makes him so happy to see the effects of his benevolence. The frequent wastefulness and mismanagement of corporations is astonishing. Look at Girard College! Sir, liberality with other men's money is one of the virtues that survived the effects of the fall of Adam! I think that in charity, as in every thing else, as little should be done by proxy as may be." [Boston Post.

Great Sailing.—The splendid clipper-ship Flying Cloud, Capt. Cressy, has made the two quickest passages between New York and San Francisco; the first in 89 days and 21 hours; the second in 89 days and 8 hours. She sailed from New York on the 21st of January last. Her best day's work was on the 24th of January, 360 miles in one day. On arriving at San Francisco, she immediately prepared to sail for Hong Kong; 2,000 tuns of merchandise were discharged in five days, and a crew of 40 men shipped in three hours. This may certainly be considered dispatch, and, taken in connection with the previous passages of this vessel, stamps her as the fastest and most extraordinary sailer in the world. She is but three years old; and during that time has performed two voyages around the world, one to San Francisco and back to New York, and is now on her way on her third voyage around the world. Dispatch has marked her course from the commencement of her career, and she now stands on this last trip as having excelled not only the world but herself, and as having performed more since she was built than any other vessel that plows the ocean.

One Hundred Miles of Hedge.—The Illinois Central Railroad Company have contracted with James Sumpter & Co., of Montgomery County, Ohio, for hedging with osage orange one hundred miles of the Illinois Central Railway. The contract commences fifty miles south of Chicago, near the Kankakee River. These two hedges, each one hundred miles long, will require about two millions of osage plants. The ground along the line is to be broken this summer, and the planting to be done in the spring of 1855. The portion to be hedged is through the center of the Grand Prairie of Illinois, where groves are frequently thirty or forty miles apart, and the plants of this hedge will be the only thing in the shape of the tree in sight upon some parts of the line. It will have a very pleasing effect, in breaking the monotony of the landscape and marking out the line of the road.

Patent Elastic Horseshoe.—This invention is calling out numerous eulogiums. The shoe is of German spring steel padded with gum elastic, and it is said will outwear several common shoes. All concussions and consequent heat is avoided, and hence those causes by which so many valuable horses are lamed and ruined, are by this invention almost entirely obviated. A gentleman who has had them upon a very valuable animal for four months, writes to the inventor: "Before applying them, my horse had always shrunk whenever he struck upon the pavement or hard road, but now he strikes boldly and freely, and moves with far greater ease and freedom."

Destiny of Russia.—The author of "The Coming Struggle" has published another book, in which he says that the summary of events in Russia's mission and destiny, as deduced from prophecy, is the following: "1st. He wrests a portion of the Assyrio-Macedonian territory from Turkey, and becomes 'king of the north.' 2d. He overthrows the Turkish power, takes possession of Constantinople, and becomes the 'dragon.' 3d. He conquers the continental nations, and becomes 'Gog of Magog;'" but "he attempts the conquest of Syria and India, and is destroyed with all his hosts, in the valley of Jehosaphat, near Jerusalem."

It is related of the celebrated John Howe, chaplain to Oliver Cromwell, that being often applied to for protection, by men of all parties, in those eventful times, he never refused assistance to any worthy person, whatever his religious views; until one day Cromwell said to him, "Mr. Howe, you have asked favors for everybody except yourself; pray when does your turn come?" "My turn, my lord protector," said Howe, "is always come when I can serve another."

About Honnifah, chief of a Turkish sect, received a blow from a ruffian, and rebuked him in these terms, not unworthy of Christian imitation: "If I were vindictive, I should return you outrage for outrage; if I were an informer, I should accuse you before the caliph; but I prefer putting up a prayer to God, that in the day of judgment he will cause me to enter heaven with you."

A gentleman named Dunlop being present at a party where one of the company had made several puns on the names of persons present, remarked that he had never heard his name punned upon, and did not believe it could be done. "There is nothing in the world more easy, sir," replied the punster; "just *lop* off half the name, and it is *Dun*."

Ayer's Cherry Pectoral is a most excellent remedy for Coughs and Colds. We have had occasion to try its virtue repeatedly during the winter just closed, and always found its use attended with beneficial results. Those who are afflicted in this way, will do well to try it. It can be had at almost any of the Drug Stores. So says the *Hollidaysburg* (Pa.) *Register*.

Great grace and small gifts are better than great gifts and no grace. It doth not say, "the Lord gives *gifts* and glory," but "the Lord gives *grace* and glory." Blessed is such an one, to whom the Lord giveth *grace*, for that is a certain forerunner of *glory*.

A man has no more right to utter untruths to his own disparagement than to his own praise. Truth is absolute. It is obligatory under all circumstances, and in all relations.

There are truths which some men despise because they have not examined them, and which they will not examine because they despise.

American Sabbath Tract Society's Publications

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

- No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
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- No. 13—The Bible Sabbath. 24 pp.
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- No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form 168 pp.

The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.

Vindication of the True Sabbath, by J. W. Morton late Missionary of the Reformed Presbyterian Church. 64 pp.

Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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